

# The DAWN

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**ARGENTINA:** A. Lupsor, Calle Almirante Brown 684, Monte Grande C.P., 1842 Buenos Aires

**AUSTRALIA:** Berean Bible Institute, P.O. Box 402, Rosanna, Victoria 3084

**BRAZIL:** A Aurora, Caixa Postal 77204, Nova Iguaçu, Rio de Janeiro, CEP 26210-970

**BRITISH ISLES:** Associated Bible Students, 102 Broad Street, Chesham, HP5 3ED, England

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

**FRANCE:** L'Aurore, 45, Avenue de Gouvieux, 60260, Lamorlaye

**GERMANY:** Tagesanbruch Bibelstudien-Vereinigung, Postfach 11 03, 64368 Ober-Ramstadt

**GREECE:** He Haravgi (The Dawn), 199 Railroad Avenue, East Rutherford, NJ 07073 USA

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

**SPAIN/ITALY:** El Alba/Aurora, Associazione Studenti Biblici, Via Ferrara 42, 59100 Prato—Italia

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# Hitherto—No Further

*“Who shut up the  
sea with doors,  
when it brake  
forth? . . . When I  
made the cloud the  
garment thereof,  
and thick darkness  
a swaddlingband  
for it, . . . and set  
bars and doors,  
And said, Hitherto  
shalt thou come,  
but no further: and  
here shall thy  
proud waves be  
stayed?”  
—Job 38:8-11*

## **AS THE WORLD ENTERS**

the year 2015, there is an increased feeling of uncertainty about the future. The volatile events of recent years have manifested how weak the fabric of our society is, and how subject it is to sudden, unanticipated change. One senses, as never before, that in the year ahead our world will continue to plunge with even greater uncertainty into the future, with no viable solutions to its myriad problems

and perplexities. Is the world truly reeling out of control? From man's outlook, it appears so. What is God's perspective, however, and just as important, what is his plan for the resolution of mankind's many troubles? Is God in control of Earth, and man's place in it?

God spoke the words of our theme text to Job, who he had permitted to be tested to the extremity of his endurance. After all the wisdom of men had been spent, as expressed in his friends' pointless words, the Lord drew Job aside and began to speak to him. Only God's answer fully satisfied the mind and the heart of his servant.

In this text we have a statement the Lord made concerning creation. At the time when Earth was being prepared as a habitation for man, he limited the "waters," which had previously covered the entire planet, by gathering them together, thus allowing dry land to appear. (Gen. 1:9,10) When we have watched in awe as a terrifying storm with violent wind descends over the ocean, perhaps the thought has entered our minds of the devastation that would occur if no limits had been put upon the fierce and powerful waves stirred up by the tempest. What if they should break forth from the invisible barrier which holds them in place and engulf the shores along the seacoast, or worse—if they would only stop when the highest mountains contained them? The Scriptures assure us that the Heavenly Father himself controls the seas. Though storm clouds may gather and waves may boil and fume, they have had their boundaries set. Even in rare and extreme cases when the seacoast is breached, they can go no further than what is allowed by the laws of nature which God has enacted. We thank him for the assurance of our text, "Hitherto shalt thou come, but no further."

When we study God's Word we find that in all aspects of life he has full control. This was true in his dealings with his people of the past, and it is

true even today. The Lord has set bounds, and bars, and doors to everything. Anything that may attempt to go beyond the boundary which he has set for it will fail, including any and all efforts by the great Adversary—Satan.

## **MATERIAL UNIVERSE**

Our solar system—including the sun and its circling planets—all move within their decreed orbits. The earth cannot approach nearer to the sun than the Lord has declared. Similarly, each of the planets which revolves around our sun has its own boundaries set—“Hitherto shalt thou come, but no further.” There is no power in the universe which could swerve any of these planets one fraction of an inch outside God’s decreed orbit. Scientists are aware of this accuracy and dependability attested to by the heavens, and they utilize it for measurements with complete assurance of its correctness.

We recognize the fact that the Creator has not only set the bounds for the movements of our own solar system, but also for the countless number of solar systems that make up the galaxy in which we are located. Consider also that there are countless galaxies in the vast expanse of the universe, and that they are all moving within the limits of a set course. Pondering these things, we will realize that one who could create such a multitude of worlds is certainly also powerful enough to control them. The galaxies move through the heavens silently, beautifully, and accurately, to such an extent that their positions can easily be calculated for thousands of years. Never an interruption or deviation occurs from the set bounds the Lord has mandated.

## **POPULATION OF EARTH**

When God created Earth, he made it just the right size for his purpose. “Thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.” (Isa. 45:18) When he placed our first parents in the Garden of Eden, God told them to be fruitful, multiply, and fill the earth. (Gen. 1:28) This process has continued ever since, and billions of people have lived and died. As we enter 2015, the world’s population is presently 7.3 billion people, and is growing at a rate of over 150 people each minute of every day.

The population explosion occurring in our day has become a matter of deep concern to many people. Alarm has gripped the minds of men as they grapple with the many issues associated with the unprecedented number of people living on planet Earth. Many predict that present trends are bound to manifest themselves in extreme food, housing, and employment shortages to be experienced in most parts of the world.

Even today in this country, current statistics claim that over 50 million people, or 1 in 6, struggle to have food on the table. In many third-world countries, the situation is astronomically worse. All of this is the case despite the paradox that there are billions of dollars’ worth of foodstuff stored worldwide, and millions of dollars spent in building and maintaining more storage space for this food surplus. One recent estimate claims that there is presently enough food available in the world to sufficiently feed over 10 billion people, 40% more

than Earth's current population. Yet, because of various political, economic, and social failures, millions upon millions do not have access to sufficient food, and remain hungry. Those who study world developments fear that if the population continues to increase, even at a somewhat lower rate, the situation will worsen, and there will be severe, worldwide shortages of food by the middle of this century.

From man's viewpoint there is good reason to be concerned about the increase of the earth's population in these, our days. In 1979, China enacted a law in which families were limited to one child, and any children begotten after the firstborn were aborted. Although that requirement was eased in 2013, we feel certain that our Heavenly Father has a better solution than this heartbreaking one. We can have confidence that our Heavenly Father has set the bounds and the bars in this matter of great importance to the human family. He has decreed the total, perfect number of people who will occupy planet Earth.

When God's kingdom—for which we continually pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10)—is established, not only will those who are alive at that time have many needs to be met, but additionally, those awakened from the sleep of death will have the same requirements. The Bible assures us that everyone who has ever lived upon this earth, every child of Adam, will return from death. (John 5:25,28; Acts 15:16,17; 24:15) These will have both immediate and continuing needs that must be supplied.

As we study the Scriptures, and read about the unfolding of God's plans and purposes as they will operate during the Messianic kingdom, we find many texts which describe that glorious day. However, we do not find even one text of Scripture which in any way indicates that overpopulation will be one of the problems which will require special resolving at that time. Even in this matter the Lord will allow the offspring of our first parents to increase thus far, "but no further." He has prepared this earth to house a particular number of Adam's children, and when his plans and purposes are fully completed, we will see that just the right number were born. It will be just enough to "fill the earth," to inhabit this planetary paradise in joy and plenty and comfort. No more or less than this will be brought forth.

## **DISPENSATIONAL FEATURES**

The length of the different ages and dispensations in God's plan were designed by him to be a specific number of years in length, and no longer or shorter. The period from Adam's creation to the Flood was 1,656 years long. The Lord decreed that the first dispensation would end just then—not earlier, and not later. It accomplished God's purpose in his permission of evil, and then a new dispensation began to teach its particular lessons. One of the primary lessons of the first "world" was that angels could not solve the problems caused by man's fall into sin and death without God's help. In fact, the first "world" became so wicked as a result of the angels failed intervention that God destroyed it in the great Flood.—Gen. 6:5-7; II Pet. 2:4,5; 3:5,6

We find that the succeeding ages have also been precisely as long as God wishes them to be, in order to accomplish his purpose for that period of time. The age of the Patriarchs was long enough to record the great covenant that God made with Abraham: "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) It was confirmed to Isaac, and then passed on to Jacob. That age also recorded the great faith of these "fathers," as an example to those with whom God would deal in future ages. Following the death of Jacob, whose name God changed to "Israel," the descendants of his twelve sons became the newly formed nation of Israel, and another new age began.

The Jewish dispensation continued for many centuries with its important "types" and "shadows." (I Cor. 10:11; Heb. 8:5) It illustrated new and greater works of God still to come, and ended at precisely the right time in God's plan of the ages. With the First Advent of Jesus, whom God provided as man's Redeemer, the Gospel Age opened up and began the fulfillment of the types and shadows of the Jewish Age. This new age also brought with it the invitation to walk in Christ's footsteps. It arrived, as we should expect, on time, just as foretold by the prophets of old. (Dan. 9:25-27) God, as it were, has stated to each age and its work: "Hitherto shalt thou come, but no further."

