

The DAWN

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In the Upper Room

“When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.”

—John 13:1

JESUS AND HIS APOSTLES

spent the evening before his crucifixion in an “upper room” which had been provided as a place where they could eat the Passover lamb in accordance with the requirements of the Jewish Law. This was on the fourteenth day of the first month of the lunar year, known as Nisan. “As they were eating” the regular Passover supper Jesus took some of the unleavened bread, and some of “the fruit of the vine.” He said to his disciples concerning the bread, “Take, eat; this is my body”; and of the cup, “Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.”—Matt. 26:26-29

Paul quotes Jesus as saying, “This do in remembrance of me.” Then Paul adds, “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” (I Cor. 11:24-26) It is

clear from these words that Jesus desired that his disciples continue this remembrance, or memorial, of his death from year to year, on the anniversary of his crucifixion. This year that date will be Sunday evening, April 13. On that evening, the brethren and followers of the Master throughout the world will gather for this Memorial Supper.

Jesus was the antitype of the Passover lamb. He was the “Lamb of God, which taketh away the sin of the world.” (John 1:29) The Memorial Supper is not a continuance of the Jewish Passover supper. To believers, the need for continuing the typical Passover celebration ceased when the antitypical Passover Lamb was slain. The Memorial Supper is a remembrance of the sacrifice of Jesus, a commemoration of his death.

It is a simple ceremony in which the unleavened bread symbolizes the broken body of the Master, and the cup represents his shed blood. This “fruit of the vine,” as a symbol of Jesus’ shed blood, depicts his death, while the broken unleavened bread reminds us that it was a human life that was sacrificed. Jesus had said that he would give his flesh for the life of the world. (John 6:51) When we partake of these emblems at the Memorial Supper we indicate that we gratefully accept the provision of life which our Heavenly Father has made for us through Jesus, our Redeemer.

PARTICIPATION

Paul gave us a further thought. He wrote, “The cup of blessing, for which we bless God,—is it not a participation of the blood of the Anointed one? The loaf which we break,—is it not a participation of

the body of the Anointed one? Because there is one loaf, we, the many, are one body; for we all partake of the one loaf.” (I Cor. 10:16,17, *Emphatic Diaglott*) Paul is saying here that because we all partake, symbolically speaking, of the body and blood of the Anointed one that, therefore, “we, the many,” have the privilege of being counted as “one body” under Jesus as our “head.”

Having partaken of the benefits symbolized by the body and blood of our Lord, we now have the great privilege of sharing with Christ in the “better sacrifices” of this Gospel Age. (Heb. 9:23) It should be remembered that the sacrifices in which we share are not typified by the Passover lamb, for only Jesus was the “Lamb of God” whose sacrifice could take away the “sin of the world” through his death as a corresponding price for father Adam—a “ransom for all.”—I Tim. 2:5,6

Rather, the “better sacrifices” in which we share are those of the “sin-offering,” typified by Israel’s offering of a “bullock” and a “goat” on the Day of Atonement. (see Leviticus chapter 16) Thus, when we partake of the “cup” and the “bread” at the Memorial Supper, we are in effect saying that because we have accepted for ourselves the meritorious provisions of Jesus’ redemptive sacrifice, we also desire to continue being offered as part of the great antitypical sin-offering. The Memorial is a time for each of us, as followers of Christ, to renew our consecration. It is a time to reaffirm our desire to be developed with our Lord as sympathetic high-priests, to continue to be dead with him, and to be rekindled with the hope of living and reigning with him.

Jesus did not die merely for his footstep followers of the present age. His blood was shed and his body broken for the sins of the whole world. (I John 2:2) This means that when we partake of the Memorial emblems, we rejoice in God's love for the entire human race, and for the wonderful provision he has made through Christ for their restoration to life during the Messianic kingdom. It is a reminder that our faith and hope are not narrow and selfish, but broad and loving, in that we envision the ultimate blessing of "all the families of the earth."—Gen. 28:14

UPPER ROOM LESSONS

It is well that throughout the season of the Memorial we especially contemplate the seriousness of being a disciple of Christ. Many of the important facets of discipleship were brought to the attention of the disciples in the upper room that memorable night before our Lord's crucifixion. A record of this is found in chapters 13 through 17 of the Gospel of John. Let us note some of the things which Jesus said and did that night.

After the supper, Jesus washed his disciples' feet. (chap. 13:1-17) This was designed to be a lesson in humility, and how important it is for every follower of the Master to be humble before the Lord and before one another. This is a severe test upon all of the Lord's people. There often seems to be an urge to be prominent or to do something of great importance in the Lord's service.

Jesus illustrated the spirit of humility by performing a very menial service for his disciples. May we be watchful for opportunities to do little things for

the brethren, even if we are unnoticed and unknown. In due time, the Lord will indicate the greater things to be done, if not on this side of the veil, then in the kingdom when, if faithful, we will be living and reigning with him.

True humility is displayed in action, not merely by words. The brother or sister who is truly humble will not need to tell others about it. Humility consists of doing with our might what our hands find to do, whether along the lines of menial service, or otherwise, without ostentation, without show, and without in any way inviting others to observe our humility.

There is no better way of obtaining a true perspective of genuine humility than through meditation on the greatness of our God, and of our Lord Jesus Christ, especially at the Memorial season. If we are being humbled by the position in which we find ourselves, either in connection with our daily work, or in the congregation of the Lord's people, let us remember Jesus. He was led "as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53:7) We profess that we want to be like Jesus. Let us rejoice when the Lord gives us an experience which provides the opportunity to develop greater humility.

LOVE ONE ANOTHER

It was in the upper room that Jesus said to his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34) This is a heart-searching commandment. These words are well-known by every professed follower of Jesus.

How deeply, though, do they enter into our consciousness, and control our thoughts, words, and deeds?

Jesus loved us to the point that he laid down his life for us, dying the cruel death of the cross. Our keeping of this commandment, and following in his footsteps, are shown by daily using in the service of the brethren our time, strength, and substance which might otherwise be used to advance our own interests in life. Each of us, as a follower of the Master, must answer as to whether we are keeping the full spirit of these words, and the Memorial season is an excellent time for such self-examination.

Our opening Scripture says of Jesus that “having loved his own which were in the world, he loved them unto the end.” We are to similarly love one another. Here is described a constant, abiding love—a love which surmounts difficulties of every kind, and patiently continues to sacrifice so that others, particularly our brethren, might be blessed. It is not a love that is warm today, and indifferent, or even cold, tomorrow. It is not a love that glows with enthusiasm when our efforts are appreciated, and becomes a mere dying ember when our service is unnoticed and unpraised.

When we think of the glorious perfection of Jesus, in comparison to the undone, imperfect, nature of his disciples, we realize that it was not a natural thing to love them. Yet, the Master loved them, despite all the things which might well have repelled him and discouraged his love for them. It is in this same way that we, too, are to love the brethren—all of our fellow-disciples.

It is not difficult to love those who love us, and there are special kinships of interests and personalities among the brethren that draw certain ones closely together. It is good that all such love one another, but this alone is not the full measure of obedience to the “new commandment” which will merit an abundant entrance into the kingdom.

There are those amongst the brethren who may seem different, and because of this appear remote to us. Some may even irritate us by their words and ways. We may pride ourselves in our growth in grace, and feel superior to those who have not advanced so fully. We may suppose that those new in the way should be as “good” as we are. If we find that we are thinking along these lines, it would seem to indicate that we are not loving all the brethren as Jesus loved his disciples, and loves us. Here again, the Memorial season is an appropriate time to check our view of the brethren, and how well we are covering their imperfections with the mantle of self-sacrificing love.

THE FATHER’S LOVE

Jesus also said in the upper room, “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” Hearing this, one of the disciples asked, “Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?” To this Jesus replied, “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”—John 14:21-23

From this we learn that the secret of abiding in the Heavenly Father's love, and of having him and our Lord Jesus make their abode with us, is to "keep" his commandments. This should be a sobering truth to every consecrated child of God. There is a danger that the "commandments" and other aspects of the Truth may become just so many words which we learn glibly to express, and use as a basis upon which to philosophize. Indeed, it is important that every phase of the Truth, especially these vitally important commandments of Jesus, become well-fixed in our minds. This alone, however, is not enough.

If we are to realize the full sense of the Father's presence with us, and of his love being shed abroad in our hearts, it is essential that we keep his Word, and do so no matter what the cost might be. It will, in fact, cost us all that we have and are, eventually even our life, to keep the commandments of Jesus. It will cost us to love those who may not be congenial to us, and those who may dislike or even injure us. This, however, is part of what is involved in being disciples of Christ. There is no better time to gain a fresh realization of this than at the Memorial season.

PEACE GIVEN

In the upper room, Jesus also said to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) The world attempts to give peace to its citizens through financial security and amicable social arrangements, but how shallow and short-lived such peace often turns out to be. By contrast, how

deep, sweet, and constant is the peace that is born of faith and trust in our Heavenly Father and our Lord Jesus Christ!

“My peace I give unto you,” Jesus said. His peace resulted from knowing his Heavenly Father and from the perfect trust he placed in him. “I knew that thou hearest me always,” Jesus said in prayer. (John 11:42) As Jesus was about to be arrested, he said to those who showed willingness to help him, “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. 26:53) Later he said to Pilate, “Thou couldest have no power at all against me, except it were given thee from above.”—John 19:11

Jesus was assured of his Father’s love, and of his ability to care for him. He knew that the mighty power which stilled the storm on Galilee, that healed the sick and raised the dead, could protect, strengthen, and comfort him in every situation that might arise. Thus, he had peace. It was not a peace that was based on outward tranquility, because Jesus’ life was often far from tranquil. His enemies were almost continuously sniping at him. Finally, they arrested and crucified him. However, through it all Jesus enjoyed that peace of mind and heart which the world can neither give nor take away.

