

The DAWN

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Christ—the First Fruits of the Resurrection

***“Now Christ has
been raised from
the dead, the first
fruits of those who
are asleep.”***

***—I Corinthians
15:20, New
American
Standard Bible***

Preface: Many in the Christian world give special attention at this season of the year to the experiences and events associated with the life, ministry, death, and resurrection of Jesus Christ. The pages of this year's March and April issues of "The Dawn" will likewise focus on this all-important theme. It is our hope that a review of some of the wonderful truths centered upon God's great gift of his "only begotten Son" will renew our faith in the divine purpose to soon bring to all mankind the promised blessings of his kingdom. May our consideration of these timely lessons stir us up to greater faithfulness in our daily walk with the Master.

ON SUNDAY MARCH 27, millions of people throughout the earth will celebrate the resurrection of Jesus

Christ from the dead. Many will participate in the religious ceremonies commemorating this important event with reverence and honor. Some will also use the occasion as an opportunity to gather together as families to enjoy the blessings of the day. The message contained in the thousands of sermons delivered on Easter Sunday will, no doubt, temporarily give a measure of hope to some. In general, however, the true significance of the resurrection of Christ from the dead will not be appreciated, principally because it is not understood.

The resurrection of God's "only begotten Son" bears a vital relationship to the great plan of the ages which the Creator is working out for the ultimate blessing of the condemned and dying race of mankind. (John 3:16) It is not a suggested plan, that may or may not come to fruition. God's plan will be carried through to a successful conclusion. With human plans it is different. Many are inclined to say: If proper laws can be enacted; if the people will do this or that; if the right individuals can be elected to governmental office; if the churches take a greater leadership role in human affairs; or, if this or that could be done, then the world would be a much better place in which to live.

There is much suffering in the world today, but this is not new. It has been true throughout all the ages since creation. Now, however, in addition to the usual afflictions associated with the reign of sin and death, the world is passing through a period described prophetically in the Scriptures as a "time of trouble, such as never was since there was a nation." (Dan. 12:1) This distress is worldwide, and often people wonder whether there truly is a

God in heaven, and if so, why he does not seem to be doing something about his suffering human creation. The true answer to these questions points out the difference between God's plan for mankind and those of fallen human endeavor.

The Bible points out that ever since man transgressed divine law in the Garden of Eden, God has been doing something to extricate his human creatures from death, which was the result of man's transgression. God is not looking for man to inform him concerning what he should do about human suffering. God has his own plan which, from century to century, and from age to age, has continued to move forward toward completion. This plan calls for the elimination of all human suffering, including the destruction of "the last enemy . . . death." (I Cor. 15:26) The fulfillment of this plan is not limited to certain generations, but applies to Adam and Eve, and to all who have lived since that time. God loves those of his human creation who lived before the Flood just as much as he loves the people of today and, indeed, every intervening generation. When we read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," the reference is to God's love for the entire human race.—John 3:16

EXPERIENCE WITH EVIL

God saw the need for all mankind to experience the terrible results of sin. His design was that the earth should be filled with his human creation. This was to be accomplished by means of procreation: "Be fruitful and multiply, and fill the earth," he

instructed Adam and Eve. (Gen. 1:28, *NASB*) God permitted our first parents to transgress his law. He knew that an experience with evil would be the best way to create within them a determined resolve to resist sin and to walk in the ways of righteousness.

God knew that this experience with evil would likewise benefit all his human creatures, so he has allowed sin and death to continue throughout the ages. He will permit this until a sufficient number have been born to properly fill the earth. Then he will intervene on behalf of suffering humanity. This arrangement does not suggest that God has been disinterested in his human creatures. He has continued to love mankind, and, through all the ages has been preparing for their deliverance from sin and death.

PROMISES OF GOD'S WORD

The outworking of God's plan is reflected in the many promises of his Word, beginning with Genesis and concluding with the Book of Revelation. When sentencing our first parents to death, God told Satan—symbolized by the serpent—that the seed of the woman would bruise his head, and that his seed would bruise the heel of the seed of the woman. (Gen. 3:15) This is very vague language. However, in the light of the subsequent unfolding of the plan of God, we find that these words spoken to the serpent are a reference to the final destruction of Satan, and evil, which will come about as a result of the sacrificial work of Christ.

In Revelation 20:1,2, the seed spoken of in Genesis is referred to as an “angel,” and is seen coming “down from heaven” and laying hold upon “that

old serpent, which is the Devil, and Satan,” and binding him a thousand years. This thousand-year period is also spoken of as the reign of Christ. (Rev. 20:4,6) The blessings to mankind as a result of Christ’s thousand year reign are depicted later in this and the following chapter of Revelation. These blessings are so far-reaching that the dead are seen to be “delivered up” from “hell [Greek: *Hades*, which means the grave],” for the purpose of being brought back to favor and fellowship with God. (vss. 12-15; chap. 21:1-4) Once this glorious work begins, the people will no longer be asking why God does not do something about human suffering.

“SEED” PLEDGE TO ABRAHAM

Subsequent to the Flood, God made a wonderful promise to Abraham, which again revealed his intention to do something about human suffering. God said to Abraham that through his “seed” he would bless “all families of the earth.” (Gen. 12:3; 22:18) When Abraham demonstrated his faith and loyalty by his willingness to offer up his son Isaac in sacrifice, God confirmed his promise “by an oath.”—Heb. 6:13-18

In confirming the promise, God said to Abraham that his seed would “possess the gate of his enemies.” (Gen. 22:17) In ancient times, when cities were walled for protection against enemies, those who possessed or had power over the gates actually controlled the cities. God’s promise, therefore, implied that Abraham’s seed would be a conquering hero. Thus, the thought of sacrifice, as in the offering of his son Isaac, and the idea of rulership, were both associated with the Heavenly Father’s promise to

Abraham. Throughout the Old Testament, and on into the New Testament, God's promises continue to dwell on these two aspects of the divine plan of salvation.

A PEACEMAKER AND RULER

When Jacob, the grandson of Abraham, approached death, he bestowed blessings upon his sons—his natural “seed.” His blessing upon Judah was in the nature of a prophecy concerning the coming of that great ruler implied in the promise made to his grandfather. Jacob refers to this one as “Shiloh”—meaning tranquility or a peaceful one—and said that unto him would “the gathering [Hebrew: obedience] of the people be.” (Gen. 49:8-12) He also spoke of this one who would come out of Judah as a “lion.” The Hebrew people were in Egypt at that time, and in the Egyptian government a lion symbolized the right to rule. Consequently, we again have the thought of rulership associated with the promised seed.

In Isaiah 52:10, this coming ruler is referred to as the “holy arm” of Jehovah. The promise is that this “arm” will be revealed “in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” In the next chapter of Isaiah's prophecy, there is revealed the fact that this “arm of the LORD” must first be sacrificed, “brought as a lamb to the slaughter,” that his rulership must wait until his sacrificial work is completed.—Isa. 53:1,7

A prophecy of the birth of the “seed” of promise is recorded in Isaiah 9:6,7, where we read, “Unto us a child is born, unto us a son is given: and the

government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the LORD of hosts will perform this.”

MOUNTAIN SYMBOLIC OF KINGDOM

When Israel became a kingdom, her kings ruled from literal Mount Zion in Jerusalem. This was a theocratic government in which the successive kings represented God, and were said to sit upon “the throne of the LORD.” (I Chron. 29:23) In the promises of a future kingdom spoken of by the prophets, God used the term “mount Zion” to symbolize the Messianic kingdom. At other times, the prophets of God spoke of it simply as the “mountain of the LORD.” (Joel 2:32; Obad. 17,21; Mic. 4:2,7; Zech. 8:3) Reassuring, indeed, are the many promises concerning “mount Zion” and the “mountain of the LORD.”

In one such prophecy, we read: “In this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have

waited for him, we will be glad and rejoice in his salvation.”—Isa. 25:6-9

The Prophet Daniel also forecast the establishment of this “mountain of the Lord.” In Daniel’s interpretation of Nebuchadnezzar’s dream, in which the king of Babylon saw a humanlike image with a head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron, he gives us a preview of the reign and fall of four great Gentile powers, beginning with Babylon and ending with Rome. (Dan. 2:31-45) We recognize from Daniel’s interpretation of the dream that the head of the image represented the Babylonian Empire, and that the feet and toes of the image symbolize the divisions of the Roman Empire, the last of the four great Gentile powers. These “toes” were represented in the various states of Europe prior to World War I, which began in 1914.

