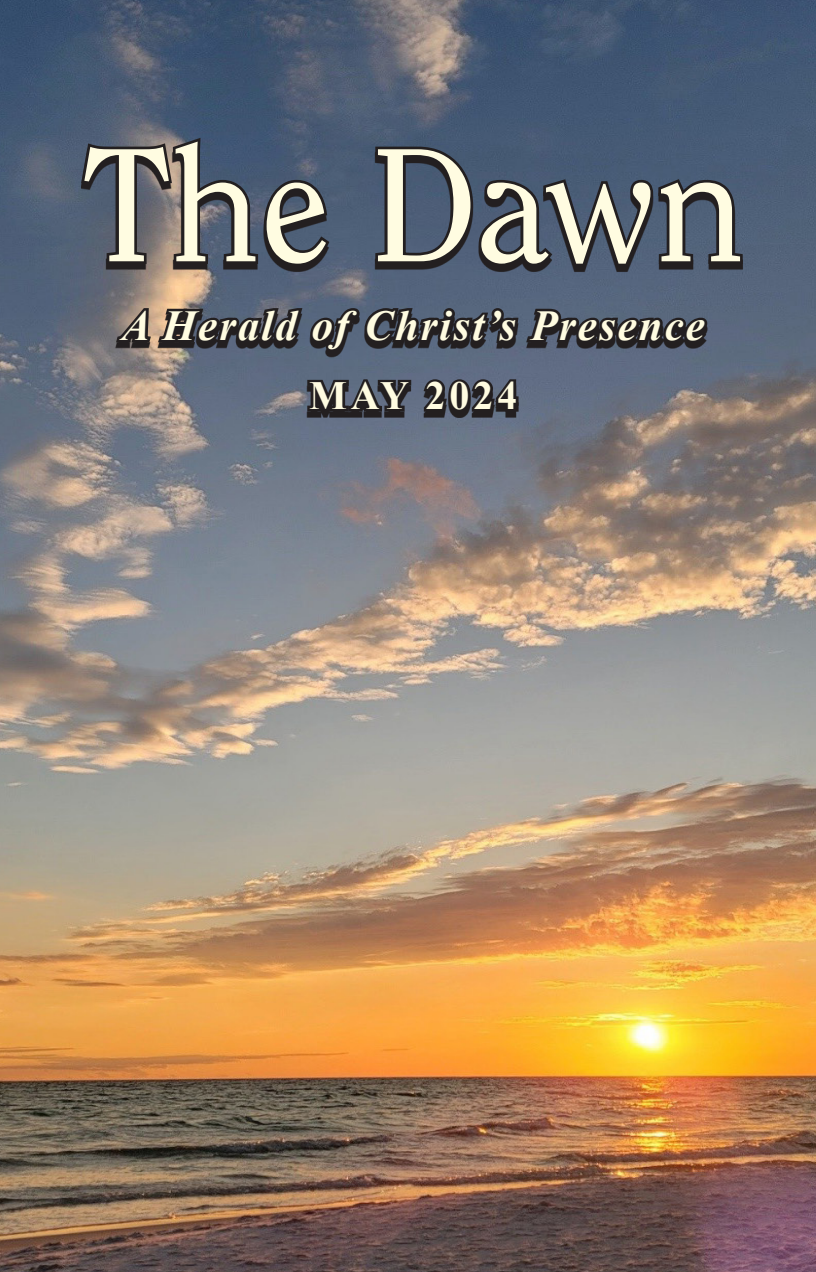
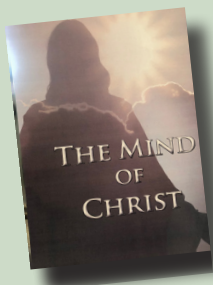


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# The DAWN

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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 50088, Rio de Janeiro, RJ, CEP 20050-971

**BRITISH ISLES:** Associated Bible Students, Brook House, Whitchurch Road, Prees, Whitchurch Shropshire, SY13 3JZ UK

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

**FRANCE:** L'Aurore, 39A rue des Bois, 68540 Feldkirch

**GERMANY:** Tagesanbruch Bibelstudien-Vereinigung e. V., Postfach 3, 64396 Modautal

**GREECE:** He Haravgi (The Dawn), PO Box 521167, Longwood, FL 32752-1167 USA

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

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# A World without Fear

***“God is our refuge  
and strength, a  
very present help  
in trouble.  
Therefore will not  
we fear, though the  
earth be removed,  
and though the  
mountains be  
carried into the  
midst of the sea.”  
—Psalm 46:1,2***

**OVER THE CENTURIES OF** man’s existence on the earth, hundreds of millions of people have lost their lives prematurely due to wars, with some estimates of this number as high as one billion. In most cases, at the end of these wars, it was hoped that the aggression of one nation against another would not be repeated and that the world

would be rid of fear once and for all. In fact, when the objectives of such conflicts between nations have been announced, one purpose is often declared to be freedom from fear. This may seem to be a noble objective, but when wars have come to an end, the hearts of nearly all involved are almost inevitably filled with even greater fear regarding the future. The continued failure following nearly every war to settle differences among nations has, sooner or later, led to further conflicts and caused fear to

increase, not decrease. Such has been the tale of human history.

The fears of the world today are deeply rooted in the failure of human leaders to find workable solutions for the problems engendered by selfishness and hatred. There was a time when the wise men of earth were telling the people that the human race, by a process of evolution, was steadily progressing toward a higher state of civilization and that fear would soon become a thing of the past. The world is getting better, they said, and soon we will have a utopia of peace and goodwill, which has been the dream of philosophers and the song of the poets.

As proof that this bright outlook for the future was justified, we were reminded of the progress of education and were told that an enlightened world would know better than to attempt the settlement of international disputes by means of war. We were asked also to consider the great advancements in science, that these too would contribute to lasting peace among the nations. Furthermore, it was claimed that religion was making such rapid gains in the earth that soon the whole world would become so thoroughly imbued with the philosophy of Jesus' Sermon on the Mount that war would be impossible. Sadly, we know too well how all these and the many other claims that were made have miserably failed.

## **A FEAR-FILLED WORLD**

Fear of war, however, is only one of many conditions which strike apprehension in the hearts of the people in today's world. As we near a quarter of a century into the new millennium, many other

fears plague individuals, societies, and nations. We note just a partial list below of some of these fears:

Fear associated with political division and polarization within countries, particularly in the so-called western world, which has led to unrest and violence within many nations.

Fear concerning what seems to be the constant strife and turmoil emanating from the Middle East, and its potential effects on the world at large.

Fear of further deterioration of relations between the world's superpowers, China, Russia, and the United States, all of whom are vitally interlinked with each other economically and otherwise.

Fear of the yet unknown effects of the continued development of Artificial Intelligence ("AI"), and whether mankind will be able to safely control its advancement and usage.

Fear of small rogue nations, governments, and leaders, who although small in comparison to world superpowers, could wreak much havoc upon significant segments of society if not kept in check.

Fear, in general, of continual financial and economic uncertainty at both regional, national, and global levels.

Fear of the growing effects of climate change, particularly its implications with regard to the likelihood of more powerful natural disasters, such as ravaging storms, fires, droughts, earthquakes, or unprecedented changes in weather patterns.

Fear of unforeseen disease, such as was witnessed in recent years as a result of the Coronavirus pandemic and its devastating effect upon the world.

Fear that "culture wars" will continue to increase, whether it be along the lines of morality, race,

religion, or other areas, to the extent that society in general will become so fragmented and divided that it may soon collapse upon itself for lack of direction.

Finally, there is fear that along all these lines the symptoms of trouble will continue to grow at such proportion and in every direction that mankind's ultimate survival is in doubt. Such is the state of today's fear-filled world. So we ask: Is there real hope for the world's recovery and for the elimination of fear in the hearts of man?

## **OUR DAY IN PROPHECY**

While the present conditions of fear and distress have come upon many in the world unexpectedly, and despite the claims of an ever-advancing civilization, it has not been a surprise to careful students of the Bible. Throughout its pages God's inspired prophets had predicted these conditions. The Prophet Daniel, for example, foretold this very era in human experience and described it as a "time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus quoted this prophecy of Daniel, and explained that its fulfillment would be at the time of his Second Advent, or Presence, and of the end of the age.—Matt. 24:3,21,22, *Revised Version Improved and Corrected*

Jesus outlined some of the details of this time of trouble, saying that there would be upon the earth "distress of nations, with perplexity," and that the hearts of the people would fail them for fear as they looked at the things coming upon the earth. (Luke 21:25,26) Jesus' reference to the fear that would fill the hearts of the people is sufficient to

indicate that he was referring to the present time, for never before has there been such widespread worry and anxiety on the part of mankind as there is today.

