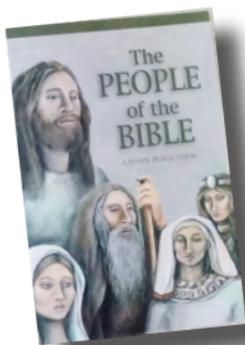


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Whom Do We Serve?

“If it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”
—Joshua 24:15

ONE OF THE QUALITIES inborn among a majority of mankind is the desire to worship and serve some higher being, or god. Today, as in the past, these have taken on many forms. Some have been based on religious beliefs, others have come about through mythology. Some have been viewed as personalities or living beings, and others as inanimate objects. Some view a higher being as merely an extension of themselves, with perhaps

more wisdom and greater noble qualities.

Regardless of the nature of the “gods” which mankind has believed in down through the centuries, one common theme is that the “believer” feels that in some way he gains certain insights from the god or gods he worships. The believer may also claim

that these higher beings, whatever form they may take, have the power to influence their life, whether for good, evil, happiness, sorrow, or in other ways.

For those who believe in the Bible, and its teaching of one Supreme Being, the confusion of believing in many gods is done away. The Prophet Isaiah, speaking for God, wrote under divine inspiration, “I am God, and there is none else; I am God, and there is none like me.” (Isa. 46:9) Moses emphatically declared to the Israelites, “The LORD our God is one LORD.” (Deut. 6:4) In the New Testament, during the time in which Roman and Greek mythology was flourishing, the Apostle Paul, upon visiting the Greek city of Athens, spoke of the multitude of gods which they superstitiously worshipped.

“Men of Athens,” Paul began, “I perceive that you are in every respect remarkably religious. For as I passed along and observed the things you worship, I found also an altar bearing the inscription, TO AN UNKNOWN GOD. The Being, therefore, whom you, without knowing Him, revere, Him I now proclaim to you. GOD who made the universe and everything in it—He, being Lord of Heaven and earth, does not dwell in sanctuaries built by men. Nor is He ministered to by human hands, as though He needed anything—but He Himself gives to all men life and breath and all things. He caused to spring from one forefather people of every race, for them to live on the whole surface of the earth, and marked out for them an appointed span of life and the boundaries of their homes; that they might seek God, if perhaps they could grope for Him and find Him. Yes, though He is not far from any one of us. For it is in closest union with Him that we live and move and have

our being; as in fact some of the poets in repute among yourselves have said, For we are also His offspring. Since then we are God's offspring, we ought not to imagine that His nature resembles gold or silver or marble, or anything sculptured by the art and inventive faculty of man."—Acts 17:22-29, *Weymouth New Testament*

TWO OPPOSING INFLUENCES

The Scriptures inform us that since the fall of our first parents in Eden two powerful principles have been operative in the earth, one righteous and the other evil. Back of these principles have been their masters, or sources of influence. The principle of righteousness emanates from and is promoted by the Creator, the one God mentioned in the foregoing passages. The principle of evil is promoted by the great Adversary of God, the fallen Lucifer, variously designated in the Bible as the Devil, Satan, and "that old serpent."—Isa. 14:12; Rev. 12:9; 20:2

Man, in his original perfect condition, was created, as stated in the Bible, in the image of God. (Gen. 1:26,27) In such a condition, therefore, it would be natural that he prefer to yield to the God-like influences of righteousness and to live in harmony with them. However, on account of the original transgression of Adam, the entire race is born in sin. (Ps. 51:5; 58:3) Hence, man has tended to incline away from God and from the high principles of righteousness sponsored by him. There have been a few, however, throughout the ages to whom God has spoken and with whom he has specially dealt. These, under the encouragement of this divine fellowship,

have striven against the downward and evil tendencies with which they have been surrounded, and by God's grace, they have been overcomers.—James 5:10,11

SIN ALLOWED FOR A PURPOSE

Sin in the earth, under the leadership of the fallen Lucifer, could have been prevented by the Creator, but in his wisdom he saw that great advantage would accrue to the human race by permitting them to experience the terrible results of disobedience to divine law. (Rom. 7:13) Additionally, the fact that Satan and the principles of unrighteousness have mostly dominated in the affairs of men since Eden does not indicate that God has lost control of the situation, nor that his spirit of love and righteousness is inadequate to combat the forces of evil. It is simply that he continues to permit evil in order that each generation of the race, in its turn, may experience what the rulership of Satan means.

Later, when Satan is bound and unable to deceive the people any longer, God's thousand-year kingdom of righteousness will begin to operate throughout the entire earth. All who have died shall come forth from the grave, and the opportunity will be given to each of mankind to learn righteousness and choose between good and evil. Then their choice will be an intelligent one, based upon actual experience, first with evil in this life, and with righteousness during the coming kingdom.—Rev. 20:1-3,6; Matt. 6:10; Acts 24:15; II Pet. 3:13

In Genesis 3:14,15 God gives us a hint of the great struggle that would exist between those who would serve him and those serving the Adversary.

He explains that he would put enmity [Hebrew: hostility] between these two classes, which he here symbolically describes as the “seed” of the woman and the “seed” of the serpent—the visible representation of Satan. The seed of the woman mentioned in this account is later described as the “stars of heaven,” in reality the Christ or Messiah of promise, consisting of Jesus, the “Head,” and the “church,” his “body.”—Gen. 22:16-18; Gal. 3:16,29; Eph. 5:23; Col. 1:18

The Adversary, however, did not understand this at the time of Adam’s disobedience. During the ensuing ages God, beginning with Abel, has been selecting certain ones from the fallen race and preparing them for future service in the Messianic kingdom. Satan has taken occasion to oppose these too, so that all who have served God and endeavored to live righteously from Eden until now have felt the result of his enmity against them. This will continue until Satan is bound and the kingdom established. We are told that then the “rebuke” of his people God will take away from off the face of the whole earth.—Isa. 25:8

BOTH MASTERS DEMAND OBEDIENCE

When, in Genesis 3:15, God said that he would put enmity between those who served him and those who did not, he did not mean that he would be the creator of strife. The resulting strife, rather, is the unavoidable result of obedience to God by those who serve him, and the yielding to the influences of evil on the part of those who serve, whether knowingly or unknowingly, the other master, Satan.

God has allowed this warfare only in the sense that he has set up the high standard of righteousness for which those who desire to serve him are invited to strive to that end. As tests of loyalty and faithfulness, God permits the Adversary to exercise his counter influences in an effort to beat down their courage. However, God is with them, and if they meet these tests by keeping their faces toward God and are resolved to overcome, they will secure victory through his marvelous grace and strength.—Ps. 22:19; 46:1; Heb. 4:16

The divine law, which has been the touchstone of righteousness, has, throughout the ages of God's plan, called for obedience in many and various ways. Regardless of the details, however, the incentive for obedience, as well as the great objective to be obtained by it, has been selfless love. Satan, on the other hand, has influenced mankind through the appeal of selfishness. Every detail of the confused mass of misconceptions and deception by which he has led people away from God for six thousand years has been an appeal to the self-interest of those under his influence.

“God is love,” the Bible says. (I John 4:8) He demonstrated this principle which motivates all his purposes, and by which he desires his servants to be influenced, by giving the dearest treasure of his heart, his only begotten Son, to be man's Redeemer. (John 3:16) Satan's spirit of selfishness and pride is revealed by the scriptural explanation that he attempted to usurp God's position in the universe. It is this same spirit of self-seeking that he has successfully inculcated in so many among mankind throughout the ages.—Isa. 14:12-14

It helps in an understanding of what constitutes God's spirit of love, the Holy Spirit, to contrast what the Scriptures say about it, with what they say about the selfish and unholy spirit of the great Adversary. Various aspects of the Holy Spirit are referred to as the Spirit of Christ; of holiness; of truth; of promise; of meekness; of grace; and of prophecy.—Rom. 8:9; 1:4; I John 4:6; Eph. 1:13; Gal. 6:1; Heb. 10:29; Rev. 19:10

The various manifestations of the spirit of Satan are described as the spirit of fear; of bondage; of slumber; of the world; of antichrist; and of error. (II Tim. 1:7; Rom. 8:15; 11:8; I Cor. 2:12; I John 4:3,6) Just as all the various manifestations of God's Spirit represent, and are in harmony with, the operation of love in one form or another, so these different forms of evil are all in agreement with pride and selfishness.

