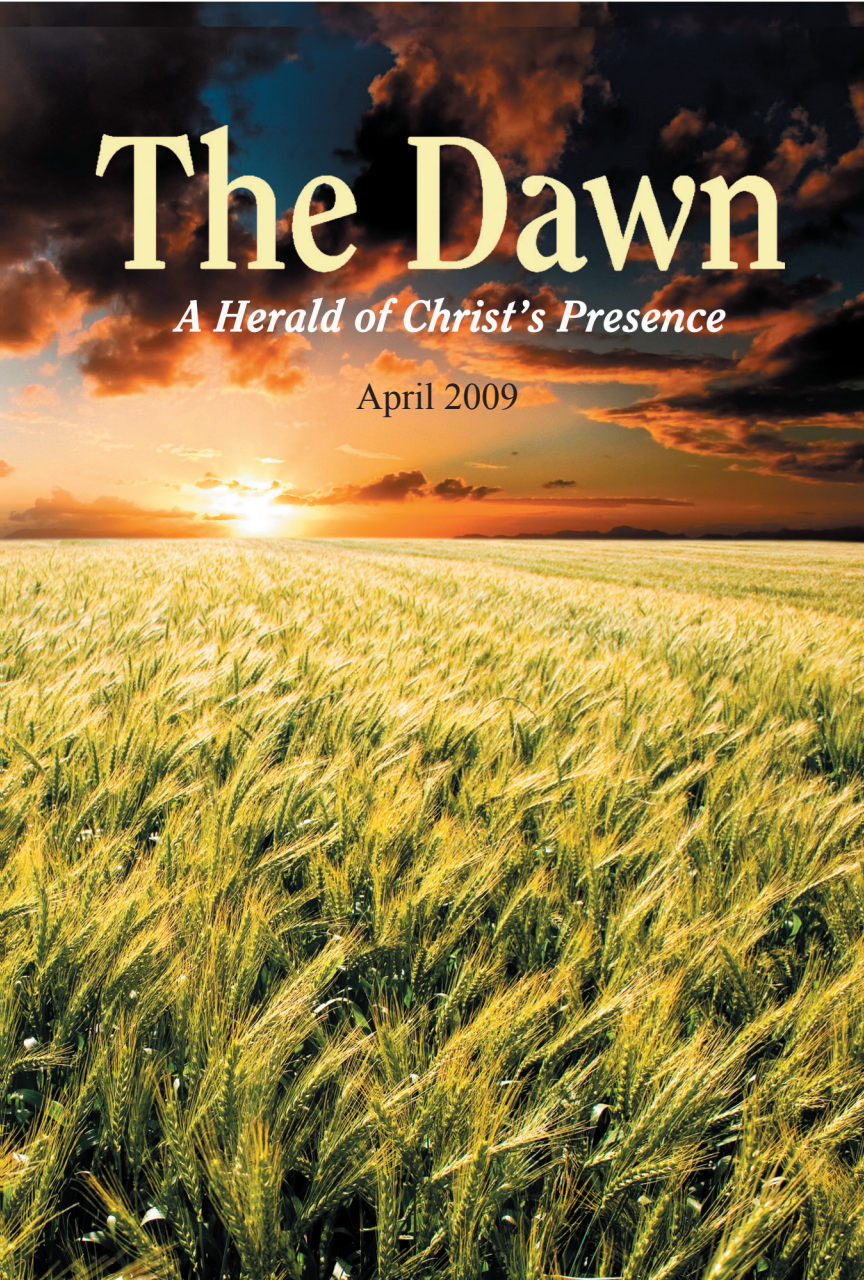


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The Celebration of Passover

*“When he seeth the
blood, . . . the LORD
will pass over the
door, and will not
suffer the
destroyer . . . to
smite you.”
—Exodus 12:23*

THE JEWISH PEOPLE USED

the moon in the reckoning of their time, and each new moon represented the beginning of a new month. The new moon which came closest to the spring equinox was established as the beginning of their ecclesiastical new year, thus the first day of their calendar month Nisan. On the fifteenth day of that month, the Feast of Passover began which lasted for one week. This was a special time of joy, peace, and blessing because they remembered the deliverance of their nation from Egyptian bondage and servitude.

The Passover season began on the 15th day of their month Nisan at 6:00 P.M. However, the main interest concerning the true followers of our Lord Jesus at this special season of the year centers upon the slaying of the sacrificial lamb which preceded the Passover feast, and took place on the 14th day of the month.