Jesus bequeathed this same peace to us. It is critical that we not fail to meet the conditions upon which this peace may become ours. The requirements for possessing and enjoying this peace are the same for us as they were for Jesus. These were confidence in God’s love and care, and a complete resignation to his Father’s will. Without these Jesus could not have enjoyed peace.

It is the same with us. We must have the assurance of the Father's love, and of his ability to supply all our needs. We are to so fully accept his will that we are not disturbed by the trials which he permits to come upon us. These are very important keys to enjoying that perfect peace which may be ours as disciples of Christ. Indeed, partaking of the Memorial emblems denotes that we have surrendered our wills, our all, to the Heavenly Father, even as Jesus did.

We are to avoid being fretful and anxious over those things of life which we do not like, and cannot change. We should not have anxious worry about the outcome of various situations which may confront us. We must not feel rebellious over the lot in life in which we find ourselves. We are not to be envious of those who seemingly enjoy so many more blessings at the hand of the Lord than we do. To have difficulty in any or all of these attitudes might well indicate a lack of complete resignation to the Lord's will.

The peace of God and of Christ is ours to enjoy if we but meet the conditions. No "Gethsemane" experience can rob us of that peace if we keep in mind that our Heavenly Father knows our needs, and that he gives his very best to those who leave the choice with him. Let us remember the admonition, "Let not your heart be troubled, neither let it be afraid."—John 14:27

JESUS' PRAYER

Before leaving the upper room that night, Jesus approached his Heavenly Father in prayer, recorded in John, chapter 17. To a large extent this prayer

was on behalf of his apostles and on behalf of those who would believe on him “through their word.” (John 17:20) This includes us. Jesus said, “Sanctify them through thy truth: thy word is truth.” (vs. 17) We can participate in the answer to this prayer only if we apply ourselves to the study of God’s Word, and yield our lives to its hallowed influence.

“As thou hast sent me into the world,” Jesus continued, “even so have I also sent them into the world.” (vs. 18) This is a reminder of the divine commission we have received to be ambassadors for Christ. This is closely associated with the significance of the Memorial emblems, which symbolize the suffering and death of our Redeemer. Jesus was crucified because of his faithfulness in the ministry of the Truth.

We rejoice in the fact that Jesus was “holy, harmless, undefiled, separate from sinners.” (Heb. 7:26) However, it was not for his patience, mercy, and love that he was hated and put to death. It was because he exposed popular error, and proclaimed unpopular truth. The darkness of his day hated the light, so the servants of darkness put the Light-bearer to death. If we truly desire to follow in his footsteps—to suffer with him—we must be faithful as his ambassadors in proclaiming the Gospel of the kingdom.

Jesus also prayed that his disciples might be one, even as he and his Father were one. (John 17:21) The answer to this prayer in our own experience will be in proportion to our acceptance of the Heavenly Father’s will and way in our lives. Our unity of the Spirit as the Lord’s disciples does not come from agreements we may make with one another,

but from the wholehearted agreement of each of us to do the Father's will, and by faithfulness in living up to the terms of our covenant. This was the basis of Jesus' oneness with the Father.

How sweet is the Master's request, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (vs. 24) Verse 26 continues, "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." How true it was that Jesus loved his own unto the end, and wanted for them the most valued treasure in the universe—the intimate love of his Heavenly Father.

Jesus knew that this request for his disciples to be with him was in keeping with his Father's will, for in the upper room that night he had said to his disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And 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 14:2,3) What a blessed prospect! The contemplation of this great future joy will do much to help us, as it did Jesus, to endure the cross and despise the shame, as we continue to suffer and die with him—Ps. 16:11; Heb. 12:2,3

TO GETHSEMANE AND CALVARY

From the upper room that night, Jesus and his disciples went to the Garden of Gethsemane, where he offered that memorable prayer of resignation to

his Father, "Not as I will, but as thou wilt." (Matt. 26:39) Judas, who had left the upper room before the others, later went to Gethsemane also, not to watch with the Master, but to betray him with a kiss. From the garden, Jesus was taken before the high priest, and later tried before Pilate.

The result of these hearings was inevitable, but the Lamb of God opened not his mouth in self-defense. A crown of thorns was placed upon his head. He was beaten and spat upon. He was hung on a cross, held there by nails which cruelly pierced his hands and his feet. As night approached, his side was pierced to make certain of his death.

In fulfillment of prophecy, Jesus sensed momentarily the loss of his Father's smile, and cried out, "My God, my God, why hast thou forsaken me?" Then, in confidence, he said, "It is finished." Finally, uttering his final words of complete resignation and trust even unto death, he said to his Father, "Into thy hands I commend my spirit"—my life. In these few words is summed up the vital meaning of the Memorial Supper for us.—Matt. 27:46; John 19:30; Luke 23:46

When we made our consecration to do the Father's will, it meant that we were committing our lives to him, to do with them as he wished. Is that commitment still valid? Are we day by day, and in every experience of life, fully desirous of doing the Father's will? This is one of the important practical lessons in partaking of the "bread" and the "cup." It is only as day by day we commit our lives unreservedly to the Lord that we will be ready at the end of the way to say to him from the heart, as Jesus did, "Into thy hands I commend my spirit." Thus, as

Paul said, “Let a man examine himself, and so let him eat of that bread, and drink of that cup.”—I Cor. 11:28

The month of Nisan in which the Jewish Passover was kept, was referred to by God as the “beginning of months” for the Israelites. May the Memorial Supper this year be the beginning of a blessed new year in the Lord for all his truly consecrated people. May it be a year of renewed energy in the service of our Heavenly Father, the Truth, and the brethren. Through all the days to come, being emptied of self, may the love of God in ever richer measure continue to be “shed abroad in our hearts.”—Rom. 5:5 ■

“The bread of God is he which cometh down from heaven, and giveth life unto the world. And Jesus said, . . . I am the bread of life.”
—John 6:33,35

2014 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, April 13, 2014.

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 6, if possible.

Jesus Cleanses the Temple

Key Verse: *“Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.”*
—**Jeremiah 7:11**

Selected Scriptures:
Isaiah 56:6,7;
Jeremiah 7:9-11;
Mark 11:15-19

THE SETTING FOR THE FUL-

fillment of these prophetic words of Jeremiah was just after Jesus’ official presentation as King of the Jews. As he entered Jerusalem, the people shouted, “Hosanna; Blessed is he that cometh in the name of the Lord.” (Mark 11:9) Jesus visited Israel’s Temple that day, and “looked round about upon all things,” and when “eventide was come, he went out unto Bethany with the twelve.” (vs. 11) After arising the next day,

Jesus returned to Jerusalem and went again to the Temple. Those things that he had seen the previous day included the tables of money-changers, and the stalls in which doves were sold to people who wanted them to offer as sacrifices. He was greatly troubled by the many things he saw taking place in the outer courts of the Temple which were contrary to God’s law given to Israel.

As a Jew, Jesus had visited the Temple many times before. (Luke 2:41-47; John 5:14; 7:14; 8:2; 10:23) It was according to the Heavenly Father’s plan, however, that this visit would be different from any other. The prophetic words from our Key Verse were now to be fulfilled. The Temple had been polluted, in opposition to the direct statement

made by the Heavenly Father recorded in Isaiah 56:7: "Mine house shall be called an house of prayer for all people."

In a rare departure from Jesus' normal behavior and actions taken, he momentarily assumed kingly authority and began to cast out the traders. He overturned the tables of the money-changers, and the stalls of the sellers of doves. In another account of an earlier experience during his ministry, we are told that during a similar cleansing of the Temple Jesus "made a scourge of small cords," and "drove them all out of the temple." (John 2:15) As the Jews' Messiah, Jesus had a legal right to take on the task of cleansing the house of God, and removing those who had been defiling it. The Temple had been taken over by those who desired to take advantage of people in distress. Jesus further identified these hypocritical religious leaders as those who would rob widows of their homes, while at the same time making long prayers, pretending to be sincere and righteous.—Matt. 23:14

There is an even greater lesson to be learned from the account of our Lord Jesus cleansing the Temple in Jerusalem. The Jews' "house of God" was a picture of a much greater temple, the true church of God, which is now in preparation. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16) This temple, once completed, will be one of glorious perfection. Nothing will defile it, as was the case with Israel's Temple of our Lord's day, of which the business done in it was profane in the sight of God, and spoiled the beauty of what God had intended for it to represent.