DIVINE ADMONITIONS TO OBEDIENCE

Many of the divine admonitions contained in the Scriptures for the guidance and encouragement of the Lord's people reflect the thought of the two masters who are calling for our obedience. One of these, for example, is that of our opening text, Joshua 24:15, in which Joshua calls for the obedience of Israel to God by saying, "Choose you this day whom ye will serve." In this particular instance the choice was to be made between heathen gods, served by the nations from whom the Israelites were separated, and Jehovah, the true God. From the time that Israel left Egypt, Satan had endeavored to lead them away from Jehovah, most often by appealing to their selfishness. God permitted

them thus to be tested, the tests almost always being in connection with material plenty and comforts.—Exod. 16:3,8; 17:2,3

The gods set up by Satan, the master of all false gods, are not always those of wood, metal, stone or clay such as have been worshiped by millions down through the ages. Indeed, many people today are not likely tempted to venerate physical objects to nearly the extent as has been the case in past centuries. Yet, even among otherwise God-honoring people, rather than choosing a life of full devotion to the Heavenly Father, significant time, strength and influence is given by most to the worship of some type of symbolic “golden calf.”

It is said that in the city of Ur, from which Abraham was called by God, the people were worshipers of a moon-god. The spiritual seed of Abraham today are not tempted to worship a deity like that, so Satan appeals to their selfish instincts along other lines. He endeavors to lure them away from the course of full devotion to righteousness by holding up before them the “pleasure god;” or the “god” of ambition; or pride; or vainglory. Any or all of these may become idols which we could set up in our hearts, and by worshiping them be drawn away from full devotion to the true God.

A DAILY CHOOSING

It is not enough that, in the beginning of our way as a Christian, we choose to serve the living God. Every day from that time forward our great Adversary, by one means or another, sets before us the opportunity of serving other “gods.” He brings all the pressure upon us he possibly can in order to

turn us aside from the course of full devotion to the Heavenly Father. Daily, therefore, and in each experience, we will find it necessary to choose whom we will serve. Our success in overcoming the selfish influences of the various suggestions and deceptions with which we are daily presented will depend largely upon the firmness with which we decide to follow righteousness. Hesitation and faltering indecision are almost certain to lead to defeat. On this point the Scriptures admonish us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you."—James 4:7; I Pet. 5:8,9

It is folly to suppose that the Christian can successfully serve two masters. This is clearly pointed out to us in Luke 16:13, where we read, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." In this particular case the master, Satan, makes his appeal for our devotion through the love of earthly riches or "mammon." The same principle, however, holds true irrespective of the method which this "master" may use in appealing to our selfishness. The Apostle James expresses the same principle when he says that "A double minded man is unstable in all his ways."—James 1:8

Not only does Satan, the master of unrighteousness, endeavor to lure us away from our devotion to the true God by direct appeals to selfishness, but he attempts also to break down our determined devotion by putting obstacles in our pathway which make it difficult to carry out our consecration. He may bring persecution, for example, coupled with the tempting suggestion that we could avoid all

this by being less zealous in our service of the true Master. He may cause the loss of our friends, or of our good name, and in many other ways impress upon us the many disadvantages which accrue from what he presents as the foolishness of serving the true God. All of this is part of the enmity which he manifests toward the “seed” of the woman. The Christian’s only hope of being able to withstand his attacks is by relying on God’s promises of grace to help in every time of need.—Heb. 4:16

DARKNESS FOR LIGHT

In addition to the allurements and the obstacles by which the Adversary attempts to break our allegiance to God, he also uses the method of subtle deception described by the apostle as the art of being “transformed into an angel of light.” (II Cor. 11:13-15) This simply means that he attempts to have us serve him while truly believing that we are opposing him and serving our Heavenly Father. The only safeguard against being misled by this deception is that of our full devotion to the principles of righteousness revealed in God’s will for us. The great objective of God’s plan for each of his servants is that they might be filled and controlled by his spirit of love. Service to him based on any other motive, we can be sure, comes from the false “angel of light” spoken of above.

For the Christian during the present Gospel Age, the great test of obedience to the principle of love is the willingness to lay down time, energy, and even life itself if it were called upon, in the divine service. In this we have Jesus as our example. If our dedication to God is not wholehearted and absolute,

the Adversary might easily deceive us by pointing out ways of alleged service which do not call for the laying down of our lives in sacrifice.

Our flesh does not like to sacrifice. It is better pleased when it is pampered, cared for and made comfortable, when it is looked up to and praised. Any deceptive suggestion calculated to make us believe that we should thus cater to the flesh will, indeed, deceive us if we lose sight of the terms of our consecration. If we keep in mind the demands of love, and remember that the narrow way in which we are walking leads to sacrifice and death, not to ease and comfort, Satan will not be able to influence us by any of his seducing doctrines.

Darkness and light as opposites are closely associated in the Scriptures with selfishness and love, which are also contrary one to the other. As our Heavenly Father is the God of love, he is also the God of light; and as the Adversary is the god of selfishness, he is also the god of darkness. Allied with these opposites are also death and life. Thus when we think of the master, Satan, we associate with him the principle of selfishness which leads to darkness and death. Conversely, when we think of God, our Heavenly Father, we associate with him the thought of love and light and life.—I John 4:16; 1:5; Ps. 36:9; John 17:3

Darkness symbolizes the present reign of evil accompanied by all the nighttime experiences of fear, pain and finally death. Contrasted with this is the beautiful symbol of light and the blessings of peace, happiness and ultimately of everlasting life in the coming Messianic kingdom. These blessings will be available for all who, when the opportunity is afforded, bring themselves into obedience with

God and the great principle of love for which he stands, and by which all his intelligent creatures who want to live forever must be motivated. Highlighting this contrast, we quote these prophetic words: “Weeping may endure for a night, but joy cometh in the morning,” the morning of the new kingdom day, when the “Sun of righteousness” will arise with “healing in his wings.”—Ps. 30:5; Mal. 4:2

JESUS—OUR PERFECT EXAMPLE

Throughout the ages there have been those among mankind who, through their selfish arrogance, cruelty, and degradation, have been apt representatives of Satan. Likewise, there have been many righteous and noble characters, as, for example, the ancient faithful men and women of the Old Testament. These, through their love for their fellowman and their devotion to the principles of divine righteousness, have exemplified, in various ways, the character of God. In addition to all this “cloud of witnesses” there is another who stands out preeminently, so preeminently, in fact, that he could say to his disciples, “He that hath seen me hath seen the Father.”—Heb. 12:1; John 14:9

This was Jesus, the perfect, living example to us of what is involved in serving the true God. Jesus was fully one with his Heavenly Father, and in the perfection of his glorious character, he displayed fully the love which caused his Father to send him into the world to be man’s Redeemer. We read: “In him was life; and the life was the light of men.”—John 1:4

Of Jesus it is also said that he was God “manifest in the flesh.” (I Tim. 3:16) This, of course, does not mean that Jesus was God, for Jesus himself said,

“My Father is greater than I.” (John 14:28) What it means is that the clearest conception we may have at the present time of the glorious character of God is that which we see exemplified in the life of Jesus. By his faithfulness in laying down his life, Jesus revealed for us the true significance of all the divine requirements of those who take up their cross to follow him.—Matt. 16:24

When Satan presents his deceptive theories which are calculated to turn us aside from the narrow way, we need only to look unto Jesus and learn from his example how he interpreted the divine will in his own life. Thus we can be sure of what God would have us do. Jesus, then, is our living example and as such, our Master, our Teacher, in the things of God.—Matt. 23:8-10

FINAL VICTORY

The enmity between the seed of the serpent and the seed of the woman will end in a complete victory for God and for all the forces of righteousness emanating from and sponsored by him. The church will be given the victory through our Lord Jesus Christ, and in God’s due time Satan himself will be bound, and no longer able to spread his darkness and evil control over the earth and its people.

Through the Christ, the evil influences of selfishness, darkness and death will be dispelled and finally eradicated. “The inhabitants of the world will learn righteousness.” (Isa. 26:9) The knowledge of the glory and love of God will fill the earth. (Isa. 11:9; Hab. 2:14) Those who yield fully to its influence will, themselves, become filled with the Spirit of God—the spirit of love. They will not only be brought back to

perfection, but given the opportunity of living forever among the other billions of restored and happy humanity. The perfect human race will be happy because they have learned that the way of love is the best and only true way to life. ■

2021 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after sunset on Friday, March 26, 2021.

