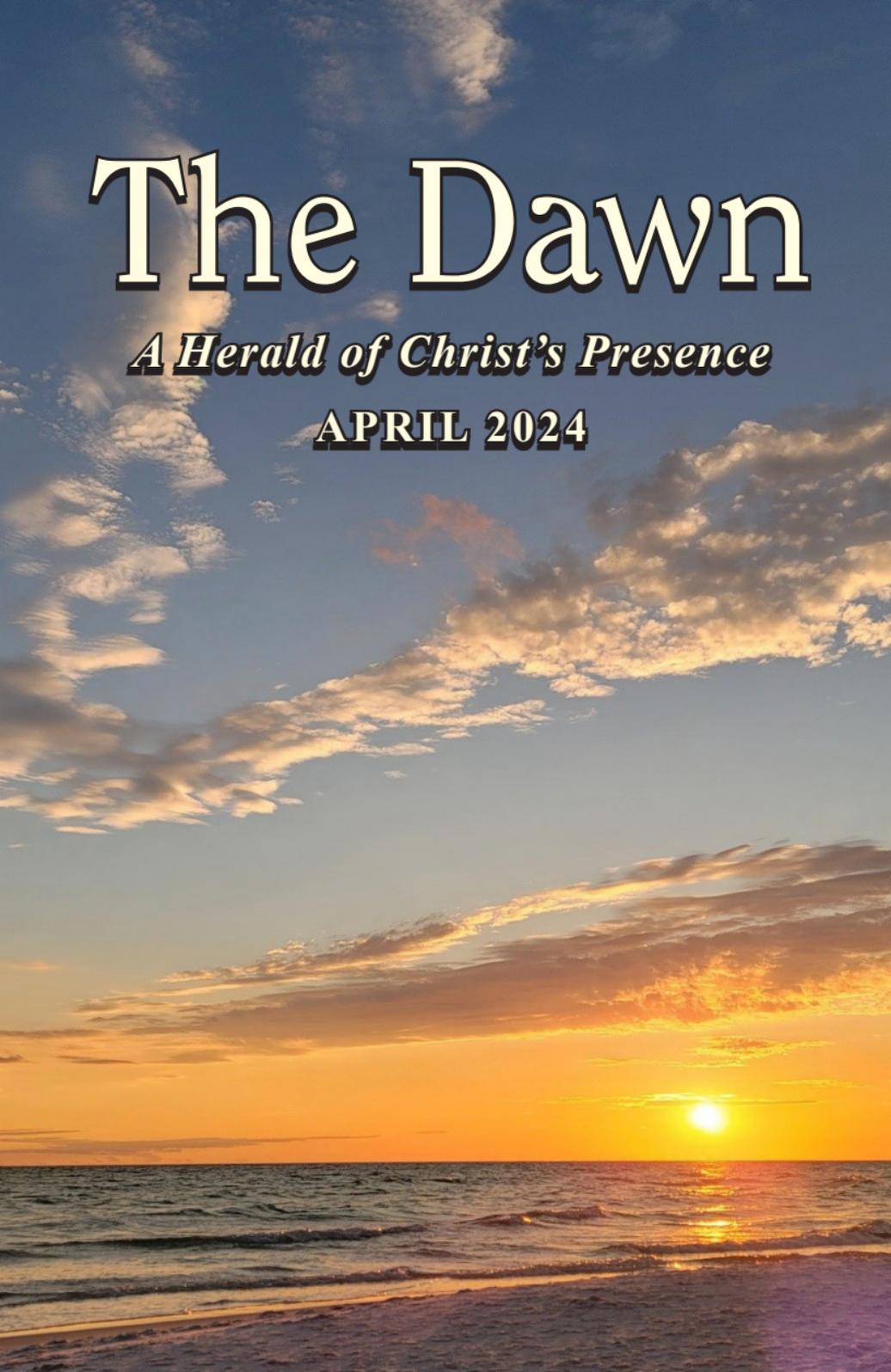
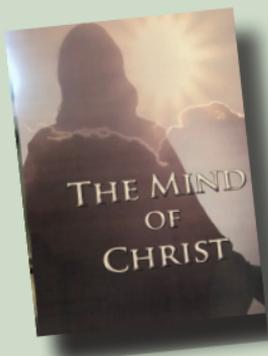


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**AUSTRALIA:** Berean Bible Institute, P.O. Box 402, Rosanna, Victoria 3084

**BRAZIL:** A Aurora, Caixa Postal 50088, Rio de Janeiro, RJ, CEP 20050-971

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

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

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

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

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

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# The Lord's Prayer—When Will It Be Answered?

*“It came to pass,  
that, as he was  
praying in a  
certain place, when  
he ceased, one of  
his disciples said  
unto him, Lord,  
teach us to pray. ...  
And he said unto  
them, When ye pray,  
say, Our Father  
which art in  
heaven, Hallowed  
be thy name.”*  
—Luke 11:1,2

**AS THE YEARS HAVE** passed into centuries, and the centuries into millennia, these words found in our Lord's prayer, “Thy kingdom come,” have mounted up in literally billions of petitions which have come before God. Have they fallen on deaf ears? Will God ever answer? Has he given up on mankind, deeming their future hopeless? If he does answer this prayer, what

form will his kingdom take, and will it bring about peace, joy, and life to mankind? Let us examine

these heart-searching questions and seek their answers.

In response to the disciples' request, "Lord, teach us to pray," Jesus gave them what is now familiarly known as "The Lord's Prayer." In this model prayer we are given a guide as to what Christians may pray for. Of first importance is the fact that in this brief outline of prayer, Jesus indicated the proper method of approach to God: "Our Father which art in heaven, Hallowed be thy name."

As the human creation of God, we should first of all desire to honor the name of our Father, the Creator. Both by word and by action the Christian's attitude should always be, "Hallowed be thy name." To properly hallow our Heavenly Father implies that when we approach him in prayer we will do so in the manner outlined for us in the Scriptures. Jesus, God's only begotten son, explained that our prayers should be offered in his name.—John 15:16

There is a reason for this. As members of the fallen and justly condemned race, we could have no standing at the divine throne of grace except through Jesus, our "advocate," or intercessor. (I John 2:1) In his name, however, and through the merit of his shed blood, Christians are privileged to go "boldly unto the throne of grace" to seek forgiveness, and all the other blessings which our loving Heavenly Father has promised to give. (Heb. 4:16) If we properly hallow God's name we will never presume to approach him except through Jesus.

When we follow the example of Jesus' model prayer, our requests will not be so much on our own behalf as they will be for the blessing of others. This is indicated in the opening petition, "Thy

kingdom come. Thy will be done in earth, as it is in heaven.” (Matt. 6:10) The response to this request will be an answer to much for which people have prayed throughout the centuries. That answer will satisfy the legitimate desires of all people. It will mean peace, health, and everlasting life for all who conform themselves to the righteous laws of God’s kingdom.

The blessings which the human race craves, and for which millions pray, were all anticipated by God and provided for through the kingdom which he has promised by all his prophets. In these promises we find many details of the blessings which it will guarantee to the people, including the restoration of those who have died. God has not been unmindful of the suffering of the people, nor has he turned a deaf ear to their cries for help. (Ps. 56:8; 139:1-17; Isa. 59:1) His answer to their prayers, when in his due time it comes, will be far beyond anything that they have ever dared to hope.

Take the example of parents who pray for the safety of their son on the battlefield. They love him, and nothing could mean more to them than his safe return to the family home. Yet their child does not return, and their first thought may be that God does not care, that he has no pity. How differently they would feel if they could understand that God has provided a homecoming far more satisfactory than ever entered their minds when they prayed!

How little parents may know in such a case of the hardship and suffering, physical and mental, their son may have been saved from by falling asleep in death. In truth, both the parents and their child are members of a dying race, and the

difference between dying on the battlefield and dying some years later of old age is only a momentary one when compared with the endless stretch of eternity. It is from this standpoint that we must learn to view the subject of prayer and the manner in which God answers our petitions.

The very fact that we pray to God is acknowledgement of our belief that his wisdom and power and love far exceed our own. Yet we often forget this and feel that he has not honored our prayers because he has not answered them as we would have, through the exercise of our own feeble abilities. The length of our condemned life is very short. We tend to judge accomplishments upon the basis of whether or not they reach maturity within the short span of our present lifetime. However, we should not judge God's works from this standpoint.

The Scriptures speak of God as being "from everlasting to everlasting." (Ps. 41:13; 90:2) He is under no necessity to complete any particular phase of his plan within our short lifetime, even if it has to do with our individual requests. If we prayed to God today for some special blessings which would be in harmony with his will, and the answer did not come until tomorrow, or even the next day, we should not lose faith in him, but rejoice when the answer did come. God has his "tomorrows" also. His days are not measured by hours, for they are ages. His age of tomorrow is the thousand-year period of Christ's kingdom. (Rev. 20:4,6; I Cor. 15:25,26) At that time, all those blessings which the world has legitimately craved and for which millions have voiced requests to God, will be abundantly showered upon humanity. In recognition of

this, the people will then respond, saying, “Lo, this is our God; we have waited for him, ... we will be glad and rejoice in his salvation.”—Isa. 25:9

### **“AS IT IS IN HEAVEN”**

God is pleased to answer prayers that are in harmony with his will and which are in keeping with what he has already promised to do. He also wants our petitions to reflect the desire that his will be done in all matters. Let us note that in The Lord’s Prayer, this principle is clearly set forth. It requests God for blessings upon the people of earth, not for any sort of supposedly good things which they may crave, but things which are in harmony with the divine will. “Thy will be done in earth, as it is in heaven.”

What great latitude he has given us in connection with the things which are in harmony with his will! God’s will is done in heaven, and it is his purpose that to that same degree it shall be done in earth. We do not know, of course, all the ways in which God’s will is done in heaven, but we can be sure that the evils which now exist on earth do not plague the lives of those in the spirit realm we call heaven.