When Jesus said that there would be upon the earth distress of nations with perplexity, he illustrated his thought by likening it to the roaring of the sea and the waves. This is a very apt symbol indeed of the restless, discontented masses of mankind today. They are striving hopelessly to avert the havoc that they fear will be wrought by the onrushing tide of human selfishness and by the instruments of destruction provided by the very science and technology expected to lead the world into peace and goodwill.

The Prophet David also foretold this time in which we are living. Like Jesus, he too likened the chaos of the world to the relentless lashing of sea and waves, as the clamorous demands of people and nations strike out against the bulwarks of a civilization that was once thought to be impregnable. David's prophecy is addressed to those who have faith in the Word of God. Of these he declares, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:2,3

"We will not fear," declares the prophet. As Christians, we need not fear what is coming upon the earth. That is, we will not fear if we acquaint ourselves with the prophecies of the Bible and have faith in what they declare concerning today and tomorrow. The Word of God both explains the



cause of present world distress and furnishes the only hopeful view of the final outcome of this present dark period of fear. To know the plan of God pertaining to human destiny is to have peace and joy in our own hearts. It puts us in a position to radiate comforting assurance to others despite the surrounding apprehension.

According to the Bible, what is to be the outcome of this tumultuous time of fear and distress? Many years ago it was said that mankind has a rendezvous with destiny. This is right, but God holds the controlling hand over that destiny, and the implications are so far-reaching that the imagination is almost staggered when we try to grasp them. Briefly stated, the facts as pointed out in the Word of God are these:

We are reaching the end of an age in the plan of God. Even more than that, we are reaching the end of a world order. It will not be, as many once erroneously supposed, the end of the earth. (Eccles. 1:4) Rather, it will be the end of Satan's dominion over the earth, which is to be supplanted by the reign of Christ. The fulfillment of many prophetic signs indicate that we are now living at the time of his invisible presence and the preparation for the establishment of his kingdom.

## **ENDING OF A WORLD ORDER**

When Jesus foretold the characteristics of our day, declaring that it would be a time when the hearts of the people would be filled with fear, it was in answer to questions asked him by his disciples. Those questions were, "What shall be the sign of thy presence, and of the end of the age?" (Matt.

24:3, *RVIC, Young's Literal Translation, Rotherham Emphasized Bible*) In quoting these questions we have used a correct translation of the words used by Jesus. In the *King James Version* of the Bible, this passage is mistranslated to read, "What shall be the sign of thy coming, and of the end of the world?" However, the disciples were not asking how they might know when the time was near for Jesus to be "coming" again. Rather, they asked how they would know when he had, in fact, returned.

When properly understood, the Master's answer to these questions furnishes the explanation of present world conditions and the genuine hope of better days to come. It reveals that we are nearing the end of the present age in human history. This, in turn, means that the time is near for the fulfillment of those many promises of God's Word which tell of the blessings of peace and joy and life which will be made available to mankind as a result of the coming thousand-year kingdom of Christ, the King of kings and Lord of lords.—Isa. 11:9; 35:1-10; Rev. 17:14; 20:4,6

This does not mean that Jesus will rule on the earth as a man. His first visit to earth was as a human being, in order, as he explained the matter himself, that he might give his flesh in death for the life of the world. (John 6:51) Having provided the means of release from death by the sacrifice of his humanity on Calvary's cross, he was raised from the dead and given "glory" and "immortality"—an exalted divine being of the same nature as the Creator himself, "whom no man hath seen, nor can see."—I Pet. 1:21; I Tim. 6:16

By an altogether too literal interpretation of some of the prophecies of God's Word, very crude conceptions of Christ's Second Coming have been developed. It has been supposed by some that when he returned he would be seen as a man suspended in the skies. Simultaneously there would be tremendous upheavals of nature in the heavens and on earth, which would dwarf in destructiveness anything man has ever been able to accomplish, even by the use of nuclear weapons.

Now we see, however, that the prophecies which were used as a basis for this erroneous concept of the return of Christ are symbolically descriptive of the upheaval of manmade institutions which have formed our civilization. It is this that the prophecies describe as the end of the world—not the end of the literal planet Earth, but what the Apostle Paul describes as "this present evil world." (Gal. 1:4) Jesus referred to Satan, the devil, as the "prince of this world." Hence the end of the world means the end of Satan's empire and the end of his sovereignty over the minds and hearts of men.—John 12:31

Every Christian should be glad to note any evidence tending to show that the end of the present world order is near. All mankind will rejoice when they realize that Satan's empire has come to an end. Then they will have the opportunity of becoming citizens in a new world—not another humanly constituted civilization, but a new order in which the authority and the laws will be those of the kingdom of Christ.

The world that is even now coming to an end has never been entirely satisfactory, not even to those who have been most enthusiastic in their efforts to

perpetuate its existence. Indeed, there has been much good in it, but sin and evil have predominated. Sickness, pain, and death have been the dreaded heritage of all. Hatred and war have blighted the happiness of the people and destroyed the peace of the nations.

Fear of worse things to come, both now and hereafter, has helped to rob men and women of the joy which temporarily, at least, might otherwise be theirs. Truly, as the Scriptures declare, it has been an evil world, and the more we study its characteristics the more we realize that Jesus knew what he was talking about when he declared Satan to be its prince.

We can all be glad that such a world is coming to an end, and that, as the Scriptures declare, its ruler is to be bound and finally destroyed. (Rev. 20:1-3,10) Jesus said that those living at this time who had faith in his Word, when they saw the things begin to transpire that he foretold, should lift up their heads with hope and rejoicing, for the time of their deliverance, and the deliverance of mankind, from sin and death would be near.—Luke 21:28

## **ENEMIES DESTROYED**

In an inspired prophecy of Christ's kingdom given us by the Apostle Paul, he declared that Christ must reign until all enemies are put under his feet, and that the last enemy to be destroyed is death. (I Cor. 15:24-26) This indicates that one purpose of the kingdom of Christ is for the destruction of enemies—enemies of God, of man, and of righteousness. While death will be the last of these to be eradicated by the rulership of Christ, other enemies will be destroyed prior to that time. Among

the first of these are the selfish and sinful institutions of earth which stand in the way of Christ's reign of justice and righteousness. The destruction of these implies temporary trouble and distress for the people who have been held in bondage to them. It is this that is described by the Prophet Daniel as "a time of trouble, such as never was since there was a nation."—Dan. 12:1

In the prophecy of the second psalm, Jesus is referred to as the great king of earth whom God has appointed to rule. (Ps. 2:1-9) In the New Testament it is further prophesied that before he would begin his rule in power and glory the nations of the world would experience a time of "tribulation, such as was not since the beginning of the world to this time." (Matt. 24:21) In connection with this foretold overthrow of the present world order, in a little more than the past century we have witnessed the destruction of many of the hereditary ruling houses of Europe and the chaos in world affairs which has followed. In Jesus' prophecy, he declared that all the tribes of the earth would mourn because of these events, and we see this mourning today in all the countries of the world.—vs. 30

However, we can thank God that this distress is only temporary. The return of Christ was designed to bring peace and joy and life to a dying world, and this will be the ultimate result. Nevertheless, to accomplish this, a new world government must be established, and this calls for the overthrow of the rulership in which Satan has been the unseen and, in most instances, the unrecognized prince.

Have you ever wondered why the leaders of the world, enjoying all the advantages of modern

culture and education, have not been able to snap the world out of its tailspin toward destruction? The answer to this question is found in the prophecies of the Bible. A divine influence has intervened in the affairs of men in preparation for the establishment of a new order, and it is gradually being exerted through the invisible presence of the divine Christ.

The overthrow of the human institutions of sin and selfishness, which have fostered oppression and war, is only the beginning of the work of the divine Christ. It is like the surgeon's knife used to save the life of a dying patient. For six thousand years, the human race has been dying. Mankind has not been able to find a remedy for the poisonous sting of sin which is inflicting death upon all. Now Christ, the great physician, has come to change all this, and the first necessary step is to place mankind, the patient, in a new environment, and under just and righteous laws. It is the preparation for this that is causing the present breakdown of human authority everywhere throughout the earth.

## **A NEW DAY**

The only ones who as yet know the meaning of what is occurring in the earth are those who by faith are prepared to accept the testimony of the Word of God. To these the prophecies of the Bible are as a beacon light telling them that, despite this darkest of all periods man has ever experienced, a glorious new day is on the horizon. This will be a day in which blessings of health, joy, peace, and life will radiate from the presence of Christ, the new king—that glorious, divine ruler prophetically described

as the “Sun of righteousness,” who will “arise with healing in his wings.”—Mal. 4:2

Soon, we believe, all mankind will begin to realize that there is a power being exerted in the affairs of men which supersedes that of all humanly constituted governments. This will become apparent through the continued failure of human efforts to reestablish any permanency of peace and security among men.