After all those called of God, also chosen and faithful, have finished their earthly courses, they will constitute the glorified "house of God." (I Pet. 4:17) This symbolic temple will then become a "house of prayer for all people." Mankind will have the opportunity to approach God through the mediatorial work of the glorified church, his holy temple, in which his presence will be shown, and his mercy made available to all. ■

A Messianic Priest-King

Key Verse: “[They] said, Hail, King of the Jews! and they smote him with their hands.”
—John 19:3

Selected Scriptures:
Jeremiah 23:5,6;
Zechariah 6:9-15;
John 19:1-5

IN TODAY’S LESSON, WE

see Jesus standing before Pilate. After being scourged by the Roman governor, the soldiers placed a crown of thorns on Jesus’ head, and put on him a purple robe. Then, with derision, they spoke the words of our Key Verse. Pilate had found no fault in him, certainly nothing worthy of death. To him, Jesus was en-

titled to continue living. Indeed, as spoken later by the apostles, “Christ . . . did no sin, neither was guile found in his mouth.” “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners.”—I Pet. 2:21,22; Heb. 7:26

Jesus was Christ—the anointed one, “the son of David.” (Matt 1:1) Christ is the Greek equivalent of the Hebrew word Messiah. We read further in Mark 1:1 that Jesus was “the Son of God.” In Luke’s gospel is recorded the angel Gabriel’s proclamation that Jesus would be born. “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”—Luke 1:32,33

Returning to the setting of our lesson, Pilate’s simple

response to the Jewish religious leaders gathered against Jesus was: “Behold the man.” (John 19:5) They defiantly replied to Pilate, saying, “Crucify him, crucify him.” (vs. 6) This mockery of God’s justice soon came to an end as recorded in the words, “They crucified him.” (vs. 18) The religious leaders of Israel had completely rejected, and even caused the death of, their rightful king—the long-awaited Messiah.

In Zechariah 6:12, the prophet records these words: “Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; . . . and he shall build the temple of the LORD.” The term “Branch” points to Christ, and is used several times in the Scriptures. In Isaiah 4:2, Jesus is prophetically referred to as the “Branch of the LORD.” He is also referred to as a “Branch” growing out of the root of Jesse, David’s father (Isa. 11:1), and a “righteous Branch.” (Jer. 23:5) Jesus was rightful heir to Israel’s throne, because he was a direct descendent through the kingly line of David, and also because he was God’s representative to his people.

Messiah’s humiliation, obedience unto death, and subsequent exaltation is shown in many scriptures (see Isa. 52:13-15; Isa. 53; Phil. 2:5-11). His perfection as the “son of man,” even unto death, made it possible for him to be the “last Adam” (Heb. 2:6-9; I Cor. 15:45,47), and the rightful “heir of all things.” (Heb. 1:2) The concept of a Priest-King is brought to our attention by connecting various scriptures. “Christ glorified not himself to be made an high priest; but he [God] . . . said unto him, . . . Thou art a priest for ever after the order of Melchisedec.” (Heb. 5:5,6) The name Melchisedec means “my king is righteous.” The priest-king originally given this name is mentioned in Genesis 14:18, as well as by Paul in Hebrews 7:1-4, and is shown to be a picture of Christ as High Priest and King. (see also Zech. 6:12,13) Soon he will be revealed to all mankind as the “King of kings, and Lord of lords.”—I Tim. 6:15 ■

The Third Day

Key Verses: *“He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”*
—Luke 24:6,7

Selected Scriptures:
Hosea 6:1-3; Luke 24:1-12

THE GOSPEL OF LUKE, chapter 24, gives an account of the resurrection of Jesus, as well as some of his post-resurrection appearances to his disciples. Verse 4 states that “two men . . . in shining garments” appeared to Mary Magdalene, Joanna, and Mary the mother of James, informing them that Jesus “is risen.” (vs. 6) Before his death, the Master had spoken to his disciples concerning the “Son of man.” “They shall scourge him, and put him to death: and the third day he shall rise again.” (Luke 18:31-33) At hearing the initial word that Jesus was alive again, Peter and others first

doubted the report and questioned whether he had indeed risen from the grave. While the risen Lord appeared to many of his followers before ascending to heaven, he was especially careful to clearly establish the fact of his resurrection to the eleven specially selected apostles. They were being prepared as his chosen witnesses to bear testimony of the truths concerning his life, teachings, character, death, resurrection, and future work.—I Cor. 15:20-26; II Pet. 1:16-19

There is a further lesson to be considered in our study

concerning “The Third Day,” which has to do with the nation of Israel, God’s chosen people. Hosea prophesied, “Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.”—Hos. 6:1,2

From our studies of the Scriptures we know that the Jews were cast off from God’s favor for a period of time because of their rejection of the Messiah. This is spoken of by Hosea symbolically as “two days,” just as Jesus was literally in the tomb for two days. On the third day, Jesus was raised from the dead by the mighty power of God. As he arose from death early in the morning of the third day, it will be at the beginning of the thousand-year day of Messiah’s reign, the “third day” of Hosea’s prophecy that, as Paul said, “all Israel shall be saved.” The thought from these words of Paul is that Israel will be saved from the blindness which came upon them as a people when they rejected the Messiah, and they will recognize him as their great Deliverer.—Rom. 11:25,26

Verse 3 of Hosea 6 explains further: “Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.” In that “third day,” Israel shall know. They will understand that Christ’s First Coming was for the purpose of providing the redemptive price, and to begin the call to those who would be his saints, Jews and Gentiles alike, providing them with the water of truth—the “former rain.” The Lord’s Second Coming will likewise be understood—that its purpose has been to bring to completion the work of gathering his saints, but also of “reviving” Israel, eventually giving them, and the world of mankind, life through another outpouring of the water of truth—the “latter rain.” How beautifully the prophecy of Hosea harmonizes with the truths associated with Jesus’ resurrection on the third day. ■

From Suffering to Glory

Key Verse:
***“Beginning at
Moses and all the
prophets, he
expounded unto
them in all the
scriptures the
things concerning
himself.”***
—Luke 24:27

Selected Scriptures:
***Isaiah 53:5-8; Luke
24:25-27, 44-47***

THE WORDS OF OUR KEY

Verse are taken from the testimony spoken by the risen Lord when he appeared as a stranger to two disciples walking toward the village of Emmaus. He knew that the prophets had not only declared the coming glories which would be his, but also the sufferings which he had to endure prior to his glorification. One of many such prophecies which spoke of these things is found in the words of Jeremiah: “I was like a lamb

. . . that is brought to the slaughter.” (Jer. 11:19) This “stranger” explained that it was necessary for Jesus to suffer these things, in order to fulfill his work as the “Lamb of God, which taketh away the sin of the world.”—John 1:29

We see further corroboration of these truths concerning Jesus in both the Old and New Testament records. In Isaiah 53:5,7, we read, “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . He was oppressed, and he was afflicted, yet he opened not his mouth.” The Apostle Paul indicates that it was necessary for our Lord to endure all of these things, even unto death, in order that he might be

“touched with the feeling of our infirmities.” Thus, he “learned . . . obedience by the things which he suffered.”—Heb. 4:15; 5:8

The finest offering that any member of the fallen race might have made could not take away sin. Adam, a perfect man, had sinned, and only the perfect man, Jesus, could redeem him. In yet another prophetic testimony, we hear Jesus speak concerning himself: “Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God.” (Ps. 40:6-8) The words “in the volume of the book” are a further reference to the fact that Jesus’ redemptive work was prophetically spoken of “in the law of Moses, and in the prophets, and in the psalms.”—Luke 24:44

Before his death, Jesus had declared of himself, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” (John 8:12) Now, appearing to his followers as the risen Lord, he gave them words designed to enlighten their minds as well as give them comfort concerning the purpose of his death and resurrection. He “saith unto them, Peace be unto you. . . . Then opened he their understanding, that they might understand the scriptures.”—Luke 24:36,45

Centuries earlier, Moses had repeated all of the words of the Law to the people of Israel. Now Jesus, the “Prophet . . . like unto” Moses (Acts 3:22), had fulfilled the Law, and began opening the minds of his people, “speaking of the things pertaining to the kingdom of God,” and teaching them to “fulfil the law of Christ.” (chap. 1:3; Gal. 6:2) After the risen Lord had appeared to his disciples sufficiently to accomplish all that was necessary on their behalf, “he was parted from them, and carried up into heaven.” (Luke 24:51) Truly we can rejoice in these words: “Worthy is the Lamb that was slain to receive power, . . . and honour, and glory, and blessing.”—Rev. 5:12 ■

The Mind of Prayer

“Pray without ceasing.” **IN THE FOUR GOSPELS OF**
—I Thessalonians 5:17 the New Testament, there are many instances in which it is recorded that Jesus prayed

to his Heavenly Father. It might seem to some that since Jesus, in his prehuman existence as the *Logos*, was with God since the beginning of creation, he would know the Father sufficiently so as not to need to pray to him during his relatively short time upon earth. However, such was not the case at all. As a human being, physically apart from God for a period of time, Jesus saw the necessity of approaching the Almighty in prayer in order to maintain the close communion which he had previously enjoyed with the Father.

Jesus’ habit of going to the Father often in prayer came about because his mind was “stayed” on God at all times. (Isa. 26:3) He sought continually to do the will of his Father, and realized that prayer was an all important part of determining that will. Likewise it must be with Jesus’ footstep followers, as we seek to do God’s will and to develop the “mind of Christ.”

Prayer is one of the blessed privileges enjoyed by every true disciple of Christ. It is, in fact, a necessity if we are to grow in the grace and knowledge of the Lord. Prayer can be thought of as the life-giving breath of a child of God. Just as from the natural standpoint it is essential to breathe in order to live, so as New Creatures in Christ Jesus, we need to pray daily to remain spiritually healthy and alive.