THE PASSING OVER

When the Passover was instituted, the firstborn of Israel were spared if they remained under the blood of the slain lamb as indicated by the words recorded in our featured text. When the time arrived for the deliverance of the Jewish people from bondage, their masters in Egypt refused to let them go to the land of Canaan. One after another the Lord sent nine different plagues upon the Egyptians, relieving them only when their Pharaoh sought mercy and made promises which he afterwards soon broke.

The Lord's servant was Moses, and he announced that the firstborn in every family of Egypt would die in one night, and that in the home of the humblest peasants, as well as in the home of the Pharaoh, there would be great mourning. It would surely come upon the entire nation if he continued to harden his heart and resist the Divine instructions. The first three plagues were common to all who were living in Egypt, including the district in which the Israelites were residing. The next six plagues affected only the particular region that was occupied by the Egyptians.

The last, or tenth, plague would be common to the entire land of Egypt, including the part that had been apportioned to the Israelites. To escape the plague, it was necessary for each household to slay a select lamb, and sprinkle its blood upon the side posts and upper parts of the doorways to their homes. The lamb was also to be eaten in the same night with bitter herbs and unleavened bread, and those who partook of it were instructed to have their staff in hand, and to be girded and ready for

a journey. They were to do so with full expectancy that the Lord would smite the firstborn of Egypt with death, and make them willing to release the Israelites from bondage.

ANCIENT JEWISH CEREMONY

The Israelites were commanded to celebrate this Passover as the first feature of their Law Covenant, and as one of their most important national memorials. Jews have respect for their ancient custom, but some may never have considered its true meaning and importance. Why was the lamb slain and eaten, and why was its blood sprinkled upon the doorposts of their homes? What reason was there behind the Divine command, and why are the Hebrews indifferent to this subject? Truly a reasonable God gives reasonable commands and, in due time, his people will understand the significance of God's wondrous ways. Many Christians are also unable to give a reason for any hope they may have in connection with the Passover.

IMPORTANCE OF BIBLE SYMBOLS

The Bible has been written with various types of symbolic language, often based on physical characteristics that are found in our natural environment. The Jewish Sabbath is based on the number seven which in Bible language points to perfection. It is thus used to foreshadow a season of rest, blessing, and the release from toil, sorrow, and death. Features of the Mosaic Law were designed by the Heavenly Father to teach important lessons in connection with various aspects of his plan that will ultimately bless his human creation.

THE SACRIFICIAL LAMB

The Passover lamb represented our Lord Jesus as the true Lamb of God, as spoken by John when he was engaged in his work of baptizing. We read in the scriptural account, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away [beareth, *Marginal Translation*] the sin of the world."—John 1:29

The Passover lamb's shed blood, in turn, represented the death of our Lord Jesus as a perfect man. The sprinkling of that blood symbolizes the impartation of Jesus' merit on behalf of the household of faith, the passed-over class during this present Gospel Age.

Blessed are those whose eyes of faith recognize that Jesus was the true Lamb of God and that his blood symbolizes the cancellation of their sins inherited from Adam.

THE 1,000-YEAR KINGDOM

Under the administration of Christ's future kingdom, this special class will share with our Lord as the seed of promise in blessing all the families of the earth. (Gen. 22:16-18) A thousand years has been set aside by our loving Heavenly Father for the Christ class to lift up and bless all the obedient of mankind, and to offer them life, which had been forfeited by Adam. This will take place here on a perfected and rejuvenated earth. The whole human family has been alienated from God since the very dawn of the creation of man. They came under the Divine sentence because of disobedience to the laws of God and have together inherited the sorrows of sin, pain and death until the present time.

Before this sentence or curse can be removed, it is necessary that a satisfaction of justice be made. In his letter to the Hebrew brethren, the Apostle Paul explained, "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Heb. 9:22,23

FIRSTFRUITS AND AFTERFRUITS

The class of believers who are being selected during this present Gospel Age to carry out this future work of regeneration are referred to as the "church of the firstborn" by the Apostle Paul. (Heb. 12:23) James speaks of them as a firstfruit class and writes, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) John the revelator also said, "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed [bought, *Marginal Translation*] from among men, being the firstfruits unto God and to the Lamb."—Rev. 14:4

These scriptural references to the 'firstborn' and the 'firstfruits' point to the Christ class who are being called from the earth during this time. This implies that there will also be others of God's human family who will be blessed later as afterfruits in his ultimate plan for the world of mankind.