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OBITUARIES

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

Sister Barbara Campbell, Knoxville, TN—September 20, 2020. Age, 91

Sister Judy Engel, Withee, WI—December 2, 2020. Age, 78

Sister Pooma Mercilin M., Nagercoil, T.N., India—January 2021. Age, 58

Sister Dolores Andrus, Salem, OR—February 13. Age, 90

A Prophet Like Moses

Key Verse: *“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.”*
—Deuteronomy 18:15

Selected Scripture:
Deuteronomy 18:15-22

Apostle Paul when he states that the experiences of the nation of Israel, under the leadership of Moses, were examples, or types, for the instruction and admonition of those who would live under the leadership of Christ. —I Cor. 10:1-11

We first note Christ is the prophet like unto Moses as shown in the Passover. The institution of the Passover, recorded in Exodus 12:1-28, describes how the firstborn of Israel were “passed over” from the death-plague pronouncement, and that as a result they and the rest of the Israelites were given new life, free from Egyptian bondage. The Apostle Paul identifies the greater Passover lamb as Christ. (I Cor. 5:7) We recall that the blood of the Israelites’ slain Passover lamb was to be put upon the doorposts and lintels of their houses, so that the lives of the firstborn would be preserved. Thus, they were

TO FIND AN APOSTLE speaking to the fulfilment of prophecy is a great advantage in safeguarding against error and uncertainty. Such is the case when Peter recites the words of our Key Verse and identifies this “Prophet” as Jesus Christ. (Acts 3:20-22) Peter describes the likeness of this coming prophet not in the form of personality or nature, but in broad terms of position and work. This general likeness is referred to by the

“redeemed.” (Exod. 13:15) This was a figure of the reality which would come later through the precious blood of Christ, the source of true redemption. (I Pet. 1:18-20) The applied blood of the lamb preserved the life of the first-born and provided the Israelites escape from bondage, but they also needed strength for the wilderness journey that lay before them. In fulfilment of this, Jesus told his disciples that he was the true “bread from heaven,” a source of spiritual food to strengthen his footstep followers in their consecrated journey.—John 6:27-58

We also see that Christ is the prophet like unto Moses as it pertains to the resurrection. After their release, the Israelites were pursued by Pharaoh and his host. Blocked from escape by the waters of the Red Sea, God saved them by parting the waters so that the people walked safely to the opposite side on dry ground. Pharaoh and his armies, attempting to follow, were destroyed in the waters. (Exod. 14:1-31) The Apostle Paul says the Israelites were all “baptized unto Moses in the cloud and in the sea,” and he further teaches that baptism is emblematic of both death and resurrection.—I Cor. 10:2; Rom. 6:3-5

Christ is the prophet like unto Moses also as pertaining to the attainment of life through God’s law. In this, the order of Israel’s experiences is significant. After the Passover and their deliverance through the Red Sea came the giving of God’s law to Israel. Thus it is also with the greater prophet than Moses. After the death of Jesus, the greater Passover lamb, for the redemption of the human race, the subsequent raising of all mankind from the dead during his Messianic kingdom will take place. Then will come the giving of God’s law to all the people. For Israel, Mount Sinai was the place of the law-giving “glory.” In the greater fulfilment, Mount Zion is the scene of “the glory that excelleth.” (II Cor. 3:7-11) Under Christ, all nations are to be delivered from the bondage of sin and death and be led to symbolic Mount Zion, to receive the law of our loving Heavenly Father.—Heb. 12:18-24; Isa. 2:2,3 ■

Joshua Leads Israel

Key Verse: *“The LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.”*
—Joshua 6:2

Selected Scripture:
Joshua 5:13-15;
6:1-20

WHILE SOME MAY QUESTION the fairness of Israel’s being given land that was already occupied by other peoples and nations, we must consider the matter from God’s viewpoint. Psalm 24:1 tells us, “The earth is the LORD’s, and everything in it, the world, and all who live in it.” (*New International Version*)

From this and other Scriptures, we understand God has the right to do with the earth as he pleases. (Ps. 135:6) Much earlier, God had promised this land to Abraham and his posterity. (Gen. 12:1-7) After the Exodus from Egypt, and their subsequent forty-year wilderness journey, the Israelites entered the land of Canaan, confirming God’s power to fulfill his promises.

Giving the land of Canaan to Abraham’s descendants was partly a judgment on the sinful Canaanites. In Genesis 15:16 God gave a timeframe for the transfer of the land: “In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.” This statement identifies sin as one of the reasons God wrested the land from its former inhabitants. Later, as the Israelites approached the border of the promised land, Moses gave them the same explanation. (Deut. 9:4) Abraham had not inherited the land immediately

because it was not yet time for judgment to fall, nor was there a sufficient number of his seed to possess it. Nevertheless, at the proper time God turned the land over to his chosen people.

After the death of Moses, it was time for the Israelites to cross the Jordan River and enter the land of promise. God selected Joshua to lead this conquest. (Josh. 1:1-4) The Lord reassured Joshua with these powerful words, which we also can claim: “As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.”—vss. 5,6; Heb. 13:5

After entering Canaan, the covenant of circumcision was renewed according to the instructions of God, thus removing any remaining vestige of reproach from the Israelites’ former bondage in Egypt. (Josh. 5:2-9) As Joshua stood before the walls of Jericho, he was approached by an angel of the Lord, holding a sword in his hand and declaring the words found in our Key Verse.

The capture of Jericho was to be accomplished in a peculiar manner. For six days the armed men of Israel were to pass around the city one time each day. They would be followed by priests bearing the ark of the covenant and by other priests blowing trumpets. On the seventh day they would pass around the city seven times, and after a long blast by the trumpets, Joshua would signal for all the people of Israel to give a shout. (Josh. 6:3-21) It required much faith on the part of Joshua to issue such instructions, and faith among the people of Israel to follow such a seemingly senseless plan. Nevertheless, “By faith the walls of Jericho fell down, after they were compassed about seven days.”—Heb. 11:30

As Israel was faithful to Joshua, let us be faithful to our leader, Christ Jesus, that we may be able to say with the Apostle Paul: “I can do all things through Christ which strengtheneth me.”—Phil. 4:13 ■

Josiah's Righteous Reign

Key Verse: *“Like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.”*
—II Kings 23:25

Selected Scripture:
II Kings 22:1-20;
23:1-30

TODAY'S KEY VERSE

describes Josiah, a king of opposite character from his two predecessors. His grandfather, Manasseh, had committed such evil that God proclaimed he would give Jerusalem and Judah over to their enemies. Josiah's father, Amon, followed Manasseh's evil practices and was assassinated by his own palace servants. (II Kings 21:1-23) As a result of this act, “the people of the land slew all them that had conspired against king Amon; and the people made Josiah his son king in his stead.”—vs. 24

Josiah means “Jehovah will support.” Becoming king at the age of eight, it is reasonable to infer that the religiously inclined boy was under the care of his mother and grandmother. (II Kings 22:1,2) His mother's name was Jedidah which means “beloved of Jehovah,” and his grandmother was named Adaiah, which means “honored of Jehovah.” Their guidance must have helped shape the righteous character of Josiah. The words of Proverbs 31:10-31 speak to the influence that mothers of high morals and righteous characters have on their

children and families.

In the twelfth year of his reign, Josiah ordered the destruction of idolatry which had been established during the rule of his grandfather, King Manasseh. Manasseh promoted idolatry throughout his kingdom, built pagan temples, and even sacrificed one of his sons in the fires of the heathen god, Molech. The destruction of these idols took six years to complete. (II Chron. 34:3-7) Following this, in the eighteenth year of his reign, Josiah turned his attention to repairing the Temple.—II Chron. 34:8; II Kings 22:3-6

This order of events provides a model for our Christian lives. Like Josiah we must first purge ourselves of selfishness and the fleshly idols of the heart. (II Cor. 7:1; Col. 3:8) After having thus become servants of righteousness, we may look toward building up the true temple of God, which the apostles declare consists of Christ's footstep followers, the church.—I Cor. 3:16,17; II Cor. 6:16; I Pet. 2:4,5

Josiah's repairing of the Temple led to the discovery of an ancient manuscript. It was a copy of the "book of the law," either complete or in part, which Moses had written and commanded it to be placed inside the ark of the covenant along with the golden pot of manna and Aaron's rod that budded. When Josiah heard the contents of this lost book, he rent his clothes and was deeply concerned because it indicated the future destruction of his kingdom as a result of the evil done by kings that came before him.—II Kings 22:8-13; Heb. 9:4

To bring the people back to their God, Josiah reinstated the Passover and set the priests and Levites back to their appointed duties in the Temple. (II Chron. 35:1-19) Though Israel would be punished as a nation for breaking their covenant arrangement with God, Josiah was told it would not happen while he was alive. In love God said, "I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."—II Kings 22:20 ■

Elijah Confronts Ahab

Key Verse: “[Elijah] answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.”
—I Kings 18:18

Selected Scripture:
I Kings 18:1-40

Israel began at a most crucial time. The nation was divided into two parts: the two-tribe kingdom of Judah and the ten-tribe kingdom of Israel. On the throne of the latter sat King Ahab, but he was greatly influenced by his wife, Jezebel, a former Phoenician princess. (I Kings 16:31) As a result of her influence, the worship of Baal, the chief god of the Phoenicians, spread quickly among the Israelites. Because of this idolatry, God determined to bring a drought upon the land as punishment to Israel.
—I Kings 16:30-33; 17:1

God wonderfully suits men, in this case, Elijah, to the work he designs for them. Elijah’s declaration of the famine on behalf of God was a bold challenge to Ahab. Baal was a heathen god responsible for rain, thunder, lightning and dew. When Elijah announced the drought, he not only challenged Baal, but also king Ahab, his wife Jezebel, their priests, and the people of Israel.