To “pray without ceasing,” as cited in our opening text, does not imply the necessity of being on our knees continually. It means, rather, that prayer will be one of the regular habits of our lives as New Creatures, and that we will go daily to the throne of heavenly grace, there to “obtain mercy, and find grace to help in time of need.” (Heb. 4:16) More than that, it means that whenever the need arises, regardless of how many times in the day it may be, our hearts will turn to God in prayer.

This thought is brought to us in the parable of the importunate widow. (Luke 18:1-8) The lesson Jesus taught in this parable was that the disciples “ought always to pray, and not to faint.” (vs. 1) The thought is that when trials are severe, and the way is rough—when the road is dark, and the direction uncertain—when the burden is heavy, and we become weary with its weight—instead of “fainting” and giving up, we should pray. Paul expressed a similar thought when he wrote, “Rejoicing in hope; patient in tribulation; continuing instant in prayer.”—Rom. 12:12

PRAISE AND THANKSGIVING

Prayer may be thought of from two general standpoints. There are prayers of praise and thanksgiving,

and there are prayers which are in the nature of requests—prayers in which we petition the Lord in one way or another. It is appropriate to thank the Heavenly Father for all the benefits which he daily showers upon us. The very act of going to him with thanks in our hearts and upon our lips increases our appreciation of the marvelous privilege we have of being his children.

The psalmist wrote, “Bless the LORD, O my soul, and forget not all his benefits.” (Ps. 103:2) To go to God with thanksgiving will surely help us to remember his benefits. On account of our imperfect fallen minds, we cannot remember all the Lord’s benefits, but how tragic it would be to forget them all. We will not forget them all, if daily we think of what God is doing for us, and go to him with prayers of thanksgiving for the many ways in which he showers his love upon us.

In another place, David wrote, “I will bless the LORD at all times: his praise shall continually be in my mouth. . . . O magnify the LORD with me, and let us exalt his name together.” (Ps. 34:1,3) Paul, who agreed with David, wrote, “Rejoice in the Lord alway: and again I say, Rejoice.” (Phil. 4:4) The follower of the Master who daily goes in prayer to the Heavenly Father with lips of praise and thanksgiving will be a rejoicing Christian. We cannot habitually recall his goodness to us without being made glad.

PETITIONS

Our petitions to God are equally important, and it is essential to give consideration to what we may properly request from him. While petitions which are to be considered by our Heavenly Father and

favorably answered must be sincere, they must also be in harmony with his will. Throughout the ages there have been many whose hearts' desires have been sincere, but their prayers have not been acceptable to God.

The Bible teaches us that the heart can be very sincere, but its desires quite out of harmony with the will and plan of God. We doubt not that when Saul of Tarsus was persecuting the brethren in the Early Church, he sought God's blessing upon his efforts, and sincerely so. However, he was wrong—terribly wrong—and this has been true with many others, even professed Christians.

James wrote, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [desires]." (James 4:3) This is another way of saying that prayers which are selfish, and those requests made for things merely to satisfy the desires of the flesh, will not be favorably answered. Such prayers are "amiss" in the eyes of the Lord.

An expression frequently used is: "Prayer changes things." This is quite true with respect to one's own attitude toward God and toward his overruling providences in our lives. If, perchance, we have become discouraged by severe trials which the Heavenly Father has permitted, and are possibly a little resentful, our whole attitude will likely be changed by going to the Lord in sincere prayer and asking him to help us to bear the trials, and, if it is his will, to show us the divine purpose regarding them.

Perhaps we are becoming embittered toward those who may be opposing us, our "enemies," when we know that we should love them. If we follow the instructions of the Bible and pray for those who

despitefully use us, this also will “change things,” for we will find that love is developing in our hearts toward those for whom we pray. We cannot continue to hate those whom we ask God to bless.

Indeed, sincere prayer many times changes our own attitudes, and our own ways of thinking, but it does not change God’s plan. God does not depend upon our prayers as a way of learning the manner in which he should bless us. Things are chaotic in the world today, but how much worse they would be if God answered favorably all the petitions that are made to him by sincere and well-meaning people. Even among God’s specially chosen people there are often conflicting petitions expressed in prayer.

CLAIMING GOD’S PROMISES

All acceptable prayers must be in harmony with God’s will, and all the blessings which the Heavenly Father “wills” to bestow upon his people are comprehended in the many “exceeding great and precious promises” of his Word. (II Pet. 1:4) Therefore we could say that prayer is the claiming of God’s promises. Has God promised the blessings which we request of him? This is a test upon which we can determine whether or not our prayers will be favorably answered.

There are proper and improper ways of approaching God in prayer. Our Lord’s model prayer opens with the statement, “Our Father which art in heaven, Hallowed be thy name.” (Matt. 6:9) This suggests the necessity of a reverential approach to God in prayer, a proper recognition of his sanctity and glory. The glory of God should be the principal motive inspiring all our prayers. We should ever have in

mind the question: Will the blessing I am requesting be to the glory of God? Certainly, if it is within the range of those good and perfect gifts which he assures us he is glad to bestow upon his children, we know that it will bring glory to his hallowed name.

If we properly hallow our Heavenly Father's name we will heed the instructions of his beloved Son, Christ Jesus, as to the only way we can approach him in prayer. That way is through the name of Christ and through the merit of his shed blood. (John 15:16; Rom. 3:24,25) Jesus said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14:13

Jesus also said that if we abide in him, and his Word abides in us, we may ask what we will, and our request shall be granted. (John 15:7) This is a sweeping promise, but by no means unconditional. If we abide in Christ, and his teachings abide in us, then we will ask only for those blessings which are in harmony with the Father's will. What we "will" to request should be only what we believe to be the Father's "will" to give us. Thus, our petitions should always be subject to the statement: "If it be thy will."

MANY PROMISES

Praying within the limits of God's promises gives much latitude, for his promises are vast, far-reaching, and varied. We are reminded of many of them in our Lord's prayer. First in this prayer is the request, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Throughout the Old and New Testaments, by implication and direct statements, through types and symbols, God

has promised the kingdom. First, he has promised the kingdom of Christ to put down all rebellion against the divine will, and then the operation of God's sovereign authority and power throughout the earth.—I Cor. 15:24-28

When we pray, "Thy kingdom come," we are requesting that which God has promised. Our prayers do not furnish God with the idea and incentive to establish a kingdom. Rather, it is by our prayers for his kingdom of promise that we manifest our harmony with, and interest in, his glorious kingdom plan, and the hope we have of a share in its operation.

We want God's kingdom to come because we want to see his will done throughout the earth. We know that when his will is done the people will be blessed, because they will be walking in the light of his countenance and in the knowledge of his ways. Therefore, our prayer, "Thy kingdom come," is in reality an unselfish prayer, because it is on behalf of the whole world of mankind.

In presenting the petition, "Thy kingdom come," we are also asking for God's blessing upon all of his arrangements through which the kingdom will come. We have been privileged to be of those that God has called out from the world to be associated with Christ as "kings and priests" in his kingdom. Indirectly, therefore, whatever blessings we need as we are being trained for the kingdom are comprehended in the request, "Thy kingdom come." Our petition for the kingdom to soon come, with the hope of being part of its administration, would be empty and meaningless if we were not yielding wholeheartedly to the rule of God's will in our own hearts and lives.

“DAILY BREAD”

The first request in our Lord’s prayer for personal blessings is, “Give us this day our daily bread.” (Matt. 6:11) The primary application of this is to our spiritual needs, although our Heavenly Father is not unmindful of our physical needs, and will supply them in keeping with his knowledge of what is best for our spiritual interests.

The spiritual “bread” promised in the Scriptures is, first of all, Christ himself. Jesus said to his disciples, “I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” (John 6:35) In this same discourse Jesus also spoke of “eating” his flesh and “drinking” his blood. (vs. 53) To the disciples this was a “hard saying,” so Jesus explained, “It is the spirit that quickeneth [giveth life]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” (vss. 60,63) It is not the literal flesh of Jesus that we eat. This would profit us nothing. However, as Jesus explained, it is his words, his teachings, and his example, of which we partake. The teachings of Jesus embrace the entire structure of truth contained in the Word of God, and are in complete harmony with it. Thus, it is through the study of the Truth, and the application of its principles in our lives, that we feed upon Christ. It is in this way that we partake of our “daily bread.”

It is through the enlightening power of the Holy Spirit that we are able to comprehend the Truth in such a manner that it becomes life-giving bread to us as New Creatures in Christ Jesus. The Heavenly Father gave us a reassuring promise through Jesus concerning the Holy Spirit. He said, “Ask, and it shall

be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:9-13

In a similar statement by Jesus, appearing in Matthew 7:7-11, his conclusion is: "How much more shall your Father which is in heaven give good things to them that ask him?" The "good things" mentioned by Jesus are all those blessings which are promised to New Creatures in Christ Jesus through the indwelling of the Holy Spirit. They include the Spirit-revealed truths of the Word of God which constitute our daily spiritual bread. Thus, in praying, "Give us this day our daily bread," we are claiming the promises of God to supply us with all necessary spiritual food. Surely every truly consecrated follower of the Master can testify as to how bountifully the Lord daily fulfills these particular promises.