ALL ISRAEL PASSED OVER

In connection with the Passover celebration, it was God's purpose to save all Israel. As a typical

people, they represented the entire human family who will ultimately come into harmony with God and will be granted eternal life. This will take place in the antitypical land of promise—a perfected earth.

The entire nation of Israel was later miraculously delivered from Egyptian bondage by the powerful hand of God, and led by Moses across the Red Sea. That deliverance served to illustrate the ultimate release of all mankind from the power of sin and death. Pharaoh and his soldiers were totally destroyed, which prefigured the final destruction of Satan and his forces of evil.

CHURCH OF THE FIRSTBORN

The solemn event which we will celebrate again this year was originally shown by the passing over or sparing of the firstborn of Israel who remained under the saving blood of the lamb of God. They alone were spared from death that night, while all others were destroyed. Later, the deliverance of the whole nation took place, which represents the work of the glorified Christ, head and body, who will bring man back to the ways of God.

The firstfruits unto God—the church of the firstborn—are being spared during the present Gospel Age because they are under the blood of Christ. The remainder of mankind will be given an opportunity to know and follow the great antitypical Moses—our Lord Jesus, who is the true Lamb of God. He will ultimately lead the people of earth from the bondage of sin and death to the joys of life under the administration of his glorious future kingdom.

During this time in which the selection of the Christ has been taking place, these called-ones of God have had the eyes of their understanding opened to an acknowledgment of their own condition of bondage. They realize their need of deliverance from sin and death, and trust in God's desire to grant them a place in Christ's kingdom. They are those who have responded to the grace of God, have made a consecration of themselves to him and his service, and in return have been begotten again by the Holy Spirit of the Heavenly Father.

With this firstborn class, it is a matter of life and death whether or not they remain faithful to their High Calling in Christ Jesus. They must remain under the precious blood of sprinkling, and in full assurance of God's abundant grace being continuously exercised on their behalf. For any of these to go out from this condition, it would imply a disregard of Divine providence in connection with their consecrated lives. It would signify that they did not appreciate their share in the mercy of God, as represented by the blood of the Lamb. Of such, the Scriptures declare, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Heb. 10:26

Thus, the church of the firstborn through the begetting of the Holy Spirit and the greater knowledge and privileges they enjoy in every way at the present time, have a greater responsibility than the world will, who will have the guidance of Christ's mediatorship during his future kingdom here on earth.

WITH UNLEAVENED BREAD

The Apostle Paul clearly identified the Passover Lamb with our Lord Jesus when he admonished, “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”—I Cor. 5:7,8

When addressing the Christ class, the Apostle Peter identified them by saying, “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” (I Pet. 1:2) We are to put on Christ not merely by faith, but, to the extent of our ability, we must put on his character and be transformed into his glorious image in our hearts.

FEEDING UPON THE LAMB

We are to feed upon our Lord Jesus even as the Israelites fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted the Jews’ appetites during that nighttime, we have bitter experiences and trials which the Lord provides for our spiritual development. These trials help to wean our affections from earthly things, and give us increasing appetite to feed upon the Lamb and the unleavened bread of Truth. We are to remember that here we have no continuing city, but as pilgrims, with staff in hand and girded for the journey, we are now on our way to the heavenly Canaan. All of the glorious promises that the Heavenly Father has in reservation for those who are

now residing under the precious blood of Jesus will come to pass with the fruition of all of our hopes in the narrow way of sacrifice.

IN REMEMBRANCE OF HIM

Our Lord Jesus spoke of himself as the Passover Lamb of sacrifice. On the same night that he was betrayed and only a few hours before he was to be crucified, he gathered his disciples into the upper room. "When the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this pass-over with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."—Luke 22:14-16

It was necessary that as Jews under the Law they too were required to observe the Passover supper. It was to be celebrated on that particular night, the 14th day of Nisan after 6:00 P.M. even as it was when the typical lamb was slain. As soon as he had fulfilled the requirements of the type, Jesus then instituted a new memorial which was based upon the old ceremony, but instead substituted his own perfect life which he would soon give for the sins of the world.

In his letter to the brethren at Corinth, the Apostle Paul emphasized this special purpose and said, "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped,

saying, This cup is the new testament [new covenant] in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—I Cor. 11:23-26

THE ANTITYPICAL LAMB

Jesus was explaining to his disciples that they would no longer be celebrating the type, but were to recognize him as the true Lamb of God, who in the Heavenly Father's purpose had been "slain from the foundation of the world." (Rev. 13:8) This understanding gave the Passover season and the killing of the sacrificial lamb a new and higher level of sacred significance, and a spiritual meaning that others cannot appreciate. Jesus' disciples were instructed to remember him and his death as the antitypical lamb each year on its anniversary.