In his dream, Nebuchadnezzar saw a stone “cut out of the mountain without hands, which smote the image on its feet,” causing it to fall, break into pieces, and finally be blown away as “chaff.” Then the “stone that smote the image became a great mountain, and filled the whole earth.” (vss. 34,35) Daniel interprets this to indicate that “in the days” of the rulers represented by the toes of the image “the God of heaven” would set up a kingdom. This “mountain,” or kingdom of the Lord, Daniel foretold, would not be given to other people, but would “stand for ever.”—vs. 44

Micah, another of God’s holy prophets, also records a prophecy in which the kingdom of the Lord is likened to a mountain. “In the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains,

and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.”—Mic. 4:1-4

JESUS, THE PROMISED ONE

These and many other promises and prophecies gave the devout and believing Israelites a definite hope that God would one day send them a great Deliverer, one who would free them from foreign domination, and exalt them to a position of prominence among the nations. When Jesus came, some of the Israelites accepted him as the Messiah of promise. Andrew said to Peter, his brother, “We have found the Messias, which is, being interpreted, the Christ.”—John 1:40,41

All of Jesus’ true disciples had this understanding and belief. To them Jesus was the one whom God had sent to fulfill all the wonderful promises concerning a “seed,” “Shiloh,” the “holy arm” of Jehovah, the one called “Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” They believed that he was to be the head

over God's ruling house in Jerusalem's Mount Zion, and the one who would set up a kingdom which would bless all nations with peace and security.

As Jesus proceeded with his ministry, his enthusiastic disciples became more and more convinced that he was indeed the promised Messiah. As he went about preaching concerning the kingdom, and illustrating its blessings by his miracles, they knew that the God of Israel must certainly be with this wonderful man. They believed that while he did not have an army, by the power of God so evident in his works, Israel under his leadership would be able to throw off the Roman yoke, become a free nation again, and under their Messiah extend the promised "mountain" of God's kingdom worldwide. Only a few days before he died, when he rode into Jerusalem on a donkey's colt, he was hailed as king, the "Son of David," by a multitude of his enthusiastic supporters.—Matt. 21:7-11

CONSTERNATION AND BEWILDERMENT

Almost without warning, however, and contrary to the expectations of his disciples, Jesus was put to death by his enemies. What seemed even more bewildering to them was that he surrendered to his enemies, making no effort to release himself from the charges leveled against him. Naturally, while the disciples still maintained a flickering hope, they felt that a dead Messiah could not fulfill the promises made concerning him. How could Jesus now set up a kingdom, or be the Prince of Peace? How could he fulfill any of the things which had been foretold concerning him by God's prophets? Jesus was dead, and their expectations appeared dashed.

Their hopes, however, were soon revived. Even before the full impact of his death had reached into the disciples' consciousness, Jesus was raised from the dead. In the days and weeks following, he announced to them that "all power" had been given to him "in heaven and in earth." (Matt. 28:18) They did not at once comprehend fully all the implications of Jesus' death and subsequent resurrection. Through his various appearances to them, and finally the coming of the Holy Spirit at Pentecost, the disciples came to understand that Jesus would indeed establish the long-promised Messianic kingdom, and on a grander scale than they had ever before imagined. The Messiah was not only alive, but had been "highly exalted" to the divine nature, and was "set down at the right hand of the throne of God."—Phil. 2:8,9; Heb. 12:2

The disciples also learned that before the Messianic kingdom would be set up in the earth, a little company of faithful followers were to be selected from mankind, and prepared to live and reign with him when he returned at his Second Advent. This work has continued throughout the Gospel Age since Pentecost, but with the world in general knowing nothing about it. Those who have asked why God does not do something about human suffering have not realized that he has been preparing these associates of Christ to administer the laws of a government which will alleviate all human suffering, and even destroy death itself. (Rom. 8:16-23) Indeed, Jesus died on Calvary's cross to take the sinner's place in death, that all mankind might be given the opportunity to be restored to everlasting life upon the earth.—I Cor. 15:21,22

“IF CHRIST BE NOT RISEN”

There were some in Paul's day who did not believe that Jesus had been raised from the dead. However, Paul wrote, “If Christ be not risen, then is our preaching vain [empty], and your faith is also vain [empty].” (I Cor. 15:14) Jesus died to redeem mankind from death, but a dead Redeemer could not restore those for whom he died. “If Christ be not risen,” then there is no “seed” of promise to bless all the families of the earth, and no one to fulfill all the wonderful Messianic promises given by the prophets. “If Christ be not risen,” there can never be a worldwide kingdom of peace and righteousness. How important indeed is the resurrection of Jesus in the outworking of God's plan of salvation.

Paul affirms, however, repeating the words of our opening text, “Now Christ has been raised from the dead, the first fruits of those who are asleep.” (I Cor. 15:20, *NASB*) All the dead, Christians and non-Christians, are “asleep,” unconscious. Even Christians, those who are “fallen asleep in Christ,” have “perished” unless there is a resurrection of the dead. (vs. 18) Our assurance of the resurrection and of a future life for all who have died is, therefore, predicated on the fact that Jesus was raised from the dead.

Christ became the “first fruits” of them that sleep, Paul stated. Together with him as part of the “first fruits” class are his faithful followers of the Gospel Age. (James 1:18; Rev. 14:4) These are brought forth from death in what the revelator describes as “the first resurrection.” (Rev. 20:4-6) The selection and training of these has required the entire Gospel Age. In addition, prior to the raising of the remainder of mankind, those ancient

servants of God, beginning with Abel, and on down to John the Baptist, will be brought forth from the sleep of death in what Paul describes as a “better resurrection.” (Heb. 11:1-40; Matt. 11:11) These will be the human representatives—“princes [rulers] in all the earth”—of the heavenly Christ class during the Messianic kingdom.—Ps. 45:16

Then will follow the general awakening of all the dead, “every man in his own order,” also made possible through the death and resurrection of Jesus. (I Cor. 15:23) What a blessed hope this is to hold out to the weary and fear-filled world of today. It is the hope that soon that glorious kingdom of promise is to manifest itself in “power and great glory” for the blessing of all the families of the earth. (Isa. 40:5; Matt. 24:30) It is the hope that peace and good will shall soon be established throughout the earth, and that sin, selfishness, sickness, and death are to be destroyed. It is the hope that all our loved ones who have died are to be awakened from the sleep of death, that they also might share in the blessings of the Messianic kingdom. All of these hopes, and more, are assured because Jesus Christ was raised from the dead.

Most assuredly, the Bible promises that there is a coming new day of opportunity for all, which God has made certain by the resurrection of Jesus Christ from the dead. Paul said that God “hath appointed a day, in the which he will judge the world in righteousness by that man [Christ] whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” (Acts 17:31) Let us rejoice in these wonderful truths contained in the Word of God! ■

2016 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after sunset on Thursday, April 21, 2016.

A complete Memorial Service is available for isolated brethren, or for any who wish to have it.

The audio cassette tape, CD, or DVD can be purchased for \$6.00. All are also available free on loan, from:

Dawn Recorded Lecture Service
199 Railroad Avenue
East Rutherford, NJ 07073

Please place your order by April 11, if possible.

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 John Zapp, West Newton, PA—January 25. Age, 91

Brother Dick Kosal, Detroit, MI—January 29. Age, 84

Brother Gunter Haase, Hamburg, Germany—February 6. Age, 98

Brother Freeman Thompson, San Antonio, TX—February 6. Age, 87

Sister Marie Jezuit, Chicago, IL—February 9. Age, 97

Brother Christa Das, Madurai, Tamil Nadu, India—February 10. Age, 76

Powerful Faith

Key Verse:
*“Straightway the
father of the child
cried out, and said
with tears, Lord, I
believe; help thou
mine unbelief.”*
—Mark 9:24

Selected Scripture:
Mark 9:14-29

of today’s lesson, we find Jesus “transfigured” upon a “high mountain” to appear in glorious apparel before Peter, James, and John. (Mark 9:1-9) Peter would later confirm the import of this event by explaining they “were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.”—II Pet. 1:16-18

Upon coming down from the mountain, they found the other disciples surrounded by a multitude, and the scribes questioning them. When Jesus asked the scribes why they disputed with the disciples, a man stepped out of the crowd, explaining that he had brought his young son to have a demon cast out which had been tormenting him. Jesus answered, saying, “O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.” Upon seeing Jesus, the demon threw the boy into a convulsion.—Mark 9:14-20

Jesus asked how long the boy had been possessed of the demon, and his father said it had been since childhood. Jesus said to him, “If thou canst believe, all things are possible to him that believeth.” (vss. 21-23) Here the

Lord stressed the exercise of faith in God's power. Paul later said, "Without faith it is impossible to please him." (Heb. 11:6) Realizing his lack of faith as the reason the demon still possessed his son, the man cried out with tears, as noted in our Key Verse. Jesus rebuked the demon, and it immediately came out of the boy.—Mark 9:24,25

Afterward, the disciples asked why they were not able to cast out the demon. Jesus' answer lies at the center of today's lesson: "This kind can come forth by nothing, but by prayer and fasting." (vs. 29) Jesus stressed to his followers that their greatest power would result from a life of self-denial and prayer, based on unwavering faith. The Lord has given many "exceeding great and precious promises" to those who live in such a manner. In this and other miracles, the Lord required faith as the condition of the healing. He thus manifested by works the coming glory and the power of his kingdom, which had been shown on the Mount of Transfiguration.