The rulers of the world today still imagine that they are more or less the masters of human destiny, and that their wisdom and the impressive strength of their military capabilities will be able to impose peace upon the nations. God’s way of establishing peace is still scorned by the wise of this world. As all their efforts continue to end in failure, however, gradually they will begin to look to a higher authority for help.

This, which is still a future development in this momentous time in which we are living, is described by the Prophet Micah as follows: “In the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword

against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.”—Mic. 4:1-4

This is a very comprehensive and reassuring prophecy which, in the light of current events, will soon be fulfilled, to the everlasting joy of all mankind. Notice the time identification: “In the last days it shall come to pass.” This prophetic expression, the last days, does not refer to the traditional idea of doom, nor to the destruction of this earth, nor to the end of human existence on the earth. It does have reference to the last days of Satan’s rule over the people, the last days of sin and death, the last days of war, the last days of fear, and the last days of all other evils which have plagued the human race from Eden until now.

Part 2 of our lesson will appear in next month’s issue of *The Dawn*. In it we will consider many additional reassuring promises from the Bible concerning Christ’s coming kingdom and its countless blessings to all mankind. Indeed, “weeping may endure for a night” as the world goes through its present distress, but we are assured that joy, and the freedom from fear, “cometh in the morning” of the new kingdom day.—Ps. 30:5 ■

*“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.”*  
—John 3:16,17 *English Standard Version*



## WEEKLY PRAYER MEETING TEXTS

**MAY 2**—"All that will live godly in Christ Jesus shall suffer persecution."—II Timothy 3:12 (Z. '03-164,165 Hymn 183)

**MAY 9**—"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."—Colossians 2:6,7 (Z. '03-199 Hymn 93)

**MAY 16**—"Thou shalt be called by a new name, ... thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God."—Isaiah 62:2,3 (Z. '03-164 Hymn 281)

**MAY 23**—"Ye also ought to wash one another's feet."—John 13:14 (Z. '97-243 Hymn 23)

**MAY 30**—"Rejoicing in hope, patient in tribulation."—Romans 12:12 (Z. '95-20 Hymn 203)

## 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 Tadeusz Podlecki, Babicy, Poland—March 17. Age, 90

Brother Hubert Shahan, Columbus, OH—March 26. Age, 100

Sister Bogumiła Adasiewicz, Miechów, Poland—April 2. Age, 75

Sister Daniela Bartecka, Bukowno-Wodąca, Poland—April 2. Age, 91

Sister Danuta Kawała, Chrzanów, Poland—April 5. Age, 84

# Justified by God's Grace

**Key Verses:** *“Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”*  
—Romans 3:24,25

**Selected Scripture:**  
**Romans 3:23-31**

## **IN OUR CONSIDERATION**

of this lesson from Romans 3, we begin with verse 23, which states: “All have sinned, and come short of the glory of God.” All are sharers of the original sentence placed upon our first parents and are in need of a Redeemer. (Rom. 5:12-21) Our Key Verses remind us that through the redemption that is in Christ Jesus, and by the grace, or favor, of God, true Christians are justified—that is, cleared of guilt—from Adamic sin. God, the supreme judge, has set his Son, Christ Jesus, to be a propitiation, or satisfaction for sin, through faith in his blood. Therefore, remission of past Adamic sin has been made possible by divine

grace and the “forbearance of God.”

God's grace in this matter is the result of his love. He “so loved the world, that he gave his only begotten Son,” John writes. (John 3:16) Jesus paid the claim against the condemned race by giving his untainted human life

in sacrifice, in order that God might set Adam and his posterity free without violating his law of justice. Thus is shown the fact that God “might be just, and the justifier of him which believeth in Jesus.”—Rom. 3:26

Paul tells us that Jesus, “by the cross,” has “slain the enmity” between God and fallen mankind, therefore making possible their reconciliation with God. (Eph. 2:16) Now all who desire to give their lives in full consecration to God may do so, realizing that the ransom provided has fully settled the claims of justice. The Apostles Paul and Peter state concerning Jesus: “In that he died, he died unto sin once: but in that he liveth, he liveth unto God.” “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”—Rom. 6:10; I Pet. 3:18

Looking further into the fact that our Lord’s death provided the ransom price for all of mankind, the Greek word, *hilasterion*, rendered propitiation in our Key Verses, signifies “place of expiation.” This reminds us of Israel’s Tabernacle, in which the blood of certain sacrifices was appointed, in a typical way, to be a propitiation for sin. This literally took place upon the mercy seat in the Most Holy compartment of the Tabernacle, Israel’s “place of expiation,” and pointed forward to the much greater redemptive work of Jesus.—See Heb. 9:1-12

Jesus’ blood is the basis for the forgiveness of sins. “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.” (Col. 1:20) All who desire to come to the Father must confess that they are sinners and cannot pay the penalty of their own sin. Redemption comes only through Jesus. Let us ever remember also that this entire arrangement is provided by the mercy, love, and grace of our Heavenly Father. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”—Eph. 2:8,9 ■

# Righteousness Only by Faith

**Key Verses:**

***“Therefore by the deeds of the law there shall no flesh be justified in his sight: ... But now the righteousness of God without the law is manifested, ... Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.”***  
—Romans 3:20-22

**Selected Scripture:**  
**Romans 3:9-22**

John 3:16,17; Heb. 7:25-28

The Apostle Paul recognized in himself the need for the Lord's sacrifice on his behalf, and he thanked God for it, though he realized he was still imperfect. "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh

**OUR KEY VERSES STATE**

that no one could be justified, or made righteous, by the deeds of the Law given to Israel through Moses, "for by the law is the knowledge of sin." Israel's Law, given to them by God, was perfect. However, no Israelite nor any other member of the fallen human race could keep God's perfect law. Even faithful David wrote concerning himself, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5) It took the sacrifice of the only begotten Son of God, Jesus Christ, to provide the ransom price and open the pathway to bring mankind back to life.—

the law of sin.” (Rom. 7:25) God has graciously arranged that the merit of Christ’s sacrifice, as a “robe of righteousness,” covers the unintentional weaknesses and blemishes of the followers of Jesus.—Isa. 61:10

There is then “no condemnation to them which are in Christ Jesus,” who has made them “free from the law of sin and death.” (Rom. 8:1,2) Though not actually perfect, these footstep followers of the Master are to be developing a new mind, and new heart’s desires, which God accepts. We are told in Philippians 2:5, “Let this mind be in you, which was also in Christ Jesus.” A disposition of heart and full devotion to God patterned after Christ Jesus is to be our goal in this endeavor.

The Apostle Paul gives us further instruction when he says, “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you.” (II Cor. 13:5) Being “in the faith” is much more than mere belief and acceptance of Jesus’ sacrifice as our Redeemer, though that is the basis of Christian faith. To be “in the faith” means also to share Jesus’ sacrificing spirit, his humble disposition, and his desire to serve others. Examination of ourselves along these lines is an important part of our life in Christ.

In addition, we are to daily go to God in prayer to seek his guidance and help that we may continue to make progress in developing our character, especially along the lines of the fruits and graces of the spirit. (Gal. 5:22,23; II Pet. 1:5-8) Love is the summation of all these character qualities, and thus it should be the principle thing to be studied, developed, and demonstrated daily in our lives. It will be an evidence that we have the spirit of God and the righteousness of our Lord working in us.

“The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Rom. 8:16,17 ■

# Peace with God

**Key Verse:**  
*“Therefore being  
justified by faith,  
we have peace with  
God through our  
Lord Jesus Christ.”*  
—Romans 5:1

**Selected Scripture:**  
*Romans 5:1-11*

## **HAVING A KNOWLEDGE**

that God’s love is available to us through the wonderful supplies of grace that he has provided should be very comforting. The basis of these provisions available for our benefit is faith. Our Key Verse points out that the immediate effect of faith is a blessed realization

of peace with God, who has promised that nothing can happen to us but what is good for our highest eternal welfare. “We know that all things work together for good to them that love God, to them who are the called according to his purpose.”—Rom. 8:28

Realization of this should be to the Christian a source of strength, knowing that even the difficulties, troubles, testing, and even persecutions we may be called upon to endure are permitted to shape our characters. Thus it is our privilege to rejoice at all times and under all circumstances, and it is our pleasure to give thanks to God for all his lovingkindness. “Because thy lovingkindness is better than life, my lips shall praise thee.”—Ps. 63:3

Not only should our faith make us inseparable from the love of God, but it should also cause us to love those of our spiritual family who are begotten by God. Jesus tells us in John 15:17, “These things I command you, that ye love one another.” Indeed, by showing our love

to others, our love for God grows in our hearts and fills us. (Rom. 5:5-8) All of this is based on the grace, or unmerited favor, of God which comes to us by faith. "By grace are ye saved through faith; ... it is the gift of God." —Eph. 2:8

The privilege of being recipients of God's grace "through faith" comes to us not due to our worthiness, nor of works, but as a gift. "God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ."—vss. 4,5

Having been "justified by faith," however, an even greater privilege is ours. Peter identifies true Christians as a "chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (I Pet. 2:9) This knowledge should lead us to develop a heart filled with the spirit of God, the spirit of truth, and overflowing with thankfulness to him. Thus we may gladly follow the words of Paul: "And the Lord direct your hearts into the love of God."—II Thess. 3:5

To truly have the "peace of God" which comes by faith, the Lord requires the cleansing of our will, our heart, and our character. "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) Such a cleansing will direct us toward a love that is of a higher degree than what is common to the natural man.