In the third year of the famine God told Elijah to confront Ahab. By this time, the king had recognized that the famine was God’s punishment, yet he still wavered between right and wrong. It was Elijah’s task to have the king and all the people see their evil ways and cause them

to return to God with their whole hearts.—I Kings 18:1-16

When they met, Ahab asked Elijah, “Art thou he that troubleth Israel?” (vs. 17) Elijah’s answer, found in our Key Verse, rightly shifted the responsibility back to Ahab and his ruling house. What followed is one of the most dramatic events recorded in Scripture, a challenge pitting Jehovah, the God of Israel, and Baal, the god of Phoenicia and Canaan.

In this challenge, Elijah was the agent of Jehovah, and four hundred fifty of Queen Jezebel’s priests were the representatives of Baal. Two altars were built, and two bullocks were selected by the prophets of Baal. One bullock was to be placed on each altar to be sacrificed to the two gods. Whichever god would answer by consuming the sacrifice with fire would be designated the true God. The proposition was so fair that the prophets of Baal could not refuse it. (vss. 22-24) Before the test began, Elijah spoke to the Israelites, as a disappointed father might speak to a child: “How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him.”—vs. 21, *New International Version*

The result was one-sided, as shown in verses 25-38 of our lesson. The evil prophets called upon Baal to set fire to their bullock, but nothing happened. After their failure, Elijah took twelve stones from the altar to Jehovah which had previously been torn down, and built a new altar, upon which he placed his bullock. He dug a trench around it and had water poured over the entire altar three times, filling the trench. Elijah called upon Jehovah to show the people that he was the only true God. Immediately the bullock, wood, stones, and water were all consumed by fire from above.

How blessed it is to know that Jehovah is the one “true God, he is the living God.” (Jer. 10:10) We look forward to the time when all people will recognize this and be “turned to God from idols to serve the living and true God.”—I Thess. 1:9 ■

Remembering Christ's Death

“As often as ye eat this bread, and drink this cup, ye do shew the Lord's death.”

—I Corinthians 11:26

ON FRIDAY EVENING, March 26, groups of the Lord's people throughout the world will join in partaking of the “bread” and

the “cup” which memorialize the death of Jesus, as explained by the Apostle Paul in our opening text. Jesus died as the greater, or antitypical, Passover Lamb, the “Lamb of God, which taketh away the sin of the world.” (John 1:29) Appropriately, his sacrifice was consummated on the anniversary of the slaying of the original Passover lamb, which occurred the night before the exodus of the Israelites from the land of Egypt. This was on the fourteenth day of Nisan, the first month of the Jewish nation's religious year.—Exod. 12:1-6

According to the Jewish calendar the fourteenth day of Nisan this year begins at sundown on March 26. This corresponds to the night before Jesus died, when he gathered together with his disciples in the upper room. While seated with them, Jesus asked his disciples to partake of the bread and the cup,

explaining that these represented his body and his shed blood, emblematic of his approaching death. We believe that this yearly anniversary is the proper time for the Lord's people to partake of these Memorial emblems. Thus, again this year, they will keep this scriptural instruction, as they once more remember Jesus in this special way. In doing so, the footstep followers of Christ will also renew their own vows of consecration, inspired by his promise that if they are faithful even unto death they will share with him in his kingdom glory.—Luke 22:29,30; Rev. 2:10; 3:21

The Memorial is a simple ceremony in which those participating confess their belief in the atoning work of Christ Jesus by partaking of the bread and the cup. Paul wrote that Jesus gave himself as a “ransom,” or corresponding price, for all. (I Tim. 2:3-6) It was the perfect man, Adam, who sinned and brought upon himself and his offspring the penalty of death. The perfect man, Jesus, gave himself in death as a substitute, thus providing a way of escape from death for all mankind. He is a “propitiation,” or satisfaction, for “our sins”—that is, the sins of his followers during this age—and “not for ours only, but also for the sins of the whole world.”—I John 2:2

This provision of God's grace is operative toward the Lord's people now upon the basis of faith. The sacrifice of Jesus provided an opportunity for Adam and all his posterity to be restored to perfection of life as human beings. During the thousand years of Christ's kingdom this opportunity will be extended to all mankind, including those who have died throughout the centuries of the past. This will

necessitate an awakening from the sleep of death.
—Rev. 20:6; John 5:28,29

During the present Gospel Age, however, the merit, or value, of Jesus' sacrifice is merely imputed, or reckoned, to his followers—they are not actually given new life. The imputation of life through Christ is to make it possible for their consecration to do God's will acceptable in his sight. Thus, God can deal with them as with "sons," and guide them through the power of his Holy Spirit as they seek to walk in the footsteps of sacrifice and service which Jesus provided as a perfect example for his followers.—Matt. 16:24; John 12:26; Rom. 8:14-17

When we partake of the emblems which represent the broken body and shed blood of Jesus, we testify that we gratefully accept the provision of life thus made through him. We also appreciate that, as a result of Jesus' atoning sacrifice, we are now each given the great opportunity of being part of a brotherhood which has the blessed privilege of fellowship together as members of Christ's "body." This additional, more personal, significance of the Memorial emblems, is mentioned by Paul. "The cup of blessing, which we bless, does it not mean a joint-participation [Greek: fellowship] in the blood of Christ? The loaf of bread which we break, does it not mean a joint-participation [fellowship] in the body of Christ? Since there is one loaf, we who are many are one body; we, all of us, share in that one loaf."—I Cor. 10:16,17, *Weymouth New Testament*

CHRIST'S FAITHFULNESS

It is especially appropriate in partaking of the Memorial emblems, and in our preparation for this

holy occasion, to recall at what great cost redemption from sin and death was provided. Think of our Heavenly Father's love in giving his only begotten Son to suffer and die! Think, too, of what it cost Jesus in terms of mental and physical suffering to be our Redeemer, and the Redeemer of all mankind! To call to mind these examples of divine love and compassion for the sin-cursed race should beget in us a renewed determination to be faithful in carrying out the terms of our consecration to do God's will.

Jesus knew from the beginning of his ministry that he was to die sacrificially and had so announced to his disciples. He had said that he would give his flesh "for the life of the world." (John 6:51) The disciples did not grasp the reality of this. Even when it became apparent to them that Jesus would be killed by his enemies, they did not understand why it was necessary for him to die. This meant that Jesus bore the burden of his last trying hours with little benefit of human companionship, understanding and comfort.

In the "upper room," Peter professed great love for his Master and his willingness to die for him if necessary, and no doubt he was sincere in this profession of loyalty. (Mark 14:15,29-31) However, Peter, like the rest, when needed most by his Master, fell asleep. This was in the Garden of Gethsemane. "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me," Jesus said to Peter, James and John, whom he asked to accompany him into the garden. Then Jesus went a little further, and with great earnestness, prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." After praying, Jesus returned to the three

disciples and found them asleep, and he said to Peter who had professed such great love, "Could ye not watch with me one hour?"—Matt. 26:37-40

How much it would have meant to Jesus to know that at least one human being was entering into his feelings with some degree of understanding. Yet he was kind to his disciples. He admonished them to "Watch and pray, that ye enter not into temptation," and added, "the spirit indeed is willing, but the flesh is weak." (vs. 41) He knew that Peter and the others really did love him, and that in their hearts they were willing to do all they could to help him.

A greater test of Jesus' devotion and love for his Father, and doing of his Father's will, was yet to come. It was difficult enough to realize that he must stand alone as far as human help was concerned, but he still had his Father to comfort and sustain him. Even in Gethsemane, while the Father did not remove the "cup," he comforted his beloved Son, and gave him strength to endure the harrowing experiences of being hailed before his accusers, condemned to death, beaten, and hung upon a cross.—Luke 22:43

Through all of this Jesus was calm and serene, humbly submitting to his Father's will. When asked by the high priest if he was the "Son of God," he was forthright in his acknowledgment of this truth which he knew would seal his condemnation as far as the religious leaders of Israel were concerned. "Thou hast said," was his reply. (Matt. 26:63,64) Later, when asked by Pilate if he were a king, Jesus said, "To this end was I born, and for this cause came I into the world." (John 18:37) He knew that in view of this confession of the truth Pilate could do nothing to save his life, for his enemies would press the charge

that it was treason against their Roman masters.