ASKING FORGIVENESS

As we make use of our Lord's model prayer, we also request our Heavenly Father to "forgive us our debts, as we forgive our debtors." (Matt. 6:12) As followers of the Master we know that God has promised forgiveness to his people. Through the merit of Christ he has made provision to cover our

imperfections, to fellowship with us as though we were perfect, and to give us life. How reassuring it is that we can go to the throne of heavenly grace and “obtain mercy.”—Heb. 4:16

However, there is a condition attached to this provision. If we are to receive forgiveness from our Heavenly Father, we must extend it to those who trespass against us. (Matt. 6:14,15) What a wise and just condition this is. How unworthy we would be to obtain forgiveness and mercy from our Heavenly Father if in our own hearts we were harboring ill will and resentment toward others. The spirit of mercy on God’s part is reflected in the fact that “while we were yet sinners” he made provision through Christ for our reconciliation. (Rom. 5:8) If we are truly godlike, we, too, will have the spirit of mercy in our hearts, and will be glad to extend forgiveness at the first indication that it is desired by those who have trespassed against us.

DELIVERANCE PROMISED

In order to be understood clearly, the closing petition in our Lord’s prayer should be considered as a whole. It reads, “Lead us not into temptation, but deliver us from evil.” (Matt. 6:13) Here we are reminded of additional aspects of God’s wonderful promises. The phrase “Lead us not into temptation” in no way implies that the Heavenly Father ever has any inclination to direct his people toward temptation and sin.

There are many wonderful things which God has promised to do. He has promised the kingdom, and we pray for it. He has promised our daily bread, and we pray for that. He has promised to forgive

us, and we ask his forgiveness. Our asking for these blessings does not imply the possibility that God might fail to fulfill his promises. There are some things which God has promised not to do, such as to tempt us, so in our prayers we also claim these promises. James wrote, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."—James 1:13

We can take this as an assurance from God that he will not lead us into temptation. We rejoice in this assurance and by prayer, claim it for ourselves, coupling with it the remainder of the petition, "but deliver us from evil." God does not lead into temptation, but delivers from evil, and how precious are his many promises along this line.

Sometimes we are aware of the fact that God has delivered us from evil, and other times we are not. Doubtless every day there are situations from which God delivers us, of which we are not aware—circumstances which would result in grave injury to us as New Creatures if we were not delivered. We may not know in detail just how the Lord protects and delivers. However, we remember that one of his precious promises is that "The angel of the LORD encampeth round about them that fear him, and delivereth them." (Ps. 34:7) We rejoice in this assurance, and in the many similar promises of God's Word. Thus with confidence we pray, "Deliver us from evil."

Additionally, we understand that there will be the final and glorious deliverance of each member of the body of Christ into the everlasting kingdom of our Lord and Savior Jesus Christ. The hope of

this deliverance is today an especially vital one. Referring to the troublous conditions in the world with which we are presently surrounded, Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh."—Luke 21:28

That will be a complete and everlasting deliverance from evil, and from this "present evil world," or age. More than that, it will mean that although "sown in weakness," we will be "raised in power," exalted to "glory and honour and immortality," to live and reign with Christ. (I Cor. 15:43; Rom. 2:7) We rejoice, too, that the deliverance and exaltation of Christ's body members into the glory of the Messianic kingdom will be followed by the deliverance of all mankind from sin and death, and the complete "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21

WISDOM PROMISED

James wrote, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." (James 1:5,6) This is not a promise that God will give his people worldly wisdom. It pertains, rather, to the "wisdom that is from above." This heavenly wisdom is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James 3:17

God's answer to our petition for heavenly wisdom is for the purpose of leading us to purity in thought, word, and deed. It will make us more peaceable and

gentle, and “easy to be intreated.” It will fill our hearts with mercy and all the good fruits of the Holy Spirit. It will make us impartial in our judgment of, and dealings with, others, and it will cleanse us from hypocrisy.

When we ask God for this heavenly wisdom, we must make room in our hearts and lives for what the answer implies. We must want to be all that the “wisdom from above” will lead us to be. We must be emptied of self and self-will if we truly want the Holy Spirit of wisdom to fill and control our lives. God will fulfill his promises in this regard only if we do our part.

In summary, while we are to pray without ceasing, we are also to cooperate unceasingly with God in harmony with our prayers. We should also be prepared for whatever experiences the Lord may permit to come to us in order that our prayers might be favorably answered. If we pray, “Lord, increase our faith” (Luke 17:5), we may well expect to be providentially given an experience which tests our faith. If we pray for patience, we may be sure that our patience will be thoroughly tried. If we pray for mercy and forgiveness, we will need to search our hearts to make sure that we are harboring no ill will toward others.

Prayer, therefore, is not only claiming the promises of God, but to be effective it must be associated with sincere efforts on our part to comply with all the conditions attached to those promises. If we are fully surrendered to the Lord—if we want his will done in our lives more than we want anything else—if we are daily searching his Word to learn his will, and to receive strength to do it—only then may we

go to the Heavenly Father in prayer to ask for the fulfillment of his promises. By so doing, however, God will open the windows of heaven and pour out a blessing to us so abundantly that “there shall not be room enough to receive it.”—Mal. 3:10 ■

WEEKLY PRAYER MEETING TEXTS

APRIL 3—“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.”—Romans 13:12 (Z. ’03-122 Hymn 315)

APRIL 10—“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.”—I Peter 5:6 (Z. ’93-7 Hymn 277)

APRIL 17—“The anointing which ye have received of him abideth in you.”—I John 2:27 (Z. ’03-223 Hymn 91)

APRIL 24—“Let every one of us please his neighbour for his good to edification.”—Romans 15:2 (Z. ’03-406,407 Hymn 154)

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“Consider”

“Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.”

—I Samuel 12:24

OUR OPENING SCRIPTURE

is but one of many admonitions of the Bible encouraging God’s people to “consider” the many aspects of their relationship with him. To “consider” means to reflect on, contemplate, take into account, ponder, bear in mind, be concerned about. We will refer to some of these terms in the ensuing pages of this article, as we “consider” the many “great things” God has done for us.

The truth of God’s Word is beautiful, reasonable, and wholly in harmony with that which is just and right and loving. It is in every way satisfactory, and will stand up under the closest scrutiny. In order for error and superstition to prosper, research and reason need to be suppressed. All that is in harmony with God, with truth and righteousness, flourishes best under the full light of investigation and reason. Thus viewed, the Scriptures invite the faithful to consider, to search, to prove, saying, “Come now, and let us reason together.”—Isa. 1:18

As we consider the Word of God and his loving plan for the blessing of Christ’s footstep followers,

and eventually the entire world, we come to know the Creator better, and therefore are animated with a desire to serve him faithfully. Every feature of his plan reflects one or more of the glorious attributes of his character and reminds us of the great things he has done, and of all that he will yet do for us and the whole world in due time.

As indicated in our text, the Lord had done many wonderful things for Israel. The Prophet Samuel, reminding them of this, used it as a reason why they, in turn, should express their appreciation to God by being faithful to his law. The same principle holds true with us today. God has richly blessed us by bringing us out of darkness into his marvelous light. (I Pet. 2:9) A proper consideration of this should stimulate us to ever increasing effort, not only to know, but to do his will faithfully.

“CONSIDER THE LILIES”

There are many things which the Christian can consider with profit. It is eminently proper that we contemplate the material things of God’s creation as we come in contact with them in the course of human experience. For example, Jesus said, “Consider the lilies of the field,” and “Consider the ravens.” (Matt. 6:28; Luke 12:24) We are not to consider the lilies and the ravens particularly from the standpoint of their beauty nor of their anatomy but, as Jesus indicates, with a view to learning the lesson of God’s care over all of his creative works.

The fact that the beauty of the lilies comes to them without their toiling and spinning teaches us that God is abundantly able to produce such beautiful works without our aid, and that, if necessary,

he could likewise clothe us miraculously. It teaches also, however, that he has not made provision for our necessities in a miraculous way. Thus, he has seen—as indeed his Word declares—that the experiences involved in the development of our surrounding resources to provide for our temporal needs will be helpful to us.

The beloved David, a man after God's own heart, received great blessing from reflecting on the marvelous creative works of God. He wrote, "When I consider thy heavens, the work of thy fingers." (Ps. 8:3) David, whose mind was attuned to the things of God, found that the Almighty's creative works declared his glory, stating, "Day unto day uttereth speech, and night unto night sheweth knowledge." (chap. 19:2) By thus considering the material things of God's creation, David gained a great appreciation of his Creator, which helped to assure him of divine protection and care in his many times of need. This appreciation of the divine character, as the prophet saw it revealed in nature, brought him nearer to God in humility, in veneration, and in love.

In a similar fashion, nothing but good can result from our consideration of the lilies, of the sparrows, of the ravens, of the heavens, in the light of God's will for us. These created things of God display his marvelous wisdom and love and power. This exhibition assures us who are members of his New Creation that, being objects of his special care, he is particularly overshadowing us with his love and guiding us by his wisdom. We are also assured that if we continue to follow the leading of his Spirit he will bring us to glory, as joint-heirs with his beloved Son.—Rom. 8:17

CONSIDERING GOD'S PLAN

We should properly consider the material things from which we can learn lessons of divine wisdom and care. Noting how those lessons apply even in the little affairs of our Christian lives should prepare us for the still greater revelation of God's goodness as set forth in his Word. It is in the Word of God that we find contained his divine plan for us and for the world. God's sympathy for humanity in its fallen condition and his willingness to assist in man's recovery from sin and death along lines of justice and love are made clear in his Word. As we consider this plan we note how the love of God is revealed through the gift of his Son. This love should at once commend itself to our hearts, and inspire us with a desire to bring our lives fully into harmony with all the principles of righteousness which we see manifested through the outworking of the Father's plan.