God is now seeking a class of specially faithful and obedient children to be joint-heirs with Jesus in his coming glorious kingdom. In selecting this class, which will help bestow his blessing upon the whole world of mankind, the Heavenly Father desires only those who can exercise absolute faith in him. Consequently, God's rule in dealing with the church throughout the Gospel Age has been, "According to your faith be it unto you."—Matt. 9:29

In the kingdom there will be manifestations of divine power given to all who exercise faith. To us now, however, is given the privilege of developing a strong, deep faith based upon God's promises. As they descended the mount, Jesus told Peter, James, and John that they should tell no one what they had seen, until "the Son of man were risen from the dead." (Mark 9:9) The three descended with this thought impressed upon their minds. Since Christ's resurrection it has been the privilege of his followers to preach, by powerful faith, the coming glory of his kingdom. ■

Simple Faith

Key Verse: *“Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.”*
—Mark 10:21

Selected Scripture:
Mark 10:17-31

THE FOCUS OF TODAY’S

lesson is a young man from a wealthy Jewish family who inquired of Jesus, “Good Master, what shall I do that I may inherit eternal life?” (Mark 10:17) Jesus did not immediately answer the question, but first prepared the young man for proper understanding. He asked him why he called him “good,” because God is the only one who is truly good. (vs. 18) This answer points out that there is only one standard of goodness—that which is represented by God the Father. Although it was not wrong to call Jesus “good,” the man must recognize first the divine standard. Then he could properly appreciate Jesus as an approved teacher of God.

Jesus next directed the young man’s attention to the Law, asking him if he had kept its various commandments. (vs. 19) Some may ask why Jesus did not answer as we might today—“confess your inability to keep the Law perfectly, believe on Christ Jesus as the one who redeemed you, and make a full consecration of your life to the Lord.” We answer that such a statement was not yet due to be fully proclaimed, as the Law Covenant was still in force. Jesus had not yet fulfilled it, “nailing it to his cross.” (Col. 2:14) Thus, he properly directed the

young man's attention to the Law, showing that the way to eternal life was by keeping its commands.

Later, the New Testament teaches what the Jews, as a people, failed to discern. "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." (Rom. 3:20) The purpose of the Law was, first of all, to test Jesus and demonstrate his perfection by the fact that he was able to keep it. Secondly, it was to prove to the Jews, and to all men, the impossibility of anyone except a perfect man fulfilling the terms of that covenant.

When the young man answered, "all these have I observed from my youth," Jesus looked lovingly upon him. (Mark 10:20) He saw that this man was far above many as to his nobility of character. Yet, the Lord realized he had been blinded by the customs of the time, and failed to show love and care for the many poor all about him. So he gently reminded him of this fact by responding as stated in the words of our Key Verse.

Here was the answer the young man needed, and which could assist him in developing the simple faith necessary to inherit eternal life. Every Jew ready and willing to thus sacrifice his earthly "treasures" and become a follower of Jesus would be accounted worthy of transfer from the house of "servants" under Moses to the house of "sons" under Christ. (Heb. 3:5,6) The young man, however, so full of confidence a few moments before, found that the Master had probed his heart in its most vulnerable spot. He did not have sufficient love for God and for his fellows. "He was sad at that saying, and went away grieved: for he had great possessions."—Mark 10:22

Jesus then turned to his disciples, telling them how hard it is "for them that trust in riches" to enter into the kingdom of God. (vss. 23-27) Let us remember these words of simple faith, and lay up for ourselves "treasures in heaven. . . . For where your treasure is, there will your heart be also."—Matt. 6:20,21 ■

Struggling Faith

Key Verse: *“Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.”*
—Mark 14:30

Selected Scripture:
Mark 14:26-31, 66-72

THE WORD FAITH, AS USED

in the New Testament, is translated from the Greek word *pistis*, which means “persuasion” or “conviction.” This Greek word also has the added thought of reliance upon Christ for salvation, and of constancy in such profession. It is this constancy, or loyalty in our reliance upon Christ, that is the focus of today’s lesson.

The Apostle Peter, prior to being begotten of the Holy Spirit, was a man of strong character and courage, but also quite impetuous. Realizing no dread or fear, Peter’s self-confidence led him to do less watching and praying than he should. Jesus saw this weakness in Peter and forewarned him of its consequences: “The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.” (Luke 22:31,32) In self-assurance, Peter answered Jesus saying, “Lord, I am ready to go with thee, both into prison, and to death.”—vs. 33

In our Key Verse and Selected Scripture, we see Peter’s reliance upon his own strength tested mightily. Jesus had spoken these words to Peter shortly after eating his last meal with the disciples. They walked to Gethsemane,

located at the Mount of Olives, where Jesus took Peter, James, and John to a place where he could pray, leaving them alone for a short while. “Then he returned to his disciples and found them sleeping. Simon, he said to Peter, are you asleep? Could you not keep watch for one hour? Watch and pray so that you will not fall into temptation.”—Mark 14:37,38, *New International Version*

Three times Jesus went to pray, and each time his three closest disciples could not stay awake. Upon returning the third time, Jesus declared, “the hour is come,” and immediately Judas came with a “great multitude . . . , from the chief priest and the scribes and the elders.” Courageous, impetuous Peter again rushed into action, drawing his sword and cutting off the ear of one of the servants of the high priest. (vss. 39-47) Jesus, however, surrendered himself, knowing it was time for the completion of his earthly mission. Peter and the other disciples were very confused. To see their Master apparently without power from heaven, delivered over to his enemies, and led from one tribunal to another, had a paralyzing effect upon them, especially Peter. As he followed Jesus, he was recognized as a disciple of the Nazarene. Three times he was identified, and each time he denied knowing Jesus—the third time with cursing, followed by the sound of the cock crowing for the second time, as Jesus had forewarned.—vss. 66-72

In his darkest hour without the Master by his side, Peter’s faith struggled greatly. He was learning the truth of Jesus’ words: “The spirit truly is ready, but the flesh is weak.” (Mark 14:38) Such is the danger of not letting our faith rest solely on the strength of our Lord. If we rely on the flesh, we will have a struggling faith. Peter was told he would be sifted by Satan. Later, in his first epistle, he promised that we, too, would have “fiery” trials to prove our faith. (I Pet. 4:12,13) Let us remember the example of Peter, who overcame his weakness, so that our faith may grow stronger in trials, with rejoicing. ■

Resurrection Faith

Key Verse: *“He saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.”*
—Mark 16:6

Selected Scripture:
Mark 16:1-8

with these women in their loving mission. (vs. 4) Second, the angel directed their attention to the vacant tomb and folded graveclothes, together with the statement, “he is risen.” (vss. 5,6) Third, the risen Lord himself appeared and spoke first to Mary Magdalene outside the tomb, then to his disciples, and to others, as described by the Apostle Paul.—John 20:11-20; I Cor. 15:1-8

We point out these facts pertaining to Jesus’ resurrection because it is an essential doctrine of Christian belief. So important is this teaching that the Apostle Paul said, “If the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.” (I Cor. 15:16-18) Other Scriptures point out that faith in the resurrection is tied directly to

THE TRUTH OF JESUS’ resurrection on the “third day” was attested in three ways to his followers. First, an “angel of the Lord descended from heaven, and came and rolled back the stone from the door” of the sepulchre. (Matt. 28:2) The stone was removed because it was a hindrance to the faithful women who had come with sweet spices to embalm the body of their Lord, and the soldiers were paralyzed with fear so as not to interfere

faith in the ransom, and in the Abrahamic promises.—vss. 21,22; I Tim. 2:3-6; Gen. 22:17,18

The resurrection of Jesus provides a surety that God will fulfill his promise to bless all the families of the earth. It was in view of this that Jesus declared his Father as a God “of the living,” not “of the dead.” (Luke 20:37,38) The resurrection also defines Adamic death—not as eternal extinction, but as unconscious sleep. “There is no work, nor device, nor knowledge, nor wisdom, in the grave.” (Eccles. 9:10) Hence, Jesus spoke of the future resurrection of the dead, saying, “An hour is coming, in which all who are in the tombs will hear His voice, and will come forth.”—John 5:28,29, *New American Standard Bible*

In connection with this doctrine, many in the Christian world celebrate “Easter Sunday” in remembrance of Jesus’ resurrection. The word “Easter” appears only one time in the *King James Version* of the Bible, where it should be properly rendered “Passover.” (Acts 12:4) It is believed that the Roman and Greek Catholic churches introduced the term “Easter” as a reference to an annual remembrance of Jesus’ resurrection in order to displace a pagan festival of the same name. Though no scriptural authority exists for an “Easter” celebration, or the many customs that have subsequently been attached to it, it is quite proper for Christians to reverently and joyfully call to mind the Lord’s resurrection, especially at this season of the year.

Paul explains that it was necessary that the twelve Apostles bear witness to his resurrection. There could have been no Gospel message of hope of Divine favor to mankind through a dead Savior. The resurrection of Jesus is proof that he faithfully accomplished the work he came into the world to do. His exaltation to the right hand of God allows us to say with confidence, “now is Christ risen,” and makes certain that our faith is not “in vain,” but sure and steadfast.—I Cor. 15:3-22 ■

“Come and See”

*“He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.”
—John 1:39*

TO SET THE SCENE FOR

the words of invitation spoken by our Lord—“Come and see”—we note the context, as recorded in John 1:28-34. John the Baptist had made the proclamation, as he saw Jesus coming to him to be baptized, “Behold the Lamb of God, which taketh away the sin of the world.” (vs. 29) Immediately following his baptism of Jesus, John was provided a visible witness of God’s Holy Spirit resting upon the Lord. “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw, and bare record that this is the Son of God.”—vss. 32-34

Having passed through his temptations in the wilderness victoriously, Jesus returned to the region of Galilee, where John was baptizing and preaching. (Matt. 4:1-11; Luke 4:14) Through the power

of the Holy Spirit, Jesus understood that it would be there that his ministry was to begin. It was also to be in this locale that he would make contact with those who were to become his specially chosen apostles. It had been prophesied concerning Jesus, “The spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD.” (Isa. 11:2,3) Thus, Jesus watched for the revealing of God’s will through the Holy Spirit as he began his ministry.