The type of love the Christian must develop is that which is gentle, patient, long-suffering, which thinks no evil of others, but is trusting and kind according to the Golden Rule. "As ye would that men should do to you, do ye also to them likewise." (Luke 6:31) With this knowledge and its application in our lives, we can surely maintain our "peace with God" and with confidence can say, "If God be for us, who can be against us."—Rom. 8:31 ■

# Who Has Believed?

**Key Verse:** “*So then faith cometh by hearing, and hearing by the word of God.*”  
—**Romans 10:17**

**Selected Scripture:**  
**Romans 10:1-17**

tion of our title, “Who Has Believed?” we understand there are times and seasons in God’s plan for the revealing of himself to mankind. For example, not until the conversion of Cornelius was it the due time for the Gospel to go to the Gentiles. Prior to Jesus’ death, he said to his disciples, “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.”—Matt. 10:5,6

We are not to understand from this that Jesus did not love the Gentiles, nor that the plan of God did not make provision for their salvation through belief and faith. What it does mean is that for a time, and for a special purpose, God was dealing exclusively with the Jewish nation. Centuries before this the Lord had said to Israel, “You only have I known of all the families of the earth.” (Amos 3:2) Jesus understood this and knew that even in his day it was still true.

In a prophecy recorded in Daniel 9:24-27, the Lord promised a continuance of his exclusive favor upon Israel for seventy symbolic weeks, or a period of 490 literal years. This period began to count from the year a decree was issued for rebuilding the walls and the city of Jerusalem, following their seventy years of captivity in Babylon. In this prophecy it is stated that in the “midst”



of the last of these prophetic weeks, the Messiah would be cut off in death. This would be in the middle of the last seven years, or symbolic weeks, of this 490 year period. Thus, three and one-half years after Jesus' death, God's exclusive favor to the Jews was to end. It was at this time that God arranged for Peter to take the Gospel to Cornelius, who became the first Gentile convert.

Cornelius was a devout man, and while praying was given a vision in which he was instructed to send for Peter. After meeting, Cornelius explained to Peter why he had sent for him—that it was in obedience to a vision from the Lord. Peter, by comparing this account with his own experience, was readily able to realize the significance of God's providences, and said, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. ... God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:1-35

To believe in God and in his beloved Son, and to work righteousness, it is necessary to be enlightened. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14,15) The implied answer to these inspired questions was a controlling factor in the experience of Cornelius.

Had it been the due time before this for the Gospel to go to the Gentiles, God would have seen to it that a "preacher" was sent to enlighten them. The fact that this did not take place until Peter was sent to Cornelius was in keeping with the prophecy of special favor which God had promised Israel. It is good to remember that these times and seasons are under divine supervision. We thank God, however, that he has arranged in his plan that there is ultimately to be a "day of visitation" for all.—I Pet. 2:12 ■

# Destruction of the Serpent

*“And he said unto  
them, I beheld  
Satan as lightning  
fall from heaven.”*

—*Luke 10:18*

**ONCE KNOWN AS LUCIFER**, this beautiful spirit being fell from high glory, privilege, and position to his present status as chief

Adversary of the Heavenly Father. Originally created sinless and perfect, this former son of God has been in open, defiant rebellion against the Almighty and viciously engaged in inciting lawlessness and wickedness throughout the earthly and spiritual realms for well over six thousand years.

## **LUCIFER'S PERFECTION ENDED**

It is rather startling to realize this lofty spiritual being would relinquish the privilege of occupying such an exalted estate because of pride. Isaiah wrote, “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the

north: I will ascend above the heights of the clouds; I will be like the most High.”—Isa. 14:12-14

In the opening verses of the Bible, we note the following dialogue between Satan through the serpent with mother Eve. “Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”—Gen. 3:1-5

Satan, the accuser, the serpent, the devil or the evil one, is crafty. He uses deception and attempts to overwhelm and beguile those who are in covenant relationship with God, as Adam and Eve were prior to their fall. This is further attested to by Paul. “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” (II Cor. 11:3) Heeding his sophistry will lead to death, and we have the authority of Jesus to assert this. Speaking to the scribes and Pharisees, he said, “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”—John 8:44

## SATAN VERSUS JOB

The sterling character of Job is chronicled in the New Testament among other places in Scripture. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. ... Ye have heard of the patience of Job." (James 5:10,11) Additionally, we note the following dialogue concerning devoted Job between Satan and God.

"Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD."—Job 1:6-12

The *Rotherham Emphasized Bible* substitutes the word "accuser" in the aforementioned verses where it is rendered Satan. A very prominent characteristic of an accuser is that of finding fault with

another individual. In the above text, the Adversary seems to imply that Job only heeded the Creator because he was protected from all of life's problems. However, the following extraordinary commendation concerning this godly individual is found elsewhere in the Bible. "Though these three men, Noah, Daniel, and Job, were in it [the land that had sinned], they should deliver but their own souls by their righteousness, saith the Lord GOD." (Ezek. 14:14) Job's name was included along with righteous Noah and Daniel, so we can be confident that contrary to Satan's insinuations the prophet was not merely paying lip service to the Heavenly Father but was indeed a devoted servant.

## **THE ABRAHAMIC PROMISE**

Let us recall these words spoken to the serpent after our first parents sinned. "I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." (Gen. 3:15, *New International Version*) Satan probably did not fully know the meaning of that passage when it was uttered. Nevertheless, following his abortive efforts to create a vibrant race of intelligent beings who would pay him homage, with the destruction of the Nephilim in the Flood, he may have pondered further the meaning of what God had in mind in these words spoken subsequently to Abram: "The Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be

a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”—Gen. 12:1-3

Under the enlightenment of the Holy Spirit, consecrated Christians have come to appreciate these explanatory words of the Apostle Paul: “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. ... For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3:16,27-29) Serious believers who are fully focused upon what these verses imply are special targets of the evil one, since he has observed their lives being transformed following spirit begettal.

### **“YOUR ADVERSARY”**

Here is another scripture which Christ’s footstep followers should heed: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.” (I Pet. 5:8,9) Here Peter identifies Satan as “your adversary.” This does not refer to the world in general and is substantiated by another scripture which reads in part, “the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”—II Cor. 4:4

At the present time, the Adversary owns all who are not being sanctified. Therefore, the world at large is blind to the great hope that we share, not only for ourselves but for “all families of the earth.” During Old Testament times, Satan may have suspected the seed that was destined to crush his head would probably come through Abraham’s son Isaac, then Jacob or his posterity, the nation of Israel, since we read, “God said unto Abraham, let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.”—Gen. 21:12

With that in mind, Satan attempted to kill off this seed through starvation when a famine arose and the only place that food could be obtained was in Egypt. (Gen. 41:29-31) Providentially, however, Joseph was raised to prominence, being second in command next to Pharaoh. He was the instrument used by God to rescue Jacob’s family from starvation as the following exchange between Joseph and his siblings testifies: “When Joseph’s brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.” Joseph replied, however, “As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”—Gen. 50:15,20

## **OTHER EXPERIENCES IN EGYPT**

Sometime later, the children of Israel proved to be exceedingly fruitful. The Pharaoh on the throne at that time, “which knew not Joseph,” determined that every Jewish male that was born should be

drowned. (Exod. 1:8-22) Divine intervention allowed the infant Moses to escape this fate and ultimately, he was God's instrument to deliver the nation from servitude. Although a series of nine chastisements came upon the Egyptians, it took the tenth plague, the death of the firstborn, before Pharaoh hearkened to God and consented to send the Israelites out of the land. Yet even after doing this, he had a change of heart and sent his armies in pursuit.—Exod. 12:33-42; 14:5-9

This is the picture we thus have set before us in the 14th chapter of Exodus. Israel was departing from Egypt, about two and one half million in number, but the Red Sea blocked their escape and Pharaoh's army was about to overtake them. "Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace. And the LORD said unto Moses, wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea."—Exod. 14:13-16

## **SATAN'S PERSISTENCE**

During New Testament times, the Adversary continued to be engaged in trying to locate the "seed of the woman" that God said would destroy him. Undoubtedly he was aware of the announcement of Jesus' birth made by an angel along with



glorious tidings of his presence as the world's Savior. (Luke 1:26,27; 2:8-15) When news that wise men from the east had followed a star which would lead them to the place where Jesus was born reached the royal court, King Herod pretended to be interested in worshiping him, while secretly planning to have him killed. It would seem that Satan influenced the king that it would be in his best interest that anyone who might replace him should be destroyed. The Adversary was absolutely relentless in attempting to thwart the declaration at the time of Adam's fall that the seed of the woman would crush the serpent's head.