## **PERMISSION OF EVIL**

We see this principle so beautifully exemplified in the permission of evil among men. With the entrance of sin into the world, and its corrupting influences upon mankind, we have a clear picture



of the miserable result of wickedness. Yet, we firmly believe that Satan has never had complete mastery over the minds of the human race. As we study bits of history we find that often wonderful principles came to the fore, even if only for brief periods of time. Good, kind leaders arose and ruled to the best of their knowledge and ability.

Sometimes in the past, and still in our day, an exceedingly corrupt regime comes upon the scene, casting the people into an abyss of oppression. Yet even these evil rulers are permitted to exist only for just so long. In Daniel, we read, “The most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.” (Dan. 4:17) In some instances this has been the method utilized in the providential overruling of the great Creator—to serve the particular purpose he has in mind, and to teach a specific lesson. The principle, “Hitherto shalt thou come, but no further,” still applies. How happy we are to recognize that it is the “most High” who actually rules among the children of men, though he sometimes permits even the basest of individuals to hold sway in one part of the globe or another, for a particular purpose, and for a limited amount of time.

Man, who was in the beginning created in the image of God, became impaired to a greater or lesser degree by his fall into sin, but rarely has that original image been erased completely from his mind and heart. The Creator would not permit this, because he had a plan—a purpose—which centered in man’s restoration to perfection. When given a full chance during the Messianic reign of

Christ to return to mental and moral perfection, by far the majority will choose to accept the opportunity to turn to righteousness. Having learned that sin is “exceeding sinful” through many painful, tragic, and unforgettable experiences throughout the past six thousand years, mankind, when placed under the favorable administration of a “new heavens and a new earth,” will rejoice to walk in the way in which they can serve the Heavenly Father in righteousness, peace, and fidelity.—Rom. 7:13; II Pet. 3:13; Isa. 2:2-4

### **FALSE CHURCH SYSTEM ALSO LIMITED**

During the middle centuries of the Gospel Age, when the false church system held Europe and its monarchies in its death grip, Satan’s real intent was to have their power exercised to “wear out the saints of the most High.” (Dan. 7:25; II Thess. 1:4-12) The message is clear in Daniel, Thessalonians, and in Revelation, that God planned to allow that power to continue unabated only for a limited amount of time. During that period of great trial to the Lord’s true followers, the question was asked, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Rev. 6:10) If this experience had been permitted to continue much longer than it did, it would seem that all the saints would have been “worn out”—completely destroyed, by the persecuting power of Satan’s arrangement.

However, after many long centuries of the saints’ bitter persecution, allowed by God to test his true saints in the crucible of trial, a leader came on the scene in Europe who had certain qualities the Lord

could use to bring to an end the “wearing out” of the saints. This new leader—Napoleon—was ambitious and wanted to become a great military man who would rule the entire world. For a short while he made strides to reach his goal, and it was through him that God brought to an end the persecuting power of the false church system. The revelator tells us further that soon that system will be completely destroyed, and “the blood of his [God’s] servants” will be “avenged.” (Rev. 19:2) The question, “How long, . . . dost thou not judge and avenge our blood?” will be fully answered. Here, again, will be expressed God’s power and control over all things. He has “set bars and doors.”

### **LIMITS TO THE “TIME OF TROUBLE”**

In the severity of the Time of Trouble which we are presently experiencing, we find that the same principle also operates. In Matthew 24:21,22, we read, “Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be [again]. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake [through the elect] those days shall be shortened.” The Lord is permitting the angry waves of world unrest, wars and rumors of wars, economic calamities, political upheavals, terrorism, crime, drugs, and disease to almost totally engulf the whole earth, bringing it to the very brink of complete disaster. He says, “Except those days should be shortened.” Indeed, except for the bounds, the bars and doors, set up by God himself, man would push himself over the precipice of everlasting destruction. However, the

Lord will calm the sea—the storm of human strife and passion—saying, “Peace, be still.”—Mark 4:39

Through the elect those days shall be shortened. “Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.” (Isa. 49:8) Although the elect—the Christ, head and body—will intervene to prevent the total annihilation of mankind and his earthly home, they will inherit a “desolate heritage.” However, planet Earth will indeed abide forever. (Eccles. 1:4) It will be the church’s inheritance, and they will have the privilege to “establish the earth”—to bring it back to the original perfection enjoyed by Adam and Eve in the Garden of Eden.

The “great tribulation” spoken of by Jesus is also to have special impact upon the nation of Israel, God’s chosen people “for the fathers’ sakes.” (Rom. 11:28) Concerning those who will come against Israel, God, through the prophet, says, “Thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. . . . And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face. . . . Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.” (Ezek. 38:16,18,23) Once again it will be true, “Hitherto

shalt thou come, but no further: and here shall thy proud waves be stayed.” When the Lord steps into the fray to save Israel from utter destruction, and fights for them “as when he fought in the day of battle,” the forces of Gog and all nations who come against her will be stayed. They will be powerless against God.

## **VISION FOR AN APPOINTED TIME**

The Prophet Habakkuk (see article on Habakkuk later in this issue) wrote these words many centuries ago: “The LORD . . . said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.” (Hab. 2:2,3) The great vision which inspired all God’s holy prophets since the world began—the establishment of the kingdom of Christ upon earth—has indeed seemed to tarry. Why is this so?

God has a reason behind the “tarrying.” This age must continue until the work designed by him has been completed. Then he will say, “Hitherto, . . . but no further.” The Gospel Age will continue until the completion of the Christ, head and body, and the culmination of the Time of Trouble in Armageddon. Then, the establishment of Christ’s kingdom here upon earth will usher in the new age—the Messianic age. Even though it seems to tarry, we are to wait for it patiently. In reality “it will not tarry,” but will bring with it all the joys and blessings of life, peace, health and happiness the perfect human heart could desire.

## OUR TRIALS ALSO LIMITED

In our personal experiences, there are many tests of one kind or another that the Lord permits to come upon us to try our character. God will determine by our reactions whether we are prepared for the place he has in mind for us in the kingdom, or whether we need still more lessons, or guidance, along a particular line. Some of these experiences are permitted for a short time—others are of longer duration—as our needs may be. This is the measure used by God to determine what trials and testings are necessary for us to endure. When our need and God's purpose has been fulfilled and satisfied, we can rest assured that easement will come to us. "Hitherto, . . . but no further," is God's promise to his elect children.

Every consecrated believer is precious to the Lord, and he deals with each on an individual basis. Indeed, he also works with us as ecclesias of his people as we assemble to worship him at our various meetings and conventions, pouring out upon us his Holy Spirit of truth, revealing to us more of his Word, and inspiring us to greater love and good works. (Heb. 10:23-25) However, the basis upon which we will ultimately make our calling and election sure is individual faithfulness to our vow of consecration.

God suits our trials and tests according to our individual needs. Just as a builder shapes a stone or a piece of wood to fit into a specific spot in the home he is constructing, so God has a particular place in mind for each one in his "temple." (I Cor. 3:16) A carpenter or stonemason does not randomly form a piece of building material, and then hunt

for a place for it to fit. Rather, it is cut, shaped, sanded and planed, or is hewn and carved, so that it will exactly fit the place for which it is intended.

At times our trials may seem so oppressive and difficult to bear, but if we remember that we are being shaped for the Master's use, and by his magnificent design, we will have the fortitude to be submissive and learn the lessons he has for us in the experience. Sometimes audibly, but more often inwardly, our cry goes up, "How long, O Lord?" Let us take comfort in God's promise: "You have been put to no test but such as is common to man: and God is true, who will not let any test come on you which you are not able to undergo; but he will make with the test a way out of it, so that you may be able to go through it."—I Cor. 10:13, *Bible in Basic English*

Our all-wise Heavenly Father decides—and his decisions are perfect—when our trials have accomplished the development of the peaceable fruits of righteousness, and of perfecting the character he is looking for in each New Creature. The great God of the universe, who has all things under his control, is directing every one of our daily experiences. They will never be permitted to go so far in our individual lives that we would be damaged by them. Only "hitherto" will our ordeal be permitted to continue, and "no further." How precious this thought is to those whose hearts and minds are stayed upon the Lord.—Isa. 26:3 ■

*"See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.—Eph. 5:15,16*

# A Model for Prayer

**Key Verse:** *“He said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.”*  
—Luke 11:2

**Selected Scripture:**  
*Luke 11:1-13*

**PRAYER OCCUPIED A** place of singular importance in our Lord’s life and teachings. In times of decision and trial, he gave himself to approach the Heavenly Father in prayer. He fully realized that God is never confused, bewildered, perplexed, anxious, or worn by cares. Jesus knew that the Almighty’s plans would always succeed, having observed these things firsthand during his prehuman existence. Our Lord saw that God’s mighty

intellect reached to the bounds of all possibility and, knowing the end from the beginning, would always achieve his desired goals.