Even while hanging on the cross, enduring excruciating pain, Jesus was still composed, and was alert to a final opportunity to bear witness to the Gospel of the kingdom. When the thief asked, “Jesus! remember me, whensoever thou shalt come into thy kingdom,” his reply was, “Verily I say unto thee this day: With me, shalt thou be in Paradise.” (Luke 23:42,43, *Rotherham Emphasized Bible*) While Satan, the prince of this world, was succeeding in putting the “King of the Jews” to death, Jesus knew that the long-promised Messianic kingdom for which he had taught his disciples to pray, would be established in due time, and that then “all families of the earth” would be blessed.—John 19:19; Matt. 6:10; Gen. 12:3

As Jesus hung on the cross there came over him an even greater realization that he had no human friends to whom he could look for sympathy and comfort. The knowledge of this startling fact seems to have drawn him to recall the prophetic prayer of Psalm 22, in which incidents that took place while he was hanging on the cross are mentioned. Although this Psalm spoke much in the way of the suffering and ignominy which Jesus would suffer, this would have been further proof to him that, by these things, he was obediently fulfilling the testimony of the Scriptures. Thus, he could be comforted, in measure, by this reassurance.

Realizing this, the Master began to cry out to his Father the opening words of the Psalm, “My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?” (Ps. 22:1) As the Psalm continues, Jesus is represented as saying, “Our fathers trusted in thee: they trusted,

and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.”—vss. 4-8

As Jesus hung upon the cross, he heard the crowd that watched him actually saying these things. “He trusted in God,” they said. “Let him deliver him.” (Matt. 27:43) When Jesus heard these prophesied utterances of the people, he reached out in his prayer to find some basis for renewed hope, perhaps recalling these words: “Thou art he that took me out of the womb: thou didst make me hope when I was upon my mother’s breasts. I was cast upon thee from the womb: thou art my God from my mother’s belly. Be not far from me; for trouble is near; for there is none to help.”—Ps. 22:9-11

In his agony of mind and body Jesus continued to pray, “I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. ... they look and stare upon me. They part my garments among them, and cast lots upon my vesture.”—Ps. 22:14-18

Although it was necessary for Jesus to fully take the sinner’s place in death, he realized that even in this, his Father was sustaining him. This is

indicated in the prayer, as it is continued in Psalm 22, “Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.”—vss. 23,24

As he took his last breath, Jesus was again seeing the smile of his Father’s countenance. In faith and confidence he could say, “It is finished.” “Into thy hands I commend my spirit”—my life, my all. (John 19:30; Luke 23:46) He had been led as a lamb to the slaughter, and now his sacrifice was finished. The Passover “Lamb of God” had been slain, and as we again partake of the emblems which represent his broken body and shed blood, we can do so with grateful appreciation of the love which provided redemption and life for us at so great a cost.

SUFFERINGS OF “THE CHRIST” CLASS

We can rejoice that Jesus’ personal suffering was completed on Calvary nearly two-thousand years ago. He alone faithfully supplied the redemptive merit as the Passover “Lamb of God.” However, at this Memorial season we should also be reminded of the great privilege of suffering, sacrifice and service which we have been given as members of “the Christ” class. This is not for the purpose of adding anything to Jesus’ redemptive offering, for indeed we cannot do that. Rather, we are invited to suffer and serve in order to develop us as sympathetic high priests for the great work which lies ahead of bringing mankind back into harmony with the Creator, and also for the purpose of helping and encouraging fellow members *(Continued on page 36)*

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(Continued from page 31) of Christ's "body." Paul spoke of this great privilege in this way: "Now, am I rejoicing in the sufferings on your behalf, and am filling up the things that lack of the tribulations of the Christ, in my flesh, in behalf of his body, which is the assembly."—Col. 1:24, *Rotherham*

To remember Jesus as our example in faithfulness, and in suffering, should be a great incentive to continue following him. We are told, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." (Heb. 12:3,4) We have not yet "resisted unto blood," which is a figurative way of saying that we have not yet fully given up our lives, nor yet been faithful even "unto death," as Jesus was. (Rev. 2:10) Indeed, when we compare ourselves to Jesus, we realize how little we have suffered, and are suffering, compared to him.

The Memorial season is an appropriate time to reexamine our own position. Are we engaging in our privileges of sacrifice and service as faithfully as we intended to do when we first entered the narrow way? Are we, unwittingly, perhaps, taking an easier way? As we consider Jesus at this Memorial time, we will want to make sure that we are among those who continue voluntarily to keep our sacrifice on the altar. (Rom. 12:1; Heb. 13:15) This should be regardless of the cost in terms of inconvenience, weariness, misunderstanding, and even suffering.

These thoughts should naturally come to mind as we "consider him that endured such contradiction of sinners against himself." It is only those who endure "unto the end" who will receive the "great salvation."

(Heb. 2:3; 3:6,14) “Ye have need of patience,” wrote Paul, “that, after ye have done the will of God, ye might receive the promise,” and James wrote, “Blessed is the man that endureth temptation [Greek: trial, proving]: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”—Heb. 10:36; James 1:12

The Hebrew brethren, when they were first “illuminated” with the light of the Gospel message, “endured a great fight of afflictions,” but this was not enough. (Heb. 10:32) For us also, our initial love and zeal for the Lord and for his service should be continued, day by day, year by year, even to the end of our earthly walk. “Let us not be weary in well doing,” Paul wrote, “for in due season we shall reap, if we faint not.” (Gal. 6:9) To consider Jesus, and the contradiction of sinners which he endured should do much to prevent us from becoming weary and faint in our minds.

THE TIME IS SHORT

Those enlightened by God’s Word of Truth know that we are living in the end of the age. How many more years we will have the privilege of partaking of the Memorial emblems we do not know, but we are assured that the fruition of our hopes is near. The consciousness of this should give added meaning to this year’s Memorial remembrance, and cause us to redouble our efforts in the weeks and months ahead to “consider” Jesus and to be like him.

When instituting the symbolic emblems of the Memorial, Jesus told his disciples that he would not drink the cup with them again until “in my Father’s kingdom.” (Matt. 26:29) Then, of course, it will be

a cup of unmitigated joy, for all the sacrifice and sufferings of Christ will be finished. Jesus himself was confident of this final outcome of joy and triumph. In another prophetic prayer Jesus is represented as saying to his Heavenly Father, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Ps. 16:11

This blessed hope of again being in the actual presence of his Father was one of the joys set before Jesus which enabled him to endure the cross and despise the shame. Paul tells us that Jesus is now "set down at the right hand of the throne of God." (Heb. 12:1,2) The glorified Jesus promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

This, then, is one of the joys set before us, and what a powerful incentive to faithfulness it should be! The time is near—so very near—when we shall see our Master's face. John wrote, "We shall see him as he is." (I John 3:1-3) What a glorious morning of joy that will be in contrast with the present experience of suffering. When we have entered into his presence with joy, and are partaking of that cup with him in the kingdom, how light our present trials will seem as we look back upon them from that vantage point of glory!

As we contemplate the "glory that should follow" the present privileges of suffering, sacrifice and service for Christ's sake, we could almost pray for God to hasten the time. (I Pet. 1:11) Yet we know that he has his own due time, and that he also knows best what experiences we need, what tests of patience and devotion are essential to prepare us to occupy

the place where we shall “see him as he is.” Therefore, we say to our longing hearts the poetic words, “Be calm and sink into his will,” assured that the time appointed by divine wisdom is best.

NOT ALONE

Jesus, as we have seen, endured those final and excruciating tests alone, so far as human understanding and sympathy were concerned. With us, however, it is different. Little groups of the Lord’s consecrated people will come together in remembrance of him, either in person, or, as will more likely be the case this year due to the worldwide pandemic, by means of virtual gatherings. Regardless of this, however, each brother and sister will realize a sense of companionship, a fraternity of interest and love which should be a great stimulus to all.

What a great blessing this is! Jesus admonished that we should “love one another” as he loved us. (John 13:34) However, just as partaking of the Memorial emblems is merely a symbol of what the sacrifice of Christ means to us, so it is also of the blessedness of interest which exists among the brethren. May the Memorial season, then, be a time to renew our determination to lay down our lives for one another, and to appreciate more than ever the priceless heritage of fellowship we enjoy with one another even while still tabernacled in the flesh.

The privilege of laying down our lives for the brethren does not imply spectacular demonstrations of sacrifice, but rather the faithful use of the little opportunities we have of rendering service when, and in the manner, most needed. We can all cooperate in the general effort to reach and comfort

the brethren worldwide. We should also be on the alert to speak that word of comfort, perform that little act of kindness, and breathe that word of prayer, on behalf of those whom we know to be going through special trials. It is at such times that “the fellowship of kindred minds” means so much.