The account reads, "When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people, Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."—Matt. 2:3-8

Upon departing from Herod, the wise men again saw the star and rejoiced, because it would lead them to the place "where the young child was." Upon reaching the house, they saw Jesus with his mother Mary. They "fell (Continued on page 36)

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*(Continued from page 31)* down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.” (Matt. 2:9-11) These gifts also have special significance, and point out to us how we should present our hearts to him, our Savior and Redeemer. (Luke 12:34) Later, Joseph was told by an angel to “Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word.” (Matt. 2:13) Joseph obeyed, following the angel’s warning and escaped from the jealous power of Herod, thus preventing harm to Jesus, which was Satan’s design.

## **SATAN AND JESUS**

Following his baptism at Jordan and being led of the Holy Spirit to commence his ministry, Jesus was tempted three times of the Adversary. Here we will make reference to only the third of these temptations, all of which the Master rejected by quoting the commandments of God. “Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, all these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.”—Matt. 4:8-11

This was a figurative temptation, since no mountain on earth is high enough to see “all the kingdoms of the world.” Nevertheless, Satan tried to show Jesus an easier way to inherit earthly power and

authority. Jesus responded firmly, “God ... only shalt thou serve.” Jesus was supremely loyal to the Heavenly Father and final in his words, “Get thee hence, Satan.” Thus the tempter saw it was futile to continue. Later, however, there were other attempts by Satan to deter Christ from fulfilling his stated purpose during his earthly ministry. This was manifested especially through the efforts of the religious leaders who, through envy owing to his popularity with the common people, sought to discredit and destroy him. (John 11:45-53) Finally, Satan perhaps thought he had been victorious when Jesus was condemned to death and was crucified.

## **PROPHETIC SCRIPTURES**

Those who nailed Jesus to the cross were not satisfied in merely doing this alone. Under the influence of Satan, they also desired to publicly humiliate him. First, the Roman soldiers stripped Jesus of his garments and cast lots to see who would gain possession of them. Little did they realize that they were once again doing that which had been foretold. “They part my garments among them, and cast lots upon my vesture.” (Ps. 22:18; John 19:23,24) Then the chief priests, along with the scribes and elders, proceeded to verbally mock him, saying, “He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.” —Luke 23:35-38; Matt. 27:41-43

Jesus was unfazed by this humiliation. He indeed knew that if it was his Father's will, his mighty power could be used to stop the proceedings, but because the hour of his suffering and death had come, Jesus humbly and obediently acquiesced to the experiences as they came. He was "brought as a lamb to the slaughter."—Isa. 53:7

Jesus had no intention of not being faithful to his covenant of sacrifice with the Heavenly Father. He had agreed to do all that had been written of him in the "volume of the book." (Heb. 10:7) He knew he must die, that he would be led as a lamb to the slaughter; so without hesitation he reaffirmed his willingness to carry through to the end, to be faithful even unto death. What an example of devotion this is for us!

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus had received the vinegar, he said, It is finished: and he bowed his head, and gave up the spirit." (John 19:28-30) At that point, Satan may have thought the seed of the woman had been destroyed. However, on the third day Jesus rose from the dead, a divine being who had all power "in heaven and in earth," second only to God himself. (Matt. 28:18) Thus, the seed, the resurrected Jesus, was not only alive but also highly exalted, with the promise then given to his footstep followers, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29



## CONCLUDING LESSONS

1. The church is part of the seed class that will destroy Satan. (Rev. 20:10) “The God of peace will soon crush Satan under your feet.” (Rom. 16:20, *English Standard Version*) If God truly is first in our hearts, we must arrange our lives so that we can commune with him and receive the strength required to participate in this promise that will bring evil to an end.

2. All true followers of Christ must lead a life of sacrifice to be more than conquerors. (Rom. 12:1,2; 8:35-39) The “lust of the flesh, and the lust of the eyes, and the pride of life” must be overcome through the influence of the Holy Spirit and obedience to the Heavenly Father by striving to walk even as the Master walked.—I John 2:16

3. Engagement in frequent, focused prayer is critical. “If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.” (I John 1:9) Those who have been called to be part of the divine family should so revere God that they would do anything to please as well as honor him, and to sanctify his name.

4. At no stage of their Christian career should the saints spend time thinking or imagining things that could make them weary in well doing or impatient with their present state. (Gal. 6:9) Neither should they become involved spending valuable consecrated time discussing current affairs in terms of which side is correct or incorrect in the political discussions that are so prevalent among those not in covenant relationship with God. The Bible is the ultimate textbook for the Lord’s people with sage counsel that should

continually be applied in the lives of all who are running “toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:13,14

5. In addition to prayer, meditation, study, and fellowship with others of like precious faith, New Creatures should exercise their thought process consistently in keeping with the following exhortation: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.”—Phil. 4:8,9

6. Paul realized that consecrated Christians would profit from admonitions provided for the benefit of those living during the days of the Early Church, but lessons from these same words are applicable today at the end of the Gospel Age. “Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”—Heb. 10:35,36

May none under the influence of the Holy Spirit become faint because of present wickedness in this world and the seeming delay in the fulfillment of kingdom blessings. We have a faithful God whose promises will all come to fruition in his own time and manner. The evil one, “that old serpent,” Satan, surely will be destroyed by the seed of promise!—Rev. 20:1-3,10 ■

# “Give Me Thine Heart”

*“My son, give me  
thine heart, and let  
thine eyes observe  
my ways.”*

—*Proverbs 23:26*

## **SOLOMON HAD MANY**

wives; therefore, it is likely he had sons. Yet to suppose he addressed these words to one, or all, of his sons would

not seem reasonable. Since Solomon was not always a good pattern to follow, it is hard to believe he would wish to call special attention to his own “ways.” (I Kings 11:1-13) Therefore we must look deeper for the meaning of this admonition.

God gave to Solomon wisdom, along with an understanding heart, because of his earnest request in that direction just after becoming king. (I Kings 3:5-12,28; 4:29-34) Consequently, we might understand in our opening scripture that Solomon was personifying the wisdom of God, that in essence godly wisdom admonishes those who desire to be his child, “My son, give me thine heart.”

Our Heavenly Father possesses infinite power to create and control the universe. However, he does not use that power to coerce his intelligent creatures to obey him. Instead, he sets before them the

opportunity of doing his will, choosing and loving good instead of evil, but he lets each make their own decision. It was thus with our first parents in the Garden of Eden. It was the same with the nation of Israel, to whom it was said, "Choose you this day whom ye will serve." (Josh. 24:15) It is this same principle which our Heavenly Father applies in dealing with the followers of the Master now.

While our devotion to God is on an entirely voluntary basis, the Scriptures make it plain that in view of the marvelous things the Lord has done for us, he looks for and expects our love and devotion in return. (Deut. 10:12; Ps. 95:6; I Cor. 6:20; 10:31) When we give the Lord our heart, we give him our all. Nothing short of full heart devotion will merit his "well done" at the end of our life.

God does not expect blind, unintelligent devotion to him. He seeks a worship which is based "in spirit and in truth." (John 4:23,24) Therefore, he first enlightens those whom he invites to give their heart to him. This initial enlightenment, although continually increasing throughout our Christian life as we study to show ourselves more and more approved unto God, is nevertheless adequate even before consecration, giving us a vision of God's love and inspiring us with the desire to know him better and to want to serve him faithfully. David declared, "God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." (Ps. 118:27) Here, in symbolic language, our devotion to God is shown to follow after and be the result of having first received a measure of enlightenment.