The heart that considers makes progress, grows in grace, in knowledge, and in love. If we fail to consider the things which have to do with the Christian life, and particularly God's hand in our affairs, then we will lose the incentive which enables us to go forward in the narrow way. We lose much in the way of divine grace when we fail properly to consider God and his plan. It means that we are sure to lack appreciation of him and will fail also to appreciate the necessary zeal required to become like him and serve him faithfully, even unto death.

As previously expressed, David was a man after God's own heart and could learn valuable lessons by considering the heavens. He was richly blessed as he endeavored to bring his life into harmony

with the commandments and precepts of the Lord. However, the precious truths of the High Calling as they are revealed to the saints of this Gospel Age were not made known to him. None of his considerations resulted in an understanding of the spiritual phase of the plan of God as we are blessed with it today.

How meaningful to us, therefore, should be the words of the Apostle Paul, when he said, "Consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1) Millions have considered Jesus from one standpoint or another. They have seen him as a great teacher, a kind person, a man of wisdom and of love, and one whose life and teachings may be considered with profit. Few, however, have considered him as the Apostle and High Priest of a heavenly order of priesthood which is destined, in keeping with God's plan, to be the channel of blessing for all mankind. Yet this is one of the things we are privileged to consider today.

Considering Jesus as our great High Priest, of the heavenly order of priesthood, we see in him one chosen by God to be our special teacher. He is the one who guides and instructs his footstep followers, preparing them to be joint-heirs with him in the glorious future work of the world's blessing and restoration during the "times of restitution of all things."—Acts 3:21

"LEST YE BE WEARY AND FAINT"

In considering Jesus we naturally think of his great faithfulness. We bear in mind his longsuffering. We reflect on his kindness, his sympathy, and his love. The consideration of all these things helps

us to strive more diligently to be like him, to follow his example more and more as the days come and go, being faithful even unto death. Thus we learn to know and to appreciate more of the glorious qualities of his character.

The Apostle Paul calls to our attention particular points in the character of Jesus which should be a great help to us as we take them into account. He said, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12:3) How easy it is for us to become weary. The Christian's course is one which runs contrary to the natural cravings of the fallen flesh. It is contrary to the spirit and desire of the world. It is in opposition to the influences of Satan which operate in a sinful world. Thus it requires continual effort not to be "wearied and faint."

The Christian walk is an uphill climb, and demands constant energizing of the mind and will in order that we may not fall by the wayside, or lag behind the Lord's leading and direction. How appropriate, then, it is to consider Jesus, the one who endured such great contradiction of sinners against himself. He walked the uphill road faithfully and continued in the way of sacrifice until the opposition of sinners finally slew him on the cross.

CONSIDER OPPOSITION

Jesus was not persecuted because of his perfection, but because the light of truth radiated from him into the darkness, and the darkness hated the light. The light was not appreciated by those who walked in darkness, so they hated the light-giver.

As we reflect upon this, we realize that to the extent we follow in his steps and let our light shine, we, too, will have opposition. Thus, considering him who endured such great contradiction of sinners against himself will encourage us to press forward, following in the footsteps of Jesus. As we emulate him by letting our light shine out for the blessing of others, it will at times result in hatred, persecution, and at a minimum, general opposition.

As we consider the great contradiction of sinners against Jesus, we realize that he suffered unjustly. His suffering was indeed for righteousness' sake, and not because of evildoing. Considering this will help us to be patient with those who oppose us because of the light which we radiate. It will help us, moreover, to be sympathetic, because we will realize that, unlike Jesus, we are not perfect, and many times we may give cause for complaint because of our imperfections. Although we strive to do the best we can, we come far short of the perfect standard of righteousness which was exemplified in Jesus. It therefore behooves us to be patient and sympathetic even with those who show themselves to be our enemies.

As we consider Jesus from the standpoint of the opposition which he endured because of his faithfulness to divine truth, we are reminded of the apostle's statement that he was made "perfect through sufferings." (Heb. 2:10) Here we learn the great value of trial. By his faithful endurance of trial, Jesus was prepared for the high position which he now occupies in God's plan. Bearing this in mind carefully helps us to realize what the Scriptures declare—that experiences and testings are

necessary for all of the Lord's people, even as they were essential for Jesus. We realize that if we receive these experiences as we should, being rightly exercised thereby, they will work out for us an everlasting blessing which will bring honor and glory to God.

“CONSIDER ONE ANOTHER”

The apostle reminds us of our responsibility toward the brethren, saying, “Consider one another to provoke [incite, inspire] unto love and to good works.” (Heb. 10:24) How much the Lord's people need to remember this injunction to consider one another, if they would have sympathetic forbearance and love toward the brethren. This understanding of one another as we walk together in the narrow way will remind us that our brethren are endeavoring to offer their lives in sacrifice, even as we are offering ours. It will impress upon us the fact that as we are imperfect and need God's mercy through the merit of Jesus' shed blood, they also are imperfect and are being dealt with upon the same basis. Therefore, we should be merciful toward our brethren, even as we desire that they should be merciful toward us.

For the Lord's consecrated people, a proper consideration of one another means thinking kindly and charitably, despite the blemishes which may be evident. We are to consider that their hearts are pleasing to God, and that in their hearts they are striving to do the Lord's will, even as we also are endeavoring to do. We are to encourage them, and be likewise encouraged ourselves, toward “love and . . . good works.”

As we consider our brethren from this standpoint, their unwilling imperfections of the flesh will not cause us to persecute them, to speak evil against them, or to slander them. It will enable us to be more sympathetic, to cover their imperfections, to assist, and to encourage them. We will do all we can for them—even to lay down our lives for them through sacrificing our time and energy on their behalf.

“FREELY YE HAVE RECEIVED”

Another point which we do well to consider in connection with our relationship to God is the abundant manner in which we have received blessings from him. Foremost among these are the blessings of the Truth which have enlightened our hearts. It is the Truth which has revealed to us the glorious attributes of God’s character, and which has pointed us to Jesus as the “bread of life.” They have satisfied our longings as nothing else could do. As we consider these gracious gifts of God to us—gifts that have brought joy and peace and hope into our lives—we are reminded of the Master’s words, “Freely ye have received, freely give.”—Matt. 10:8

We should earnestly reflect on how freely we have received of God’s blessings, looking back to Jesus, our example, to note the manner in which he expressed his love to the Father and his fellow-men. In so doing, we find that he was like his Father in that he continually gave. He gave to his disciples. He gave to all men as he had opportunity. He gave instructions to his followers and to others. He gave material blessings of food and drink, of

physical and mental healing, oftentimes performing miracles to do so. What a wonderful lesson there is for us in Jesus' miracles of feeding the five thousand and the four thousand with such small portions of fish and bread.

As we consider this manifestation of the Master's goodwill toward those of his day who were in need of help, we realize that there is a lesson in it for us at the present time. How often we may feel that the multitude is large, and that the means at our disposal for reaching them with the bread of life are limited. If we would look at this matter as the disciples viewed it when they reported to Jesus the small amount of food on hand, we would be inclined to think that there is no use, with so little, in our trying to bear witness to the Truth. We would feel that our means are too limited, too insignificant, that we are too few in number and of negligible influence to accomplish anything worthwhile in the service of the Lord. Though we may realize that we have the Truth, that we have a wonderful message to tell to the people, human frailty and shortsighted vision may make us feel that there is no way in which it can be adequately given out.

However, the Lord can wonderfully bless the humblest efforts and multiply the effect of the light as it proceeds from the faithful, as it did in the case of Gideon, when there were so few to accomplish so much. As we consider that the Lord has promised to bless our humble efforts, we will do what we can to give forth the Word of truth. It is important in this connection to realize that there are still those, one here and one there, who are hungering and thirsting after righteousness, and who need this

food which we have to give. We are to consider that in this Gospel Age it is not expected that we shall convert the world, but that only those can be reached who have an ear to hear. Considering this, we are to do the best we can to tell the good tidings, to give to all the glad message of the kingdom in any and every way we can, at every opportunity.

As we consider further, we are reminded that Jesus not only provided temporal food for the multitudes centuries ago, but now, according to his promise, he has invisibly returned in his Second Presence and is dispensing spiritual food—"meat in due season," things "new and old" from the storehouse of truth. (Matt. 24:45; 13:52) Considering this, let us rejoice that we have been so highly favored with the honor of sitting at the Lord's table during this harvest period to partake of the food which he has so abundantly dispensed to the household of faith. Let us also, as we consider, be swift to appropriate its nourishment to our own hearts, and apply it in our lives.

TRUSTING IN THE LORD

While we know that God will oversee our earthly needs, supplying them according to his wisdom, we are to consider that even more important than this is his care over us as New Creatures in Christ Jesus. No matter how fiery the trial, how difficult the way, how heavy the burden, how strong the opposition, or how cruel the persecution, we should learn to cast all our care upon him, knowing that "he careth" for us. (I Pet. 5:7) This does not mean that we are to be listless or indifferent to our experiences. However, when we do the best we can, when we are

faithful in bearing witness to the Truth, when we are seeking to follow in the footsteps of Jesus, when we are endeavoring by his grace to be more like him—whatever results from this course of faithfulness, God will take care of the situation and cause all things to work together for our spiritual good.—Rom. 8:28

As the Lord's people, considering our place in the divine plan and God's wonderful care over us, we should remember that we are not to expect him to guide our efforts according to our own wisdom. We are not to expect him to bless our plans, or ask him to see to it that our wills are done. Proper consideration of God and his will, on the contrary, will lead to a careful scrutiny of his Word, that we may know more and more clearly as the days go by what his will is for us. We must let the Heavenly Father guide us in his way, and help us to do the things which he has asked us to do. Approaching the matter from this standpoint, we can have full confidence that he will care for us by giving us wisdom, discernment, strength, and patience to carry on, because his promise is that "as thy days, so shall thy strength be."—Deut. 33:25

This does not mean that we will be released from trial, or that we will be spared suffering or persecution, and our way strewn with roses. It does mean that regardless of the experiences through which we are required to pass, we can apply to our hearts the blessed balm of consolation made up of the assurances of the Scriptures. These promises guarantee to us sufficient measure of God's wisdom and strength to care for us in every emergency, and in every time of need.