REJOICING FOR THE WORLD

Returning to the prayerful words of the twenty-second Psalm, Jesus is shown as exulting over the triumph of his Father’s cause, and that as a result of his sacrifice the time would come when “all the ends of the world shall remember and turn unto the LORD.” (vss. 27,28) Thus, even under the extremely trying circumstances surrounding his death, and in the final moments of his earthly life, Jesus’ thoughts were upon others. He rejoiced in the eternal purpose of his suffering, that all the families of the earth would be blessed in due time.

May it be so with us, as again we commemorate Jesus’ death. Let us remember, and be glad, that the great and ultimate purpose of that which we memorialize is the reconciling of the world to God, and let us rejoice that soon this purpose will be accomplished. This is God’s viewpoint, for he loved the world and gave his Son to be man’s Redeemer. (John 3:16) Jesus also loved the world, and gave his life that the world might live. May this same love, and the Memorial celebration this year, help to fill our hearts more fully with an increased longing for the time when we will have the glorious opportunity of association with Jesus in restoring all the willing and obedient to health and life, and of establishing worldwide peace and righteousness. ■

The Sanctified Life

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.”

—*Colossians 3:1,2*

THE WORD OF GOD, AS contained in the Bible, is the source from which true believers derive their strength. It commends itself by providing direction, hope, peace and understanding to all who are spiritually enlightened and apply its precepts in their lives. The Apostle Paul, describing the power of the Bible, asserts:

“All Scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God may be complete, thoroughly fitted for every good work.”—II Tim. 3:16,17, *The Emphatic Diaglott*

Although the Bible has a generally elevating influence upon all who carefully read its pages, it is primarily designed to benefit the “man of God.” It is especially for those who receive its teachings and implications to the intent that they yield their own will, and instead seek the Heavenly Father’s will in

all of their affairs. It is for this reason that we also read, “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”—I Cor. 2:14

Those who fully appreciate the importance of studying God’s word are engaged in the process of being changed from earthly-mindedness to spiritual-mindedness, so that their lives can more nearly reflect the Christlike character. Such individuals have accepted the present invitation to become disciples of Christ through self-denial and sacrifice. Furthermore, they find their acceptance to God manifested by an increasing ability, as Paul instructed, to “be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”—Rom. 12:2

DEFINING SANCTIFICATION

The Apostle Paul makes these two very succinct statements concerning sanctification: “This is the will of God, even your sanctification,” and “God hath from the beginning chosen you to salvation through sanctification of the Spirit.” (I Thess. 4:3; II Thess. 2:13) In these two verses, we are told that sanctification has to do with the “will of God,” our salvation, and is closely connected with the work of the Holy Spirit. The word translated “sanctification” in these and other New Testament texts is the Greek word *hagiasmos*. According to Greek lexicons, *hagiasmos* is variously defined as: “purification,” “consecration,” and “holiness.”—See *Holman Bible Dictionary* and *Thayer’s Greek Definitions*

SANCTIFICATION OF AARONIC PRIESTHOOD

From the Levites, the priestly family of Aaron and his sons was chosen for a holy service. Similarly, the consecration of the Levites who assisted the priests is noted, even though they were not permitted to enter the Tabernacle and view the holy vessels in the sanctuary. (Lev. 8:14-33; Num. 8:6-19; 18:1-3) In looking at Old Testament scriptures regarding Israel's under-priests, some of the ceremonies and functions were closely identified with the high priest. Israel's high priest pointed forward to Christ Jesus, whereas the under-priests represented spirit begotten New Creatures whose course is to be directed by the great "High Priest of our profession."—Heb. 3:1

The attire which was to be worn by the under-priests is described as follows. "For Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him."—Exod. 28:40-43

God was very specific in giving instructions to Moses concerning what the priests should wear as

they fulfilled their offices. Holiness, or sanctification, with regard to their services was not optional, and any failure to follow God's instructions exactly as given would result in their death. Thus, a sense of awe would be engendered for the great privilege of serving God as they ministered in holy affairs.

GOSPEL AGE SANCTIFICATION

Consecrated followers of Christ can glean important lessons from studying the manner in which natural Israel's under-priests fulfilled their various duties. The status of spirit-begotten believers is described as follows. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (I Pet. 2:9) Before attaining this new standing, however, the individual believer had a part in his own sanctification. He had to first recognize his undone condition. In being drawn by the word of God, he learned there was a way to have access to the Heavenly Father through Jesus. Upon hearing the terms of discipleship as self-denial and cross-bearing, if such a one makes a full consecration to do God's will and is spirit-begotten, he has indeed sanctified himself to that extent. (Matt. 16:24) God's sanctification of the believer then would be to direct his course and set him apart for service to the intent that if faithful, ultimately, he would be united in kingdom honors with Christ Jesus to bless the world of mankind.

As under-priests, the church is sanctified by the Truth. "Sanctify them through thy truth: thy word is truth," Jesus prayed. (John 17:17) The

sanctification given by God is a process that is directly related to the believer's study of and feeding upon scriptural principles contained in the Bible. There the standards of holy, righteous conduct are set before the Christian's mind. Obedience to its teachings will separate the believer more and more from the spirit of the world, will purify his mind, and will promote increased spirituality. The Holy Spirit is used by the Heavenly Father to accomplish the work of sanctification in each of his children. Not only does it enable the believer to comprehend the Truth, but it strengthens his desire to focus upon heavenly things, and to lead a life of righteousness and self-denial. This is essential towards overcoming the influence of the world, the flesh and the Adversary. The power of the Holy Spirit enables the Christian "both to will and to do" of God's good pleasure.—Phil. 2:13

ADMONITIONS FROM PAUL

In many of his epistles, the Apostle Paul gives specific exhortations to believers in terms of practical guideposts for sanctified living, both within the brotherhood as well as when interacting with others in the world at large. Let us consider the following godly counsel. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer." (Rom. 12:9-12) Practical lessons in spiritual character development may be attained by internalizing the comments

enumerated in the foregoing verses of Scripture, and then applying their principles in our daily walk as we strive to please God.

LOVE WITHOUT DISSIMULATION

We should have this quality welling up in our hearts so there is no falsehood in our love towards one another. We are not to show love superficially, but rather there should be a heartfelt desire to serve each of the Lord's dear ones as we come in contact with them, whether in our home ecclesias, or elsewhere. This quality reflects Godlikeness in our beings because "God is love." (I John 4:8) His genuine manifestation which comes to us through his Holy Spirit should lead us to appreciate the privilege we have of bestowing that same quality on one another.

Peter wrote, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (I Pet. 1:22) In the words of Jesus, the spirit of this requirement is expressed as follows: "A new commandment I give unto you, That ye love one another; as I have loved you. ... By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34,35

ABHOR EVIL

"The Lord knoweth them that are his. And, let everyone that nameth the name of Christ depart from iniquity." (II Tim. 2:19) This matter of abhorring that which is evil implies that we will not seek merely to avoid doing things that are wrong. Rather, we must additionally have such a hatred for unrighteousness that we will not bring ourselves,

as far as we are able, into contact with any form of sin or impurity.

The more we see and learn of God's plan of righteousness and visualize the high standard which is required for life on any plane, the greater should be our endeavor to distance ourselves from any repugnant kind of activity or circumstance where the spirit of the world is manifested. As we focus upon blessings which we receive and the instructions from fellowship with our brethren, we should be stimulated to exercise greater vigilance in our lives, so that we will continue to further cultivate in our heart those graces which are pleasing to our Heavenly Father.

CLEAVE TO THAT WHICH IS GOOD

This implies becoming affixed to whatever represents divine principles and righteousness. We recall that a Moabite woman, Ruth, was so impressed with the God and the religion and influence of her mother-in-law, Naomi, that she desired to cleave to her and cling to her. "Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me."—Ruth 1:16,17

We also note this New Testament exhortation: "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. 4:9) Let us always cleave to the principles of righteousness we glean from studying God's word.