## ISAIAH SEES THE LORD

The Prophet Isaiah tells of having seen Jehovah “high and lifted up.” Greatly inspired by this vision, he heard the Lord inquiring, “Whom shall I send, and who will go for us?” This is the question our Heavenly Father puts to each one of us, when through his Word, he permits us to see the beauties of his character, “high and lifted up.” If we are truly inspired by the vision we see of him, our reaction will be like that of Isaiah who replied, “Here am I; send me.”—Isa. 6:1-8

If through the Scriptures we see the beauty of God’s holiness, the effect upon us will be the same as it was upon Isaiah. It will cause us to realize our own sinfulness and unworthiness. Isaiah said, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.” (vs. 5) God knew Isaiah was a man of unclean lips, but he wanted the prophet to realize it. He also wanted him to know it was only because of the provision for cleansing, by means of the coal from the altar, that he could render acceptable service to God.—vss. 6,7

It is similar with us. One of the first effects of the Truth should be to make us realize our own sinful condition, that we are members of a fallen and dying race and therefore cannot of ourselves render acceptable service to God, no matter how much we may desire to do so. Unless we learn this lesson from the outset, God cannot use us in his service. Learning it, however, we also discover, as Isaiah did, that God has made provision for our

cleansing. Our cleansing comes through faith in the blood of Christ.—Heb. 9:14; I John 1:7

How humble and thankful we should be that the God of the universe has not only inspired us with the desire to serve him, but has made provision, despite our imperfections, for us to serve him acceptably. It is only by God's grace that we are permitted to devote our lives to him. (Eph. 2:8-10) Paul further admonishes, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."—II Cor. 6:1

## **DIVINE AUTHORITY**

While the Word of Truth inspires us with a desire to serve the Lord, there may be a question as to whether we have proper authority to aspire to such an honorable and exalted position. We cannot take this honor unto ourselves; not even Jesus assumed such honor. (Heb. 5:4) However, God's Word reveals a further manifestation of divine grace. We are provided with the robe of Christ's righteousness, enabling us to render acceptable service. God also gives us of his Holy Spirit to equip us for that service. One of its functions in our lives is the anointing, or authorizing, us for service.

Of Christ Jesus and his body members it is prophetically stated, "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; ... to bind up the broken-hearted, 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, ... that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."—Isa. 61:1-3

This anointing of the Holy Spirit first came upon Jesus, and each one of his consecrated followers receives it in turn. (II Cor. 1:21,22) The Apostle John writes, “The anointing which ye have received of him abideth in you, ... as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.” (I John 2:27) Here we learn not only that we come under the anointing which Jesus received, but that in authorizing us to be coworkers with Christ, God also gives us the necessary knowledge in order that we may be workers “that needeth not to be ashamed.”—II Tim. 2:15

This twofold thought of the anointing, or authorization for service, is similar to the present-day custom of issuing diplomas to candidates who have successfully completed a medical program at college. Such are certificates of authorization to serve in their field and also give assurance that certain necessary knowledge has been acquired. Similarly with the anointing of the Holy Spirit, it indicates that by God’s grace we have acquired certain necessary knowledge in order that we may serve God acceptably.

Here is a further provision of God’s grace. He has given assurance that he has authorized us to represent him and to be coworkers with his Son. It is difficult to fully grasp the magnitude of such a manifestation of divine favor—authorizing us to represent the God of the universe! Such is the provision of the Holy Spirit’s anointing. Thereby we have been made “stewards of the mysteries of God,” and “it is required in stewards, that a man be found faithful.”—I Cor. 4:1,2

## **SPIRIT BEGETTING**

The principal part of our work for God will be after we have faithfully finished our sacrificial course at the end of our earthly lifetime. Our present service is somewhat in the nature of an apprenticeship, which is preparing us to share in the future work of God's kingdom. Faithfulness now involves development of our character into the likeness of the Heavenly Father, along with the sacrifice of our temporal interests—a complete sacrifice, even unto death.

The begetting of the Holy Spirit is the beginning of a new life. Like the other functions of the Holy Spirit, the begetting power reaches us largely through the Word of Truth. Not only has the Father made provision for initiating this embryonic condition in us, but in his Word is all the necessary spiritual food by which this newly begotten life is nourished and enabled to grow in grace, knowledge, and strength. Only then will this “new creature” be finally ready for birth as a spirit being, into the glory of the Father's presence.—II Cor. 5:17

God's grace goes far beyond our comprehension! We were members of a dying race, the fallen and condemned children of Adam, but we have been cleansed through the blood of Jesus and begotten to a new nature. If faithful unto death, we will one day be taken into the immediate family of God on the divine plane. All of this is not because we have anything of value to offer to the Lord, but because of his provision for us, an arrangement ample to enable us to attain such heights of glory.



## SEALING OF THE SPIRIT

God's gift of the Holy Spirit also seals us. In Ephesians 1:13 the apostle speaks of being "sealed with that holy Spirit of promise." This is a further function of God's power reaching us through his Holy Word. It was God's Holy Spirit that inspired all the writers of the Bible, and in these writings are numerous divine promises by which we are sealed, or guaranteed, success and victory. These promises cover every possible need of the Christian and leave no room for doubt that if we do our part, God will see us through to glory. However, we must be thoroughly devoted to him. God expects that of us.

God's promises assure us that when we sin, "we have an advocate with the Father." (I John 2:1) When we are weak, his strength will make us strong; when our enemies attack us, he is greater than all our enemies; when we lack wisdom, he will supply us liberally; when we need spiritual food, he will give us living bread; when we need correction, he will discipline us for that purpose. If we are tired and discouraged, he will be to us as a refreshing stream in a weary land. When we need protection, he will be to us a fortress. If we are prone to worry, he assures us that the very hairs of our head are numbered. When we are concerned about our material needs, he bids us to take no anxious thought for the morrow, for he knows our needs and will supply them in harmony with what his wisdom sees best. God has sealed us with all these wondrous assurances and guarantees that "all things" will work together for our eternal good, if we love him and are of "the called according to his purpose."—Rom. 8:28

## **“GIVE ME THINE HEART”**

The Lord's call to give him our heart is an invitation to give him our all. The heart, symbolically speaking, represents the seat of our affections. If we set our affections upon God and the doing of his will, it means that everything we hold dear will be devoted to him. It means that we will live and die for him; that we will sacrifice for him and serve him, knowing that such is but our “reasonable service.”—Rom. 12:1

The reasoning of our flesh is often very subtle. Therefore, we need to be constantly on guard lest we be induced to leave the narrow way of sacrifice. It may be suggested that to give our heart to the Lord means merely to assume a reverential attitude toward him or to be appreciative of what he has done for us. However, the genuineness of our heart devotion to God is demonstrated by the degree to which our time, strength, and means are used in his service.

It would not cost us much merely to entertain a kindly feeling toward the Lord and occasionally give an expression of our love for him. This, at best, would be a case of drawing near to him with our lips, while our heart actually would be far from him. (Matt. 15:7,8) We cannot say to the Lord that we will give him our heart, but will do as we please with our time.

It is well, therefore, that we daily keep check of how we are using our time, especially noting how much of it we are devoting to our own fleshly interests. Indeed, it might not be possible to use all of our time in the direct service of the Lord in the sense of being engaged in witnessing or preaching

the Gospel, or serving the brethren. However, the Lord accepts the consecration of our time subject to prior mortgages that may be upon it.

We are to make proper provision for those justly dependent upon us. (I Tim. 5:8) God expects us to meet these obligations and counts the necessary time, strength, and means devoted to such purposes as being devoted to him. This makes it possible for each follower of the Master to be a full-time servant. What a wonderful provision! Yet, we should be careful that we do not misconstrue its meaning and not devote any of our time directly to the Lord. We need to be on guard against the cunning and misleading sophistries of our flesh.

## **OUR STRENGTH**

As members of the fallen race we do not have a great deal of strength with which to do anything. The Lord knows this, but at the same time, in asking us for our heart he expects that what strength we do have will be freely devoted to his service. After we have used a considerable portion of the little strength we have in making provision for those dependent upon us, there may be little that can be devoted directly to the Lord. There may be so little, in fact, that there is a temptation not to use it at all.

The New Creature needs continually to combat such reasoning as: "I'm too tired to read or study the Bible today; or to write and send a note of encouragement to someone," or "I'll take a rest this evening instead of making preparation for the upcoming ecclesia study." These are but a couple of examples of how fallen human reasoning may

attempt to discourage the New Creature from using its strength directly in the Lord's service.

## **TALENTS**

Through the Lord's provision of grace we have certain talents we can use for him. Some have one, and some have more. Whatever our talents may be, God expects them to be used in his service. We are not to reason that because we cannot serve in the same manner as others, we have no way of serving the Lord. "What is that in thine hand?" is a question he is asking each one who has given their heart to him. (Exod. 4:2) Each of us has at least some other talent in addition to our time and strength.

Nearly all of us have, at least, a small amount of influence. It may be limited perhaps to a small circle of relatives or friends, but it is a talent we can use to the Heavenly Father's glory. Among friends and relatives there is occasionally one, or more, who will listen to the message of the Gospel when presented by one who is near and dear.

In the faithful use of our talent of influence, we are quite liable to lose whatever reputation we may have among our friends, but this is the privilege we have of walking in the footsteps of Jesus. Of him we read, he "made himself of no reputation." (Phil. 2:7) If our heart is truly given to the Lord, we will gladly also make ourselves of no reputation among men.