CALLED TO DISCIPLESHIP

Two of John the Baptist’s disciples were with him, “looking upon Jesus as he walked,” when John said again, “Behold the lamb of God!” (John 1:35,36) When the two disciples heard these words of John, “they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi [Master], . . . where dwellest thou?” (vss. 37,38) Jesus answered with the words found in our opening text. The *New International Version* translates his words, “Come, . . . and you will see.” Verse 39 continues, saying that these two disciples of John, saw where Jesus “dwelt, and abode with him that day.” It was apparently unnecessary for there to be any additional witness provided to these two in order for them to now begin following Jesus. Indeed, it was John’s own testimony that became to them the drawing power of God, as well as the fact that they were in a proper condition of heart to be receptive to his words.—John 6:44

One of the two which heard John speak, and began to follow Jesus, was Andrew. He quickly found his brother, Simon Peter, and said to him, "We have found the Messias, which is, being interpreted, the Christ." (John 1:40,41) With these two began the selection of the twelve who would be special associates of the Master—his apostles. The next day, Jesus, as he continued to travel in Galilee, "findeth Philip, and saith unto him, Follow me." (vs. 43) Philip then found Nathanael, and said to him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."—vs. 45

When Nathanael heard Philip say that Jesus was from Nazareth, he at first doubted that this was the one spoken of by the prophets. Nazareth was known generally as a wicked city, and of ill repute, so Nathanael asked, "Can there any good thing come out of Nazareth?" Philip replied, using the same words as found in our opening text, "Come and see." Then, as Nathanael came to meet Jesus, the Lord said concerning him, "Behold, an Israelite indeed, in whom there is no deceit!" (*New American Standard Bible*) Nathanael inquired of Jesus as to how he knew of him sufficiently to say he was an "Israelite indeed." Jesus told him that he had seen him under a fig tree before Philip had come to him. Knowing this to be true, Nathanael proclaimed, "Rabbi [Master], thou art the Son of God; thou art the King of Israel."—vss. 46-49

The foregoing Scriptures from John's Gospel describe how Andrew, Peter, Philip, and Nathanael began to follow Jesus, after having been disciples

of John the Baptist. Evidently not long after this, the Matthew account records, John was “cast into prison.” (Matt. 4:12) Jesus knew that John’s imprisonment meant that his own ministry must now fully begin. He began to preach, as John had done previously, saying, “Repent: for the kingdom of heaven is at hand.”—vs. 17; chap. 3:1,2

As Jesus walked by the Sea of Galilee, he saw Peter and Andrew, who were still engaged in their fishing business. He called to them, saying, “Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him.” (Matt. 4:18-20) This account is not in contradiction to the testimony of John’s Gospel, previously considered. The former was their introduction to Jesus, and where they expressed a desire to follow him. In these verses from Matthew, however, Jesus now calls them to full discipleship, to leave their nets and follow him in the way of sacrifice and complete service to the Gospel.

OUR BLESSED INVITATION

There is much for us also to learn from the words, “Come and see.” As consecrated believers in Christ, we have likewise received a call to discipleship. This grand invitation has afforded us, through the merits of Christ’s redemptive sacrifice, the privilege of communion and fellowship with him and the Heavenly Father. We have the further assurance that God is working in us, through the power and influence of the Holy Spirit, to accomplish his will in our development as a “new creature” in Christ. (II Cor. 5:17) This work involves our heart, mind, and character as we seek to be “conformed

to the image” of our Master. (Rom. 8:29) Paul says, “Wherefore, my beloved, . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” (Phil. 2:12,13) What a serious and important matter is implied in these words—that the Heavenly Father himself is supervising this work, and that we must be in full cooperation with him in its accomplishment.

When we were drawn to the Master by the Heavenly Father, and subsequently invited, or called, by him to be Jesus’ disciple, we considered the matter most carefully, counting “the cost,” as the Master taught. (Luke 14:28,29) We learned that the cost would be our “all,” and like those first disciples, we would need to leave behind the “nets” of earthly hopes, aims, and ambitions. In so doing, we concluded, as Paul did: “What things were gain to me, those I counted loss for Christ. Yea, . . . I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.”—Phil. 3:7,8

Reckoning the “cost” to be little in comparison to the “excellency,” or superiority, of knowing Christ, we made a vow of unreserved and full consecration to do the Heavenly Father’s will. God’s will for consecrated believers during this Gospel Age has been that they present their “bodies a living sacrifice, holy, acceptable unto God.” This, we did, knowing that to do so would be only our “reasonable service.” (Rom. 12:1) Upon God’s acceptance of our consecration, we entered into covenant relationship with him through Christ Jesus, and in so doing were “adopted” into his family as “sons,” by the begetting of the Holy Spirit.—Rom. 8:14-16

As children of God, through the enlightening power of the Holy Spirit, we are able to see into the height, depth, length, and breadth of his plan as revealed in the Bible. (Eph. 3:17-19) With confidence, we hold firmly to “the faith which was once delivered unto the saints,” and come to appreciate it more each day. (Jude 3) We rejoice that, if faithful unto death, we will be given a share in the outworking of God’s plan by being “joint-heirs” with Christ, for the purpose of blessing all the families of the earth.—Rom. 8:17; Gen. 22:16-18; 28:14

A HEAVENLY HOME

When Jesus invited Peter and Andrew to “come and see,” and they “saw where he dwelt,” it was, at most, a temporary abode of the Master. His greater purpose was that they learn where his eternal dwelling place would be, and when he would begin residing there. The night before his death, Jesus identified his eternal dwelling place as “my Father’s house.” He also said that he was going “to prepare a place” for them in the “many mansions,” or rooms, of that house. He further promised, “If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” (John 14:1-3) Later that night, Jesus said to Pilate, “My kingdom is not of this world.” (chap. 18:36) By identifying his dwelling place as his “Father’s house,” and his kingdom as being “not of this world,” we are clearly shown that Christ’s eternal abode was to be in heaven, and not in any earthly dwelling.

Following his promise to the disciples that he was going to “prepare a place” for them, Jesus

added, "Whither I go ye know, and the way ye know." (John 14:4) The "way" Jesus spoke of, which would lead them to his eternal heavenly abode and to the place he was going to prepare for them, is the "narrow way." He said "ye know" the way because he had previously spoken of it during his ministry, although they did not grasp its meaning at that time.

In his sermon on the mount, Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) Indeed, there are few, in comparison to earth's billions, who have found this way and followed it fully. If we are of those who have found this way, and are striving to walk in it, we can rejoice in the knowledge that, even on this side of the veil, we dwell "in the secret place of the most High" and "abide under the shadow of the Almighty." (Ps. 91:1) We realize daily that God's presence is with us, including his providential care in all of life's matters.

This should bring a peace and joy to us that the world does not know. Returning again to John, chapter 14, Jesus gave a further indication as to how we would find the "way" to his eternal abode of the Father's house. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (vs. 6) By faithfully walking in Jesus' "way" of sacrifice, knowing the message of "truth" which he taught, and realizing that eternal "life" is only through him, we can come "unto the Father," and dwell in his heavenly home.

On another occasion, Jesus gave these instructions to those who desired to "come and see" his

dwelling place: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) To follow Jesus by denying ourselves, and taking up our cross, means that we will undergo trials, suffering, and persecution. Although these experiences are not pleasant to the flesh, the Master told us we should "rejoice" in them, "and be exceeding glad: for great is your reward in heaven." (Matt. 5:11,12) Here again is emphasized the need, even in our trials, to "see" by the eye of faith the heavenly reward promised to us if we are faithful.

Many promises are given to "him that overcometh." (Rev. 2:7,11,17,26; 3:5,12,21) If we, by the grace of our Heavenly Father, are of this "little flock" of overcomers, we will be "changed" from our present condition as a spirit-begotten "new creature," tabernacled in flesh, to a divine being, "born of the Spirit" to "glory and honour and immortality." (I Cor. 15:51-53; II Cor. 5:17; John 3:8; Rom. 2:7) "Beloved, now are we the sons of God," the Apostle John wrote, "and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2

In the meantime, as we presently endure trials and go through difficult experiences, the Lord's loving interest is assured on our behalf, if we claim the promise, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt 11:28) We also have these beautiful words of comfort and encouragement from God's Old Testament servants: "God is our refuge and strength, a very present help in trouble." *(Continued on page 36)*

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(Continued from page 31) “Trust in the LORD forever, for the LORD . . . is the Rock eternal.” (Ps. 46:1; Isa. 26:4, *NIV*) The Lord is indeed a solid rock of continual strength to those who trust in his Word.