BE KINDLY AFFECTIONED

We should have those attitudes and thoughts for our brethren which would be helpful towards their spiritual advancement. Without the development of selfless and compassionate love, none of us can be acceptable to God. “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.”—I Pet. 3:8

In his epistle to the church at Corinth, Paul makes several references to the love which we are to manifest. In some instances, he speaks about certain negatives, or traits which we should avoid such as evil surmising, envy, or becoming easily provoked. On the positive side he commends such things we would expect in terms of love welling in our hearts—bearing all things, hoping all things, and believing all things. Although there is some overlapping, the sum of all graces is love, and we must develop this attribute to the fullest possible extent.—I Cor. 13:4-7

PREFERRING ONE ANOTHER

If we have not yet attained this important quality, it might take us some period of time to develop such a spirit, because it goes against the fallen human nature, which tends to put self-interests first. Individually, we are seeking to make our calling and election sure. Nevertheless, because we recognize that the body is made up of many members, it should be our desire that the spirit of unselfishness and humility is fostered within us, so that we can genuinely take pleasure in seeing the spiritual growth, advancement and prosperity of others even if we ourselves may falter along one line or another.—Phil. 2:3; I Pet. 5:5

NOT SLOTHFUL

This thought should address all the affairs of life in which we are engaged, both from a temporal and more importantly from a spiritual standpoint. We should do all things as unto the Lord. (Col. 3:23) There will be responsibilities which involve family obligations, those of the ecclesia, and also individual opportunities for service to the Lord's cause in one way or another. The glorified Lord warns us against slothfulness: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:15,16

Each one of us who has received God's Holy Spirit must demonstrate that we are not taking our privilege of discipleship for granted. We should conduct ourselves in a manner that manifests diligent effort in making our calling and election sure. Especially with regard to spiritual concerns, we must be sure that there is no lukewarmness about us, but rather that we direct our energy and efforts as fully as possible in the service of our Heavenly Father.

FERVENT IN SPIRIT

The Apostle Paul was eminently qualified to write about the kind of fervor and zeal of which the Lord would approve. We might concede that conditions today are somewhat different than they were when he was interacting with the Early Church. Nevertheless, the spirit which made him labor to such an extraordinary degree is worthy of reflection. "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more;

in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities.”—II Cor. 11:22-30

If we believe we are doing the very best that we possibly can, and after considering the foregoing passage, we might reevaluate ourselves to determine whether we can do something even further to demonstrate to the Lord our appreciation for the privilege of discipleship.

REJOICING IN HOPE

As we engage in conversation with others not of our fellowship, a frequent inquiry posed is, “What is this world coming to?” From the news media and the tales of trouble on every hand, how is it possible really to rejoice without the hope that a better time is not merely a visionary wish, but a reality promised in the word of God? More than this, we have the assurance that if we are faithful

in carrying out our covenant of sacrifice, we soon will have the privilege of sharing with our beloved Head and Redeemer, as well as with all the faithful saints in the body of Christ, the ministry of reconciliation and of eradicating the evil which has endured during this long night of sin and sorrow.—
Ps. 30:5

If we could not take this hope with us as we walk from day to day, then we, too, would be filled with discouragement. Where, other than the Bible and in God's wonderful plan of the ages, is there any expression of positive, eternal change that will be wrought as a result of Christ's kingdom? May we be inspired by the following passage of Scripture. "Rejoice in the Lord always: and again I say, Rejoice."
—Phil. 4:4

PATIENT IN TRIBULATION

The Apostle Paul has a remarkable way of organizing his thoughts. It is as though he shows us opposite kinds of experiences that come to us as Christians, and how to attain the kind of balance that is necessary for us to live holy, sanctified lives. One of the great lessons that we have learned is that according to the flesh we are not exempt from some of the experiences that afflict the world of mankind, whether they be physical, mental or otherwise. (John 16:33; II Cor. 12:9,10) We too, taste the effects of sin even though we have a new standing by having been buried through baptism into the death of Christ, and have arisen with newness of life. (Rom. 6:3,4) It is because we realize that patience is one of the fruits and graces of the spirit, that we are enabled, by the Lord's grace and help,

to endure some of the adversities and afflictions that are permitted to come upon us.

This word “tribulation” is derived from the Latin word *tribulum*, which refers to a machine that was used for cleaning wheat, and for removing the husks, or chaff, away from it. We can thus see that it is for our good to have tribulation because it enables us to remove the dross of impurities that thus the gold might be refined. When we have this kind of perspective, therefore, we can put the proper focus on these testings that are permitted to come upon us. “Blessed is the man that endureth temptation [Greek: trial or proof]: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”—James 1:12

INSTANT IN PRAYER

Who that draws near to the Lord in prayer with a contrite heart, in sorrow, has not been strengthened and had his spirits lifted? Our Heavenly Father wishes us to be instant in prayer, to come to him frequently, to be persistent in prayer, because he wants to give us of his good pleasure, according to his will. May we never lose the desire to approach our Heavenly Father, no matter what failings or shortcomings we may have experienced along our pilgrim way. Let us remember, too, that our prayers should always express thankfulness.—Ps. 91:1-4; James 1:17; I Thess. 5:18

Our Heavenly Father is gracious, merciful, kind, loving and benevolent. “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) The interesting thing about our petitions is that the Lord expects us to work at them, to seek answers to our prayers, so that if we are desirous of obtaining wisdom and direction under his guidance in our endeavors, we will receive it. We cannot express thankfulness too often, as well as appreciation for what has been done for us, including the privilege of communion with him, and fellowship with our brethren. Indeed, we have much cause for prayer and meditation with our Heavenly Father.

THE GLORIOUS OUTCOME

God’s will for us involves a complete separation from the world and its spirit. We must not be conformed to this world and its transitory aims or ambitions. Rather, in obedience to divine instructions we are to be transformed by the renewing of our minds, with the objective of becoming fully prepared to assist our Head, Christ Jesus, in restoring the human family to sonship with our Heavenly Father. Thus, we will prove what is the good, and acceptable, and perfect, will of God, which is the means of our sanctification.

To be fully sanctified means that all things become new. These new things are not new solely in the sense that they are different but rather because they are the things of God. Having heard and accepted the call to enter his service, our present mission is to prepare ourselves to carry out the Heavenly Father’s ultimate design for blessing the human family. Let us, therefore, daily seek to live the sanctified life, and as our opening text states, continue to set our “affection on things above.” ■

“Who Shall Separate Us?”

“Who shall separate us from the love of Christ?”
—*Romans 8:35*

THE LOVE OF CHRIST BY which every true Christian is encircled, is described as being “the love of God, which is in Christ Jesus our Lord.” (Rom. 8:39) Failing to realize this, many have erroneously supposed that Christ is more loving than God—that God is severe and unloving, ready to visit wrath upon his creatures at the slightest provocation. However, this is not the correct view. The Scriptures reveal that it was God’s love which provided the way of salvation through Christ, and that everything Christ has done and will continue to do for us and for the human race as a whole is by the Heavenly Father’s design and, therefore, an expression of his love.—John 3:16

This does not mean that Jesus is not also loving, nor that he does not personally have our interests at heart. Jesus said, “He that hath seen me hath seen the Father.” (John 14:9) All the glorious characteristics of the Creator are revealed through Christ, including his love, so we find in our study of the Bible that divine love is referred to interchangeably as being the love of God and the love of Christ. Thus,

the Scriptures are not out of harmony when they speak of the “love which is in Christ Jesus,” because all of the love found in him is equally embodied in his Father.—I Tim. 1:14

It would not be proper to raise the question of being separated from the love of Christ unless we had first been brought within the circle of that love. Thus we are confronted with the necessity of determining whether or not we have actually been enfolded by his love. Indeed, both God and Christ love all mankind. Paul states, “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”—Rom. 5:8

However, when the apostle raises the question, “Who shall separate us from the love of Christ?” he implies that divine love has brought us into a close relationship with God. We are as children in his family, and his love serves as a powerful tie to hold us in this position of special favor. God’s love to us, in Christ Jesus, is so great that nothing shall be able to separate us from it if we continue to trust and obey his will.

We ask then: Have we come into this position of special favor with the Lord in which he claims us for his own, and which will protect us from all the forces of evil that may strive to sever our relationship with him? This question might give rise to many anxious thoughts on the part of those who do not clearly understand the steps of progress by which one is begotten into the divine family. In a matter of this kind, it is quite unsatisfactory to depend simply upon feelings, without understanding.

At the beginning of our Christian’s experience, we might feel very happy and close to the Lord because

of this new relationship. Later, when trials come, and the winds of opposition blow, we may wonder what has happened, and inquire, "Where is the blessedness I knew when first I found the Lord?" On the other hand, to be properly informed on this question gives us a firm foundation of faith, and a conviction which will remain unshaken regardless of how high may be the waves of opposition which surge boisterously around us.

CONSTRAINED BY LOVE

As already noted, divine love has been manifested toward us "while we were yet sinners." We learned about it and began to respond. Have we been brought within the circle of that love? Paul wrote: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." (II Cor. 5:14) The love of Christ could not constrain us until we learned about that love, and in order to receive this knowledge it was necessary that messengers and teachers be sent to tell us about it. "How shall they hear without a preacher? And how shall they preach, except they be sent?"—Rom. 10:14,15

The "witnesses" of Jesus were sent into all the world to proclaim the Gospel of divine love, as manifested through the redemptive work of Christ. (Acts 1:8) All his faithful disciples, as opportunities have afforded each one, have been willing to sacrifice everything, even life itself, in obedience to this commission. In this way the Gospel has been carried from one part of the world to another, by word of mouth, by the printed page, and in these closing years of the age, by radio, television, and many forms of electronic media.