Indeed, our Lord Jesus understood his Father well, which is why, in confidence, he often approached him in prayer. The disciples of Jesus observed his habit of prayer, and the peace and inward tranquility it brought to their Master, so they requested of him, “Lord, teach us to pray, as John also taught his disciples.”—Luke 11:1

It may at first seem unusual that the disciples would ask Jesus to teach them to pray. We know from the Scriptures that the Jews, especially those who earnestly strove to keep the terms of their covenant with God, were a praying people. When their prayers were sincere and heartfelt, they were acceptable and answered, and



they were blessed as a result. In this way, the disciples of Jesus already knew how to pray, and their request to have Jesus teach them was evidently for other reasons.

As the disciples observed Jesus, they sensed that his prayers were much more intimate than the more mechanical form of prayer which they were used to. Since the giving of the Law at Mt. Sinai, the Israelites had considered God a distant power that could never be approached closely, and thus their prayers tended to reflect that sense of separateness. In Jesus, however, they saw one who addressed the Almighty as “Father,” and who prayed as if in close contact with him.

In perceiving his intimate communion with God, and the evidence that God always heard and answered him, the disciples soon began to realize the great power and benefit of Jesus’ prayers. Because of his constant, close communion with God, even in times of great trouble and distress, their Master always seemed at peace. One of the keys to Jesus’ ability to maintain such a closeness to his Father is found in the fact that he always, and without exception, was in complete harmony with the will of God. Testifying of this, Jesus stated, “I do always those things that please him.”—John 8:29

Jesus honored the disciples’ request and provided them a model for prayer which, if followed from the heart, would help bring them into close communion with God, such as he had enjoyed. The order of his prayer is beautiful, and is very important to us as followers of Christ. It is no coincidence that the prayer begins, as stated in our Key Verse, by addressing God as “Our Father,” and in reverence honoring him—“Hallowed [holy] be thy name.” Having these sentiments, as well as the remaining words of this model prayer, the most prominent thing in our hearts when we pray, we too will be enabled to have intimate communion with God, as did Jesus and the disciples who were taught of him.—Matt. 6:9-15 ■

# Jesus Prays for the Disciples

**Key Verse:** *“That they all may be one; as thou, Father, art in me, and I am in thee, that they also may be one in us: that the world may believe that thou hast sent me.”*  
—John 17:21

**Selected Scripture:**  
**John 17:6-21**

reward, as spoken by Paul: “If we suffer, we shall also reign with him.”—II Tim. 2:12

Jesus laid down his life for his friends, his enemies, and the entire world. Prior to offering a prayer on behalf of his disciples, as contained in our lesson, he had made this important statement: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” (John 13:34) The Apostle John later provided an even more specific and practical declaration of this command, telling us that “we ought to lay down our lives for the brethren.” (I John 3:16) This statement hearkened back to the application of divine love as it was shown in the life and death of Jesus.

## **OUR LORD INVITED THOSE**

who would be his disciples to follow him, stating, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” (Matt 16:24) If we have made this our life’s chief aim, we know it requires that we daily give our all in service to the Lord, and as his disciples, we must bear our cross of sacrifice and suffering. If, in these things, we faithfully follow the Master’s footsteps, God has promised a

In obedience to Jesus, and under the directing influence of the Holy Spirit's anointing, the disciples began at Pentecost the work of laying down their lives in service and love for the brethren.—John 16:13; Acts 2:1-4

In our lesson, we note these words of Jesus' prayer for his disciples: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." (John 17:9) We note here that Jesus was not praying for mankind in general at that time because he knew the work of the Gospel Age was not to be for the world's conversion—that would be the work of the kingdom. Rather, Jesus prayed for "them"—his disciples, especially the eleven, who would soon be "sent" as Apostles. In verse 20, we see that Jesus' prayer also was to include his faithful followers all down through the present age. "Neither pray I for these alone, but for them also which shall believe on me through their word." He prayed for all those who would be his footstep followers throughout the age, because he knew that times of trials and hard experiences would come to each of them.—Matt. 5:10-12; John 15:18-20

God's purpose during the present age has been the calling out of a people for his name. (Acts 15:14; Heb. 3:1; II Tim. 1:9) The object of this call is to find a group of more-than-overcomers who will be joint-heirs with Jesus in his coming kingdom. For this reason, we read, "They are not of the world." (John 17:16) The next verse identifies how these are prepared for their future work. Jesus prayed, "Sanctify them through thy truth: thy word is truth." (vs. 17) Here the Lord asked that his Father "sanctify"—set apart from the world—those who accept the Gospel Age call, in order that they can be fully prepared for the future work of the kingdom.

This is what leads us to the oneness spoken of in our Key Verse. Let us strive to have the same mind, desire, and disposition of our Master, which allowed him to be at one with his Father, and do his will in every circumstance and experience of life. ■

# Jesus Intercedes for Us

**Key Verse:** “*We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*”  
—*Hebrews 4:15*

**Selected Scripture:**  
*Hebrews 4:14-5:10*

are found in the gospel record. Jesus’ petitions included those of communion, adoration, thanksgiving, request, supplication, and humble acquiescence. They never, however, included confession, because he was the holy and perfect son of God. Paul said, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”—Heb. 7:25,26

Throughout the Gospel Age the Lord’s consecrated people, through faith, have been given the wonderful privilege of having Jesus serve as their High Priest. (Heb. 3:1) Additionally, he is our Advocate, that we may come, in his name, to the throne of heavenly grace and commune directly with God in prayer. John wrote, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” (I John 2:1) In the next verse, John informs us that Jesus’ position as our Advocate is because “he is the propitiation for our sins.”

When Jesus appeared in the presence of God and presented the merit of his ransom sacrifice, he earned the

position of Advocate for all those who would turn away from sin and give their lives in consecration to God. Having “bought us” with his precious blood, and by our faith in this “propitiation,” Jesus has interceded for us and become to each one individually “an advocate with the Father.” Because of this, we can approach God in prayer, in Jesus’ name, even though we still carry with us the imperfections of our fallen flesh. As long as we abide under the covering blood of Jesus’ righteousness, it is not necessary for him to continually intercede for us, although he will do all things necessary to assist us as we strive to make our calling and election sure.

There are two groups which will ultimately benefit from Jesus’ intercession. The first, as already discussed, have been the footstep followers of Jesus being developed during the Gospel Age. He has been a “propitiation for our sins.” As Christ’s footstep followers now, we have “made a covenant with [God] by sacrifice.” (Ps. 50:5) We are counted as accepted “in the beloved” Jesus, our Intercessor and Advocate, and he continues to daily guide and direct our path to keep us in the way.

John adds, however, “not for ours only, but also for the sins of the whole world.” (I John 2:2) At the beginning of Christ’s kingdom the benefits of Jesus’ intercession on behalf of mankind in general will be made available to all people—“the whole world”—as John states. A New Covenant will be inaugurated with Christ, head and body members complete, as its Mediator.

Let us be continually thankful to God for providing his son to be a satisfaction for sins. As the words of our Key Verse point out, let us also never forget that we, and the world, have a sympathetic High Priest, one who has been “touched with the feeling of our infirmities” and has been tested in all points, “yet without sin.” Such knowledge should compel us to continue in our walk and, to the best of our ability, live up to the divine standard that has been set before us. ■

# We Pray for One Another

**Key Verse:** *“Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”*  
—James 5:16

**Selected Scripture:**  
**James 5:13-18**

The will of God in sending his son Jesus into the world was that he might be the Redeemer of mankind, and as a result, the seed through whom all the families of the earth would be blessed, in fulfillment of the promise made to Abraham. (Gen. 12:3; 22:18; 28:14) The “little flock” has been called to association with Jesus in that loving purpose. Paul said, “As many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3:27-29

We learn from our Key Verse that humility and a willingness to confess that we have sins and weaknesses is very important. The Scriptures tell us that “The LORD

**THE PRIMARY GOAL OF A** footstep follower of Christ is the doing of God’s will. Jesus came to Earth and was born into this world that he might carry out the Father’s will concerning his creation—man. So fully in harmony with the divine will was our Lord that he said, “I and my Father are one.” (John 10:30) He also testified, “I came . . . not to do mine own will, but the will of him that sent me.”—John 6:38

The will of God in sending his

is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.” (Ps. 34:18) The thought of these words is that we are to have a sincere sorrow for sin. The *Rotherham Translation* renders the last portion of our Key Verse: “Much availeth the supplication of a righteous man when it is energized.” The thought here is that if our prayers are energized and motivated toward producing the desired effect or outcome, they will avail much.