SEEING GOD’S MIGHTY POWER

We now wish to consider an incident that took place toward the end of Jesus’ earthly life which provided a great demonstration of the mighty power of God. It is also one of the most touching events that occurred during the entire period of our Lord’s ministry. It relates to Lazarus, who, along with his sisters Mary and Martha, had become close friends of Jesus, and with whom he had visited previously during his travels. The record of this important episode is found in John 11:1-44.

Martha and Mary—the same Mary who would later anoint Jesus’ feet with costly ointment—sent word to Jesus that their brother Lazarus was sick. (vss. 1-3) Upon hearing this news, Jesus said, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” (vs. 4) Strangely, he “abode two days still in the same place where he was,” afterward telling his disciples, “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” These words puzzled his disciples, for they thought that if, indeed, Lazarus was sleeping, it would be best to let him rest, and not to wake him. Jesus knew, however, that he was dead. He then told them plainly, “Lazarus is dead.”—vss. 6, 11-14

As Jesus neared the town of his friends, and saw Mary and others weeping, he asked, “Where have ye laid him?” to which they responded, “Lord, come

and see.” (vss. 32-34) Once again, we encounter these familiar words. On this occasion, however, rather than his disciples being directed to “come and see” Jesus, he was asked to “come and see” where the body of Lazarus was laid. How beautiful is the thought that the Master, too, was to “come and see” and be “touched with the feeling of [man’s] infirmities.” (Heb. 4:15) “Jesus wept,” the account says. (John 11:35) He wept because of the curse of sin and death which was upon mankind, and the grief he saw in the faces of the family and friends of Lazarus. He was “touched” deeply, and had great compassion for those who were sorrowing.

Jesus then spoke to Martha, “Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?” They took away the stone from the grave, and lifting up his eyes, Jesus said, “Father, I thank thee that thou hast heard me.” (vss. 40-42) He spoke this in acknowledgement of the Father’s power, and that he was acting as his representative, desiring that all praise and glory go to God for what was about to transpire. Jesus “cried with a loud voice, Lazarus, come forth. And he that was dead came forth.” (vss. 43,44) Lazarus came forth, raised from death by God’s power. Yet, this was only an illustration of the greater and complete resurrection which will come to him and all who are “asleep” in death, when they “hear the voice of the Son of God,” and “come forth” from the grave, according to the outworking of God’s plan for man’s recovery from sin and death.—John 5:25,28,29

Christ was the “firstfruits” of the resurrection, and of “them that slept.” (I Cor. 15:20-23) In the

Apostle Paul's epistle to the brethren at Ephesus, he refers to the power of God which was exercised to raise Jesus from the dead and exalt him to his right hand. In the first chapter, he says that he is praying for them, that the eyes of their understanding might be enlightened to know the hope of their calling, and the working of God's "mighty power, Which he wrought in Christ, when he raised him from the dead." This same power, Paul says, is also available "to us-ward who believe." (Eph. 1:17-22) It is because the eyes of our understanding have been enlightened that we are able to look forward, by faith, to the things "which are not seen," knowing that "the things which are not seen are eternal."—II Cor. 4:17,18

We are also reminded of Paul's admonition: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:1-3) Although our resurrection is future, we are now counted as "risen with Christ" by the fact that we have been "justified by faith" in the blood of his ransom sacrifice. (Rom. 5:1,2) Therefore, we are to focus our life on heavenly things rather than earthly, so that "by any means," we might "attain unto the resurrection of the dead."—Phil. 3:10,11

The foregoing Scriptures also allude to another reason why we should be overjoyed to know that Jesus has been exalted to the right hand of God. Our many imperfections may at times discourage us, perhaps to the point where we might question our standing before the Lord. Such should not be

the case, Paul says. “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” “He ever liveth to make intercession.”—Rom. 8:34; Heb. 7:25

THE COMFORTER

After the Passover meal and the institution of the Memorial Supper on the evening before his death, Jesus told his disciples that he was going to his Father. He then promised that he would send to them the “Comforter, which is the Holy Spirit”—“the Spirit of truth, which proceedeth from the Father.” (John 14:12,16,26; 15:26; 16:7,16) Three days later, when Mary Magdalene brought the message to the disciples from the Lord that “he is risen,” but that he had not yet ascended to his Father, they probably remembered his promise. (Matt. 28:5-10; Luke 24:6-10; John 20:11-18) However, they did not yet comprehend its meaning. It would not be possible for them to do so until it was fulfilled, and they had actually received the Holy Spirit to enlighten them and “bring all things” to their “remembrance.”

Subsequent to the Day of Pentecost, and their begetting of the Holy Spirit, the apostles understood and began teaching many things they had not previously comprehended. One of these is the hope of consecrated followers of Jesus that, if faithful unto death, they will live and reign with him in God’s kingdom. “If we be dead with him, we shall also live with him: If we suffer, we shall also reign with him,” and be “glorified together.” (II Tim. 2:11,12; Rom. 8:17) The apostles also recognized,

however, that the fulfillment of this promise would not take place until the Master returned at his Second Advent. Thus, Jesus' pledge that he would "come again, and receive" them and all his faithful people unto himself, was now the basis of a most blessed hope.

Another doctrine the apostles understood following Pentecost was that the church's heavenly hope, as well as the prospect for man's recovery to earthly perfection, depended upon the resurrection of the dead. They recognized the fact that all mankind would be eternally lost in death, "if the dead rise not." (I Cor. 15:16-18) The apostles now saw that by the death of Jesus, and his subsequent resurrection by the "mighty power" of God, the resurrection of both the church and the world—"every man in his own order"—was made possible.—vs. 23

In the present harvest period of the Gospel Age, these same truths should fill our minds and inspire our hearts, as we call to remembrance that he who said he was the "resurrection, and the life" could not be held in the grave, but was "raised up" by God, who "loosed the pains of death." (John 11:25; Acts 2:24) How we rejoice in the evidences that he who was made alive in the Spirit, and appeared in the presence of God for us, has now returned and is invisibly present. (Heb. 9:24) Soon, if faithful, we will have the joy of being with him in glory.

When standing before the high priest, who asked if he was "the Christ, the Son of God," Jesus replied, "I am: and ye shall see the Son of man sitting on the right hand of power." (Matt. 26:63,64; Mark 14:61,62) Following his resurrection, just prior to his ascension, he told his disciples, "ye shall be

witnesses unto me both in Jerusalem, . . . and unto the uttermost part of the earth.” (Acts 1:8) After speaking these things, “he was taken up; and a cloud received him out of their sight.” (vs. 9) “Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—Phil 2:9-11

“GREATER THINGS”

Returning our thoughts once again to Jesus’ early encounter with Nathanael, we recall again the Master’s words, “Behold an Israelite indeed!” Following Nathanael’s confession of faith that Jesus was the “Son of God,” the Lord assured him that what he had already come to appreciate was insignificant in comparison to the still “greater things” which he would come to know and understand. (John 1:50) Through his honesty of heart Nathanael was drawn to the Lord, and when later begotten with the enlightening power of the Holy Spirit, he would be able to grow fully in the Master’s character likeness—one of the most important “greater things” of his discipleship.

Is this not also true of us? The joy, confidence, trust, and hope that filled our hearts at the beginning of our walk has increased as we have attained a greater understanding of his glorious plan of the ages and a clearer recognition of the Lord’s leadings in our life. What we first saw and enjoyed of God’s favor has grown and developed more fully. We have been led to greater riches of his grace, kindness,

and tender mercies through his providences and by the enlightening of our spiritual vision through the power and influence of the Holy Spirit. With confidence in the Lord, we can take unto ourselves “the whole armour of God,” so that we are able to “withstand in the evil day, . . . Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”—Eph. 6:13-18

Walking in the light of the divine plan as it continues to unfold, we see that soon Christ and his bride, the church, will constitute the “holy city, new Jerusalem,” which will, symbolically speaking, come “down from God out of heaven,” for the purpose of educating and blessing the world of mankind in the earthly portion of God’s kingdom. (Rev. 21:1,2) During the Messianic Age, “the Christ” will serve as the “mediator between God and men,” because it is God’s desire for “all men to be saved, and to come unto the knowledge of the truth.” (I Tim. 2:4,5) Even so now the elect, “first fruits” are being gathered as “heirs of God, and joint-heirs with Christ” by means of the “first resurrection,” in which they are “changed, In a moment, in the twinkling of an eye.”—Rom. 8:17; Rev. 14:4; 20:6; I Cor. 15:51,52

If we are faithful to our vows of consecration, we will realize the grand and complete answer to the question asked of the Lord by his disciples so many years ago—“where dwellest thou? He saith unto them, Come and see.” For the most part, “the world knew him not,” but to those who did, “to them gave he power to become the sons of God.” (John 1:10-12) The same is true of us. “The world

knoweth us not, because it knew him not,” but the Lord “knoweth them that are his.” Thus, with joy we can say with the Apostle John, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . We know that, when he shall appear, we shall be like him; for we shall see him as he is.”—I John 3:1,2; II Tim. 2:19 ■

*Stand up! Stand up for Jesus!
The strife will not be long;
This day the noise of battle, the next the victor's song.
To him that overcometh a crown of life shall be;
He with the King of glory shall reign eternally.
—Hymns of Dawn, Stand Up for Jesus*