There is no war in heaven. War is an evil which is not in harmony with the divine will. Should we, then, pray for peace? Indeed, we could not pray for God’s will to be done in earth as it is in heaven without praying for peace. Our prayers for peace, however, should be in keeping with God’s plan to establish peace, and that is his kingdom plan. He has promised to set up a kingdom and establish a government. Jesus will be the king, the ruler, in

that government. “The government shall be upon his shoulder,” wrote Isaiah, and “of the increase of his government and peace there shall be no end.”—Isa. 9:6,7

Doubtless God looks with sympathy upon the yearnings of mankind that war be abolished in the earth. When international tension is at a high pitch, and war seems inevitable, devout people on both sides feel compelled to pray for peace. The differences which threaten to precipitate war may be resolved, or they may not be, but we know that ultimately there shall be peace—universal and lasting peace! This will not happen because the nations have at last found a workable formula for peace, but because the Prince of Peace has taken over the rulership of earth and the prayer, “Thy kingdom come,” has been answered.

How many God-fearing people there are in the world today who would like to see the nations disarm. Yet the nations themselves dare not disarm, for they have no assurance that aggressors would not take advantage of the situation and seek to impose a tyrannical dictatorship over them. Nevertheless, many prayers ascend to God that a way may be shown the nations to cease preparing themselves for war. These prayers also will eventually be answered within the framework of the divine government plan.

Christ’s government is symbolized in the Scriptures as the “mountain of the Lord,” and in Micah 4:1-4 we read that the time will come when the people will say, “Let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his

paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”

What a wonderful program for disarmament! It is God’s program. When we pray for peace, and for the nations to disarm, let us do so with the assurance that God will hear, and that he will answer our prayers in harmony with his will, which will be through his kingdom. We have this assurance, for the Prophet David wrote that it is God’s intention to make wars cease throughout the earth, to break the battle bow and cut the spear, rendering them useless, and to destroy the chariots—the transport of armaments.—Ps. 46:9

## **NO SICKNESS OR DEATH**

Sickness and death have resulted from the sin of our first parents, and are among the evils which God has promised to destroy. Shall we, then, pray for health and ask the Lord to save the lives of those near and dear to us who may have been stricken with serious illness? Herein we must be careful. While it is proper to petition God concerning our health, or of those close to us, and even to humbly request that there be provided some relief or recovery from sickness, it should always be accompanied by the words “Thy will be done.” It is important that we

realize, and accept, that it may not be the Lord's will to grant health and life to those for whom we pray at the present time. How thankful we can be, however, that the blessings of health and life will be made available to all during Christ's kingdom.

The Bible tells us that all diseases will then be cured. In that kingdom day, "the inhabitant shall not say, I am sick," wrote Isaiah. (Isa. 33:24) Describing some of the blessings of the kingdom, Paul wrote that Christ will reign until "he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25,26) When, in vision, the Apostle John saw the kingdom of God established on the earth, he discerned that as a result there would be "no more death," neither "any more pain."—Rev. 21:4

When, therefore, we pray for health and life, let us endeavor to grasp the meaning of this larger provision the Creator has made to grant these blessings, not merely to us and to our loved ones, but to all mankind. Such will be the blessings of all who will seek them through humility and obedience during the thousand years of Christ's reign. How much better that will be for all concerned! Rather than merely praying for ourselves and our loved ones, how much better it is to pray that God will heal all the sick and keep all the people from dying. Thus we do when we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

## **THE LAND OF THE ENEMY**

God's ways, and the provisions he has made for his creatures, are always much better and more far-reaching than those conceived by human wisdom.

We pray for health; we pray for protection; we pray for peace. Who, however, has ever dared to think of praying that their loved ones who have died be restored to them? Yet God, in his plan, has gone far beyond what we have presumed to pray for. He has promised to bring back the dead!

How many mothers have been heartbroken over the loss of a precious child? One of these is referred to by the Prophet Jeremiah. Her name was Rachel. Jeremiah wrote, "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." The prophet continues, "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jer. 31:15,16

The "land of the enemy" is the condition of death. Death is man's greatest enemy, and it is God's plan to restore to life all who are in the "land" of death. This great favor to man, then, is also included in our petition, "Thy kingdom come," for it will be during the period of Christ's kingdom that all who are in their graves—in the condition of death—will hear the voice of the Son of man, and shall come forth.—John 5:28,29

The bringing of man back to life is described by Apostle Peter as "restitution," meaning restoration. He tells us that the object of the Second Advent of Christ is the "times of restitution of all things" and adds that this has been promised by all God's "holy prophets since the world began." (Acts 3:20,21) Surely that which God has caused all his holy prophets to promise is in full harmony with

his will. Indeed, it is a vital part of his provision for the eternal blessing of all his human creatures who were condemned to death through Adam, but redeemed from death by Jesus.—Rom. 5:18,19; I Cor. 15:21,22; I Tim 2:3-6

## **SECURITY FOR ALL**

Many pray for wealth or at least for economic security. There is a measure of fear and uncertainty on the part of most people as they face their later years. Will we be financially secure when we reach the age when it is no longer possible for us to earn a living? It is quite understandable that anyone who believes in God and thinks of him as one who loves and cares, should look to him in prayer in connection with the need of financial security.

We know, of course, that there are many people in the world today, and this has been true throughout the ages, who are not financially secure. There are millions who are literally starving, and without proper food, clothing, and shelter. God loves all these, and while we would appreciate it if he blessed us with a more favorable situation in life, is it not better to rejoice in the loving provision he has made to care for all the poor and needy in his own due time and way? This is what he has promised to do in his kingdom!

In the prophecy of Isaiah, an assurance is given us concerning God's blessings for the world in the age to come. We are told that then the people will not build houses for others to inhabit, and that they will not plant and another eat, but that the people—all those who through the acceptance of

Christ and obedience to his kingdom become God's people—shall long enjoy the works of their hands. (Isa. 65:21,22) They shall enjoy the fruit of their labor forever if they continue to obey the righteous laws of that kingdom which then will be ruling the world.

In this chapter of Isaiah's prophecy, it is indicated that the blessings of God which in that kingdom day will become available to all, are to be poured out upon the people in answer to their prayers. Concerning this the Lord says, "Before they call, I will answer; and while they are yet speaking, I will hear." (vs. 24) This has not been the experience of the vast majority of those who up to the present time have prayed earnestly to God for help. This is not because he has lacked interest in them, but because his time had not come to extend the favors for which they have asked. It is also because, in his wisdom, God has known that mankind's experiences with adversity will enable them to appreciate more fully the blessings he will provide for them throughout the eternal years.

When the kingdom for which we pray is established and functioning, how different it will be. Many of the blessings which the dying race has longed for will then become available even before they think of praying for them. "Before they call, I will answer," declares the Lord, and when they do learn to ask him for his bounties, the answers to their prayers will be so real and so immediate that it will seem as though they came before the petitioner had finished his prayer. "While they are yet speaking, I will hear," is God's promise.

## DAILY BREAD

In the answer to the prayer, “Thy kingdom come,” are included the many material blessings for which devout people of the world customarily pray, but so often fail to receive. How we should rejoice that the time is coming in God’s plan when these legitimate material blessings will begin to flow to all the families of the earth in harmony with the promise made to Abraham. (Gen. 12:1-3; 22:15-18; Acts 3:24,25) Meanwhile, it is well to consider the manner in which God answers the prayers of his people now, the prayers of those who address him as, “Our Father which art in heaven.”

Faithful Christians have continued to pray for God’s kingdom to come, and in thus praying have known that the kingdom will be God’s channel of blessing to all mankind. At the same time, they have had the privilege of petitioning God for their own immediate daily needs, since Jesus taught them to pray, “Give us this day our daily bread.”—Matt. 6:11

This is a very reasonable request. When made in the proper spirit, it is acknowledgment that the Lord knows best what our daily needs may be, and that we will be satisfied with whatever provision he considers wise to make. In addition to this, for those who are walking in the sacrificial footsteps of Jesus, it is important to recognize that our spiritual needs are more important by far than the material. Bread is used in the Scriptures to symbolize the Truth of the Gospel, the Truth of God’s Word, the Truth of the divine plan for man’s salvation and blessing. God has promised to feed us abundantly with this “bread of life,” so we can pray thus with full assurance, knowing that our petitions are

primarily for the spiritual food which he has promised, and therefore in harmony with his will.—John 6:48-58,63

## **FORGIVENESS**

“Forgive us our sins, as we have forgiven those who sin against us.” (Matt. 6:12, *New Living Translation*) This portion of The Lord’s Prayer can be uttered sincerely only by those whose hearts are filled with the same spirit of love which prompted our Heavenly Father to send his Son into the world to be the Redeemer and Savior. This was a love which made a provision for the forgiveness of sinners, those who had trespassed against God by disobeying his laws.

The Lord is willing to forgive us, but only on the condition that we are in the proper heart attitude toward those who have sinned against us. “If you forgive those who sin against you, your Heavenly Father will forgive you. But if you refuse to forgive others, your Father will not forgive your sins.” (vss. 14,15, *NLT*) Certainly this is a heart-searching test of our sincerity in prayer.

## **DELIVERANCE FROM EVIL**

“Lead us not into temptation, but deliver us from evil.” (Matt. 6:13) The first temptation mentioned in the Bible was that of mother Eve. She was tempted by the fallen Lucifer, through the serpent, to disobey the law of God. (Gen. 3:1-6) The transgression of God’s law is designated in the Scriptures as sin, and the word temptation is used to describe any effort, allurements, or enticement to sin. The Devil is the greatest of all tempters. (Matt. 4:1-11) He uses many and various agencies by

which to present his sinful appeals to those he endeavors to lure away from God and into the paths of unrighteousness.