The proper date this year to celebrate this great event will fall on April 7 after 6 P.M. At that hour will begin the 14th day of the month Nisan according to the Jewish reckoning. We encourage all of the Lord's people everywhere to gather wherever possible with others of like precious faith, and to once again partake of the sacred emblems in remembrance of our dear Lord Jesus. We should remember the great sacrifice which he made on our behalf, and for the whole world of mankind to be testified in due time. The fact that it is the anniversary of his death makes the matter of even greater significance.

OUR PARTICIPATION

We recall the circumstances of the first Memorial with the blessing of the bread and the cup—the

fruit of the vine. Jesus explained that these represented his own broken body and his own shed blood, and that those who are his followers should participate with him in these emblems. By doing so, they are feeding upon him, partaking of the merit of his shed blood and sharing with him in his sacrifice. In his letter to the church at Corinth, the Apostle Paul spoke of this special relationship with our Lord Jesus as “communion,” or participation, with him in the Heavenly Father’s arrangement.

Paul wrote, “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.”—I Cor. 10:16,17

Keeping in mind the ‘passing over’ of the sins of the firstborn through the merit of the precious blood of Jesus, let us keep the Passover Feast with joy and with the prospect of sharing with him in the administration of his glorious kingdom of Truth and righteousness which is near at hand.

DRINKING THE CUP

Trials and difficulties will come into our consecrated lives by partaking of this cup. However, by so doing and as faithful followers of Jesus, we will have the great privilege of sharing with him in the passing over of the whole obedient human family from the present condition of sin and death, and to the glorious earthly kingdom that has been prepared for them. This was represented by Israel’s release from bondage in Egypt, and into the promised land of Canaan.

With the soon completion of the last members of the body of Christ, and the end of their testing as to faithfulness unto death, will come also the resurrection change of the church to be with and like her Lord. Then, as our Master declared, those who now partake of his broken body and participate in his cup of suffering and self-denial will drink with him the new wine of joy in the kingdom beyond the veil.

On the occasion of the institution of the memorial of his death, the Master in his conversation with the apostles promised his faithful followers, "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26:29

THE CUP OF JOY

Jesus was here contrasting two great aspects of the 'cup.' This side the veil it is a cup of sorrow and suffering. In the millennial kingdom that is just before us, it will be the cup of joy and glory. It thus symbolizes our Savior's sufferings and death, and our own participation with him in these sufferings. It also points forward to joy and gladness in the sense in which the Lord used the words 'fruit of the vine' in this text—the joys of the heavenly kingdom.

The Heavenly Father marked out for our Lord Jesus in his earthly experience a certain and specific course. This course constituted his cup of suffering and death. But the Father also promised him that after he had drunk this cup faithfully, he would be given a different cup, a cup of glory, honor, and immortality. Jesus was authorized by God to

make the same offer to those who would respond to his call and desire to become his followers. They would gladly suffer with him, drink of his cup of death with him, and then would participate with him in his future cup of joy.

THE WAY OF THE CROSS

We are all to pass through the trying experiences represented in these illustrations. We are to lay down our lives in the Divine service, submit ourselves to the Father's will and, if faithful unto death, to share with our glorious Lord in his kingdom. "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17

We joyfully accept the invitation to drink of our dear Lord's cup. When the cup has been drained to the last, we will receive the cup of kingdom joys. While Jesus had a great blessing in the obedience which he rendered to his Heavenly Father, it was necessary for him to drink the cup of sorrow until the last moment of his earthly life, when he cried, "It is finished." (John 19:30) And so it is with the members of the Christ who faithfully remember him on this very solemn occasion. ■

2009 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Tuesday, April 7, 2009.