We all have much work to do in our Christian walk. One part of this work is that of self-examination. “Let a man examine himself.” (I Cor. 11:28; II Cor. 13:5) We should also be engaged in the work of studying to show ourselves “approved unto God, a workman that needeth not to be ashamed.” (II Tim. 2:15) We have the additional responsibility and privilege, as members of Christ’s body, to look out for all other members. Jesus said, “Greater love hath no man than this, that a man lay down his life for his friends.”—John 15:13

It is of vital importance that we have an active prayer life, knowing that the Father hears our prayers, and will answer them according to his will. (I Pet. 3:12) Faith is a very important element in this matter, because it is the basis of our prayers to God. The Apostle John said, “This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”—I John 5:14,15

Faith also stimulates our mind and activates us toward loving obedience and good works, and to serve the cause of truth and righteousness. (James 2:14-26) To the footstep follower of Christ, faith is not based on credulity. Rather, it is founded on the “substance” and “evidence” contained in God’s Word and in God’s overruling providences in our lives. (Heb. 11:1) Let us be thankful and echo the words of the psalmist: “God is our refuge and strength, a very present help in trouble.”—Ps. 46:1 ■

# The Parable of the Sower

***“In the morning  
sow thy seed, and  
in the evening  
withhold not thine  
hand: for thou  
knowest not  
whether shall  
prosper, either this  
or that, or whether  
they both shall be  
alike good.”***

***—Ecclesiastes 11:6***

**THIS MONTH WE BEGIN A** new series of articles which will consider the parables of Jesus. When speaking to his disciples on one occasion, the Master told them, “The words that I speak unto you, they are spirit, and they are life.” (John 6:63) Many who heard Jesus’ words “bare him witness, and wondered at the gracious words which proceeded out of his mouth.” (Luke 4:22) Such statements as these provide much evidence to the sincere follower of Christ of the necessity to know and understand the words uttered by our great teacher.

Jesus conveyed many of his teachings and lessons by means of parables. Often, he introduced his parables with the statement, “The kingdom of heaven is like . . .” Jesus explained some of his parables, but others he did not. Some of the parables relate to the preparatory work of the kingdom, and



others to the actual functioning of the kingdom during the thousand years of its rulership over the earth. Some pertain to efforts that would be made by Satan to disrupt the preparatory work of the kingdom.

The disciples questioned Jesus about his use of parables when talking to the multitudes. They asked, “Why speakest thou unto them in parables?” (Matt. 13:10) To this Jesus replied, “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. . . . Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.” (vss. 11,13) Jesus then quoted an Old Testament prophecy from the book of Isaiah which foretold that he would use this method of teaching because the people in general would not be in a proper condition of heart to receive a clearer message.—vss. 14,15; Isa. 6:9,10

It might seem strange to some that God would not want all the people of Jesus’ day, and since, to understand his plans and purposes. After all, his words were designated as “spirit” and “life.” The Scriptures reveal, however, that this is not the age for the general enlightenment of the people. The Bible assures us, though, that the time will come when “the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” (Isa. 11:9) Meanwhile, the deep truths of God pertaining to his plan for the redemption and recovery of mankind from sin and death are reserved for those to whom he elects to reveal them.

Jesus said to his disciples, “Blessed are your eyes, for they see: and your ears, for they hear.”

Then he explained, “Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” (Matt. 13:16,17) There is a “due time” for every detail of God’s plan to be revealed and accomplished, and it was not then the proper time for the “many prophets and righteous men” mentioned by Jesus to know the mysteries of the kingdom of heaven.

Still later in this chapter, the gospel writer Matthew draws the correct conclusion, and quotes another prophecy from the Old Testament. He states: “All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”—vss. 34,35; Ps. 78:2

During the present Gospel Age, our Heavenly Father is selective in the matter of those to whom he gives the ability to understand the vital truths of his Word. Jesus said, “No man can come to me, except the Father which hath sent me draw him.” (John 6:44) God prepares the hearts of those whom he draws to himself in order that they might receive the “seed” of truth. Just how his Spirit operates to accomplish this is beyond our comprehension. Solomon wrote, “As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.”—Eccles. 11:5

## **PARABLE OF THE SOWER**

The parable of the sower is recorded in three of the four Gospel accounts, as follows: Matthew 13:3-8; Mark 4:3-8; and Luke 8:5-8. It is one of only two parables of Jesus following which he provides an interpretation of the meaning, the other being the parable of the wheat and tares. The Lord's explanation of the parable of the sower is contained in Matthew 13:18-23; Mark 4:14-20; and Luke 8:11-15.

The Matthew account of the parable reads: "Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."—Matt. 13:3-8

## **RECEIVED BY THE WAYSIDE**

"The seed is the word of God," Jesus explained. (Luke 8:11) "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side." (Matt. 13:19) In his explanation, Jesus spoke prophetically of how the message of the kingdom would generally be received. The "word of the kingdom" has been presented to millions throughout the age who have not understood it,

and as Jesus foretold, “the wicked one” has quickly removed it from their hearts.

This would be a discouraging experience for the sowers had they not been forewarned what to expect. Even so, it is a difficult fact to accept. Those who proclaim the Truth often wonder if their failure to “get through” to others with the message is not due to their own inability to present it plainly. It is proper that we present the Truth with as great clarity, and as much vigor, as possible. However, lest we be discouraged, let us remember that nearly two thousand years ago Jesus foretold that much of the seed that would be sown would fall by the wayside and be snatched away by the “fowls of the heaven.”—Ps. 104:12

This has been true, regardless of the sowing methods used. It was true in Jesus’ day. Compare the multitudes to whom he ministered from time to time with the few who actually became his devoted followers. It was true throughout the period of the Early Church. Paul stood on Mars’ hill and witnessed to a sizable audience, but when he had finished, what was the result? The record is, “Some mocked: and others said, We will hear thee again of this matter.”—Acts 17:32

In our own day, how the brethren have rejoiced to see a goodly number attend a public witness effort and apparently enjoy the message, only to discover that a short time later very few, if any, had sufficient interest to respond to a follow-up inquiry. This was not because the brethren had failed to present the message properly. It was simply that the Lord did not put it in the hearts of these people to deeply understand and appreciate what they

heard. The message sounded good to them, but it was quickly forgotten, at least to the degree that they had no desire to respond further.

This does not mean that we are to cease giving witness to the Gospel message, or to stop having meetings designed especially for the public. Additionally, it does not imply that we should cease to make every effort we can along all lines to disseminate the Truth. Indeed, these opportunities in the present age of technology are greater than they have ever been—whether by radio, television, digital media, web sites, Internet advertising, the printed page, or by one-on-one encounters at county and state fair booths.

The fact that, for the most part, our witness efforts only get minimal outward results, simply means that in laying down our lives as witnesses of Jesus, we are to remember that this is not the age for the conversion of the world. At the present time, God is directing the message of truth primarily to those whom he is calling to follow in the footsteps of Jesus. These will be the only ones who will respond with true heart appreciation. As our opening text admonishes, however, we are to continue to sow the seed in recognition of the fact that we know not “whether [it] shall prosper.”

## **STONY GROUND, WITHOUT ROOT**

In the parable of the sower, some of the seed fell on stony ground. Jesus explained this, saying, “The same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by

he is offended.” (Matt. 13:20,21) Here, again, is a true picture of what has been observed throughout the age by the Lord’s people.

A good example of this is what takes place at times in connection with our diligent efforts to witness to others. There, on occasion, are those who, at the conclusion of our conversation with them concerning the plan of God, manifest genuine interest in what they have heard. They perhaps even linger in our midst to fellowship and talk further, asking questions, and showing evidence of having grasped a considerable measure of the Truth that has been presented. They may even inquire as to when and where the local meetings are held, which information is gladly provided. Yet, when the time comes for the next meeting, or the one following, they are not there.

What has happened? Jesus foretold it. The “sun” of persecution rose upon them and they were “scorched.” Good people such as these really do enjoy the Truth when they hear it, and at times are even convinced of its verity in their own minds. However, when they find that it is not popular with their friends, their relatives, and particularly with their church associates, and that to truly embrace the Truth will oftentimes require the sacrifice of present earthly relationships, they decide that it is not for them. The message does not take “root” in their heart. If somehow they could enjoy the Truth and continue to be popular in their community, and in their church, they would like it very much. This, as we know, is not the Lord’s method for calling his people at the present time. The gospel of the kingdom is not popular, and will not be until it is

established in the earth, when God will remove the “vail that is spread over all nations,” and take away “the rebuke of his people.”—Isa. 25:7,8

## **AMONG THORNS**

In the parable, some of the seed fell among thorns. Here was a somewhat more enduring response. Jesus described these hearers as those who, although seeming to take root at first, permit “the care of this world, and the deceitfulness of riches” to “choke the word.” Thus they become “unfruitful” in the knowledge which they have received. (Matt. 13:22) These have a genuine interest in the Truth, but they love other things also. They permit the cares of this life to engross them too deeply, and they have very little or no time for the Lord and his service.