The money talent also comes under the jurisdiction of the heart. We cannot say to the Lord, "I'll gladly give you my heart, my time, my strength, my influence, but let me keep my money." Often one of the crucial tests of the sincerity of our consecration

is to transfer our affection from mammon, and instead serve God.—Matt. 6:24

## **THE LITTLE THINGS**

The Scriptures lay great stress upon the little things we are able to do for the Lord. Perhaps that is because none of us is in a position to do anything except what is little. Conversely, we do not want to be of the class who claim God's favor simply because of the great and "wonderful works" they perform for him.—Matt. 7:22,23

When a poor widow had cast "two mites" into the Temple treasury, Jesus explained to the disciples she had "cast in all that she had." At that time a "mite" was the smallest coin in circulation. (Mark 12:41-44) The widow's two mites were not mentioned because they were small, but because they represented the most that this widow could do. If our utmost along any line is equal to four mites instead of two, we believe the Lord would expect four mites. Thus, whether our offering is of time, or strength, or influence, or whatever it may be, it will be acceptable to God only if it represents our all.

Jesus gave a parable of a merchant man who learned of a valuable pearl and "sold all that he had" in order to purchase it. (Matt. 13:45,46) It should be the same with us. We have learned of a pearl of great price, the "prize of the high calling of God in Christ Jesus." (Phil. 3:14) We can obtain that pearl if we are willing to give up all we have for it, no matter how little our all may be. Our "all," and nothing less, is the price of joint-heirship with the Master.

## **“OBSERVE MY WAYS”**

Having given our heart to the Lord, the exhortation of our text continues, “and let thine eyes observe my ways.” What does this mean? The Hebrew word translated “observe” means more than simply passively looking at something. It actually means to “keep” the Lord’s ways and has been translated elsewhere as such, along with the additional admonition to do this with our “whole heart.”—Ps. 119:2,34,69

The Lord’s “ways” refers to a course or mode of action, and includes God’s law, commandments, precepts, statutes, and principles, as well as how he deals with his creation. (Ps. 119:56,69,115; Prov. 3:1) The psalmist further writes, “The LORD is righteous in all his ways, and holy in all his works.” (Ps. 145:17) We see in the Lord’s ways illustrations of his character—his wisdom, justice, love, and power. As we recognize these qualities of God’s character by observing his ways and methods in the past, at the present time, and for the future, it increases our admiration, reverence, obedience, and devotion to him. We especially learn of his ways from the study of his Word. This does not mean merely reading or memorizing the Bible, but most importantly, recognizing God’s principles and ways, so that they become our principles and our way of life and conduct.

Let us each strive to personally apply the words of the psalmist: “Teach me your ways, LORD, that I may walk in your truth; let me wholeheartedly revere your name. I will praise you, Lord my God, with my whole being; and I will honor your name continuously.”—Ps. 86:11,12, *International Standard Version* ■

# General Convention Bulletin

July 20-25, 2024—Johnstown, Pennsylvania

**THE 2024 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 three short talks based on Hebrews 11:4-7: "By faith ... Abel, Enoch, and Noah"; there will also be a dialogue on the scriptural phrase, "For my name's sake." We believe these will be of benefit as we strive daily to be faithful to the Lord.

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.

The convention will provide one shuttle bus leaving the Pittsburgh airport in the early evening for the college in Johnstown on Friday, July 19. There will also be shuttle bus service leaving the college in the morning hours for the Pittsburgh airport on Friday, July 26. There will be a nominal charge each way per person for this service.

A complete pricing table and registration form is provided for your convenience immediately following this announcement. ■

| Ages                      | 18 & up | ***13-17 |
|---------------------------|---------|----------|
| Breakfast                 | \$11.00 | \$10.00  |
| Lunch                     | 13.00   | 12.00    |
| Dinner                    | 16.00   | 15.00    |
| Total, three meals        | \$40.00 | \$37.00  |
| Lodging (per night)       |         |          |
| **dbl occ (LLC or APTS)   | \$45.00 | \$40.00  |
| dbl occ (non-LLC or APTS) | \$40.00 | \$38.00  |
| **single occ (LLC)        | \$80.00 | n/a      |
| single occ (non-LLC)      | \$46.00 | n/a      |
| PKG: 7 nights, 18 meals   |         |          |
| **dbl occ (LLC or APTS)   | \$445*  | \$410*   |
| dbl occ (non-LLC or APTS) | \$315*  | \$280*   |
| **single occ (LLC)        | \$655*  | n/a      |
| single occ (non-LLC)      | \$375*  | n/a      |

\*If no breakfasts, deduct \$40—\*\*Air conditioned—\*\*\*100% of these costs will be refunded if the young person attends 75% of the studies for his/her age group.

NOTE: A Convention Fee of \$15.00 per person, regardless of age, length of stay, or lodging and meal arrangements, will be added to your invoice to help offset convention expenses unrelated to lodging and meals.



# General Convention Registration

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

|                       | Brkfst | Lunch | Dinner | Bed |
|-----------------------|--------|-------|--------|-----|
| Friday, July 19, 2024 |        |       |        |     |
| Saturday, 20th        |        |       |        |     |
| Sunday, 21st          |        |       |        |     |
| Monday, 22nd          |        |       |        |     |
| Tuesday, 23rd         |        |       |        |     |
| Wednesday, 24th       |        |       |        |     |
| Thursday, 25th        |        |       |        |     |

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 20

Chairman: O. B. Elbert, *Los Angeles CA*

9:30 Morning Devotions

9:45 Orientation by College

10:00 **Welcome Address**

Ed Heidelbach, *Detroit MI*

10:45 Intermission

11:15 Discourse

David Wittbrodt  
*Metro Detroit MI*

12:00 Close of Morning Session

Chairman: Tom Ruggirello, *Chicago IL*

2:00 Discourse

John Mottie  
*Greenfield OH*

2:45 Intermission

3:15 Discourse

Len Griehs  
*Phoenix AZ*

4:00 Intermission

4:30 Discourse

Peter Mora  
*Los Angeles, CA*

5:15 Close of Afternoon Session

7:00 **Symposium: Hebrews 11:4-7**

**“By Faith—Abel, Enoch and Noah”**

Abel                      Arbur Fernets, *Vernon BC*

Enoch                    Matt Kerry, *Columbus OH*

Noah                     John Bivol, *Chicago IL*

8:15 Songs in the Night

# Sunday, July 21

Chairman: Peter Mora, *Los Angeles CA*

9:30 Morning Devotions

9:45 Discourse

Michael Balko  
*Orlando FL*

10:30 Intermission

11:15 **Theme Discourse—Colossians 1:27**  
**“Christ in You, the Hope of Glory”**