WEEKLY PRAYER MEETING TEXTS

APRIL 2—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:10 (Z. '03-121 Hymn 277)

APRIL 9—"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."—I Corinthians 9:24 (Z. '95-93 Hymn 183)

APRIL 16—"They shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Malachi 3:17 (Z. '03-223 Hymn 322)

APRIL 23—"That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."—Luke 8:15 (Z. '03-408 Hymn 166)

APRIL 30—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—I Peter 2:9 (Z. '03-165 Hymn 236)

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 Beverley Passios, Roseville, MI—January 30. Age, 71

Brother Rick Allen, Utica, MI—February 15. Age, 48

Suffering Unto Death

Key Verse: *“When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the spirit.”*
—Luke 23:46

Selected Scripture:
Luke 23:32-46

OUR LESSON TODAY CENTERS around the crucifixion of Jesus. The account in Luke 23:32,33 states that Jesus was crucified between two “malefactors,” one on each side of him. Perhaps the enemies of Jesus wanted to distract from the injustice of their own course and throw a measure of justice into the proceedings as a whole, or they may have simply wanted to demean Jesus by making him a companion of outlaws. Whatever their reasons may have been, the Scriptures tell us that this was all overruled by God to show symbolically how Jesus’ death was truly to take the place of Adam, who had sinned and was a ‘malefactor’ in God’s sight. Prophetically speaking of Jesus, Isaiah says, “He was numbered with the transgressors.”—Isa. 53:12

Those who nailed Jesus to the cross were not satisfied in merely doing this alone. They also desired to publicly humiliate him as much as possible. First, they stripped him of his garments and cast lots to see who would gain possession of them. Little did they realize that they were once again doing that which had been foretold. The psalmist had said, “They part my garments among them, and cast lots upon my vesture.”

(Ps. 22:18) Then they proceeded to verbally mock him, saying, “He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.” (Luke 23:35-38) Jesus, of course, was unfazed by this humiliation. He indeed knew that if it was his Father’s will, his mighty power could be used to stop the proceedings, but because the hour of his suffering and death had come, Jesus humbly and obediently acquiesced to the experiences as they came. He was “brought as a lamb to the slaughter.”—Isa. 53:7

The two malefactors were evidently aware of who Jesus was. One of them railed against him, saying, “If thou be Christ, save thyself and us.” (Luke 23:39) It was evidently his selfish desire that Jesus use his power (which he had undoubtedly witnessed before) to save himself, but most importantly, to save ‘us’. The other malefactor, however, was of the opposite disposition and character, and rebuked him, saying, “Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”—Luke 23:40-42

The second malefactor’s request to be remembered when Jesus came into his kingdom did not go unnoticed by the Master. Jesus promised that he would indeed remember this individual, criminal though he was, when his kingdom was set up on earth in the future. He stated, “Verily, I say unto thee this day: With me, shalt thou be in Paradise.” (Luke 23:43, *Rotherham Translation*) Thus, having fulfilled all things, our Key Verse says that Jesus’ human life ended, and his ‘spirit,’ or breath of life, returned to God who had given it. ■

Resurrected Unto New Life

Key Verse: *“As they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?”*
—Luke 24:5

Selected Scripture:
Luke 24:1-12

them. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them.”—Luke 24:1,10

Upon their arrival at the tomb, the women found that the stone had been rolled away, so they entered in to the sepulchre. To their shock, the body of Jesus was gone. (Luke 24:2,3) They certainly must have wondered what happened. Their initial thought most likely was that his body had been stolen (see John 20:1,2), and in the least, confusion and great disappointment must have been upon them. The account states, “It came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.” (Luke 24:4) ‘Who were these two men?’ they must have wondered. ‘Did they

A NUMBER OF WOMEN

who had followed and believed on Jesus desired to anoint his body with spices but, due to his dying just before the Sabbath, by Jewish law they had to wait until the day after, or the first day of the week. “Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with

take away Jesus' body?' 'Have they now come to take us also?' The women were afraid and, as the Key Verse says, 'bowed their faces to the earth.'

The women did not realize that these two men were actually angels, sent from God to bring them the most wonderful truth concerning the one who they had come to anoint and mourn in death. The men said, "Why seek ye the living among the dead? 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 24:5-7) The women then remembered that Jesus himself had said he would die and rise again on the third day. (Matt 16:21; 17:22,23; 20:18,19) They returned from the sepulchre and told the eleven disciples what had happened. Initially, the disciples dismissed their words "as idle tales, and they believed them not." (Luke 24:11) In verse 12, the account states that Peter, unable to contain his zeal and curiosity, arose and ran to the sepulchre, and confirmed what the women had reported.