The more we consider, the more aware we become of the wonderful and gracious things the Lord has done for us. His blessings to natural Israel were rich, and it was appropriate that Samuel should call upon the Israelites to respond in appreciation and thanksgiving by a course of wholehearted obedience to God's laws of righteousness. How much more bountiful, however, have been God's gifts to us. How much more responsibility, therefore, is placed upon us. How much more we need to consider these things and appreciate our privilege of responding to God's blessings with all that we are, with all that we have, and with all that we hope to be.

God has blessed us richly! The more we realize what he has done for us, the more we should be determined to give all to him. As we consider the outworkings of God's great plan, we realize that our course of faithfulness in responding with the sacrifice of everything that we have will result finally in still further gifts from God. These will include the gift of the divine nature; the gift of glory, honor, and immortality; the gift of joint heirship with Jesus in his kingdom; the gift of the inestimable privilege of becoming a member of God's own family and enjoying his fellowship. Finally, it will result in the privilege of being with the Heavenly Father throughout eternity and of cooperating with him and with Jesus in all the wonderful works of the ages to come. The more we consider, the more we are inspired with the greatness and the love of God. "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. 2:7 ■

The Risen Christ

“Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

—John 16:22

IN A TOUCHING PROPHECY

which concludes with our opening verse, Jesus had forecast the feelings of his disciples over his crucifixion, and also the great joy that would follow when they learned of his resurrection.

Quoting the entire context, the Master said, “Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”—John 16:20-22

We can well understand the deep anguish of the disciples when Jesus was taken from them and cruelly put to death. They believed with all their hearts that he was Israel’s Messiah of promise, but their understanding of his mission was limited. They did not know that before he would rule the

world in righteousness, as foretold, he first had to die as the Redeemer of the human race. Not knowing this, they doubtless felt that his death might mean that he was not in reality the Messiah, yet they had loved him too much to readily admit this possibility. Though confused and sorrowful, they waited and wondered.

A LITTLE HOPE

In those critical faith-testing days between Jesus' crucifixion and his resurrection, his disciples probably remembered certain things he had said concerning the fact that he would be raised from the dead. These statements, however, had not been considered too seriously by them. He had also foretold his death, but this they did not wish to believe. To the disciples, Jesus was to be a world ruler, and the idea that his enemies would be permitted to put him to death even before there was any evidence of his kingdom being set up, was incredible. As a result, they did not think seriously of his dying, nor try to understand what he meant about being raised from the dead.

Although bewildered by what had taken place, their great love for the Master kept alive a flickering hope which was quickly fanned into a glowing flame of conviction and rejoicing by the news that the one whom they so dearly loved, and to whom they had devoted their lives, was no longer dead. Mary Magdalene was first at the tomb, even while it was yet dark, on that memorable first day of the week. She noticed that the stone had been taken away from the sepulchre, and she hurried to tell Peter and John.

These two ardent disciples ran to the sepulchre. John, who outran Peter, arrived at the tomb first, and he boldly looked inside. The body of Jesus was gone. Only the grave clothes and napkin remained. Then Peter arrived and, being even more bold, he entered the sepulchre and confirmed what John had seen from the outside. Jesus was not there. John then followed Peter into the sepulchre, and after examination, confirmed that their Master's body was gone. "As yet," the account says, "they knew [understood] not the scripture, that he must rise again from the dead."—John 20:1-10

GO AND TELL

Peter and John returned to their home, but Mary lingered and Jesus appeared to her as a gardener. Only when he spoke her name, however, did she know who it was. (vss. 11-16) She would have embraced him, but he said to her, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (vs. 17) An angel also said to the "women" at the tomb, "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him."—Matt. 28:7

There was a sense of urgency in the commission to inform the disciples that Jesus had been raised from the dead. His entire ministry had been very brief—only three and one-half years. Now that he was alive again, his stay with his disciples was to last only for a little over a month. Even during this short time he was to converse with them only on a few brief occasions. One of the chief objects of these appearances was to present them with

“infallible proofs” that he was no longer dead.—
Acts 1:3

Another object of Jesus' brief appearances to his disciples after his resurrection was to impress upon them the responsibility which was now theirs of being his ambassadors in the world. The first time he met with them was in the evening of that first day when he had talked to Mary, after which she had taken the news to them of his resurrection. They were assembled behind closed doors for fear of the Jews. Then, suddenly, Jesus appeared in their midst, and said, “Peace be unto you.” To allay their doubts, he showed them his hands and his side, and they were “glad, when they saw the Lord.”—John 20:19,20

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.” (vs. 21) They were not to suppose that their work as his disciples was finished. Indeed, it had been interrupted, and they had been confused and discouraged. They were to arise from this situation, however, and with the understanding of the fact that their beloved Master was no longer dead, and that all power in heaven and in earth had been given to him, they were to face the world with the message of the risen Christ.

Thomas was not present that evening when Jesus first appeared to his apostles. When the others told him about it, he said that he would not believe unless he could see certain evidence for himself. Jesus heard this remark, although the apostles did not know that he was then present with them, so he appeared again under similar circumstances, that Thomas also might be convinced. He did not condemn

Thomas, but referred to the blessedness of those who would be able to believe without seeing this visible evidence of his resurrection.—vss. 24-29

“SIGNS”

John, referring to Jesus' appearance for the purpose of convincing Thomas, observed, “Many other signs truly did Jesus in the presence of his disciples, which are not written in this book.” (vs. 30) The display of the nail prints and spear wound was a “sign.” The apostles did not see Jesus' divine body. They saw only the bodies in which he appeared to them. Actually, he had given his flesh for the life of the world, but as yet, the apostles did not understand this. They could understand only earthly things, so as “signs” he appeared to them in various fleshly bodies, as the circumstances indicated the need.

To Mary at the sepulchre, Jesus appeared as a gardener. (John 20:15) On the shore of Galilee, he appeared as a stranger. (John 21:4) None of the bodies in these manifestations were Jesus' new, divine body. Years later the Apostle John, who saw these various appearances, and understood them to be signs, wrote, “Beloved, now are we the sons of God, 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) If John believed that the body which they saw in the room when the doors were closed, the body with nail prints in the hands and feet and a spear wound in the side, was Jesus' real body after his resurrection, he would have written, “We know what we will be like, for we will be like him who

has wounds in his hands and in his feet and in his side.”

Such was not the case. Jesus had been put to death in the flesh. His humanity had been given in sacrifice to redeem the sin-cursed world from death. Now he had been raised to power and great glory, but appeared to his disciples in the only manner they could as yet comprehend. Indeed, and as we have noted, at this time they did not really understand why he had died. They were overjoyed that he was no longer dead, but wondered why the tragedy of his crucifixion had to occur and interrupt his mission.

ROAD TO EMMAUS

The disciples did not understand fully the answer to this question until the Holy Spirit came upon them at Pentecost, although Jesus explained the matter to two of them in considerable detail. These two were Cleopas and another disciple to whom Jesus appeared while they journeyed to Emmaus. (Luke 24:13-32) As they walked, these disciples “communed together and reasoned.” How earnest their discussion must have been. They had received the report brought by the women that Jesus had been raised from the dead, but they had not seen Jesus, yet hoped that the news brought to the disciples by the women was true.

They did not recognize the “stranger” who joined them, and upon inquiry from him, they explained the cause of their perplexity. Jesus replied, “O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?”

Then, the account continues, “beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”

These two disciples did not recognize that it was Jesus who was expounding the Scriptures to them. Not until at their journey’s end, when, at the evening meal, “he took bread, and blessed it, and brake, and gave to them,” did they realize that this stranger was in fact their beloved Master. Now they knew for a surety that Jesus was no longer dead. The good news brought to them by the women early at the tomb was now proven to be true, for they had not only seen Jesus, but had conversed with him at considerable length.

They also now knew, as clearly as they could understand prior to receiving the Holy Spirit, why it had been necessary for Jesus to die. They learned that it was in fulfillment of prophecy, and because it was part of the plan of God that the Messiah had “poured out his soul unto death” to redeem fallen man from sin’s penalty. Otherwise his rulership would be over a dying race, and not over those returning over the “highway” to everlasting life.—Isa. 53:12; 35:8

FEED MY SHEEP

Another appearance of the Master to his disciples was on the shore of Galilee. (John 21:1-17) By now they had become convinced of his resurrection, but in his various appearances he had not outlined any special course of action for them. They could no longer follow him from place to place and assist in his ministry as they had done before he was crucified. He could come and go as the wind, unseen by

them except when he miraculously appeared in their midst. This meant that, seemingly, they had no leader, and did not know how to continue in his service.