James 1:13 tells us emphatically that God tempts no one. This means that we can depend upon it that the Heavenly Father will not lead us into temptation. Thus in our prayers we claim this assurance. We do not pray for the kingdom because we have any misgiving as to whether or not it will come; neither do we pray, “Lead us not into temptation” because we are fearful that God may assume the role of the fallen Lucifer and seek to entice us to sin. God will not do this, and we know it, so we express our confidence in his integrity by acknowledging this assurance that he tempts no one.

How hope-inspiring is the contrast to this—“Deliver us from evil.” The Devil, the arch-deceiver, has throughout the centuries been exerting his influence upon all mankind in an effort to alienate them from God. The result has been tragic. Mankind lives in a world largely controlled by sin and selfishness: “this present evil world.” (Gal. 1:4) However, God has promised deliverance from “the snare of the fowler,” and from the evil which the fowler has engendered in the world.—Ps. 91:3

God’s promises of deliverance are of personal concern to all those striving to follow in the footsteps of Jesus, for they assure such that Satan will not be able to ensnare nor entrap them. As individuals, God delivers us daily from Satan’s pitfalls of error and sin. “The angel of the LORD,” wrote the psalmist, “encampeth round about them that fear him, and delivereth them.” (Ps. 34:7) What a reassuring

promise, and how glad we are to claim it as our own when we pray, "Deliver us from evil."

There is still larger deliverance, however, for the people of God. It is the deliverance of the entire church of Christ in the "first resurrection" to live and reign with Christ. (Rev. 20:4,6) Jesus said that the "gates of hell [Greek: death, the grave] shall not prevail" against his church. (Matt 16:18) In fulfillment of this promise, the gates of hell—the death condition—will be opened wide, and all who have suffered and died with Christ will be released from death, and will be exalted to glory to reign with him throughout the thousand years of his kingdom.

For this glorious deliverance the church has waited throughout all the centuries since Pentecost. True Christians have known that this deliverance would not come until he returned. Paul knew this and wrote that a "crown of righteousness" had been laid up for him and that he would receive it at "that day." Then he added, "and not to me only, but unto all them also that love his appearing."—II Tim. 4:8

In Jesus' great prophecy concerning this end of the age, in which he identifies so many of the conditions in the world today, he said to his disciples, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [Greek: deliverance] draweth nigh." (Luke 21:25-32) The fact that "these things" foretold by the Master, which signal the near approach of deliverance from this present evil world, are now clearly discernible in the daily news, gives us confidence that soon the blessings of his long-promised and much prayed-for kingdom will begin to flow out to a suffering and dying humanity.

Thus we pray, “Deliver us from evil,” not only because we are longing to be free from a world that is evil, but also because we know that the answer to this prayer will also mean the answer to our other petition: “Thy kingdom come. Thy will be done in earth, as it is in heaven.” Viewed in this manner, even that part of a Christian’s prayer which means most to the one who utters it, is at the same time unselfish, for it also contemplates rich blessings soon to come to all mankind.

Such are the prayers with which God is pleased—that is, unselfish prayers. While God is pleased when his people seek individual guidance, forgiveness, and spiritual strength from him, he also wants them to be interested in all whom he loves. This, of course, is the entire world of mankind. (John 3:16) We show our interest in his plan for blessing the people when we pray, “Thy kingdom come,” for it will be through the agencies of that kingdom that he will “make unto all people a feast of fat things”; and it will be the time when God “will swallow up death in victory,” and “wipe away tears from off all faces.”—Isa. 25:6-8; Rev. 21:1-5

Above all, let us continually thank God that his love made provision for the eternal joy of all. Let us not only praise him individually in our prayers, but also tell the whole world about his love. Let us make known to them that through Christ, provision has been made for them to live, and soon his kingdom will provide peace, health, and everlasting life for all. Peace will come through the Prince of Peace, and health and life through the one God’s love provided—his only begotten Son—to be the Redeemer and Savior of the world. ■

# Jesus Heals a Paralytic

**Key Verses:** “Some men were bringing a paralyzed man ... they went up on the roof and let him down on his stretcher through the tiles into the middle of the room, right in front of Jesus.”

—*Luke 5:18,19,*  
*International Standard Version*

**Selected Scripture:**  
*Luke 5:17-26*

ing faith the man and his four friends had, desiring to see Jesus and hear his teachings!

When Jesus saw their faith, he said to the paralyzed man, “Your sins are forgiven.” (Luke 5:20, *ISV*) Although the ransom price had not yet been actually provided, Jesus had already been presented as “the Lamb of God, which taketh away the sin of the world.” He had been baptized and accepted by God, and he was on the altar of sacrifice. (John 1:29; Matt. 3:16,17) Therefore, in view of the acceptableness to God of his sacrifice, which was even now being consumed, Jesus could properly say to the man that his sins were forgiven.

## **ONE DAY WHILE JESUS**

was teaching a large group of people gathered at a home, a paralyzed man was brought to the house, carried on a mat by four of his friends, to see and hear Jesus. However, they could not enter the home because there were so many people. The man’s friends carried him up on the roof of the house, made an opening in the roof, and let down the man using the mat on which he was lying, placing him directly in front of Jesus. (Mark 2:1-4; Luke 5:18,19) What persever-

When the scribes and Pharisees who were present heard these words, they began to say among themselves, “Who is this man who is uttering blasphemies? Who can forgive sins but God alone?”—Luke 5:21, *ISV*

Jesus perceived their thoughts and said to them, “Which is easier: to say Your sins are forgiven, or to say Get up and walk? But I want you to know that the Son of Man has authority on earth to forgive sins.” Then Jesus told the paralyzed man, “Get up, pick up your stretcher, and go home!” The man immediately was able to stand up, did exactly as Jesus had instructed, and “went home, praising God.” All the people who saw this praised God and declared, “We have seen wonderful things today!”—vss. 22-26, *ISV*

Jesus called attention to his miracles of healing as being the divine testimony that he was indeed the Son of God and the long-promised Messiah of Israel. He was the one to whom God entrusted the great work of taking away Adamic sin, and subsequently healing all mankind from their infirmities, which were part of the “wages of sin.” (Rom. 6:23) John the Baptist had already proclaimed Jesus as the “Lamb of God” who would take away the sin of the world. Our Heavenly Father showed his endorsement of John’s proclamation by granting Jesus the power to forgive, and to do many wonderful miracles in sight of the people.—John 2:11; 3:2

The forgiveness of sins, miraculous healings, and setting at liberty from the prison-house of death of just a few individuals during Jesus’ earthly ministry were merely a foretaste of the grander work during the future kingdom on earth. At that glorious time, under Messiah’s reign of righteousness, “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.”—Rev. 21:1-5

# The Centurion's Servant

**Key Verse:** *"I didn't presume to come to you. But just say the word, and let my servant be healed."*

—**Luke 7:7,**  
*International Standard Version*

**Selected Scripture:**  
**Luke 7:1-10**

**A ROMAN CENTURION, A** foreigner to the Jewish people, loved the Israelites and their great God. His goodwill was marked by a generous gift, a synagogue he built for the Jews at Capernaum. His sincerity was also intimated by reaching out to a Jew, Jesus, for help in a dire time of need. His beloved servant was sick unto death. A man of great means, the centu-

riorion could have his choice of the best physician which money could buy. He wisely chose to seek the help of Jesus—the Great Physician.—Luke 7:1-5

The humility and faith of the centurion are beautifully portrayed in our lesson. One might have assumed that a man such as this, who commanded respect and wielded great authority, would expect Jesus to come to him. Instead, he sent messengers to Jesus, saying, "Stop troubling yourself, because I'm not worthy to have you come under my roof." (vs. 6, *ISV*) These words convey humility and meekness.

The centurion understood well the principles conveyed in the exercising of authority and obedience. In his profession he took and gave orders, knowing how

the chain of command worked. His instructions to those under him were doubtless followed by prompt obedience. By faith, the centurion knew Jesus also was one “set under authority,” and that whatever he commanded would be done.—vs. 7

From Matthew’s account, we learn the centurion personally came to Jesus. (Matt. 8:5-13) The centurion’s words are powerful: “Just say the word, and my servant will be healed, because I, too, am a man under authority and I have soldiers under me. I say to one of them Go and he goes, to another Come and he comes, and to my servant Do this and he does it. When Jesus heard this, he was amazed and told those who were following him, I tell you with certainty, not even in Israel have I found this kind of faith!”—vss. 8-10, *ISV*

Here is a beautiful lesson for each follower of Christ. By faith, we recognize Jesus’ authority in our lives and render humble obedience to him. As stated in the foregoing verses, Jesus had not met one with such faith as this Roman centurion in all of Israel. Jesus marveled at how pure, simple, and strong his faith was.

Indeed, faith in Christ yields to his authority and daily obedience to godly principles. By this we give true honor to our Lord as his disciples and grow in the fruits of the Holy Spirit. (John 15:8; Gal. 5:22,23) Thus, faith and obedience bring us great spiritual riches in the manifestation of the glorious likeness of Christ within us.

Apostle Paul spoke of this as building on the foundation of Christ. We build with “gold, silver, expensive stones,” symbols of the Word and Spirit of God. (I Cor. 3:11,12, *ISV*) If our Lord would exercise his power to heal this centurion’s servant, a person unknown to him, how much more will he exercise his power to heal the hearts and provide for those who are known to him. We do not seek physical healing, but the healing of our spirits. In so doing, let our hearts trust him in all things and, as the centurion said, “Just say the word,” and it shall be done. ■

# Jesus Forgives Sins

**Key Verse:** “*Jesus told the woman, Your faith has saved you. Go in peace.*”

—**Luke 7:50,**  
*International Standard Version*

**Selected Scripture:**  
**Luke 7:36-50**

## **THE PHARISEE SIMON**

had invited Jesus to eat at his home. While dinner was progressing a woman from that city entered who was a sinner. In her hand she held an alabaster box of ointment—myrrh, perfumed oil. Undoubtedly, she had heard about the wonderful words of life which Jesus had been preaching to

the Jews, words of divine compassion and pity for sinners, words of hope for herself.—**Luke 7:36,37**

The woman’s heart was longing for forgiveness of her sins and desiring to change herself. Consequently, she began to weep, and her tears fell upon Jesus’ feet. (vs. 38) Loosening her hair, she used it as a towel to dry his feet, ignoring the fact that by doing this it would be considered dishonorable, because a woman’s hair was considered as “a glory to her.” (I Cor. 11:15) She then kissed Jesus’ feet and anointed them with the ointment she had brought.