We see that both the death as well as the resurrection of Jesus were required in God's plan. His death as a corresponding price for Adam—a perfect life given up in place of Adam's forfeited perfect life—provided the ransom price needed to eventually free father Adam and all the human race—contained in his loins—from the condemnation that rested upon them as a result of Adam's sin. Jesus resurrection was also needed in order that the value, or merit, of his perfect human life could be 'paid' into the hands of God's justice, thus making it possible for man's release. Only Jesus could make this payment, because he had in his possession the payment price. If Jesus had remained dead, no payment to God's justice could be made, and hence, the ransom price provided by his death would have been to no avail. Thus, both parts of the transaction were required—death as a perfect man, and a resurrection by the mighty power of God.—I Cor. 15:12-22 ■

Witnesses to New Life

Key Verses: *“Ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”*
—Luke 24:48,49

Selected Scripture:
Luke 24:36-53

TODAY'S LESSON IS THE

account of one of Jesus' appearances to his disciples after his resurrection from the dead. His eleven disciples were gathered in Jerusalem, some already having seen him since his resurrection. As the eleven were discussing their various individual encounters with the risen Lord, Jesus appeared in their midst, and said, “Peace be unto you.” (Luke 24:36) He had seemingly appeared out of nowhere, and as a result the dis-

ciples were terrified and frightened.—vs. 37

Jesus, attempting to reassure them that it was he, their Master, said, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet.” (vss. 39,40) We are not to think from this that Jesus had somehow been resurrected as a human being. This was not possible, as he had given up human life forever by laying it down in sacrifice as a ransom for father Adam and his race. He was now a spirit being, resurrected to that condition by the mighty power of God. As a spirit being he could take on the form of a human, and appear as flesh and blood. He did so in this case only to gain

their confidence that it was indeed him, their Lord and Teacher. He also had the power to appear and disappear from their midst instantaneously, which is what had initially frightened them.

As the disciples slowly gained confidence that this was indeed Jesus, he made a strange request, saying, “Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.” (Luke 24:41-43) As a resurrected spirit being, Jesus no longer needed earthly food for sustenance, but here again he chose to further impress upon the minds of the disciples that it was he. No doubt the disciples had seen him eat many times during his earthly ministry, and were very familiar with his habits in this regard. Watching him eat, using the same mannerisms that had been so familiar to them as they observed him on many previous occasions, was surely more convincing evidence to the disciples that this was Jesus.

Having now convinced the disciples as to who he was, Jesus began to instruct them. First, he reminded them that “all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.” (vss. 44-46) Next, Jesus told the disciples that a great preaching work would soon begin, in which they would have a significant part. This preaching would be “among all nations, beginning at Jerusalem.” (vs. 47) To do this preaching, it was necessary for the disciples to receive God’s Holy Spirit. The Key Verses give Jesus’ instructions to them to remain at Jerusalem, in order that they might receive this ‘power from on high.’ This important event occurred, just as Jesus had promised, ten days later on the Day of Pentecost.—Acts 2 ■

Bringing New Life to Those In Need

Key Verse:
***“Forasmuch as
Lydda was nigh to
Joppa, and the
disciples had
heard that Peter
was there, they sent
unto him two men,
desiring him that
he would not delay
to come to
them.”***
—Acts 9:38

Selected Scripture:
Acts 9:32-43

HAVING RECEIVED THE Holy Spirit on the Day of Pentecost, the eleven apostles (prior to the selection of Paul) were imbued with various ‘gifts’ of the Spirit, given by God for a limited time in order that the authority of the apostles could be established as being directly from God. Once the apostles fell asleep in death, these gifts were no longer needed. Another purpose served by these gifts was to illustrate future events in God’s plan of salvation for mankind. Such is the focus of today’s lesson.

As the Apostle Peter passed through the regions of Palestine, most assuredly preaching as he went the Gospel of Christ, he came to a group of believers residing at Lydda. Among their little group was a man named Aeneas who had been bedridden for eight years with palsy. “Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.”—Acts 9:34

Earlier, in Acts 3, Peter took the occasion, after healing a lame man, to point out that this healing work illustrated

the greater healing and restoration that would eventually come about to all mankind during the “times of restitution of all things.” (Acts 3:21) Peter spoke there of the great work of Christ’s future kingdom, in which Adam and all his progeny will be restored to the perfection of body, mind, and character enjoyed by our first parents in the Garden of Eden, before they fell into sin. Peter’s healing of Aeneas was a similar foregleam of the blessings of that kingdom. The healing of disease in Christ’s kingdom was even prophesied in the Old Testament. Speaking of that future day, the prophet Isaiah had said, “The inhabitant shall not say, I am sick.”—Isa. 33:24