WEEKLY PRAYER MEETING TEXTS

MARCH 3—“Whatsoever things are just, . . . think on these things.”—Philippians 4:8 (Z. '03-9 Hymn 65)

MARCH 10—“Exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.”—Hebrews 3:13 (Z. '03-54 Hymn 200)

MARCH 17—“Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath.”—Matthew 25:28,29 (Z. '01-59 Hymn 309)

MARCH 24—“I will never leave thee, nor forsake thee.”—Hebrews 13:5 (Z. '03-41 Hymn 242)

MARCH 31—“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”—I Timothy 6:12 (Z. '03-91 Hymn 272)

The Upper Room Experience

Perspectives of the Four Gospel Writers

“He shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him.”
—**Luke 22:12-14**

3:16

In the Gospel accounts of Matthew, Mark, Luke, and John, are recorded many of the events and circumstances surrounding the birth, life, ministry, death, and resurrection of this one whom God sent. He was the “man Christ Jesus; Who gave himself a

THROUGHOUT THE WORD of God, from Genesis to Revelation, we have set before our mental vision the harmonious testimony of God’s loving plan for man’s salvation and ultimate recovery from sin and death. The Scriptures further inform us that the focal point for bringing this plan to completion lies in the fact that God, who “so loved the world,” sent “his only begotten Son” to be man’s Redeemer.—John

ransom for all, to be testified in due time.” (I Tim. 2:5,6) It is, therefore, most appropriate that we review on a regular basis various aspects of Jesus’ life, all of which provide rich spiritual food for our growth and development as a “new creature.”—II Cor. 5:17

As those striving to be footstep followers of the Master, we find that one of the most meaningful accounts in the life of Jesus is the record of that which took place in the “upper room” during the evening prior to his crucifixion and death. Luke 22:7-14 describes Jesus’ instructions to the disciples concerning the securing of “a large upper room.” All of the Gospel writers record various portions of the events which took place in the hours to follow, each placing emphasis on certain details that they felt were of particular importance, and as they were directed by God’s Holy Spirit.

All four Gospel accounts make manifest the fact that the immediate purpose for the gathering of Jesus and his twelve specially chosen disciples in the upper room was that they might eat together the Jewish Passover meal. (Matt. 26:19,20; Mark 14:16,17; Luke 22:13-15; John 13:1-4) It was a requirement under the Mosaic Law for all Jews to keep the Passover observance each year. Doing so was to serve as a remembrance of their deliverance out of the bondage of Egypt many centuries earlier. (Exod. 12:14,24-27) Jesus and his twelve disciples were Jews and, therefore, obligated to observe this annual ceremony.

MATTHEW’S TESTIMONY

Matthew was one of the twelve gathered in the upper room with Jesus as they kept the Passover

meal. As he later wrote the account of those hours, he recalled that as they were eating, Jesus spoke up and said, "one of you shall betray me." A discussion then ensued among the disciples as they sat around the table, and many of them asked, "Lord, is it I?" It was then revealed that the betrayer was to be Judas.—Matt. 26:21-25

Following the narrative concerning Judas, Matthew next records that as they continued to eat the Passover meal, Jesus instituted a new ceremony. He took some of the bread which was on the table as part of the meal; he blessed it, and broke it, and gave it to the disciples, saying, "Take, eat; this is my body." Likewise, Jesus then took some of the drink, the "fruit of the vine;" he blessed it, and gave it to the disciples, inviting them to drink of it. He said that this "cup" represented his blood, "shed for many for the remission of sins."—Matt. 26:26-29

This simple ceremony, described here by Matthew, is what consecrated believers during the Gospel Age have termed the "Memorial Supper." Just as the keeping of the Passover was a remembrance, or memorial, of Israel's deliverance centuries earlier from the bondage of Egypt, so this new observance was to be a remembrance of a greater deliverance. Jesus was to die in less than twenty-four hours. He was to be the "antitypical" Passover "lamb of God," which would take away "the sin of the world," and secure the eventual release of mankind from bondage to "sin and death."—John 1:29; I Cor. 5:7; Rom. 8:2

The Apostle Paul later writes, having been provided a vision from the Lord, concerning Jesus' institution of the Memorial Supper. He says that when Jesus invited his disciples to eat of the broken

bread and drink of the cup—the fruit of the vine—he said to them, “This do in remembrance of me.” Paul continues, stating that by keeping this Memorial, “ye do shew the Lord’s death.”—I Cor. 11:23-26

SIGNIFICANCE OF THE BREAD AND CUP

The two symbols, the bread and the cup, represent two aspects of “the Lord’s death” which Paul mentions. The bread, which Jesus said symbolized his body, is a fitting representation of the ransom feature of his death. To be a ransom, or corresponding price, for father Adam, Jesus had to be a human being—made flesh. He also had to be perfect, unblemished, as Adam was, before he sinned. Jesus fulfilled both of these requirements. By laying down voluntarily his perfect life, his humanity, his body “broken” for us, he provided the ransom price needed to release Adam and his posterity from the penalty of sin—death.

God, through Hosea, spoke prophetically of the ransom that would be provided, and which would result in the release of mankind from Adamic death. “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.” (Hos. 13:14) During his First Advent, Jesus identified himself as the “Son of man,” and as the instrument to be used in bringing to pass the fulfillment of Hosea’s prophecy. He said, “The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Paul later stated that Jesus died as “a ransom for all”—God’s “free gift . . . upon all men.”—Matt. 20:28; I Tim. 2:5,6; Rom. 5:15,16,18; John 3:16

The cup, which Jesus said represented his blood, shed for the remission of sins, aptly denotes the requirement that God's great principle of justice must be satisfied. We are told in the Old Testament that "the life of the flesh is in the blood: . . . for it is the blood that maketh an atonement for the soul." (Lev. 17:11) That is to say, since it is the literal blood which supplies life to man's flesh, it is of utmost value to maintain life. Similarly, blood that is shed by means of a righteous life given up, also has great value, or merit, when used for the purpose of making "atonement" for those to whom it is subsequently imputed.

Jesus was righteous to the extent of actual perfection, even unto death. Thus, the value of his life, represented by his blood which was shed, was fully sufficient to satisfy God's justice, and bring "atonement" to all mankind by means of its imputation on their behalf. Paul said, "While we were yet sinners, Christ died for us." However, he did not stop there, but continued by saying that those who, in faith, receive the value of Jesus' life imputed on their behalf, are counted as "justified by his blood," and "saved from wrath," which had previously fallen upon all while under Adamic condemnation. Therefore, Paul concludes, "We . . . joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. 5:8,9,11

REMEMBERING ISRAEL'S PASSOVER

When Matthew recorded Jesus' words spoken in the upper room concerning the significance of the symbols of the bread and the cup as a Memorial of his impending death, he perhaps thought back to

the instructions given to Moses concerning the institution of Israel's Passover in Egypt. In that typical arrangement, there were also two primary requirements as to its observance. First, a lamb was selected on the tenth day of their first religious month. It was to "be without blemish, a male of the first year," and on the fourteenth day of the month it was to be killed.—Exod. 12:3-6

The selection of an unblemished male lamb, and its subsequent killing, points forward to Jesus, the antitypical Passover lamb. He, too, was unblemished—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26) In addition, the specification that the typical lamb be a "male of the first year" underscores the ransom feature of Jesus' death. The man Jesus was a "partaker of flesh and blood," and "made of a woman." (Heb. 2:14; Gal. 4:4) He was the "Son of man," who came "to give his life a ransom for many," symbolized in the Memorial Supper by the broken bread.—Matt. 20:28

The second important requirement of the typical Passover observance had to do with the blood of the unblemished lamb which had been killed. They were to "take of the blood, and strike it on the two side posts and on the upper door posts of the houses" in which they dwelt. (Exod. 12:6,7) How beautifully this pointed forward to the shed blood of Jesus and its application on behalf of mankind, as signified by the Memorial cup offered to the disciples in the upper room. This, Paul says, is the "redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation [an atonement] through faith in his blood." (Rom. 3:25) The Apostle John adds that Jesus is "the propitiation for our

sins: and not for ours only, but also for the sins of the whole world.”—I John 2:2

During the typical Passover night, both the slaying of the lamb as well as the application of its blood on behalf of those residing in each house had to take place in order to effect the release of the Israelites from Egyptian bondage. In the antitype, Jesus, the perfect, corresponding price for Adam had to be slain, but it was additionally required that the value of that life, represented by his blood, be applied to the “balance scale” of God’s justice, that man’s ultimate deliverance might be ensured. Peter’s words aptly sum up the matter: “Forasmuch as ye know that ye were not redeemed with corruptible things . . . ; But with the precious blood of Christ, as of a lamb without blemish and without spot.”—I Pet. 1:18,19

Matthew concludes his record of the upper room experiences by stating that following Jesus’ institution of the Memorial Supper, “when they had sung an hymn, they went out into the mount of Olives.” (Matt. 26:30) Consecrated believers throughout the world continue to follow this practice at each yearly celebration of the Lord’s Memorial. Following the partaking of the symbolic bread and cup, a hymn is sung, ending the service, and each one departs in quiet meditation to his place of abode.