When Simon saw this, he thought, “This man [Jesus], if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.” Jesus then gave a parable to illustrate an important lesson. A certain creditor had two debtors. One owed 500 pence and the other 50. Neither debtors could pay anything; however, the creditor forgave them

both. Jesus then asked Simon, “Tell me, ... which of them will love him most?” Simon replied, “I suppose that he, to whom he forgave most.” Jesus answered, “Thou hast rightly judged.”—Luke 7:39-43

Then he said to Simon, “Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.” Then the lesson was clearly given, “Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.”—vss. 44-47

In the parable the debtor who owed 50 pence represented Simon the Pharisee. Although he had invited Jesus to his home, the sentiment associated with the invitation appears to have been limited to being simply a courtesy, with little or no appreciation for his invited guest, Jesus. The debtor who owed 500 pence, 10 times more than the other debtor, represented the woman who had come to anoint Jesus’ feet. Realizing deeply her sins and shortcomings, she had a greater desire to be relieved from it and had much deeper love and appreciation of the Master. Jesus said to the woman, “Thy sins are forgiven. ... Thy faith hath saved thee; go in peace.”—vss. 48-50

As a result of Adam’s disobedience, each of us is likewise a sinner. Isaiah wrote, “We are all as an unclean thing, and all our righteousnesses are as filthy rages.” Paul also states, “There is none righteous, no, not one.” (Isa. 64:6; Rom. 3:10) Our tears could avail us nothing except as we present to the Lord our faith, accepting him as the one who has the power to forgive our sins and to cleanse us from all unrighteousness.—I John 1:9 ■

# Faith of a Canaanite

**Key Verse:** *“Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.”*  
—Matthew 15:28

**Selected Scripture:**  
*Matthew 15:21-28*  
—Matt. 15:22

## **JESUS AND HIS DISCIPLES**

had entered a region of Galilee near Tyre and Sidon, whose population were mainly Gentiles. There a Greek woman had a daughter who was possessed by a devil. This terrible situation awakened her sensibilities, as well as her faith. (Mark 7:26) She hurried to the place where Jesus was and cried out to him, “Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.”

At first Jesus “answered her not a word.” His disciples came to him and said, “send her away; for she crieth after us.” While the disciples were speaking with Jesus the woman again approached him, pleading, “Lord, help me.” He answered, “It is not meet to take the children’s bread, and to cast it to dogs.” (vss. 23-26) We believe the expression “children” was a reference to the Israelites, with “bread” referring to the favor and promises of God given to them. “Dogs,” on the other hand, was a derogatory term used by many Jews when referring to Gentiles, whom they reviled as godless people.

Understanding the metaphorical language, the woman answered, “Truth, Lord: yet the dogs eat of the

crumbs which fall from their masters' table." (vs. 27) In her answer we see the humility of the woman. She pleaded that as the little house dogs ate of the fragments of bread from the family table thrown them by the children, so she as a Gentile "dog," might be granted her request for the relief of her daughter from the power of the devil. This she did without claiming she was as worthy as one of the Jewish "children" of his mercy and favors.

Jesus was astonished and well pleased by this demonstration of the woman's faith and humility. He answered, "O woman, great is thy faith!" Her request was granted and her daughter was immediately healed.—vs. 28

In God's sight faith is not only indispensable, but precious. Peter stated that the trial of our faith is "much more precious than of gold that perisheth." (I Pet. 1:7) Indeed, we cannot come to God without faith; we cannot abide in his love without faith; we cannot receive day by day his mercies, blessings, and direction except by faith in his promises.—Heb. 6:12; 11:6; II Pet. 1:4

We can only consider ourselves as his children, begotten of the Holy Spirit and heirs of God, joint-heirs with Jesus Christ our Lord, as we exercise faith in his promises to this effect. (Gal. 3:14,22,26) Thus we cannot follow the Lord day by day except as we are willing to walk by faith and not by sight, for this is the test which he places upon all of his followers.—II Cor. 5:7

The oppositions of the world, our fallen flesh, and the devil, seem very harmful to us. Yet they are blessings in disguise, as we exercise faith in God's promises that it will be so. (II Thess. 1:4; James 1:2,3; Heb. 12:11) Let us, therefore, be prepared for the heavenly kingdom glories, blessings, and privileges as we continue to exercise the faith which will enable us to profit by each of the various lessons given to us in the school of Christ. ■

# “Let Us Keep the Feast”

*“Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”*

—*I Corinthians 5:8*

## **GOD’S CONSECRATED**

people will soon join together once again to partake of the Memorial supper that Jesus instituted nearly two thousand years ago. In partaking of the Memorial, we demonstrate our faith and obedience to the Lord. We show our obedience in that we are fulfilling his expressed will, that we do this in remembrance of him. (I Cor. 11:23-26) Faith is also demonstrated because we understand the meaning of the Memorial as it pertains to our consecrated life.

We see, first of all, that the Memorial the Lord instituted with his disciples emphasized that the old Mosaic ceremony, or type, was coming to an end and the greater fulfillment, or antitype, was to begin, represented in the sacrifice of Jesus on Calvary’s cross. It is manifest, therefore, that we should see a correspondence of meaning between

the symbolisms of the Old Testament type and the New Testament antitype, as represented in the “bread” and “cup.”

## **PASSOVER TYPE AND ANTITYPE**

In Exodus chapter 12, a record of the typical Passover is given: “And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your

loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. ... And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever."—Exod. 12:1-11,14

Calling attention to the basic significance of Israel's Passover, we understand that the lamb without blemish mentioned in verse 5 represents Jesus, "holy, harmless, undefiled, separate from sinners," the "Lamb of God," who was "slain from the foundation of the world." (Heb. 7:26; John 1:29; Rev. 13:8) The blood and flesh of the lamb were dealt with separately in the typical picture. The blood was sprinkled on the lintels and door posts of each house in order to protect the firstborn from death. This signifies how the blood of Jesus poured out on the cross provided merit that is being applied on behalf of the firstborns of this present Gospel Age—the spiritual Israelites who are dwelling in the house of the Lord during this night time of sin and death. Being under the blood, they are free from the Adamic condemnation of death. (Rom. 8:1,2; I John 1:7) All others of the human family remain at the present time under the death sentence, as represented by the firstborn of Egypt.

During the Passover night in Egypt, the Israelites protected the firstborn with the blood on the doorposts. Then, remaining in their houses, they roasted the flesh of the lamb and ate it throughout the night with unleavened bread. Looking at the fulfillment, we see that the merit, or value, of Jesus' blood was first sprinkled on behalf of the "church

of the firstborn.” (Heb. 12:23) This was done at the beginning of the Gospel Age “night” when Christ “entered ... into heaven itself, now to appear in the presence of God for us.” (Heb. 9:24) The blood was applied once at the beginning of the age and all the Lord’s body members must appropriate to themselves the benefits of the one application. This we do by faith.

In the Passover picture, the Israelites ate the flesh of the lamb throughout the night. Jesus so instructed his followers to eat of his flesh. “This is the bread which cometh down from heaven, that a man may eat thereof and not die.” (John 6:50) Later in this same chapter Jesus indicates that he is not speaking of his literal flesh being eaten, but that we eat of his flesh symbolically by feeding upon his words, the Word of Truth. “The words that I speak unto you, they are spirit, and they are life.” (vs. 63) His flesh was emblematic of the Truth because the words of life, the Gospel of salvation that he preached for three and one half years, was the direct cause of his sacrificial death, the literal death of his flesh on the cross.

## **THE MEMORIAL INSTITUTED**

Looking further in the New Testament we see an added correspondence between the Passover and the Memorial of our Lord’s death. The day before his death, Jesus instructed his disciples to obtain a “large upper room,” in which they would prepare for the Passover. (Mark 14:12-16) Having done so they gathered together, and as they were eating, “Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat;

this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament [Greek: covenant], which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives."—Matt. 26:26-30

We should think of the "upper room" that was prepared for this occasion as signifying how we have been called to rise above the world and its cares, desires, and vexations. The Apostle Paul states that God has "made us sit together in heavenly places in Christ Jesus." (Eph. 2:6) The eleven disciples seated with Jesus in the upper room, Judas Iscariot having departed, represent the entire church of the Gospel Age. These all, by faith, are symbolically dwelling in the upper room with the Lord, not just on the evening of the Memorial, but every day of their consecrated life, partaking of, and appropriating, the benefits signified by the bread and the cup.

## **BENEFITS OF JESUS' SACRIFICIAL DEATH**

The sacrificial death of Jesus is pictured in both the bread and the cup, but we see more than this. These two emblems represent the two benefits that accrue to us as a direct result of his one sacrificial death. The cup represents the value, or merit, of his shed blood, and the bread symbolizes the Word of Truth which came forth from him as spiritual food. The cup points back to the blood of the paschal lamb that was sprinkled on the lintels and

doorposts, and the bread corresponds to the flesh of the paschal lamb which was eaten during the Passover night in Egypt.