Our lesson continues with the account of a woman who lived in Joppa named Tabitha, also called Dorcas, a believer in Jesus and known for her good works, especially on behalf of others. (Acts 9:36) Sadly, she became sick and died. The disciples at Joppa heard that Peter was close by, so they sent for him to come to them, as stated in the Key Verse. When Peter arrived, they immediately took him to the “upper chamber” where they had laid Tabitha’s body. How Peter must have been touched when he saw so many there, weeping together and recalling all the many good deeds she had done on behalf of the brethren. (vs. 39) The account continues, “Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.”—vss. 40,41

As with the healing of Aeneas, the raising of Tabitha from the dead, in addition to being a wonderful blessing to those there, was illustrative of another grand work during Christ’s kingdom, that of raising all mankind from the dead. Jesus himself had promised this, when he said, “The hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth.” (John 5:28,29) How we long for that glorious day! ■

Many Heard and Believed

“The hand of the Lord was with them: and a great number believed, and turned unto the Lord.”
—Acts 11:21

DURING THIS PRESENT

Gospel Age, a wonderful invitation to share with our Lord Jesus in the great restoration work of his future kingdom has been extended to those with hearing ears throughout the world. Under Christ's righteous rule, the sin-sick and dying human family will be lifted up and given an opportunity to obtain the right to life that was taken away because of father Adam's disobedience to the Divine law.

THE EARLY CHURCH

In the days of the Early Church, those who went to other areas to preach this message of the heavenly call, went to the Jews only. “Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.” (Acts 11:19) The record states, “Some of them were men of Cyprus and Cyrene, which, when they were come to Antioch,

spoke unto the Grecians, preaching the Lord Jesus.”—vs. 20

Because of intense persecution, many Jewish brethren from Jerusalem had gone to other places, and they helped spread the message of Truth. Sometimes their Gentile neighbors heard the message and, as their interest in the Gospel increased, some of them also became believers and began associating with their Jewish brethren.

BELIEVERS AT ANTIOCH

The scriptural record indicates that Gentile believers in Antioch were among those who had heard the message of Truth. The apostles who were in Jerusalem learned of this, and Barnabas was selected to go there. He had previous association with Greeks when he lived in Cyprus, and no doubt understood their language. When he arrived, he found a mixed congregation of Jewish and Grecian brethren who were rejoicing together in the knowledge of God’s plan and heavenly calling, and were eager to learn more.

Barnabas set about to assist them as much as he could in further study and joint fellowship. “He was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.” (vs. 24) As a result of his valuable help, the church in Antioch began to prosper and, through their witnessing activities, many others were also added to the church. As Barnabas witnessed this increasing interest in the Truth by Gentile brethren, he recalled what the Lord had declared about Paul’s special ministry to the Gentiles. He believed that Paul would have a vital interest in the call to the

Gentiles, and he set out for Tarsus to find him. "When he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."—Acts 11:26

BARNABAS AND PAUL

Barnabas and Paul were selected as elders in the church at Antioch, along with three other brethren whose names we learn from Luke's scriptural record. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." (Acts 13:1) As teachers, these brethren had very diverse backgrounds, and all came from distant places.

Barnabas had lived at one time on the island of Cyprus; Saul came from Tarsus in Asia Minor; Lucius was from Cyrene, a city in northern Africa, in what is now Libya. It is not known with certainty where Simeon came from, but since the name Niger which means black and is associated with him, he evidently came from the African continent. Manaen was from Jewish royalty, being a foster brother to Herod the Tetrarch, and most likely originated in Jerusalem.

During this time, a famine was experienced in this area of the world which severely affected the church members who were living in Jerusalem, and who were already quite poor. When the congregation at Antioch learned of their plight, they took up a collection and sent it by the hands of

Barnabas and Paul to help their friends in Jerusalem. No doubt this was of much help to the brethren. This mission also afforded Barnabas a chance to give a firsthand report of the witness work which was being accomplished among the Gentiles, and he emphasized that it was prospering very well. It also gave him an opportunity to better acquaint the brethren at Jerusalem with Paul and his important part in the work.

GENTILES HEAR THE CALL

The church at Antioch wanted to expand their witness activity, and decided to send Barnabas and Paul to sow the seeds of Truth in outlying countries. "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."—chap. 15:35,36

Concerning Paul's principal ministry we read, "The Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (chap. 9:15) However, before he went to the Gentiles, he usually visited the synagogues in an attempt to convince his kinsmen that Jesus was the Messiah. This was the general pattern established by Barnabas and Paul, even though their mission was for the Gentiles as well.