These also, as Jesus explains, permit “the deceitfulness of riches” to consume their time and attention. There have been many throughout the age who have resolved that they would serve the Lord eventually, but that first they would accumulate a reasonable amount of riches. Many have had this viewpoint with the sincere thought that they would use their hoped-for riches in the service of the Lord. They ignore Jesus’ warning that treasures laid up on earth are exposed to “moth and rust,” which lead to their deterioration and loss of value.—chap. 6:19

Those whose ambition in life is to lay up treasures on earth fail to realize that while they are spending time and energy to do this their heavenly “account” is being neglected. As the parable states it, they are not bringing forth the “fruit” for which the Lord is looking, and therefore will fail to qualify for an abundant

*(Continued on page 36)*

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(Continued from page 31) entrance into the “everlasting kingdom of our Lord and Saviour Jesus Christ.” (II Pet. 1:4-11) How unfortunate that anyone who hears and responds to the kingdom message should permit the trifling things of this world to turn him aside from running for “mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:14

## **GOOD GROUND**

Some of the seed of the parable fell on “good ground.” How much is not stated, and this is not important. Jesus explained the meaning of this, saying, “He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.” (Matt. 13:23) We doubt if the multiples here mentioned are of any particular significance, except to remind us that even among faithful, fruit-bearing followers of Christ, there can be varying amounts of fruitage brought forth.

Luke’s account of the parable omits reference to the different multiples of fruit borne from seed which fell on the “good ground.” He describes them rather as “they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.”—Luke 8:15

Much patient endurance is required in order to bring forth the fruit of the Holy Spirit. The “good ground” followers of the Lord are subjected to the heat of persecution, and would be “scorched” even as the “stony ground” believers, except that their roots of faith lay hold more firmly upon the promises of

God and thus they receive strength to endure. Likewise, those who experience the ridicule and scoffing of friends and associates in this world that would otherwise “choke” seed which had fallen among thorns, are able to choke the thorns of such opposition and scorn through their faith and trust in the Lord.

The “sower” in this parable represents all the Lord’s faithful people, who, having themselves been blessed by the Truth, desire at the cost of self-sacrifice to pass it on to others. Jesus commissioned his followers to go into all the world to preach the Gospel, and this commission has never been withdrawn. What the Lord accomplishes by the spread of the Truth at the hands of his faithful people may vary. By his direction it is now accomplishing a harvest work.—Matt. 13:39; 28:19,20; Acts 1:8

In all our efforts to bear witness to the Truth, let us remember Jesus’ introduction to this parable, in which he emphasizes that it is only those who have eyes and ears to hear that will respond to the Gospel of the kingdom. The only ones in this category are those whom the Lord is drawing. Remembering this, we will not be discouraged when the wayside hearers turn away, as they did with Paul, saying, “We will hear thee again” at another time. We will not be surprised when some who at first show appreciation for the message do not continue in the way of truth. We will regret that some allow the cares of this life to hold them back, but we will rejoice that one here and there responds, and with a good and honest heart brings forth fruit with patience. ■

# The Prophecy of Habakkuk

***“The burden which Habakkuk the prophet did see.”*** **THE WORD “BURDEN” AT**  
the beginning of this book is somewhat unusual. Various translators have rendered the Hebrew word used here—*massa*—as “oracle,” “message,” “pronouncement,” and “word.” *Strong’s Concordance* gives the meaning as “an utterance, chiefly a doom.” In Proverbs 30:1, and 31:1, this Hebrew word is also translated “prophecy.” However, the thought conveyed by the word “burden” nicely expresses the prophet’s emotions concerning the vision. God granted him a preview of judgment to come upon Israel, followed by punishment upon the heathen who were to be used by God to execute that judgment. Certainly the collected utterances of Habakkuk can well be categorized as “doom,” and were most surely a burden to his heart and mind as he pondered their meaning.

We know almost nothing about the background of Habakkuk—where he lived, or for how long. We are not told who his parents were, nor can we be sure when he received his prophetic vision of the

future. Because of the nature of the prophecy, many Bible scholars place the time of its pronouncement shortly before Nebuchadnezzar marched with his armies to overthrow Jerusalem and take the Jews captive to Babylon. Conditions in Israel at that time had deteriorated to the point where the people were no better than the heathen nations surrounding them. They had forgotten about the special relationship they had with God and their covenant with him.

### **HABAKKUK'S COMPLAINT**

It is easy to understand Habakkuk's distress as we read his opening words. He prayed: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! . . . For spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth."—Hab. 1:2-4

Habakkuk saw violence, iniquity, and injustice go unpunished. He observed the wicked oppressing the righteous, and witnessed that the Law of God, which forbids such things, went unheeded. The opening verses of Habakkuk indicate that he had complained repeatedly about these conditions, and now wondered perhaps whether God had even heard his cry. God, however, was about to take steps to deal with the situation. He told Habakkuk, "Lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not

theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.”—Hab. 1:6,7

From these prophetic words, Habakkuk knew what the future would hold for his people, for in them God had prophesied that the Chaldeans—or Babylonians—would destroy them as a nation. Indeed, the prophecy indicates that the Chaldeans were ordained for the very purpose of the judgment and correction of Israel. (vs. 12) Habakkuk was confused, however, as to why the Lord would use a nation so evil to accomplish this. He asked, “Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?” (vs. 13) Although Israel was a wicked nation, at least in Habakkuk’s eyes they were better than the heathen Chaldeans. How could God give a victory to Israel’s enemy when that enemy was still worse than Israel? To the prophet, God’s method for bringing about discipline and correction to Israel seemed to create more problems than it solved.

Wanting to understand this perplexing situation, Habakkuk stood upon his watch to “see what he [God] will say unto me, and what I shall answer when I am reprov’d.” (Hab. 2:1) Habakkuk, rightly or wrongly, dared to question God about the solution to his original complaint. He knew he deserved to be reprov’d for this, but he wanted to hear God’s reasons for using the wicked heathen to punish Israel—it seemed in his eyes such an improbable and unreasonable method. Throughout the remainder of this prophecy, God did indeed explain further his plan of action, and the reasons for it.



## **EVIL WILL NOT REALLY TRIUMPH**

“The LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.” (vss. 2,3) What vision was God talking about, and what was it that Habakkuk was to write? The answer is the prophecy itself—the burden and message that he saw, and what God had told him. Furthermore, because of the importance God placed on this prophetic message, as well as its surety of fulfillment, Habakkuk was instructed to write it on tables—or clay tablets—and not on perishable parchments.

Earlier, in chapter one, God brings an important principle to our attention in his words through the prophet. He states, “I will work a work in your days, which ye will not believe, though it be told you [in advance].” (vs. 5) The Apostle Paul quoted these words, as recorded in Acts 13:41, to similarly emphasize conditions in his day. The principle taught in these words is that it is easy for the fallen human nature to disbelieve any prophecy which pronounces trouble or punishment, especially if its fulfillment seems to tarry. The Lord’s word is sure, however, just as it was in the case of Habakkuk’s prophecy, and the doom pronounced upon Israel. God said that his Word would never “return unto [him] void.”—Isa. 55:11

Habakkuk never doubted that God’s judgments would come upon Israel, although many in Israel found it very convenient to doubt, and very difficult to conceive that God would ever punish his chosen

people by showing favor to a people who were far more wicked and unbelieving than Israel. The question raised then, still remains, as to why God permits evil to continue, whether it was the evil of the Israelites, the Chaldeans, or any other nation or individuals among mankind. The answer is that, although it appears that evil prevails unheeded, there indeed will eventually come a day of reckoning in all cases.

The remainder of chapter two predicted five woes against the invader, whose soul was “lifted up” against Israel. “Woe to him who increases what is not his.” “Woe to him who gets evil gain for his house.” “Woe to him who builds a city with bloodshed.” “Woe to you who make your neighbors drink, Who mix in your venom even to make them drunk.” “Woe to him who says to a piece of wood, Awake, to a mute stone, Arise!”—vss. 6,9,12,15,19, *New American Standard Bible*

Here was the answer to Habakkuk’s puzzle. The Chaldeans, the most powerful empire the world had ever seen—pictured by the head of gold on Nebuchadnezzar’s image—would be thoroughly humbled and punished in God’s due time. Mighty Babylon, as Isaiah prophesied, would eventually be completely destroyed. “Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation.” (Isa. 13:19,20) This prophecy was fulfilled so completely that even to this day only wild beasts live in the ruins of Babylon.