In this one sacrifice, Jesus chose to show how it provided two distinct benefits to his footstep followers. The merit was represented in the blood of that sacrifice, and the word of truth was represented in the flesh of that same sacrifice, just as it was represented in the blood and the flesh of the one Passover lamb in Egypt. Therefore, the cup we partake of represents the redeeming value of our Lord's sacrifice. Jesus said that his blood would be "shed for many for the remission of sins." (Matt. 26:28) This merit was provided in an instant when his life expired on the cross, and was made available after his resurrection on the third day by the mighty power of God.

## **THE BREAD OF LIFE**

As the bread of life, the laying down of Jesus' life began at Jordan, and for three and one half years he "brought life and immortality to light through the gospel." (II Tim. 1:10) He preached the Gospel message to all those with whom he came in contact. This is what Jesus meant when he said, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. ... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:48-50,63) We see how Jesus made the association. He was the Word, the mouthpiece of God, and his words brought life.

The Apostle Paul relates the symbol of the bread to the development of the Christian character exemplified in Jesus, saying, "Christ, our Passover lamb, has been sacrificed: Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth." (I Cor. 5:7,8, *English Standard Version*) Leaven is used in the Bible to represent sin. (Matt. 16:6,11,12; Luke 12:1) Unleavened bread, on the contrary, signifies that which sanctifies and separates us from the fallen tendencies of the flesh and the world. Thus when we partake of the bread, in addition to remembering Jesus' broken body and his words, we also are renewing our commitment to the great work of sanctification within our being, appropriating to ourselves the benefits of that which was accomplished during our Lord's earthly ministry.

## **THE SYMBOL OF THE CUP**

When our Lord instituted the Memorial the scriptural account states, "Then taking a cup, and giving thanks, he gave it to them, saying, Drink all of you out of it; for this is my blood of the covenant, that which is poured out for many for forgiveness of sins." (Matt. 26:27,28, *The Emphatic Diaglott*) Just as Israel's firstborns were under the blood during the Passover night in Egypt, so the church, as they partake of the fruit of the vine, demonstrate their faith in the precious blood of Christ which has justified and cleansed them from sin. So long as such are appropriating unto themselves the merit of his sacrifice they will then be able to properly eat of the "unleavened bread of sincerity and

truth.” The bread of Truth will continue to nourish the New Creature only so long as the blood of sprinkling continues to cover the old fleshly creature. Both the bread and the cup are thus necessary to convey the full import of our standing with God through his Son, Christ Jesus. One part without the other would not be sufficient.

How is the cup appropriated to us? How is it personally affecting us? From one standpoint we appropriated this cup to ourselves at consecration as we, through faith, accepted Jesus, gave our all to the Heavenly Father, and received the merits of Jesus’ sacrifice. At that time the redemptive value of Jesus’ blood was imputed to us. We became justified in God’s sight by Jesus’ blood. (Rom. 5:8,9) We took “the cup of salvation.” (Ps. 116:13) Jesus “washed us from our sins in his own blood.” —Rev. 1:5

From another standpoint, our appropriation of the cup at consecration was only the beginning. Just as the Israelites had to remain under the blood during the entire Passover night, we too must daily remain under Jesus’ blood, wearing the “robe of righteousness” through all the experiences of the Christian walk. (Isa. 61:10) Concerning himself Jesus said, as recorded in John 18:11, “The cup which my Father hath given me, shall I not drink it?” How do we answer the same question? Have we been willing to drink of the cup poured for us? Do we delight in any and all of the experiences God gives us? We must be able to answer as Jesus did, unequivocally and zealously —yes! Only with this mindset and attitude can we fully have this cup appropriated to us.

## PARTAKING AS ONE BODY

As we partake of the Memorial emblems we should also have in mind the unity of the body of Christ, of which we are individual members. The Apostle Paul refers to this unity, or common participation, that we have in the blood and flesh of Jesus in I Corinthians 10:16,17. Here he states that even though we are many members, nevertheless God looks upon us as one body, one unit, because we all partake of the one cup and the one bread—represented in Jesus, our Passover lamb. The apostle says, according to the *Revised Standard Version*, “The cup of blessing which we bless, is it not a participation in the blood of Christ?” As members of the one body, we have a common union, or equal participation, in the merit of his supreme sacrifice as represented in the cup. We appropriate it to ourselves by faith. Paul continues, “The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.”—*RSV*, See also *The Emphatic Diaglott, New English Translation* and *New International Version*

Paul’s words in the above verses do not mean that somehow we become a part of the cup and part of the bread—symbols which Jesus said represent only his blood and his body. Another example of how “communion” is used elsewhere is in II Corinthians 13:14, which speaks of “the communion of the Holy Spirit.” Here again the thought is of equal or common access, but certainly not of somehow becoming part of the Holy Spirit. It is true also that the church is spoken of as “wheat” in the Lord’s parables, but we should not relate this to

the “bread” symbol of the Memorial. We should be careful not to mix these pictures and symbols.

The Scriptures also refer to a cup of experience, as Jesus stated, “Are ye able to drink of the cup that I shall drink of? .... Ye shall drink indeed of my cup.” (Matt. 20:22,23) Although these relate to our daily faithfulness to the Lord, they are not references specifically to the Memorial cup. In fact, there are many cups in the Bible: cup of cold water; cup of God’s wrath; cup of sorrow; cup of joy; cup of suffering; and others. All these have significance, but they are separate from the special meaning symbolized by the Memorial cup.

Referring again to I Corinthians 10:17, the apostle is suggesting here that we know we are all of the one body because we are all feeding upon the same loaf. “For wheresoever the carcase is, there will the eagles be gathered together.” (Matt. 24:28) How beautifully this was pictured at the first Memorial—the Lord Jesus breaking bread, passing it to the disciples, representing the church, and saying “take, eat, this is my body.”

## **EXAMINING OURSELVES**

Our Lord has been breaking the bread of Truth for all those who have been so privileged to be in the “upper room,” feeding at the table of the Lord. It is well to keep in mind that this blessed privilege of commemorating the death of Jesus is conditional, and unless we meet those conditions we may partake unworthily. Although the sin-offering feature of God’s plan is not directly shown in the Memorial emblems, it nevertheless relates to the conditions we must meet to partake worthily.

We must consider carefully our vows of consecration and renew our efforts to walk faithfully in the Master's footsteps of suffering and self-sacrifice, remembering that only if we suffer with him will we be accounted worthy to share in his glory. (Rom. 8:16,17) Sacrificing the flesh and its interests is an essential part of this process. We ask the Lord to help us in this, and many times he answers by providing severe tests and allowing difficult trials to come upon us. It is well for us at this Memorial season to take stock of ourselves and to wear the whole Christian armor in the great battle of overcoming the flesh, its desires and weaknesses.—Eph. 6:10-18

Looking back over the year past it is likely that we have had both some successes as well as failures in appropriating the benefits symbolized in the body and blood of our Lord and by the emblems of which we will soon partake. It is important that we do as the apostle Paul admonished in I Corinthians 11:28, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." Let us also remember that our worthiness to partake of these emblems and our faithfulness in doing so will not be measured simply by what we do the night of the Memorial celebration, but by what we do all the remaining days of our Christian walk.

## **THANKS BE TO GOD**

As we look forward to another year in the school of Christ, let us each remember even more keenly the tremendous work that Jesus accomplished and what it means to us. Just as Jesus gave thanks before instituting these emblems, may we also

continually be thankful for all that has been done on our behalf and soon on behalf of the entire world of mankind. “Thanks be unto God for his unspeakable gift.”—II Cor. 9:15

We recall our Lord’s words, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” (Matt. 26:29) If faithful, we will have the blessed privilege of sharing with our Lord in the work of applying the merits of his sacrifice on behalf of all mankind, as well as in the blessed work of restoring health, happiness and life to all the willing and obedient under the New Covenant. Let us, therefore, keep the feast “in full assurance of faith.”—Heb. 10:22 ■

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## **2024 MEMORIAL SUPPER DATE**

The proper time for the annual observance of the Memorial Supper will be after sunset on Sunday, April 21, 2024.

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

**[dawnbible.com/memorial](http://dawnbible.com/memorial)**

DVD versions can be ordered free of charge. Please send your request to:

Dawn Bible Students Association  
PO Box 521167  
Longwood, FL 32752-1167

**Please place your order by April 1.**

# Walking as in the Day

*“Let us walk  
honestly, as in the  
day; not in rioting  
and drunkenness.”*

—*Romans 13:13*

**IN THE VERSE PRECEDING**

our text, the apostle says. “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.” Here Paul is using the literal nighttime in contrast with the daytime to illustrate the long, dark period of sin and death in contrast with the coming new morning of divine blessing, when the “Sun of righteousness” arises with healing in his wings.—Ps. 30:5; Mal. 4:2

In today’s world, the daytime is, literally speaking, as much used for the perpetration of evil deeds as are the nighttime hours. However, the illustrations of the Bible must be viewed in the light of the circumstances then existing. At that time, apparently, the darkness of the night afforded a much more suitable occasion for evil deeds and practices than was possible in broad daylight. Presumably the light of day rendered it more or less incumbent upon all to walk honestly, or at least give the appearance

of doing so. Thus, Apostle Paul uses these circumstances as an illustration in his admonition to the church at Rome, and to us, to walk circumspectly. We should walk at all times, he declares, “as in the day.”

Paul, however, made the application of his illustration to include much more than the thought merely of the literal day and night. He speaks of the entire period from our first parents’ fall into sin down to the setting up of God’s kingdom, as one long period of darkness. Then he alludes to the new kingdom period as being the new day. In that day, God assures us, “Judgment also will I lay to the line, and righteousness to the plummet.” (Isa. 28:17) Nothing will be permitted to “hurt nor destroy” in all that holy kingdom, we are further promised. (Isa. 11:9) It will be a day in which, through the bright shining of the Master’s presence, all the works of evil, hypocrisy and deception will be exposed. None will be permitted to live and enjoy the blessings of the kingdom except as they bring themselves into full heart sympathy and harmony with the laws of that new day.