Rick Suraci, *New Haven CT*

12:00 Close of Morning Session

Chairman: William Dutka, *Metro Detroit MI*

2:00 Praise and Testimony

John Hummel  
*Metro Detroit MI*

2:45 Intermission

3:15 Discourse

Homer Montague  
*Highland Park NY*

4:00 Intermission

4:15 **Panel Discussion: “Israel in Prophecy”**

Todd Alexander, Moderator, *Columbus OH*

William Dutka, *Metro Detroit MI*

Jerry Wesol, *Orlando FL*

5:15 Close of Afternoon Session

7:00 **Discourse: “Clothe Yourselves with Love”—Colossians 3:14, NLT**

Byron Keith, *Seattle WA*

7:45 Vesper Service

8:15 Songs in the Night

## Monday, July 22

Chairman: Ernie Kuenzli, *Orlando FL*

9:30 Morning Devotions

9:45 Discourse Robert Goodman  
*Orlando FL*

10:30 Intermission

11:15 Discourse Tom Ruggirello  
*Chicago IL*

12:00 Close of Morning Session

Chairman: Brian Montague, *Highland Park NY*

2:00 Discourse Larry McClellan  
*Orlando FL*

2:45 Intermission

3:15 Praise and Testimony Ninan Andrews  
*Bellevue WA*

4:00 Intermission

4:30 Discourse Austin Williams  
*Highland Park NY*

5:15 Close of Afternoon Session

7:00 **Dialogue: II Peter 3:12 “Hastening  
the Day”**

Nathan Austin, *Portland OR*  
O. B. Elbert, *Los Angeles CA*

8:00 Songs in the Night

8:15 Elders' Meeting

## Tuesday, July 23

Chairman: Jonathan Benson, *Orlando FL*

9:30 Morning Devotions

9:45 **Baptismal Discourse** David Stein  
*Allentown PA*

10:30 Intermission

11:00 **Immersion Service** Ninan Andrews  
*Bellevue WA*

12:00 Close of Morning Session

Chairman: Byron Keith, *Seattle WA*

2:00 Praise and Testimony Jon Kienast  
*Detroit MI*

2:45 Intermission

3:15 **Dialogue: John 17:16-18 “In the World  
but Not of It”**

Tom Gilbert  
*Southern Wisconsin WI*  
Ernie Kuenzli  
*Orlando FL*

4:15 Intermission

4:30 Discourse David Rice  
*San Diego CA*

5:15 Close of Afternoon Session

## Wednesday, July 24

Chairman: Stephen Jeuck, *Orlando FL*

9:30 Morning Devotions

9:45 Convention Business Meeting

11:00 Short Recess

11:15 Convention Business Continues

12:00 Close of Morning Session

Chairman: Tim Malinowski, *Grand Rapids MI*

2:00 Discourse J. Slavich  
*Orlando FL*

2:45 Intermission

3:15 Praise and Testimony John Krasonic  
*West Newton PA*

4:00 Intermission

4:30 Discourse Randy Shahan  
*New York NY*

5:15 Close of Afternoon Session

7:00 **Discourse: “Enduring to the End”—  
Matthew 24:13**

Richard Doctor  
*Chicago IL*

7:45 Vesper Service

8:30 Songs in the Night

# Thursday, July 25

Chairman: Len Griebs, *Phoenix AZ*

9:30 Morning Devotions

9:45 Praise and Testimony      Tim Malinowski  
*Grand Rapids MI*

10:30 Intermission

11:00 **Dialogue: “For My Name’s Sake”**  
Mark Davis, *Los Angeles CA*  
John Trzeciak, *Grand Rapids MI*

12:00 Close of Morning Session

Chairman: Mark Davis, *Los Angeles CA*

2:00 Discourse      Michael Costelli  
*New Orleans LA*

2:45 Intermission

3:15 Discourse      George Balko  
*West Newton PA*

4:00 Intermission

4:30 **Closing Discourse**      Jonathan Benson  
*Orlando FL*

5:15 Close of Afternoon Session

7:00 Melodies of Praise

*“God Be With You ‘Til We Meet Again”*

# 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, PO Box 521167, Longwood, FL 32752. A visit will be arranged whenever possible.*

**T. Krupa**

|              |          |              |
|--------------|----------|--------------|
| Germany      | May 1-22 | Ludwigshafen |
| Frankfurt    |          | Bruchhausen  |
| Ober-Ramstad |          | Olfen        |
| Nuremberg    |          | Dortmund     |
| Berlin       |          | Korbach      |
| Hamburg      |          |              |

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

**T. Alexander**

|                 |         |
|-----------------|---------|
| West Newton, PA | May 4,5 |
| Bellevue, WA    | 18,19   |

**W. Dutka**

|                 |           |
|-----------------|-----------|
| Los Angeles, CA | May 25,26 |
|-----------------|-----------|

**A. Fernets**

|                 |           |
|-----------------|-----------|
| Los Angeles, CA | May 25,26 |
|-----------------|-----------|

**R. Goodman**

|                   |         |
|-------------------|---------|
| Metro Detroit, MI | May 4,5 |
|-------------------|---------|

**L. Griehs**

|                   |         |
|-------------------|---------|
| Metro Detroit, MI | May 4,5 |
|-------------------|---------|

**B. Keith**

|                 |         |
|-----------------|---------|
| West Newton, PA | May 4,5 |
|-----------------|---------|

**M. Kerry**

|          |           |
|----------|-----------|
| Boaz, AL | May 17-19 |
|----------|-----------|

**T. Krupa**

|                 |           |
|-----------------|-----------|
| Los Angeles, CA | May 25,26 |
|-----------------|-----------|

**E. Kuenzli**

|          |           |
|----------|-----------|
| Boaz, AL | May 17-19 |
|----------|-----------|

**B. Montague**

|                 |         |
|-----------------|---------|
| West Newton, PA | May 4,5 |
| Chicago, IL     | 25,26   |

**H. Montague**

|          |           |
|----------|-----------|
| Boaz, AL | May 17-19 |
|----------|-----------|

**J. Parkinson**

|                   |         |
|-------------------|---------|
| Metro Detroit, MI | May 4,5 |
|-------------------|---------|

**D. Rice**

|                 |           |
|-----------------|-----------|
| Los Angeles, CA | May 25,26 |
|-----------------|-----------|

**T. Ruggirello**

|              |       |
|--------------|-------|
| Hartford, CT | May 5 |
|--------------|-------|

**J. Slavich**

|          |           |
|----------|-----------|
| Boaz, AL | May 17-19 |
|----------|-----------|

**B. Sweeney**

|                 |         |
|-----------------|---------|
| West Newton, PA | May 4,5 |
|-----------------|---------|

**J. Wesol**

|             |       |
|-------------|-------|
| Chicago, IL | 25,26 |
|-------------|-------|



# CONVENTIONS

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

**METRO DETROIT CONVENTION, May 4,5—IN PERSON AND BROADCAST ONLINE**—Milford Senior Center, 1050 Atlantic Street, Milford Charter Twp., MI 48381. Contact B. Johnson. Phone: (248) 343-7636 or Email: beckystevej@aol.com

**WEST NEWTON CONVENTION, May 4,5—IN PERSON AND BROADCAST ONLINE**—Sewickley Grange Hall, 1011 Greensburg Pike, West Newton, PA 15089. Contact L. Mlinek. Email: lisa.mlinek@aol.com

**HARTFORD CONVENTION, May 5—IN PERSON AND BROADCAST ONLINE**—West Hartford Senior Center, 15 Starkel Road, West Hartford, CT. Contact J. Slivinsky. Phone: (860) 289-0116 or Email: djslivinsky@sbcglobal.net

**BOAZ, ALABAMA STUDY CONVENTION, May 17-19—IN PERSON AND BROADCAST ONLINE**—Contact K. Getchel. Phone: (256) 744-9966 or Email: biblestudents@gmail.com

**CHICAGO CONVENTION, May 25,26—IN PERSON AND BROADCAST ONLINE**—Doubletree by Hilton, 3003 Corporate West Drive, Lisle, IL 60532. Contact: T. Blackwell. Email: secretary@chicagobible.org

**LOS ANGELES MEMORIAL DAY CONVENTION, May 25,26—IN PERSON ONLY**—Norman P. Murray Community and Senior Center, 24932 Veterans Way, Mission Viejo, CA 92692. For meal/hotel information, contact J. Bullockus. Email: jlbullockus@gmail.com. For

program information, contact M. Davis. Email: lmkdavis@earthlink.net

**VANCOUVER CONVENTION, June 8,9—IN PERSON AND BROADCAST ONLINE**—Aldergrove Kinsmen Community Centre, 26770 29th Avenue, Aldergrove, BC V4W 3B8. Contact B. A. Smith. Phone: (604) 250-2900 or Email: bas@telus.net. Or contact M. Kopak. Phone: (604) 842-1404

**PORTLAND CONVENTION, June 28-30—IN PERSON AND BROADCAST ONLINE**—Bible Students Retirement Center, 1801 NE 201st Avenue, Fairview, OR 97024. For convention accommodations, contact D. Burke. Phone: (636) 222-2923 or Email: dmburke62@icloud.com. Other information, contact B. Hislop. Phone: (503) 351-5551 or Email: bwhislop@aol.com

**PRINCE ALBERT & SASKATOON CONVENTION, June 29,30—IN PERSON AND BROADCAST ONLINE**—Siwak Farm, R. R. #1, Prince Albert, SK S6V 5P8. Contact B. Siwak. Phone (306) 960-5526 or Email: bswk77@gmail.com

**BIBLE STUDENTS GENERAL CONVENTION, July 20-25—IN PERSON AND BROADCAST ONLINE**—University of Pittsburgh, 450 Schoolhouse Road, Johnstown, PA. Contact E. Kuenzli. Phone: (407) 670-4189 or Email: ekuenzli@cfl.rr.com

**INTERNATIONAL CONVENTION, August 6-11—IN PERSON AND BROADCAST ONLINE**—Folwark Zalesie, Poland. Contact T. Lecko. Email: theresa.kuehmichel@gmail.com

**HODDESDON, U. K. CONVENTION, August 14-18—IN PERSON AND BROADCAST ONLINE**—High Leigh Conference Centre, Lord Street, Hoddesdon, EN11 8SH U.K.. Contact N. Charcharos. Email: n.a.charcharos@gmail.com

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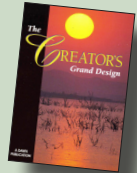
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## ***To us the Scriptures clearly teach . . .***

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

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

### **THAT MEANTIME THE CHISELING, SHAPING AND POLISHING**

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

### **THAT THE BASIS OF HOPE FOR THE CHURCH AND THE WORLD**

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

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

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

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