This does not mean that there has been anything haphazard as to who have been reached and quickened by the power of the Gospel. God's providences have overseen this work of proclaiming the Gospel insofar as the individual responses to the message are concerned. Jesus said, "No man can come to me, except the Father which hath sent me draw him." (John 6:44) This means that if we have heard the Gospel of divine love, and by it have been drawn to Christ, it has been by God's appointment, regardless of the source. This is not the work of man, but of God.

Paul writes in the Scripture quoted above that we "judge"—that is, we reason—that "if one died for all, then were all dead." If this be true, and it is, it means that we, too, were "dead" and under condemnation to death because of Adamic sin. (Rom. 5:12; I Cor. 15:22) If we are truly being drawn to God by the power of the Gospel of Christ, this is one of the first important facts we will realize. It is a touchstone by which we can determine definitely whether or not we have been led of the Lord, or whether our desire to serve him results merely from feelings of emotion. Has the Lord, through the truth of the Gospel, revealed to us our true status as sinners, members of a condemned and dying race?

In the recognition of our undone condition and that Christ died in order that we might be reconciled to God, there results a further constraining power of divine love. First we recognize ourselves as sinners needing God's mercy through Christ; we repent of our sins, and then, in the name of Christ, we present ourselves in full devotion to God, to do and be whatever he indicates as his will for us. In Romans 12:1, Paul describes this as presenting ourselves as

a “living sacrifice,” and he assures us that in so doing our offering will be “holy, acceptable unto God.” The apostle declares also that such a dedication of ourselves is but our “reasonable service.”

To make this full consecration, and then faithfully devote our lives to him day by day until our sacrifice is wholly consumed and we have been faithful even unto death, is our part of a wonderful arrangement whereby we become sons of God, that we may live and reign with Christ a thousand years. (Rev. 20:4) We can thus have assurance that nothing can separate us from the love of Christ—nothing, that is, except unfaithfulness to the terms of our consecration.

The reason that nothing can separate us from the love of Christ is because he, and the Heavenly Father, are far greater than all who are against us. The world, the flesh, and the devil will do all they can to discourage us, and tempt us to give up the fight. In every time of attack, however, let us claim the promises of the Scriptures and renew our strength to continue on in the narrow way. We know that those whom God has honored with his Truth, and drawn to Christ in the spirit of full consecration to do his will, are precious to him. The Heavenly Father will hold them in his own right hand, secure against all the assaults of the Adversary. Knowing this, we can say with the apostle: “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—Rom. 8:38,39 ■

General Convention Bulletin

July 17-22, 2021—Johnstown, Pennsylvania

THE 2021 GENERAL CONVENTION will be held this year in one of two ways depending on the COVID-19 pandemic. If we are able to hold an in-person convention, it will return to the beautiful facilities of the University of Pittsburgh at Johnstown, Pennsylvania, on the dates noted above. If it is determined that an in-person convention is not possible or advisable, a live online convention will be held during the same week.

In the event of an in-person convention, air conditioned 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 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 room and meal 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 at the door.

In addition to a discourse on the convention theme text, Philippians 4:7, there will be a discussion on the important topic, “What is Truth?” The program

will also feature a consideration of the subject, “The Ecclesia Arrangement at the End of the Age.”

A complete pricing table and registration form is provided for your convenience immediately following this announcement. We encourage you to register early. Advance payment is not required. If advance payment is made, it will be refunded in full if the convention is unable to be held in-person. We hope that you will begin to make plans now to attend this year’s General Convention. ■

| | Ages | 18 & up | ***13-17 |
|---------------------------|------|---------|----------|
| Breakfast | | \$8.00 | \$7.00 |
| Lunch | | 10.00 | 9.00 |
| Dinner | | 14.00 | 13.00 |
| Total, three meals | | \$32.00 | \$29.00 |
| Lodging (per night) | | | |
| **dbl occ (LLC or APTS) | | \$42.00 | \$37.00 |
| dbl occ (non-LLC or APTS) | | \$37.00 | \$35.00 |
| **single occ (LLC) | | \$76.00 | n/a |
| single occ (non-LLC) | | \$42.00 | n/a |
| PKG: 7 nights, 18 meals | | | |
| **dbl occ (LLC or APTS) | | \$410* | \$375* |
| dbl occ (non-LLC or APTS) | | \$275* | \$240* |
| **single occ (LLC) | | \$616* | \$581* |
| single occ (non-LLC) | | \$319* | \$284* |

*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 \$10.00 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 16, 2021 | | | | |
| Saturday, 17th | | | | |
| Sunday, 18th | | | | |
| Monday, 19th | | | | |
| Tuesday, 20th | | | | |
| Wednesday, 21st | | | | |
| Thursday, 22nd | | | | |

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:

SPEAKERS' APPOINTMENTS

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

M. Davis

Online Broadcast of Convention
Orlando, FL March 6-8

L. Griehs

Online Broadcast of Convention
Orlando, FL March 6-8
Detroit, MI 20,21

B. Montague

Online Broadcast of Convention
Orlando, FL March 6-8

D. Rice

Online Broadcast of Convention
Orlando, FL March 6-8

J. Trzeciak

Online Broadcast of Convention
Detroit, MI March 20,21

WEEKLY PRAYER MEETING TEXTS

MARCH 4—“Whatsoever things are pure, lovely, and of good report,...think on these things.”—Philippians 4:8 (Z. '03-9 Hymn 198)

MARCH 11—“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.”—Hebrews 12:1 (Z. '03-54 Hymn 184)

MARCH 18—Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.”—I Peter 1:13 (Z '03-54 Hymn 146)

MARCH 25—Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.”—II Peter 3:17,18 (Z. '03-70 Hymn 136)

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

IMPORTANT NOTICE: Numerous conventions in coming months will not be held in-person due to the COVID-19 pandemic. Some of these, however, will have an online broadcast alternative. Listed below are the details which the Dawn has been made aware of concerning upcoming conventions. Please contact the brethren shown in the listings to find out the status of a convention, and also how you can attend an online broadcast if one is planned.

FLORIDA CONVENTION, March 6-8—WILL BE BROADCAST ONLINE ONLY—Contact J. Wesol. Phone: (407) 921-9248 or Email: jerrywesol@hotmail.com

DETROIT PRE-MEMORIAL CONVENTION, March 20,21—WILL BE BROADCAST ONLINE ONLY—Contact P. Nemesh. Email: NemeshFP@aol.com

ALBUQUERQUE CONVENTION, April 2-4—WILL BE BROADCAST ONLINE ONLY—Contact S. Thomassen. Email: srbt@juno.com

HIGHLAND PARK CONVENTION, April 10—WILL BE BROADCAST ONLINE ONLY—Contact S. Koterba. Email: sandykoterba@gmail.com

METRO DETROIT CONVENTION, May 1,2—WILL BE BROADCAST ONLINE ONLY—Contact B. Johnson. Email: beckystevej@aol.com

CHICAGO MEMORIAL DAY CONVENTION, May 29,30—WILL BE BROADCAST ONLINE ONLY—Contact C. Martire. Email: christina.martire@gmail.com

PORTLAND CONVENTION, June 19,20—WILL BE BROADCAST ONLINE ONLY—Contact J. Wojcik. Email: jrbwojcik@yahoo.com

“The Lord Jesus, on the night He was to be betrayed, took some bread, and after giving thanks He broke it and said, ‘This is my body which is about to be broken for you. Do this in memory of me.’

In the same way, when the meal was over, He also took the cup. ‘This cup,’ He said, ‘is the new Covenant of which my blood is the pledge. Do this, every time that you drink it, in memory of me.’”

—I Corinthians 11:23-25, Weymouth

In Remembrance of Me

Yes, dear Lord, we in symbol, take
Your offer of the bread,
And the cup which represents
The blood for all you shed.

“As oft as we partake,” you said,
“In remembrance of Me do.”
So we follow in Thy footsteps,
Pledge ourselves to Thee anew.

With all heart and soul we love Thee,
E'er would Thy Will obey,
And oh that we may faithful be
And worthy found we pray!

We desire, e'er to please Thee
Now and through eternity,
With Thee in Thy Kingdom dwell,
Drink the cup anew with thee.

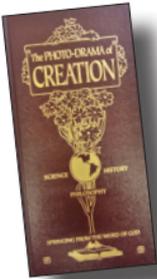
Then be fitted for Thy service
To bring peace and joy to all,
Because Thy shed blood man redeemed
From the Adamic fall.

—Carol K. Hindle

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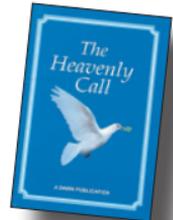
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To us the Scriptures clearly teach . . .

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. 55