What a heart-searching lesson the apostle thus gives us! He says that we are to walk honestly as in the day. That is to say, we should endeavor to walk now even as all will learn to walk when the laws of the new kingdom are put into operation. Surely this brings before us a wonderfully high standard of Christian conduct.

In that new kingdom day, any evil deeds will be immediately punished, so that no one is hurt or deceived. Similarly, good deeds will be at once rewarded. Thus the people will be continually reminded of the vital relationship that exists between

them and the righteous agencies and lawgivers of that kingdom.

It is different at the present time with the Christian. We walk by faith and not by sight. (II Cor. 5:7) This is illustrated in the fact that we are not always immediately reproofed for our misdeeds, nor are we always rewarded at once for our good deeds. Apart from our conviction of faith, it would be easy under such circumstances to become careless and indifferent and to feel that, after all, it does not matter so much. While we have entered into a covenant relationship with the Heavenly Father, yet we do not see him. If we become slack along this, that or the other line, apparently nothing happens, so what great difference does it make?

This is but the reasoning of the fallen flesh, aided and abetted by suggestions from the Adversary and the influences of the world. Faith is the "victory" [Greek: means of success] that overcomes. (I John 5:4) If our faith is strong, we will view the matter of obedience to the Lord as being equally as vital in our lives as it will be in the lives of those who will be dealt with during the kingdom period. It means that we will view our consecration vow as being just as genuine as though we had talked with God face to face, and had personally affixed our signature beside his upon the legal document of our covenant of sacrifice.—Eccles. 5:4; Ps. 50:5

## **WALK HONESTLY**

We are to walk honestly before the Lord and before all people. Evidently the apostle would have us understand that he is using this term in a much more refined sense than is implied in the

commandment given to Israel which says only, "Thou shalt not steal." (Exod. 20:15) Honesty with the Christian goes further. It means sincerity—the lack of hypocrisy or pretense. In this respect our lesson is a very heart-searching one. It needs to be applied in our every thought and word and deed. We should examine ourselves carefully to determine if we are actually walking sincerely before God. Are we, to the best of our ability, living up to the profession of our faith? Are we also dealing sincerely with others, or are we professing one thing before them, while in our hearts something else is taking place?

The spirit of insincerity and misrepresentation is running rampant in the world today, so much so that the Christian may find it difficult to keep himself entirely aloof therefrom. It is not necessary, for example, to say that black is white in order to be guilty of falsifying. It is frequently quite possible for those who are adept in the use of language, to give an impression that is entirely out of harmony with the real facts, and yet not be actually guilty of misstatements. This sin of misrepresentation and insincerity is especially reprehensible in the sight of God. It not only is dishonest, but it is a dishonesty which, by deception, is calculated to harm others even more than the open declaration of untruths. This form of dishonesty will not for a moment be tolerated in the new day. Hence, if we are endeavoring to walk honestly as in the day, we will avoid any form of misrepresentation in our association with others.

This refined and more or less subtle form of dishonesty, which even Christians may be tempted to practice, like all forms of wrongdoing in the

Christian life, might apparently go unpunished for a while. However, if not made right, it is sure to finally lead to disastrous results. Apostle Paul makes a suggestion which seems to indicate that the punishment for this astute form of dishonesty is comparable to the nature of the sin itself. He says that God will send “strong delusion” to those who “received not the love of the truth.” (II Thess. 2:10,11) This would seem to indicate that if one is dishonest in the use of the Word of Truth, and by words or actions knowingly causes another to stumble, such conduct will be a “strong delusion.” If not immediately corrected, the one perpetrating such sin is likely to be judged severely by divine law.

By contrast, how wonderful it is to associate with those whom we feel are wholly sincere, entirely honest. It means that we never need to be on guard lest something is said or done which will harm us. It means that every statement is a bona fide one upon which we can depend. In our association with such, we do not need to feel that there is a hidden meaning behind that which is said. Where honesty and sincerity of faith and of purpose prevail, there is a blessed fellowship of kindred minds which is like to that above. Where it is lacking there is no sense of security in our associations, hence no real sweetness in fellowship.

### **“NOT IN RIOTING AND DRUNKENNESS”**

The thought of rioting is that of disorderly, unbalanced conduct or revelry. It is a condition quite in contrast with that which is described by the apostle as emanating from a “sound mind.” (II Tim. 1:7) It is a condition in the Christian life in

which the will of God is set aside in preference to our own imperfect judgments. Our judgments, often influenced by the selfish desires of the fallen flesh, are liable to run to wild extremes of one sort or another which, if not brought into subjection, sooner or later will inevitably make shipwreck of our Christian lives. The preventive antidote for this is an earnest, prayerful study to know and to do the Father's will. (II Tim. 2:15) Thus we may have our own conduct regulated by the instructions of God's Word. This is the requirement that will be imposed upon all in the new day, and it is one which we, who are now by faith the children of the day, must voluntarily take upon ourselves.

The term drunkenness as used in our text, is apparently intended by the apostle to describe a condition of intoxication other than that which results from the use of various liquors. One might become intoxicated with the spirit of the world, the spirit of pleasure, the spirit of revelry, or other time-killing side issues. These, while not always harmful in themselves, nevertheless detract from that which should be the real issue in the Christian's life.

A very harmful form of intoxication is when one becomes inebriated by the importance of his own ideas. It sometimes happens that an otherwise faithful and loyal Christian develops a pet theory which becomes more or less a hobby, perhaps assuming such great importance in the individual's mind that little else is studied. Intoxication over the idea is manifested when the endeavor is made to force the theory upon others. Even worse than this is when the intoxication leads such an individual to

consider those who do not accept his theory as being out of favor with God.

Here again the only proper antidote is the Word of God. In the Scriptures we are all counseled not to think more highly of ourselves than we ought to think. (Rom. 12:3) What a beautiful grace is that of meekness and humility. How humble we should all feel in the presence of the Almighty. Surely he has highly favored us in permitting us to know the secrets of his plan of salvation. Let us be sure that this knowledge given us by God's grace never causes any of us to feel that we are such profound students of the Bible that we can take therefrom ideas and theories of our own which we believe to be so important as to be a test of Christian discipleship for others of the brotherhood.

Doubtless, at times, all of us have witnessed the confusion and disorder that result from the presence of an intoxicated person in a group of people who are endeavoring to conduct themselves in an orderly way. Frequently in such cases the intoxicated person becomes the center of attraction. This, in itself, may seem very flattering to the individual. Yet it produces no wholesome or beneficial result, and is highly unflattering to those thus brought into subjection to such behavior. Here again, in our fellowship with the Lord's people, we must not be guilty of such spiritual intoxication nor even a party to it. Rather than doing anything which would cause such a disorderly condition within our fellowship, let us follow Paul's admonition, "Let all things be done decently and in order."—I Cor. 14:40

As individuals we cannot, of course, control the attitude of others. This is not particularly our

business, although we should be willing to help, through admonition and by example, whenever and wherever possible, and always with humility and meekness. (Gal. 6:1; II Tim. 2:25) On the other hand, it is our specific business to see that we do not ourselves become intoxicated in any way, and thus become a trial or stumbling block among those with whom we are associated in the body of Christ. This requires that we examine our hearts carefully to make sure that we are not being overcome by any such spirit of drunkenness. “Examine yourselves,” and “prove your own selves,” Paul admonishes. (II Cor. 13:5) The poet has likewise beautifully expressed the proper thought in the words:

“I want the first approach to feel  
Of pride or fond desire;  
To catch the wandering of my will,  
And quench the kindling fire.”

Another form of intoxication which some of the Lord’s dear people may need to guard against in this day is that pertaining to the political, social, national, and international controversies now gripping the world. “Our citizenship is in heaven,” and we are as “sojourners and pilgrims” on the earth. (Phil. 3:20; I Pet. 2:11, *American Standard Version*) We should always realize that so far as the kingdoms of this world are concerned, they are all to pass away. It is our business to pray for the new kingdom, and while doing so to have our hopes and interests wholly centered therein.—I John 2:17; Rev. 21:1; Matt. 6:10

This does not mean that we have no interest in or sympathy for the poor groaning creation. Neither

does it mean that we can see nothing of good in the sincere efforts that are made by some to better the world conditions. It does mean that while we see and appreciate all the good that is in the world, yet we recognize also that the best efforts of man fall short. Such being the case, the Lord is determined that he will set aside all of these kingdoms, associations, and institutions and in their place establish his kingdom of righteousness. (Ps. 72:1-4; 96:10-13; Isa. 32:1) It is his kingdom that will bring in the new day, that glorious day when God's laws of truth and righteousness will become operative in the affairs of mankind. In this kingdom our real interest centers, and for these interests all our efforts should be made.—Matt. 6:33

While waiting and longing for the new day, we will not busy ourselves in attempting to set straight the crooked ways of this depraved and passing world. Rather, we will bear witness to the message concerning the "gospel of the kingdom," soon to be established, to all who will listen. (Matt. 24:14) Thus, in our sympathy for the groaning creation, we will, in a practical way, be enabled to spread a little comfort and hope here and there by proclaiming the glad tidings of great joy which yet shall be known and appreciated by all mankind.—Luke 2:10,11

The entire matter of walking honestly and without rioting and drunkenness depends upon our faith in the message of God's Word which we have professed to accept. If by faith this glorious plan of God becomes a reality in our lives, we will, at all times, enthusiastically endeavor to bring our lives fully into harmony therewith. If our faith is weak, and we only half-heartedly believe what we profess,

our conduct will, correspondingly, be half-heartedly in harmony with our professions. This means that we will be lax along almost all lines. Our covenant of sacrifice will not seem as binding upon us as it should be. If our faith is strong, however, so strong that the Word of Truth will be to us exactly that which we profess it to be, we will be lifted up above the spirit of the world in all the daily affairs and activities of our life.