We see many similarities between literal Babylon of Habakkuk’s prophecy and symbolic Babylon of

the present Gospel Age. John the revelator spoke of what he observed in vision: "I saw a woman sit upon a scarlet coloured beast, . . . And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." (Rev. 17:3,5,6) This prophecy of John does not refer to the literal Babylon of Habakkuk's day. That empire had already passed from the world scene long before Revelation was written. This Babylon represents another great power which has oppressed God's people, and once again the faithful may wonder, why does God permit such evil to prevail? Here again, however, we are assured from God's word of the time when "Babylon the great is fallen, is fallen. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. . . . Babylon [shall] be thrown down, and shall be found no more at all."—Rev. 18:2,8,21

If sometimes we begin to think that the forces of evil are winning, or that the unjust live equally as well, or better, than the just, or that the establishment of Christ's kingdom is tarrying—let us remember the prophecy of Habakkuk. The destruction foretold by God did indeed come upon Jerusalem, despite the fact that the people did not believe this would ever happen. The destruction God had foretold would come upon literal Babylon also came to pass, exactly at the proper time.

Therefore we can be certain that the destruction of symbolic Babylon will also occur, whether or not

the prophecy seems to tarry. We have no pleasure in destruction, but we know present evil conditions must be destroyed before the blessings of the kingdom can flow to the people, and this is where our interest lies. This is the “vision” we long for—the establishment of Christ’s reign of righteousness and peace, which will bless all the families of the earth. Habakkuk, too, was concerned about God’s ultimate purpose of blessing mankind. He said, “The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.”—Hab. 2:14

The proud Chaldeans put their trust in man’s might. “They sacrifice unto their net [their own strength].” By making “sacrifice unto their net,” it became a god to them—a god which had “no breath at all.” What a contrast to the only true and living God—a God who dwells in “his holy temple: let all the earth keep silence before him.” Truly, he has the power to silence all the earth, including the false gods of man’s making.—chap. 1:16; 2:19,20

## **THE JUST SHALL LIVE BY FAITH**

The fourth verse of chapter two is extremely important. “Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.” This is one of only two verses in the book of Habakkuk which are quoted from in the New Testament. This particular verse provided proof to the Apostle Paul for a key doctrine—justification by faith. The Book of Romans has much to say about faith. The word appears thirty-nine times in that book alone. After a few introductory words, Paul quoted from Old Testament scripture, saying, “Therein is the righteousness of God revealed

from faith to faith: as it is written, The just shall live by faith.”—Rom. 1:17

In this present life, the unjust live just as long as the just. However, as far as God’s eternal purpose is concerned, this will not always be the case. In his quotation of Habakkuk’s words, Paul raised them to a higher plane by showing that the life enjoyed by a “just” man can only come through belief in and acceptance of Christ. In the preceding verse, he had stated, “The gospel of Christ . . . is the power of God unto salvation to every one that believeth.” This salvation is what constitutes “living,” and it is only available to those who have faith. In the next few verses, Paul explains how the wrath of God is upon those who have no faith, and that without God’s favor no one can receive the blessing of everlasting life.

The Jews of Paul’s day believed it was necessary to earn God’s favor by keeping the Law—that is, justification by works. In his letter to the Galatians, Apostle Paul again used this same Habakkuk text to prove this premise wrong, and to show the importance of faith as compared with works: “That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith.”—Gal. 3:11,12

## **HABAKKUK’S PSALM OF SALVATION**

We have seen that chapters one and two of this book contain the burden, or prophecy, which God gave to Habakkuk. Chapter three is in a different style. It is a psalm—beginning with a subscription, and concluding with a superscription, in the manner of David’s psalms.

Some Biblical scholars have thought this psalm was a later addition to the book, but that seems unlikely. When you consider Habakkuk's state of mind and his knowledge that the Chaldeans were destined to come into Israel, wreaking destruction upon the nation, we would expect him to act as he did. As a man of faith, he naturally turned his thoughts to God, and he composed a hymn of praise to the great Creator, remembering the many times past when he had intervened with special salvation for Israel. Since it is written in a poetic style, it is more difficult to understand the specific references, but many of these can be identified with thoughtful consideration.

In the sixth verse of chapter three, he speaks of the time when God "drove asunder the nations," referring to Israel's entrance into the land of Canaan. Again, salvation came about when "the deep uttered his voice, and lifted up his hands on high," referring to the walls of water Israel passed through in crossing the Red Sea. (vs. 10) A reference is made to the battle of Joshua at Gibeon, when "the sun and moon stood still in their habitation."—vs. 11

The thrust of this psalm is summarized in verse thirteen: "Thou wentest forth for the salvation of thy people." By recalling these marvelous examples of God's intervention on behalf of his people, Habakkuk's hopes were raised that God would once again remember Israel in their time of trouble. Although he believed God's Word that the Chaldeans would be punished, this did not prevent him from continuing to hope that God would save his people. Although this did not happen in Habakkuk's day, we are assured of Israel's ultimate salvation by

these words from the Apostle Paul: “All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob”—Rom. 11:26

Habakkuk prayed that he might “rest in the day of trouble” which was soon to come upon Israel. (Hab. 3:16) Whether he meant he wanted to be at rest spiritually, or whether he prayed for rest in death, is not clear. No matter which is the case, the principle is what is important. In times of trouble, our prayers should be that we might rest in the Lord, knowing he has full control over every experience which comes to us.

## **LESSONS FOR OUR OWN TIME**

If this book were only concerned with the destruction upon Israel in Habakkuk’s day, and the destruction that came later upon the Chaldeans, God would not have directed Habakkuk to write it on permanent clay tablets so that it would be preserved for our use. All the books of our Bible contain lessons on many different levels. Let us consider a few thoughts from which we can profit today from the words of God’s holy prophet.

“I will work a work in your days, which ye will not believe, though it be told you.” (Hab. 1:5) Israel should have believed the message given especially to them by God’s prophet, but few did. Those born under the Jewish Law in Paul’s day similarly could not believe God was widening his perspective to include Gentiles. Today, we preach the coming kingdom, and the ending of this long night of sin and death. Yet, most people simply say it is too

good to believe. How true it is that faith is, and always has been, a scarce commodity.

God has his own methods of solving problems, and his way of dealing with them is probably not our way, since he has particular lessons in mind which the experience is designed to teach. God tells us, "As the heavens are higher than the earth, so are my ways higher than your ways." (Isa. 55:9) At times we may go to God with a solution to a problem, and ask his blessing to be upon our solution, rather than properly going to him with the problem, and asking for his assistance and guidance in its resolution. We may tell him we need better health to serve others, or money to attend a convention, or a more reliable car to take brethren to a Bible study meeting. These are all our solutions. Let us make sure we follow God's solutions, not our own.

From the beginning of time, God has moved in what appears to be a mysterious way to accomplish his plans, and therefore we must seek to be in tune with him to understand how we can work with him. God was not angry with Habakkuk for being concerned about Israel. He will not be angry with us when we bring our problems to him. Let us remember, however, that his ways are higher than our ways, and are always best for our ultimate spiritual welfare.

Today, just as in Habakkuk's, many selfish, worldly minded people seem to prosper. We all know that it is not wise to "judge a book by its cover," yet we are still prone to do so anyway. Worldly agencies, religious groups, social and political organizations, all appear to achieve great



advantages for their members, but such appearances should not mean anything to us. Our affections must be set on things above. Earthly prosperity is not part of our covenant of sacrifice. Since the vast majority of mankind are not presently in covenant relationship with God, what happens to them in this present evil world should not be our concern.

Why does God permit evil? This is perhaps one of the hardest questions sincere Christians face. Habakkuk learned that God had no intention of permitting evil indefinitely, but only as long as it suited his purposes, and accomplished his designs. There came a time when he brought Israel's favor to an end because of their evil practices. The time later came when the Chaldean empire was totally destroyed from off the face of the earth. Likewise, God will indeed put an end to evil in this great Time of Trouble which presently engulfs the world. Let us use this penetrating question as an aid to giving a witness in our contact with others, and share the answers which the Truth has given us. These answers are found nowhere else except in God's Word.

Habakkuk prayed that he "might rest in the day of trouble." We also have been given a vision of the time of terrible trouble presently upon mankind. However, the troubles in the world are not to affect our faith. Like Habakkuk, we too should rest in the providences of God, waiting for his promised deliverance, and the silver lining to the present clouds of trouble, which will be made manifest soon in the establishment of Christ's kingdom of peace and righteousness.