MARK’S RECORD

Mark, who the Scriptures sometimes refer to as John Mark, was not one of the Lord’s twelve specially chosen disciples and, therefore, was not present in the upper room the evening before Jesus’ death. The account of the upper room experience

recorded in his Gospel is found in chapter 14, verses 16-26. It is virtually identical in content to Matthew's narrative, previously considered. For this reason, it is unnecessary to review Mark's record separately at this time and is supposed by many that Mark received information from Matthew—one of the twelve—as to the events of that evening.

There is also another thought proposed as to the source of Mark's information. Various Bible commentators suggest that Mark may have received details for recording his Gospel from the Apostle Peter, including the activities which took place in the upper room. This thought is based primarily on two Scripture passages. The first is in Acts, chapter 12, in which is found the first mention of Mark in the New Testament. This was on the occasion when Peter was miraculously delivered from prison. (vss. 1-11) Following this miracle, Peter came to the house of Mary, the mother of Mark, where there was a large gathering of brethren who were praying on his behalf, believing that he was still in prison. (vs. 12) Although the account does not specifically state that Mark was present—only that the gathering was in his mother's house—it is presumed that he was there also. If this was the case, he would have then met Peter for the first time—this perhaps being Mark's first encounter with one of Jesus' apostles.

The second reference in which a connection between Mark and Peter is made is found in Peter's first epistle. The apostle indicates that Mark was present with him, and refers to him lovingly as "my son." (I Pet. 5:13) This term of endearment by Peter

gives rise to the thought that he felt especially close to Mark, and had perhaps spent considerable time with him since their first meeting, recorded in Acts 12. Thus, it is concluded by some that over a period of time Peter, who had witnessed these things firsthand, shared with Mark many of the events associated with the ministry of Jesus, which Mark then penned in his Gospel account.

LUKE'S ACCOUNT

Luke, like Mark, was not one of Jesus' twelve chosen apostles, and was not present in the upper room. Luke, sometimes called Lucas, was a Gentile, and most likely became a follower of Christ sometime after the conversion of Cornelius. (Acts 10) He was the author of both the Gospel of Luke and the Book of Acts. (compare Luke 1:1-4 and Acts 1:1-3) It is evident from Acts 1:1 that Luke wrote his Gospel account prior to the Book of Acts, perhaps doing so sometime during the years in which he travelled with Paul. (Col. 4:14; Philemon 24; II Cor. 13:14, *KJV postscript*) He probably wrote the Book of Acts near the end of Paul's life, and perhaps his own, while they were together in Rome.—II Tim. 4:11,22, *KJV postscript*)

In the opening verses of his Gospel, Luke states that his account of Jesus' life and earthly ministry came from numerous sources. He does not name them, saying only that they were "eyewitnesses, and ministers of the word." (Luke 1:1,2) This would of necessity include his record of the upper room events which, if provided to him by "eyewitnesses," would indicate that he received information from one or more of the eleven disciples who were

present on that occasion—the same as was no doubt the case with Mark’s account.

Luke’s testimony of the upper room activities is found in chapter 22, verses 13-38. It includes the same incidents that Matthew and Mark record—the discussion about the one who would betray Jesus, and his institution of the Memorial Supper—although the Luke account switches the order of these. (vss. 17-23) In another difference from Matthew and Mark, Luke records Jesus’ prediction of Peter’s three denials as occurring while they were still in the upper room. (vss. 31-34,39) Matthew and Mark both put this as occurring after they had departed. (Matt. 26:30-35; Mark 14:26-31) These minor differences between Luke’s Gospel and the accounts of Matthew and Mark are not of any special concern. As already noted, Luke received his information from various sources, so it is not surprising that the specific order of events does not match exactly.

ITEMS ONLY IN LUKE’S RECORD

Of greater significance, however, is the fact that Luke records certain things which took place in the upper room that Matthew and Mark do not mention at all. One of these is found in Luke 22:24-30. Here, as Jesus and the disciples sat at the table, Luke states that “there was also a strife among them, [as to] which of them should be accounted the greatest.” (vs. 24) The disciples evidently still believed that their Master was going to set up his kingdom imminently, and restore Israel to the glory it enjoyed centuries earlier under kings David and Solomon. Although Jesus had told them on a number of

previous occasions that he would be departing—even that he would be put to death—they did not comprehend the reality of his words. They were still convinced that he would soon establish his kingdom, and as his closest disciples, they would have the highest places of honor and authority along side of their Messiah and King.

As Jesus responded to the disciples' contention concerning which of them would be the "greatest," he exercised great wisdom. He did not criticize them for misunderstanding the times and seasons associated with the reestablishment of Israel's kingdom. He, in fact, reaffirmed to them that this would indeed come to pass at the proper time and, if faithful, they would have a key role to play in that kingdom. Jesus said, "I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke 22:29,30

Jesus, however, saw that beyond the disciples' lack of understanding of the times and seasons of his kingdom, they were not exhibiting proper humility concerning how they were to serve the interests of that kingdom, regardless of when it would be set up. He reminded them that kings and their associated leaders, among fallen men, "exercise lordship over" their subjects, who call them "benefactors"—a title of honor. (vs. 25) With his disciples, Jesus says, this should not be the case, "but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve."—vs. 26

To further emphasize his point concerning the importance of humble service, the Master then gave this illustration, in question form: "Which is

greater, the guest who is seated at a meal or the servant who is waiting on him? Is it not the guest? But I am among you as a servant.” (vs. 27, *Bible in Basic English*) What a powerful lesson this was! They were all seated at the Passover meal table. Jesus was the “servant” who was waiting on them—serving them—and they were the guests. Truly, if their Lord and Master was a servant, they must also become servants if they were to have a share in his kingdom.

“PURSE,” “SCRIP,” AND “SWORD”

Another “upper room” occurrence which is recorded only by Luke is found in verses 35-38. Here Jesus reminded the disciples that earlier in his ministry when he sent them out to “preach the kingdom of God,” he had instructed them to go “without purse, and scrip, and shoes,” and they lacked nothing. (vs. 35; chap. 9:1-3) A “purse” was used for carrying money for personal needs and to purchase food, and a “scrip” was a small bag in which was carried food and other personal items. Now, however, Jesus tells them, “he that hath a purse, let him take it, and likewise his scrip.” Then he adds, “he that hath no sword, let him sell his garment, and buy one.” (vs. 36) *Thayer’s Greek Lexicon* defines the word translated “sword” as a “knife, used for killing animals and cutting up flesh,” rather than a long sword used as a weapon of battle.

The above instructions of Jesus to his disciples were evidently intended to emphasize the fact that he would soon be leaving their midst. In contrast to his earlier words recorded in chapter 9, they

should henceforth be prepared to provide for their own food and other temporal provisions. The suggestion that they each “buy” a sword—better translated knife—is rather interesting. If they had actually done so, all eleven of the disciples would have had a knife at their disposal later that night when Jesus was arrested. The Master quickly realized that eleven knives in the hands of his disciples—even though intended for use only to hunt food—would not be a wise thing, considering he knew that his time had now come to be turned over to the Jewish and Roman authorities.

Thus, when the disciples said, “Lord, behold, here are two swords. . . . he said unto them, It is enough.” (Luke 22:38) He knew their lack of understanding, and was aware that they might try to defend him by an improper use of these knives. Considering what transpired later, in the Garden of Gethsemane, “two swords” were indeed “enough.” Peter, who evidently had one of the two knives in his possession, attempted to use it to prevent the arrest of Jesus. In doing so, he cut off the ear of the servant of the high priest. Jesus immediately healed the servant, and rebuked Peter, saying, “Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?”—Matt. 26:51-54; John 18:10,11

Following the details of Jesus’ instructions to the disciples concerning the “purse,” “scrip,” and “sword,” Luke concludes his account of the upper room experiences, stating that they “went . . . to

the mount of Olives.” (Luke 22:39) After receiving the Holy Spirit at Pentecost, how the disciples must have realized the special import of the upper room’s final lesson. Then they would understand, and communicate to other consecrated believers, that “the weapons of our warfare are not carnal,” “we wrestle not against flesh and blood,” and our only sword is “the sword of the Spirit, which is the word of God.”—II Cor. 10:4; Eph. 6:12-17

MATTHEW, MARK, LUKE—CONCLUDING POINTS

As we conclude our consideration of the Matthew, Mark, and Luke accounts of the upper room experience, it is noteworthy to mention two other points pertaining to their Gospel testimony as a whole, especially as compared to the fourth Gospel, written by the Apostle John. Matthew, Mark, and Luke’s record of Jesus’ life and ministry is largely “synoptic” in style. That is, they each present a synopsis of his life, including brief accounts and details of many different events. They are also quite narrative in format, recording events in a mostly sequential order. John’s style is much different, which we will consider more fully in Part 2 of this article.