The apostle said, “Without faith it is impossible to please [God],” and Jesus declared, “According to your faith be it unto you.” (Heb. 11:6; Matt. 9:29) It is faith, therefore, that lays hold upon the promises of God and transforms them into reality. It is faith that looks forward into the kingdom period and visualizes the reign of righteousness then in operation. It is faith that makes the spirit of that new age the guide for our own Christian lives even now. As we see the many evidences of the near approach of that new day, and as we witness the crumbling thrones of earth, let us strive more diligently than ever to walk before God and the brethren in true holiness and love. ■

## **OBITUARIES**

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

Brother Zygmunt Pawełczyk, Chorzów, Poland—  
February 25. Age, 93

Brother Bertram Keith, Allentown, PA—March 6.  
Age, 92

Brother Mirosław Osiecki, Olkusz, Poland—March  
10. Age, 80

# “Yet a Little While”

*“Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.”*  
—*Hebrews 10:35-38*

**THE ELEMENTS OF FAITH,** confidence, and patience are most essential to a victorious Christian life. Faith in God and in the wisdom of his providences, even though they may at times seem to frown upon us, gives strength to endure whatever he deems to be best suited to our highest spiritual welfare. Faith and confidence in God’s times and seasons, and a patient waiting for their outworking in our lives, as well as their application in a larger sense to his plan of salvation, are also essential. It is from this standpoint particularly that in our text the apostle

urges upon us the importance of “faith,” of “confidence,” and of “patience”—that is, constancy

and steadfastness, as the Greek word translated “patience” is defined.

The Scriptures as well as experience bear testimony to the failure which often results from a lack of constancy in Christian endeavor. Jesus reminds us of this in the parable of the sower. In this parable the seed of Truth is shown to fall in four different places: by the wayside; upon a rock; among thorns; and on good ground. That which fell by the wayside was trodden under foot and carried away by the birds. It did not grow at all. That which fell upon the rock and among thorns showed signs of life, but there was no constancy of growth. Only that which fell upon “good ground” grew to maturity, and of this the Master said that it brought forth fruit “with patience,” the thought again being constancy.—Luke 8:5-15

The “wayside” believers are those to whom the message of the Gospel sounds pleasing. It is just what they like to hear. When they are told about the coming kingdom blessings they agree that it is the best message they have ever heard. They give the impression of enthusiastic and deep interest, but they never progress further. Though enthusiastic, there was no depth of heart-soil in which the seed could take root. Their interest was only passive. Other things soon entered their heart and mind which appeared more alluring, claiming their attention.

The seed which fell upon the rock fared better. There was some soil there, but it was shallow. The seed germinated and showed signs of growth. However, the soil having little depth, it lacked moisture and the young plant withered under the heat of the sun. Thus we have another group illustrated. These

actually accept the message of the Scriptures. They profess to be followers of the Master, but they are “shallow” of heart in that they are unable to commit themselves to the trials and difficulties of the narrow way. They are at first zealous, but then their interest begins to wane, and finally disappears altogether.

Then there was the seed which fell among thorns. Here the soil was deeper, but the young plant was choked by the sturdier growth of the thorns. This, Jesus explained, shows how some believers permit the cares of the world and the deceitfulness of riches to turn their hearts and minds away from the service of the Lord. How true this is in the experience of many well-meaning Christians. Let us be on guard that it does not become true of us!

In these examples is a lesson for all followers of Christ. Some of us have been in the narrow way for many years, perhaps several decades. This fact may easily give us a sense of security, but if it does, it may be a false security. The length of time we have patiently endured means victory only if we continue to do so unto the end. (Matt. 10:22; 24:13) One might run well for many years, and yet turn out to be like the plant which grew from the seed that fell upon the rock, or that grew among thorns.

## **FAITHFULNESS UNTO DEATH**

To continue faithful is one of the great tests upon every Christian. Those who pass the test have not only had the seeds of Truth enter into “good ground,” but also “having heard the word, keep it, and bring forth fruit with patience.” (Luke 8:15)

This is a test which enters into all that we endeavor to do and to be as Christians. For example, at the beginning of each year we may resolve to study the Scriptures a certain amount each week; that we will attend ecclesia meetings regularly; that we will engage ourselves in spreading the message of the Gospel of the kingdom; and that we will be faithful in prayer and in doing all we can in service to the brotherhood.

How easy it is, though, to become slack with respect to one or more of these things which we know we should do and have resolved to do. We may carry out our good intentions fairly well for a while, but then begin to relax just a little—not much at first, perhaps, but gradually. If we are not watchful and prompt to take stock of ourselves, all the good things which we determined to do at the beginning of the year may be almost entirely neglected in a relatively short period of time.

What we may have found true with respect to the good hopes we have at the beginning of the year can also be true of our Christian life as a whole. In our text Paul calls our attention to this and gives us the remedy, saying, “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.” The “will of God” here referred to is our consecration, our covenant to do the Lord’s will in our every thought, word, and deed. However, merely entering into this covenant is only the beginning of the Christian life. After this comes the testing of our faith, zeal, and love. It is only when we patiently, with constancy and steadfastness, endure the trials which divine wisdom deems best, that we may hope to receive the

fulfillment of God's promise to give us a "crown of life."—Rev. 2:10

The Hebrews to whom Paul wrote the admonishing message of our text, started out well. When they first believed, they labored faithfully for the brethren. They "took joyfully the spoiling" of their goods. (Heb. 10:34) Earlier in his epistle, the apostle had reminded them, "We desire that every one of you do shew the same diligence to the full assurance of hope unto the end." (Heb. 6:10-12) However, when Paul recognized that they were not manifesting "the same diligence," he told them, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."—Heb. 10:32

How much we all should take these admonitions to heart! How does our zeal for God, for the Truth, for the brethren, compare with that which fired us with enthusiasm when we first believed and consecrated ourselves to do God's will? If we have less zeal today, perhaps the heat of trials have had a withering effect upon us, or we have permitted the cares of this world to interfere with the carrying out of our consecration. In either event, we have need of patience, constancy, and steadfastness, lest we "draw back" to the point where the Lord will "have no pleasure" in us.—Heb. 10:38

## **THE TEST OF WAITING**

David said, "My times are in thy hand." (Ps. 31:15) This is the proper attitude for every child of God, but it is not always easy to be wholly resigned to God's will. We are so prone to measure time by our own short span of life that we are often impatient

in our waiting on the Lord. Our faith is time-tested in many of our experiences of life. It is tested in our waiting for God to answer our prayers. It is tested by the necessity of waiting for visible results to reward our Christian efforts. It is tested by our waiting for God to lift the burden which we feel is nearly too heavy for us to bear.

In the chapter following the one from which our text is taken, Paul presents a long list of the ancient ones of old who lived and died by faith. One cannot read the Old Testament accounts of how these devout souls endured without being impressed with the fact that time entered prominently into the testing of many of them. They were “strangers and pilgrims on the earth,” and desired and sought “a better country.” They sought it, but they did not find it in their lifetime. Instead, they “died in faith” not having received the fulfillment of many of God’s promises.—Heb. 11:13-16

We may well draw a lesson from Noah’s long and patient service of God while the ark was being prepared. (Gen. 6:3; I Pet. 3:20) Surely Noah must have had the wonderful quality of endurance. Then there was Abraham. How he needed to exercise patience and steadfastness while waiting for God to fulfill promises made to him. For twenty-five years Abraham waited for the promised birth of Isaac, yet his faith “staggered not.”—Gen. 12:4; 21:5; Rom. 4:20

Moses waited on the Lord forty years in the land of Midian. (Acts 7:29,30) He served the Lord another forty years in the wilderness under the most trying circumstances. (vs. 36) David, although anointed to be king of Israel, waited patiently for years until

it was God's due time to give him the throne. Most of the time David waited, he was being persecuted and hunted by Saul whose place he was anointed to take as king of Israel. Twice he had an opportunity to kill Saul and bring his waiting and persecution to an end, but David declined to do so because Saul was "the LORD's anointed." (I Sam. 24:1-11; 26:1-16) He knew that God had said, "Touch not mine anointed, and do my prophets no harm." (Ps. 105:15) David was willing to wait on the Lord.

What has been true of God's people as individuals has also been true of them as a whole. In the development of his plan God has in large measure wisely concealed most of the time elements until after events have begun to be fulfilled. How faithfully and patiently the prophets of old looked and waited for the Messiah and for the establishment of his kingdom. They were all used of the Lord to prophesy concerning the Messiah and his kingdom. There was much that they did not understand about the Messianic purpose, but they did know that the Messiah, God's "anointed," was coming, and that Israel would be blessed under his reign. They lived and died inspired by this hope.—Ps. 2:1-12; Isa. 61:1-4

Even when Jesus did come, the time element of his kingdom was concealed. The disciples inquired, "When shall these things be?" and again, "Wilt thou at this time restore again the kingdom to Israel?" (Matt. 24:3; Acts 1:6) Prior to his death and resurrection Jesus himself did not know the time of his return and the establishment of his kingdom, and he said so to his disciples. (Matt. 24:36; Mark 13:32) It is true that there are Scriptures which show that

at this end of the age those who are watching will not be in darkness “that that day should overtake them as a thief.” (I Thess. 5:1-4) This, however, has proven to be largely a matter of identifying events which indicate that the “day of the Lord” has come. It did not promise the ability to know in advance the time of its coming.