The prophecy of Habakkuk, when viewed in this light, has contemporary importance. As we enter upon the new year of 2015, may the Heavenly Father grant each of us the strength to be faithful to the vision we have received, and run with patience the race set before us. The grand reality and climax of this vision “will surely come, it will not tarry.” ■

## 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 Henry Zeigafuse, Bangor, PA—September 9. Age, 78

Sister Barbara Zufelt, Vancouver, British Columbia—October 31. Age, 88

Brother William Passios, Hampton, NH—November 30. Age, 87

Sister Kay Czyrak, Winnipeg, Manitoba—December 9. Age, 94

Sister Alta Wolfenberger, Weatherford, TX—December 20. Age, 107

Brother Harold Duckett, Central Ohio—December 24. Age, 75

Sister Freda Mirku, Detroit, MI—December 28. Age, 97

Brother Mike Farchione, Milwaukee, WI—January 2. Age, 61

Sister Anastasia Sheppelbaum, Portland, OR—January 3. Age, 97

# ENCOURAGING LETTERS

## AT PEACE

DawnBible: I thank the living God for making this site known to me. I have got the best Bible teachings.

My soul is at peace and my faith greatly multiplied. May the Lord God bless you so much.—Kenya

## THANKS TO GOD

DawnBible: I have just come in contact with Dawn Bible ministry and I believe that God in his Son Jesus is using your ministry to evangelize the world. The world needs God's Word of Truth.

My heart is full of thanks to God. God bless Dawn Bible ministry.—NY

## TEACHINGS ENLIGHTEN

DawnBible: God's blessings for your teachings, I am truly enlightened.—U.S. Virgin Islands

## SPIRITUALLY ENRICHED

DawnBible: I will like to receive *The Dawn* publication. Please add my name on your mailing list.

I came across this pamphlet and found it to be enriching spiritually. Thanks—Nigeria

## “THE BIBLE ANSWERS” NOW IN AFRICA

DawnBible: Wow! Awesome friends, to see that is, that “The Bible Answers” is now being aired in our continent of Africa.

A leap in the right direction, and I for one will certainly encourage my friends in Kenya to tune in.—South Africa

## THE DAWN MAGAZINE

DawnBible: I am receiving *The Dawn* since a long time. Thank you very much. It is very useful for our daily life. Praise the Lord!—India

## WEEKLY PRAYER MEETING TEXTS

**JANUARY 1**—"O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved."—Psalm 66:8,9 (Z. '03-3 Hymn 45)

**JANUARY 8**—"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."—I Thessalonians 5:15 (Z. '01-297 Hymn 267)

**JANUARY 15**—"What doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8 (Z. '02-172 Hymn 312A)

**JANUARY 22**—"Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD."—Psalm 31:24 (Z. '01-79 Hymn 126)

**JANUARY 29**—"The fear [reverence] of the LORD is the beginning of wisdom."—Psalm 111:10 (Z. '96-155 Hymn 89)

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## 2015 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Thursday, April 2, 2015.

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### "Dawn Devotional Radio" Internet Radio Station

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

—Web Address—

[www.live365.com/stations/dawn\\_radio](http://www.live365.com/stations/dawn_radio)

# Statistical Report

For the year ended September 30, 2014

**THE DAWN IS** pleased to provide this annual report to our readers. It is a pleasure to have continued the work of spreading the Gospel message worldwide during the past year, and to know that so many have cooperated in these efforts. As you read this report, we believe you will be encouraged, as we are, that the work of the Harvest is still grandly going on, and that our efforts in this work have expanded during the past year.

During 2014 the Dawn was able, by the Lord's grace, to increase its witnessing expenditures by 17% compared to the previous year. These increases were nearly across the board in both domestic and foreign activities, and included the categories of radio, television, Internet, pilgrim service, printing and mailing of literature, and other media advertising. Total operating revenues during the fiscal year were 21% above budget. Total operating expenses, excluding contingencies, were 5% below budget. In total, we had a net loss, excluding bequests, of (\$303,889) in 2014, compared to a 2013 loss of (\$274,725). The table on the following page provides details of revenue and expenses for the 2014 fiscal year.

We have budgeted to increase witnessing expenditures in 2015 by an aggregate of 20%, excluding

<b>Income</b>	<b>Receipts</b>	<b>Expenditures</b>
All revenue, excluding bequests	<u>\$269,234</u>	
<b>Expenses</b>		
Radio (domestic and foreign)		\$ 115,444
TV (includes spots and recordings)		18,682
Internet and Other Media		77,168
Pilgrim Service (domestic and foreign)		13,163
Other Foreign Support		7,129
Shipping/Mailing (domestic and foreign)		79,536
Outside Printing		13,696
Shop Operating Expense		48,454
Plant Operating Expense		141,858
House Operating Expense		<u>57,993</u>
<b>Total Expenses</b>		<b>\$573,123</b>
Less Income	<u>269,234</u>	
<b>Net Operating Loss, excluding bequests</b>	<b>\$(303,889)</b>	

contingencies, but to limit to no more than \$400,000 any reduction in total cash and reserves during the year, including contingency spending. Further increases in witnessing expenditures, beyond the planned increase noted above, will be considered if additional opportunities arise, and for which necessary resources are available.

The Truth which was first preached by our Lord, the apostles, and others in the Early Church is still being declared today. We rejoice that the Harvest work continues, and for the share we are privileged to have in that work. Indeed, the “most holy faith . . . once delivered unto the saints” is still proclaimed by faithful children of God who are willing to sacrifice time and energy witnessing it far and wide.

The Dawn continues to utilize many types of media to proclaim the Gospel message—television, radio, 30-second commercial spots, audio and video

recordings, the Internet, streaming electronic media, and a variety of magazine, almanac, other printed media and available publications. The value of these efforts is attested to by the fact that many responses continue to be received. The Dawn processed nearly 4,000 literature orders during the past year from these responses (excluding Internet—see below for those numbers). Individually, these orders ranged from just one booklet in some cases to hundreds of pieces of literature in many others.

The Dawn continued to increase its overseas and foreign language witness work during the past year. With the addition of Croatian and Ukrainian, *The Dawn* magazine is now available in twelve languages besides English. Other literature offerings of various kinds are now available in fifteen languages in addition to English. The Dawn greatly appreciates all those who provide assistance with the translation work into these various languages.

The Dawn recorded lecture service and Dawn video service continue their work, and the Dawn web page brings in many requests for literature from around the world. *Hope* booklets continue to be provided to funeral directors in the United States, as well as to individual ecclesias, bringing a message of comfort to those who have lost their loved ones in death. The Dawn Devotional Radio Internet radio station at Live365 continues to provide witnessing and truth programs 24 hours per day, 7 days per week, around the world.

In 2014, the Dawn continued its Internet keyword advertising on Google and Microsoft for thirty-nine booklets in English (four added in 2014), twelve

booklets in Spanish, six booklets in French, and three booklets in German. During the past year, the number of “clicks” to these keywords, which brings the user to the Dawn’s ad page for viewing, was over 686,000 for all languages combined. The viewing of these ads generated over 7,000 mail responses for booklets during the past year. In addition, booklets either downloaded or read online as a result of these ads also numbered in the thousands, although specific totals on these is not presently available from our Internet Service Provider. Additional booklet offerings in all four languages are planned for 2015, as well as formatting web pages so that they work with mobile devices.

Orders continue to come in for the reprinted *Daily Heavenly Manna and Songs in the Night* book, which was completed two years ago. This book matches the format and style of the reprinted library edition of six volumes of *Studies in the Scriptures*, including *Tabernacle Shadows*, completed three years ago, in 2011. They are all hard cover with sewn bindings, and available at nominal prices.

In 2015, the Dawn plans to complete work on three new books—*The Search for God’s People*, *Searching the Scriptures*, and *The Mind of Christ*. In addition, an existing booklet—*The Future of Israel and the World*—will soon be reprinted, with a new cover and larger, more readable, type. Other existing booklets will be reprinted in the same fashion as the need arises and manpower resources are available.

Various improvements were made at the Dawn’s facilities during the past year. At the Dawn Home,



repairs to walls and ceilings were done as well as repainting of rooms inside the house. At the Dawn Plant, a new second floor roof was installed over a portion of the building which had been experiencing leaks for some time.

In 2014, the Dawn upgraded the computer hardware and software used to produce all English and foreign language literature, including *The Dawn* magazine. The result of this is that now all workers, regardless of where they are located, are using the most current version of InDesign, the publishing software used for all literature produced in-house. This creates many efficiencies, and allows all InDesign users to electronically “communicate” with each other as literature is produced. In the long-term, it will also allow for greater consistency in the appearance of literature—size, typeface, cover appearance, and content format.