Consequently, although glad that Jesus was no longer dead, Peter and John, and some of the others, decided that they would go back into the fishing business. They procured equipment, and had spent an entire night on the lake, but had caught no fish. At the break of day, a stranger appeared on the shore and inquired how successful they had been. When told that no fish had been caught, he suggested that they cast their nets on the other side of the ship. Perhaps reluctantly, they did this, and to their surprise the net was filled with fish.

John, quick of discernment, said to Peter, "It is the Lord." A similar miracle had been performed when they were first called to be his disciples, to be "fishers of men." John deduced that this was the method Jesus was now using to reveal himself to them. Peter plunged into the water and swam ashore, and "the other disciples came in a little ship." Jesus had started a fire, and had fish and bread ready for the disciples, and he said to them, "Come and dine." After they had eaten, Jesus began to question Peter. "Lovest thou me more than these?" he inquired. Three times Jesus asked Peter this same question, and three times Peter affirmed his love and devotion. Each time Jesus instructed him, "Feed my sheep" or "Feed my lambs."

This must have been reassuring and comforting to Peter, for it was only a short time before that he had denied his Lord. To those less loving in their hearts than Jesus, this denial might well have

brought permanent estrangement, or at least a lack of confidence, but not with Jesus. He could read Peter's heart, and he knew that his love was genuine, and that he could be trusted as an ambassador. He knew that the very experience which might disqualify Peter in the minds of some, would serve as a valuable background of experience, and enable him the more effectively to "feed" the Lord's "sheep."

In verse 14 we are informed that this was the third time Jesus had showed himself to his disciples. The reference, apparently, is to the group as a whole. He appeared to them in the room with the doors closed, and on a mountain in Galilee. (Matt. 28:16-20) It was here that Jesus announced to his disciples, "All power is given unto me in heaven and in earth." Here also he commissioned them to go into all the world and "teach all nations," but with no instructions as to just how they were to proceed. He did tell them, however, that he would be with them. How reassuring it must have been for one who had all power in heaven and in earth to say, "Lo, I am with you alway, even unto the end of the world," or age.

FINAL APPEARANCE

When Jesus appeared for the last time, the disciples boldly asked him a question which was very close to their hearts: "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) To them, Jesus was still the great Messiah of promise, the one who had come to sit and rule on the throne of David, to rule over Israel, which to them meant that he was to reestablish their kingdom.

Before Jesus was taken away from his disciples and crucified, he had related a parable in which he likened himself to a nobleman who would go into a far country and receive a kingdom, and return. (Luke 19:12) Since they had seen Jesus very little in the past forty days, the apostles may have concluded that he had been away in that “far country,” and now had returned to set up his kingdom. The king would, indeed, return to set up his kingdom, but then it was not yet the due time.

By faith, and through the enlightening power of the Holy Spirit, we now also enjoy the blessings of being “risen with Christ.” (Col. 3:1-3) While we do not know just when will be the completion of the “little flock” of Christ’s footstep followers, we do know that the work of the Gospel Age is nearing its completion, following which the kingdom will be established. How wonderful it is to be of those that continue to proclaim the “gospel of the kingdom” to a distraught and dying world.—Matt. 24:14

The message of the risen Christ to us, therefore, even as it was to the women first at the tomb after Jesus was raised from the dead, is to “go and tell.” Now, however, it is not merely telling of his resurrection, but also of the nearness of his kingdom. It is telling one another of our privilege of dying with him, and of our hope of being in the likeness of his resurrection. Indeed, our message to one another and to the world embraces the entire plan of the ages, which is about to reach its consummation in the blessing of all the families of the earth with peace, joy, health, and everlasting life. ■

Face to Face

*Face to face with Christ my Savior,
Face to face—what will it be?
When with rapture I behold him,
Jesus Christ who died for me.*

*Only faintly now I see him,
With the darkling veil between,
But a blessed day is coming,
When his glory shall be seen.*

*Face to face shall I behold him,
Far beyond the starry sky;
Face to face in all his glory,
I shall see him by and by!*

*What rejoicing in his presence,
When are banished grief and pain:
When the crooked ways are straightened,
And the dark things shall be plain.*

*Face to face! oh, blissful moment!
Face to face—to see and know;
Face to face with my Redeemer,
Jesus Christ who loves me so.*

*Face to face shall I behold him,
Far beyond the starry sky;
Face to face in all his glory,
I shall see him by and by!*

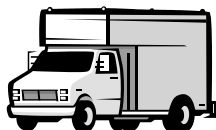
—Hymns of Dawn

SPEAKERS' APPOINTMENTS

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

T. Alexander	Albuquerque, NM	April 18-20	L. Griehs	Albuquerque, NM	April 18-20
G. Balko	Pittsburgh, PA	April 27	T. Ruggirello	Miami Valley, OH	April 4-6
M. J. Balko	Atlanta, GA	April 6	R. Shahan	Detroit, MI	April 5,6
E. Blicharz	Louisville, AL	April 27	G. Tivador	Detroit, MI	April 5,6

MOVING?



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

OBITUARIES

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

Sister Olive Dancey Hennings, Melfort, SK, Canada—December 6. Age, 92

Brother Edwin Jakubs, Grand Rapids, MI—December 25. Age, 81

Sister Mary Gotshall, Clearwater, FL—February 9. Age, 93

Sister Lillian Kasperowicz, New York, NY—February 19. Age, 88

Brother Joseph Tomiak, France—March 12. Age 84

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.

DETROIT PRE-MEMORIAL CONVENTION, April 5,6—Quality Inn-Troy, 2537 Rochester Court, Troy, MI 48083. Hotel Reservation, phone (248) 689-7500. Specify “Detroit Bible Students” for special rate. Contact P. Nemesh. Phone: (248) 649-6588 or E-mail: nemeshfp@aol.com

ALBUQUERQUE CONVENTION, April 18-20—Sheraton Albuquerque Airport Hotel, 2910 Yale Blvd. SE, Albuquerque, NM 87106. Group subsidized rate is \$69.00/room per night, up to four people in a room. This rate will apply if reservation is made by the Convention Secretary, S. Thomassen. Phone: (505) 268-8170 or E-mail: srbt@juno.com

PITTSBURGH CONVENTION, April 27—Clarion Hotel, 401 Holiday Drive, Greentree, PA 15220. Contact B. Martig. Phone: (412) 734-9269

AGAWAM CONVENTION, May 18—Agawam Senior Center, 954 Main Street, Agawam, MA. Contact A. Alexander. E-mail: aga49@yahoo.com

CHICAGO MEMORIAL DAY CONVENTION, May 24-26—Addison Park District, 120 E. Oak Street, Addison, IL 60101. Contact A. Schneider. Phone: (847) 533-1874 or E-mail: secretary@chicagobible.org

LOS ANGELES MEMORIAL DAY CONVENTION, May 24,25—Burbank Auditorium, 406 Irving Drive, Burbank, CA 91504. Contact J. Wojcik. Phone: (818) 982-7253 or E-mail: jrbwojcik@yahoo.com. Special room rate at Ramada Inn by contacting N. Nekora. Phone: (310) 454-5248. Deadline for special rate is April 24.

DELAWARE VALLEY CONVENTION, June 8—Sheraton Bucks County Hotel, 400 Oxford Valley Road,

Langhorne, PA. Contact R. Eldridge. Phone: (215) 949-0652 or E-mail: rugeo@comcast.net

VANCOUVER CONVENTION, June 14,15—Aldergrove Kinsmen Community Center, 26770 29th Avenue, Aldergrove, BC, Canada V4W 3B8. Contact B. Smith. Phone: (604) 576-6070 or E-mail: bas@telus.net

PORTLAND CONVENTION, June 20-22—Sheraton Portland Airport Hotel, 8235 NE Airport Way, Portland, OR 97220. Contact B. Hislop. Phone: (503) 691-2699 or E-mail: bwhislop@aol.com

GRAND RAPIDS CONVENTION, June 22—GRBS Church Building, 830 North Park Street NE, Grand Rapids, MI 49525. Contact J. Houlmont. Phone: (231) 972-4259 or E-mail: ljhoulmont@gmail.com

PRINCE ALBERT CONVENTION, June 28-30—Siwak Farm. Contact A. Siwak, RR 1 Stn Mpp, Prince Albert, SK, Canada S6V 5P8. Phone: (306) 764-7692 or E-mail: ahsiwak@inet2000.com

PHOENIX CONVENTION, June 29—Boys and Girls Club of Scottsdale, 8250 E. Rose Lawn, Scottsdale, AZ. Contact C. Humphreys. Phone: (480) 226-9076 or E-mail: christyscastles@gmail.com

VERNON CONVENTION, July 4-6—Schubert Centre, 3505 30th Avenue, Vernon, BC, Canada. Contact T. Fernets. Phone: (250) 558-3055 or E-mail: afernets@shaw.ca

BIBLE STUDENTS GENERAL CONVENTION, July 19-24—University of Pittsburgh, 450 Schoolhouse Road, Johnstown, PA. Contact E. Kuenzli, 330 Jasmine Road, Casselberry, FL 32707. Phone: (407) 670-4189 or E-mail: ekuenzli@cfl.rr.com

PHOENIX CONVENTION, August 10—Boys and Girls Club of Scottsdale, 8250 E. Rose Lawn, Scottsdale, AZ. Contact C. Humphreys. Phone: (480) 226-9076 or E-mail: christyscastles@gmail.com