### **“WHAT MANNER OF TIME”**

An interesting insight on the element of time in God’s plan is brought to our attention by the Apostle Peter. He tells us that the prophets sought diligently to know “what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” (I Pet. 1:11) The Prophet Daniel foretold the sufferings of Christ and the cutting off in death of Messiah the Prince. In connection with this prophecy Daniel was given a time measurement of seventy weeks, or four hundred and ninety days.—Dan. 9:24-27

According to Peter, the prophets who were used to give these prophecies endeavored to ascertain the “manner of time” referred to by these “days” and “weeks.” Perhaps they were acquainted with the words God spoke to Moses or the vision he gave to Ezekiel in which a time measurement was revealed to them upon the basis of reckoning “a day for a year.” (Num. 14:33,34; Ezek. 4:3-6) Knowing of this, Daniel and other subsequent prophets might well wonder whether or not this was the manner in which the seventy weeks were supposed to be reckoned. Apparently many of the devout Jews had concluded that such was the case, and it was

probably on account of this that many were in expectation of him at the time just preceding his ministry.—Luke 3:15

The seventy weeks were indeed four hundred and ninety years, dating from a decree issued by King Artaxerxes to rebuild the city and walls of Jerusalem. This is reckoned according to the Scriptural method cited above of “a day for a year,” or in this case, 7 days per week times 70 weeks = 490 days, or years. Daniel’s prophecy spoke of the seventieth week as in a sense separate from the others, yet a part of them. It indicated that the Messiah would come at the close of the sixty-ninth week, and would be cut off in the midst of the seventieth.—Dan. 9:26,27

It was fulfilled just this way, but those living during that long period did not understand it. This time clock helped to arouse the devout Jews at the First Advent of Jesus to the fact that the Messiah was due, yet they were disappointed because they did not understand the prophecy clearly enough to realize what was meant by him being “cut off” in the midst of the seventieth week, but “not for himself.”

Even the disciples, who had accepted Jesus as the promised Messiah, did not understand the strange turn of events which resulted in what they saw as his “untimely” death. Their hopes were in a measure revived when Jesus manifested himself to them after his resurrection, but they were still concerned regarding the time when the Messianic promises of God would be fulfilled. “Wilt thou at this time restore again the kingdom to Israel?” they inquired.

Jesus explained that it was not for them “to know the times or the seasons,” which the Father

was keeping “in his own power,” to be revealed to his people as such information became necessary for them to understand. He told the disciples to tarry at Jerusalem until they received power from on high. They did this, and at Pentecost their waiting was rewarded by the outpouring of the Holy Spirit. —Acts 1:7,8; 2:1-4

## **THINGS TO COME**

Jesus had promised his disciples that the Holy Spirit would show them “things to come.” (John 16:13) It indeed did! The apostles, who by the inspiration of the Holy Spirit were given prophetic vision, foretold the great apostasy which would develop in the church after their death, and recorded much valuable information concerning events that were to occur near the close of the Gospel Age when it would be the due time for the Master’s return and Second Presence.

While they were shown things to come, however, it was not revealed to them when they were coming. It is noteworthy that in the apostolic writings there are no specific time prophecies given concerning the establishment of Messiah’s kingdom. Apparently God did not want his people to know in advance just how long the Gospel Age would be, nor when the kingdom would be established. Paul wrote, “Of the times and the seasons, brethren, ye have no need that I write unto you, For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.”—I Thess. 5:1,2

Paul does not indicate that there was no need to write of the times and seasons because the brethren at Thessalonica already knew them. Rather, it was

because they knew that the “day of the Lord” would come “as a thief in the night,” hence that no one could know in advance, and to attempt to write about it would be merely speculation. Paul no doubt knew that Jesus had said it would be essential to be on the alert and watchful in order to know of his presence when he did return.—Matt. 24:42; 25:13; Mark 13:33-37

The viewpoint of the apostles and other disciples during the period of the Early Church was that the time was short. “The night is far spent,” said Paul, “the day is at hand.” (Rom. 13:12) The long nighttime of sin and darkness had already been spreading its pall over the earth for more than four thousand years when these words were written. This was two-thirds of the entire night of six thousand years since our first parents fell into sin. From God’s perspective it was “far spent.” From the human standpoint, however, it would have been most discouraging for those early Christians to have realized that nearly two thousand more years were to elapse before their kingdom hopes would be realized.

## **FAITHFUL UNTO DEATH**

Indeed, the time was short, even in the apostle’s day, but it was long enough for every disciple of Christ to be faithful unto death. In our text the apostle writes, “For yet a little while, and he that shall come will come, and will not tarry.” (Heb. 10:37) That “little while” of waiting put a test of endurance upon every believer in the Early Church, and it is still testing the Lord’s people today. We still have need of patience that after making our consecration we may live up faithfully to its terms

even unto death. For each of us, the end of the “little while” will not be reached until our sacrifice is wholly consumed.

In order to encourage the Hebrews with the thought that the consummation of their hopes would occur on time, Paul quotes from Habakkuk 2:2-4 where the prophet tells of a vision which was to be made “plain upon tables.” The prophet states that this vision would seem to “tarry,” but would not actually do so. Only from the human standpoint has it ever seemed to God’s people that his plan has been slow of development. From the divine standpoint there has been no delay, no tarrying. God has kindly veiled the eyes of his people concerning the full length of time prior to the establishment of his kingdom, and has allowed the “little while” of waiting to test their patience, faith, and confidence.

### **“AT THE END”**

The prophet assures that the vision, although it would seem to tarry, would “at the end” speak with clarity and truthfulness. (Hab. 2:3) We believe we are now in that “time of the end,” and the vision has spoken. What rich blessings have come to God’s people as a result! The signs of the presence of Christ outlined in the Scriptures are evident, such as a great time of trouble, an unprecedented increase of knowledge, and the “fig tree” bringing forth leaves, pointing to the reestablishment of Israel as a nation. (Dan. 12:1-4; Matt. 24:32,33) The work of harvest associated with his presence has been outlined to the Lord’s people, and they have zealously engaged in it, and continue to do so. (Matt. 13:24-30,36-39) The precious truths of God’s plan,

and the privileges we enjoy in God's service, have come into full view because the "vision" has not tarried, but has spoken.

Nevertheless, with all the marvelous clarity of the Gospel message with which the Lord has favored his people at this present time, we still do not have full knowledge of the time yet remaining. In fact, the time which remains for each of us is the days, weeks, and years still left of our life—no more and no less. That date also is yet unknown to us.

How long or how short our "little while" of waiting may yet be, we do not know. Thus we still have need of patience, and true Christian patience involves more than an inactive waiting for the consummation of our hope. This improper attitude is illustrated in the parable of the wise and foolish virgins. (Matt. 25:1-13) Here it is shown that while the bridegroom tarried, the virgins all slumbered and slept.

While this parable has certain time fulfillments, it also serves well to illustrate the temptation which can come to us of becoming indifferent to our consecration when our hopes are not realized as soon as we expect. Let us be on guard against going to sleep, spiritually, especially in this most wonderful time of the church's experience.

Spiritual drowsiness comes upon a Christian in very subtle ways. It is manifested in decreasing appreciation of the Gospel message; loss of desire to study the Scriptures; indifference to the privileges of meeting with the Lord's people; a veering toward the world and the enjoyment of worldly pleasure; a lack of desire to be active in the spread of the Gospel; and in other ways. Any or all of these

symptoms may readily result from the seeming delay of our hopes—a tarrying, as it were, of the vision.

Such spiritual lethargy is described in our text as a “drawing back” from zealously fulfilling the terms of our consecration. What is the remedy? The apostle says it is “confidence,” “faith,” and “patience.” Our confidence in God and in his Word of Truth should be so strong that we will never doubt the wisdom of the manner in which he is dealing with us. Our faith should lay hold so firmly upon his promises that we will never doubt their ultimate fulfillment. Finally, our patience, constancy, and steadfastness should enable us to wait, watch, labor, and pray, until we have completed our sacrifice faithfully, even unto death. ■

## WEEKLY PRAYER MEETING TEXTS

**APRIL 4**—“Let us walk honestly, as in the day.”—Romans 13:13 (Z. '03-122 Hymn 315)

**APRIL 11**—“Let us walk, ... not in rioting and drunkenness.”—Romans 13:13 (Z. '03-123 Hymn 196)

**APRIL 18**—“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.”—I Peter 4:12,13 (Z. '96-31 Hymn 149)

**APRIL 25**—“Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”—Hebrews 11:6 (Z. '00-139 Hymn 174)

# SPEAKERS' APPOINTMENTS

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

## **A. Kopczyk**

Kampala, Uganda    April 20,21

## **T. Ruggirello**

North Seattle, WA    April 6,7



### ***Christ, Our Passover***

*In mem'ry of the Saviour's love  
We keep this simple feast,  
Where ev'ry consecrated heart  
Is made a welcome guest.*

*By faith we take the bread of life  
Which this doth symbolize;  
This cup in token of his blood,  
Our costly sacrifice.*

*This cup shall e'er recall the hour  
When thou didst set us free;  
Soon with new joy in Kingdom pow'r  
We'll drink it, Lord, with thee.*

*What rapturous joy shall then be ours,  
Forever Lord, with thee!  
Clothed with our resurrection pow'rs,  
Thine endless praise shall be.*

*—Hymns of Dawn*

## CONVENTIONS

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

**KAMPALA, UGANDA CONVENTION, April 20,21**  
**—BROADCAST ONLINE ONLY—**Contact E. Jjuuko.  
Email: eliezer1874@yahoo.com

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

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

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

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

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

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

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

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

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

### ***A Prayer***

*Heavenly Father, Holy One!  
May Thy will in us be done:  
Make our hearts submissive, meek,  
Let us ne'er our own way seek.*

*Loving Savior, we would be  
Ever more and more like Thee,  
Free from pride and self-desire,  
Fervent with a holy fire.*

—*Poems of Dawn*

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

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

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

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

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

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

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

### **THAT THE HOPE OF THE CHURCH**

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

### **THAT THE PRESENT MISSION OF THE CHURCH**

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

### **THAT THE HOPE FOR THE WORLD**

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