Also in 2014, the Dawn began publication of a digital edition of *The Dawn* magazine. Subscribers to the “Digital Dawn” receive an email each month which contains a link to open the latest digital edition. It is viewable on computers and mobile devices such as tablets and smartphones. The digital edition also contains direct links to booklets, “Bible Answers” video, and “Frank & Ernest” audio programs. As an introductory offer, a free 3-month subscription to the Digital Dawn is offered, and an annual subscription is available at a nominal cost.

It is important to remind our readers that the Digital Dawn does not take the place of the printed Dawn magazine which you are used to receiving each month. However, it allows the magazine and

its many related links to be made available to a wide audience of readers in electronic format, which has become increasingly popular, and often preferred, among the public in recent years. It also provides a way of promoting *The Dawn* magazine to thousands of new readers who have provided their email contact information to us over a period of the last several years. In time, the Digital Dawn has the potential to attract thousands of new readers and interested public by a method which is becoming more popular all the time.

Most recently, the Dawn is excited to announce that it now has a YouTube channel named “The Dawn Magazine—Monthly Video.” Currently there are seventeen videos posted on the channel, and fifty to sixty more that will be added in coming months. Other video material, such as PowerPoint discourses, can also be added. It may also be possible to add prompts on the channel page to request booklets.

In summary, we are thankful for the many willing hands and hearts of brethren throughout the world which have assisted directly and indirectly with the work of the Dawn during the past year. Without this help, the work could not continue. We are excited about the prospects for the coming year, and rejoice in the continued privilege of bearing witness to the Truth that our Heavenly Father has given to us. We ask for your prayers on behalf of the work of the Dawn, as we look for the Lord’s guidance, and as daily we seek to proclaim the Gospel message throughout the earth in the many ways, and by the various methods, that God’s providence has made available. ■

# General Convention Bulletin

July 18-23, 2015

**THE 2015 GENERAL CONVENTION** returns again to the facilities of the University of Pittsburgh at Johnstown. Air conditioned hotel-like rooms with private bathrooms in the Living-Learning Center (LLC), family-style air conditioned apartments with private bathrooms (APTS), and housing with two rooms sharing one bathroom (not air conditioned) in other facilities will be available on campus. A child may sleep on a bedroom floor at no charge in his own sleeping bag if both beds are occupied.

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 in cash at the door.

The convention theme text is Hebrews 12:2, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Additionally, a special discourse will consider "Grow up into him in all things" (Eph. 4:15); dialogues will be held on the topics, "The Relationship between Justification and Sanctification" and "The Role of Women in the Church;" three short talks will be

presented on how we deal with “Faults,” “Burdens of Others,” and “Our Own Burdens” (Gal. 6:1-5); and a discussion will take place on the subject, “God’s Providences.”

A complete pricing table and registration form is provided for your convenience immediately following this announcement. There will be a \$10 charge per person each way for taking the airport shuttle to and from Pittsburgh. We encourage you to register early. Advance payment is not required. We hope that you will begin to make plans now to attend this year’s General Convention. ■

Ages	18 & up	***13-17
Breakfast	\$7.00	\$6.00
Lunch	9.00	8.00
Dinner	13.00	12.00
Total, three meals	\$29.00	\$26.00
Lodging (per night)		
**dbl occ (LLC or APTS)	\$37.00	\$32.00
dbl occ (non-LLC or APTS)	\$32.00	\$30.00
**single occ (LLC)	\$68.00	n/a
single occ (non-LLC)	\$37.00	n/a
PKG: 7 nights, 18 meals		
**dbl occ (LLC or APTS)	\$375*	\$340*
dbl occ (non-LLC or APTS)	\$240*	\$205*
**single occ (LLC)	\$546*	n/a
single occ (non-LLC)	\$284*	n/a
If no breakfasts, deduct—*\$35    **Air conditioned ***100% of these costs will be refunded if the young person attends 75% of the studies for his/her age group.		

# General Convention Registration

330 Jasmine Road—Casselberry, FL 32707

E-mail: [ekuenzli@cfl.rr.com](mailto:ekuenzli@cfl.rr.com) (407) 670-4189

	Brkfst	Lunch	Dinner	Bed
Friday, July 17, 2015				
Saturday, 18th				
Sunday, 19th				
Monday, 20th				
Tuesday, 21st				
Wednesday, 22nd				
Thursday, 23rd				
Check for package: 7 nights, all 18 meals <input type="checkbox"/> <b>or</b> 7 nights, 12 meals (no breakfasts) <input type="checkbox"/>				
Check: <input type="checkbox"/> private bath <b>or</b> <input type="checkbox"/> shared bath <input type="checkbox"/> double occupancy <input type="checkbox"/> single occupancy <input type="checkbox"/> interested in APTS				
Names and ecclesia name (age if under 18)				
Address:				

## SPEAKERS' APPOINTMENTS

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

### **M. Balko**

Dallas, TX

January 17,18

### **J. Freer**

Dallas, TX

January 17,18

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

### **K. Humphreys**

Los Angeles, CA

January 25

### **G. Tabac**

Phoenix, AZ

January 17-19

### **E. Kuenzli**

India

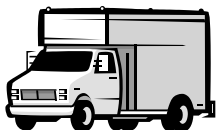
January 23-February 17

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*“Let us hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.”*

*—Hebrews 10:23-25,  
New American Standard Bible*

## MOVING?



If you are moving, please let us know six weeks before you move so that we can change the address on your Dawn subscription.

# 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.*

**LOS ANGELES CONVENTION, January 25—**Burbank Auditorium, 406 Irving Drive, Burbank, CA 91605. Contact J. Wojcik. Phone: (818) 438-1086 or Email: jrbwojcik@yahoo.com

**SACRAMENTO CONVENTION, February 13-15—**Holiday Inn Express, 2224 Auburn Boulevard, Sacramento, CA 95821. Contact J. Freer, 8012 Vintage Way, Fair Oaks, CA 95628. Phone: (916) 879-4655 or Email: shootingln@aol.com

**NIGERIA SERVANTS SEMINAR, February 20-22—**Uzi Obudi Agwa Owerri, Imo State, Nigeria. Contact C. Egbu. Phone: 234-803-333-9949 or Email: egbucaje@gmail.com

**NEW ORLEANS CONVENTION, March 7,8—**Holiday Inn Gulfport Airport, 9515 Hwy 49, Gulfport, MS 39503. Contact M. Costelli. Phone: (228) 861-2822 or Email: mrcostelli@gmail.com

**FLORIDA CONVENTION, March 7-9—**Howard Johnson Hotel, 230 West State Road 436, Altamonte Springs, FL 32714. For room reservations, contact the hotel. Phone: (407) 862-4455. Specify "Florida Bible Students" for special rates, which expire on February 25, 2015. Other information, contact J. Wesol. Phone: (407) 921-9248 or Email: JerryWesol@hotmail.com

**GREATER NEW LONDON PRE-MEMORIAL CONVENTION, March 22—**Location to be determined. Contact V. Grillo. Phone (860) 823-7099 or Email: millennialview@sbcglobal.net

**DETROIT PRE-MEMORIAL CONVENTION, March 28,29**—Quality Inn-Troy, 2537 Rochester Court, Troy, MI 48083. For hotel reservations, phone (248) 689-7500. Specify “Detroit Bible Students” for special rate. Contact P. Nemesh. Phone: (248) 649-6588 or Email: nemeshfp@aol.com

**ALBUQUERQUE CONVENTION, April 3-5**—Sheraton Albuquerque Airport Hotel, 2910 Yale Boulevard SE, Albuquerque, NM 87106. For reservations, contact S. Thomassen. Phone: (505) 268-8170 or Email: srbt@juno.com

**AGWA MEMORIAL SEASON CONVENTION, April 5**—At their place of fellowship. Contact B. Obiukwu. Phone: 234-812-225-3748 or Email: abiblestudecc@yahoo.com

**NEW YORK CONVENTION, April 12**—DoubleTree Hotel Mahwah, 180 Route 17 South, Mahwah, NJ. Contact A. Williams. Phone: (718) 261-3053 or Email: austin@osnetinc.com

**BIBLE STUDENTS GENERAL CONVENTION, July 18-23**—University of Pittsburgh, 450 Schoolhouse Road, Johnstown, PA. For convention information and registration, see pp. 59-61 of this issue; or contact E. Kuenzli, 330 Jasmine Road, Casselberry, FL 32707. Phone: (407) 670-4189 or Email: ekuenzli@cfl.rr.com

*How sweet to leave the world awhile,  
And seek the presence of our Lord!  
Dear Savior, on thy people smile;  
Draw near according to thy Word.  
From busy scenes we now retreat,  
That we may here converse with thee.  
O Lord, behold us at thy feet;  
Let this the gate of heaven be.*