The dating of the first three Gospels’ authorship is not known precisely. Generally, however, it is believed that they were written significantly earlier than John’s Gospel. Many Bible commentators place their writing in a range of years from approximately AD 40 to 65, and John’s Gospel from AD 95 to 100. The specific order of the writing of Matthew, Mark, and Luke is much debated, with various scenarios suggested by historians. Whatever the order might have been, it is probable that all three were com-

pleted sometime prior to AD 70, when Jerusalem and its Temple were destroyed. This conclusion is based on the fact that Matthew, Mark, and Luke all record Jesus' prediction of this impending destruction. (Matt. 24:1,2; Mark 13:1,2; Luke 21:5,6,20-24) Yet, none of the three writers make reference in their Gospel accounts to the fulfillment of that prediction. Thus, it is reasonable to believe that they had finished their writing before the destruction took place, else one or more would surely have made mention of such a significant event.

In Part 2 of this article, which will appear in next month's issue, we will consider the testimony of the upper room experience as provided in John's Gospel. His account provides a strikingly different perspective than that of Matthew, Mark, or Luke—one which we believe is of significant importance to the consecrated child of God. Indeed, the many lessons we can derive from all four Gospels are a reminder to us of the words of Paul: "All scripture . . . given by inspiration of God, . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16,17 ■

*I know that my Redeemer lives;
what joy the blest assurance gives!
He lives, he lives, who once was dead:
He lives, my everlasting Head!*
*He lives, and grants me daily strength;
Through him I soon shall conquer death;
Then all his glories I'll declare,
That all the world his life may share.*
—Hymns of Dawn, My Redeemer Lives

General Convention Bulletin

July 16-21, 2016

THE 2016 GENERAL CONVENTION is only a few months away. Now is the time to make your plans to attend and participate in the blessings of this annual gathering of the Lord's people. Once again the convention returns to the facilities of the University of Pittsburgh at Johnstown. Air conditioned hotel-like rooms with private bathrooms in the Living-Learning Center (LLC), family-style apartments (also air conditioned) with private bathrooms (APTS), and housing with two rooms sharing one bathroom (not air conditioned) in other facilities will be available on campus. A child may sleep on a bedroom floor at no charge in his own sleeping bag if both beds are occupied.

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

The convention will provide one shuttle bus leaving the Pittsburgh airport in the early evening for the college in Johnstown on Friday, July 15. There will also be a shuttle bus leaving the college in the early morning hours for the Pittsburgh airport on Friday, July 22. There will be a \$10 charge per person each way for this service.

There will be special programs at the convention for young people of all ages. Six different age groups, beginning at age 3 up to age 25, will have daily studies, fellowship, recreation and other activities designed especially for them. Well qualified brethren have been selected to coordinate each of these groups.

A complete pricing table and registration form is provided for your convenience immediately following this announcement. We encourage you to register early. Advance payment is not required. ■

Ages	18 & up	***13-17
Breakfast	\$8.00	\$7.00
Lunch	10.00	9.00
Dinner	14.00	13.00
Total, three meals	\$32.00	\$29.00
Lodging (per night)		
**dbl occ (LLC or APTS)	\$40.00	\$35.00
dbl occ (non-LLC or APTS)	\$35.00	\$33.00
**single occ (LLC)	\$72.00	n/a
single occ (non-LLC)	\$40.00	n/a
PKG: 7 nights, 18 meals		
**dbl occ (LLC or APTS)	\$395*	\$360*
dbl occ (non-LLC or APTS)	\$260*	\$225*
**single occ (LLC)	\$586*	n/a
single occ (non-LLC)	\$304*	n/a

*If no breakfasts, deduct—\$35

**Air conditioned

***100% of these costs will be refunded if the young person attends 75% of the studies for his/her age group.

NOTE: Beginning in 2016, a flat charge of \$5.00 per person, regardless of age or length of stay, and irrespective of lodging and meal arrangements selected, will be added to your invoice to help offset charges for university facilities which are incurred by the convention.

General Convention Registration

330 Jasmine Road—Casselberry, FL 32707

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

	Brkfst	Lunch	Dinner	Bed
Friday, July 15, 2016				
Saturday, 16th				
Sunday, 17th				
Monday, 18th				
Tuesday, 19th				
Wednesday, 20th				
Thursday, 21st				

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

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

Names and ecclesia name (age if under 18)

Address:

SPEAKERS' APPOINTMENTS

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

T. N. Alexander

Orlando, FL March 5-7

O. B. Elbert

Orlando, FL March 5-7

J. Freer

New Orleans, LA March 12,13

R. Goodman

Accra, Ghana March 25-27

L. Griehs

Albuquerque, NM March 25-27

S. Jeuck

Atlanta, GA March 20

T. Krupa

New Orleans, LA March 12,13

E. Kuenzli

Albuquerque, NM March 25-27

B. Montague

Accra, Ghana March 25-27

H. Montague

Orlando, FL March 5-7

Accra, Ghana 25-27

T. Ruggirello

Orlando, FL March 5-7

T. Thomassen

Orlando, FL March 5-7

“God hath set the members every one of them in the body, as it hath pleased him.”—I Corinthians 12:18

No member of the body of Christ can say that he has no need for another member, and no member may say that there is nothing whatever that he can do in the service of the body. Under the guidance of our glorious Head each member who is filled with his Spirit, and desirous of serving him, may do so. When the time for rewards shall have come, who knows how much of the usefulness of Paul and Apollos may be accredited to some of the humble ones, such as Aquila and Priscilla, who in various ways ministered to and encouraged and supported their abler brethren in the Lord's work.

—Daily Heavenly Manna, March 8

CONVENTIONS

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

FLORIDA CONVENTION, March 5-7—Holiday Inn Orlando International, 5750 T. G. Lee Boulevard, Orlando, FL 32822. Phone: (407) 851-6400. Specify “Florida Bible Students” to receive special rate through February 25. Other information, contact R. Sconyers. Phone: (407) 923-8067 or Email: rsguitarman59@gmail.com

NEW ORLEANS CONVENTION, March 12,13—Holiday Inn Gulfport Airport, 9515 Highway 49, Gulfport, MS 39503. Contact: M. Costelli. Phone: (228) 861-2822 or Email: michael@simpkins-costelli.com

ALBUQUERQUE CONVENTION, March 25-27—Sheraton Albuquerque Airport Hotel, 2910 Yale Boulevard SE, Albuquerque, NM 87106. Contact S. Thomassen. Phone: (505) 268-8170 or Email: srbt@juno.com

PAN-AFRICAN CONVENTION, March 25-27—The Presbyterian Women’s Centre, Akokobi, Legon, Accra, Ghana. Contact: H. Montague. Phone: (516) 485-1041 or Email: montags3ny@aol.com

DETROIT PRE-MEMORIAL CONVENTION, April 16,17—Quality Inn of Troy, 2537 Rochester Court, Troy, MI 48003. Contact P. Nemesh. Phone: (248) 649-6588 or Email: nemeshfp@aol.com

METRO DETROIT CONVENTION, April 30-May 1—Brighton Community Center, 555 Brighton Street, Brighton, MI 48114. Contact J. Kienast. Phone: (248) 496-5611 or Email: jenkienast@gmail.com

CHICAGO CONVENTION, May 28-30—Prisco Community Center, 150 W. Illinois Avenue, Aurora, IL 60506. Contact L. Larson, 5445 W. 149 Street, Oak Forest, IL

60452. Phone: (708) 535-2066, (708) 341-2067 or Email: secretary@chicagobible.org

LOS ANGELES CONVENTION, May 28,29—Burbank Auditorium, 406 Irving Drive, Burbank, CA 91504. For room reservations (subsidized rate of \$55/night ending April 20), contact N. Nekora. Phone: (310) 454-5248 or Email: npnekora@aol.com. Other information, contact J. Wojcik. Phone: (818) 438-1086 or Email: jrbwojcik@yahoo.com. Please place LABible in the subject line of the email.

VANCOUVER CONVENTION, June 11,12—Aldergrove Kinsmen Community Center, 26770 29th Avenue, Aldergrove, BC, Canada V4W 3B8. Contact B. Smith. Phone: (604) 576-6070 or Email: bas@telus.net

DELAWARE VALLEY CONVENTION, June 12—Sheraton Bucks County Hotel, 400 Oxford Valley Road, Langhorne, PA. Contact R. Griehs. Phone: (267) 456-8889 or Email: rgriehs@gmail.com

PRINCE ALBERT AND SASKATOON CONVENTION, July 1-3—Siwak Farm. Contact A. Siwak, RR1 Stn Mpp, Prince Albert, SK Canada S6V5P8. Phone: (306) 764-7692 or Email: ahsiwak@inet2000.com

OKANAGAN CONVENTION, July 8-10—Schubert Centre, 3505 30th Avenue, Vernon, BC, Canada. Contact T. Fernets. Phone: (250) 558-3055 or Email: afernets@telus.net

BIBLE STUDENTS GENERAL CONVENTION, July 16-21—(see pp. 59-61, this issue) University of Pittsburgh, 450 Schoolhouse Road, Johnstown, PA. Contact E. Kuenzli, 330 Jasmine Road, Casselberry, FL 32707. Phone: (407) 670-4189 or Email: ekuenzli@cfl.rr.com

INTERNATIONAL CONVENTION, August 2-7—Orle Gniazdo Conference Center, Szczyrk, Poland. Contact L. Griehs. Phone: (267) 688-8617 or Email: griehs@comcast.net