ISRAEL'S UNBELIEF

This special interest in his own people is revealed in his letter to the brethren at Rome. "I

say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”—Rom. 9:1-5

The apostle knew that the prophecies foretold the unbelief of his people, and that God would not find a sufficient number among them to complete the body of Christ. He had a strong desire for their salvation which caused him to write, “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” (Rom. 10:1) Again he writes, “I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them.”—chap. 11:13,14

Israel’s unbelief would not be turned away until their Messiah would come, and Paul was able to say, “I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”—vss. 25,26

TITUS A FELLOWHELPER

One of those who later became a travelling companion to Paul was Titus. He is not mentioned in the Book of Acts, but we know from Paul's other writings that Titus accompanied the apostle and Barnabas when they visited other ecclesias. For example, we learn from the scriptural account, "We have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have [he hath, *Marginal Translation*] in you. Whether any do inquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ."—II Cor. 8:22,23

We also read, "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus." (II Cor. 7:5,6) The apostle made clear, "Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all." (vs. 13) When Paul and Barnabas went to Jerusalem, the Jewish brethren were given a good example of the Gentile believers who had heard the heavenly calling, and were now members of the body of Christ.—Gal. 2:1-3

In his letter to Titus, Paul reveals his special love and feeling of close relationship that he had for him. He wrote, "To Titus, mine own son after the common faith: Grace, mercy, and peace, from

God the Father and the Lord Jesus Christ our Savior. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” (Titus 1:4,5) We thus learn that toward the close of Paul’s ministry he sent Titus to the island of Crete to help the brethren. Although specific information is lacking, he evidently remained there for a considerable period of time and served as an elder in the congregation.

ANTIOCH OF PISIDIA

On the Apostle Paul’s first pilgrim journey, he and Barnabas made their way to Antioch of Pisidia. This city was located in the interior and mountainous region of Asia Minor, which distinguishes it from Antioch the capital city of the Roman province of Syria where the Truth had been preached before. Many Jews were living in Pisidian Antioch where they had established a synagogue.

From the scriptural record, we read, “When they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.”—Acts 13:14,15

Some of those who were present to hear the apostle’s message of Truth were very interested in what he had to say and wanted to hear more. “When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the

congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God.”—vss. 42-44

JEW'S WERE ENVIOUS

Some of the Jews became very upset when they saw so many people coming to hear the message of Truth, and they began to oppose and blaspheme Paul as he was speaking to them. “Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.” (vs. 46) Paul then referred them to the words of their own prophet, when he continued speaking, “ So hath the Lord commanded us, saying, [Isa. 49:6] I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.”—Acts 13:47

The apostle was making an important connection, and we turn again to Isaiah’s prophetic words where we read, “Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.”—Isa. 49:8

THE ACCEPTABLE TIME

This present Gospel Age is the ‘acceptable time’ for this wonderful work of the heavenly calling to proceed, and to help find a people for God’s name.

James said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) When this very special day of salvation has been completed and the full number of the Christ has been brought together, the Heavenly Father will then bring the whole world into covenant-relationship with himself under the terms of the New Covenant. These members are now preparing themselves for the future work of its glorious administration.

REJOICING GENTILES

The Gentiles who were listening to Paul speak that day in Antioch of Pisidia, pointed to the fact that no longer was the message concerning the Truth confined to the Jews or their synagogue. "When the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region."—Acts 13:48,49

The Gentiles to whom the Lord was extending the heavenly call understood and believed the wonderful message of Truth. However, the opposing Jews convinced the authorities to expel Paul and Barnabas from the area, but not until the new disciples in Pisidian Antioch were established in the knowledge of the Truth, and had received evidences that the Holy Spirit of God was working among them. We can only imagine the sense of joy that Paul and Barnabas felt when they left that area and recalled the many blessings they had received from ministering to these new brethren in Christ.

THE CALL WENT TO ICONIUM

From Luke's record, we learn that Paul and Barnabas set out again on their journey. "It came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed." (Acts 14:1) The unbelieving Jews in Iconium opposed these two servants of God and the message of Truth that they were proclaiming. They enlisted the support of unbelieving Gentiles to the point where the whole city was divided against Paul and Barnabas, which created an intense situation. They even devised a plot to stone the servants of God, but with much courage they remained for several weeks to continue preaching the Word before they were forced to leave. In the meantime, they did much to help the new disciples of Christ at Iconium to become established in the faith.

AT LYSTRA

Concerning these two men of God, we read, "They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the gospel." (vss. 6,7) While they were in Lystra a very strange experience occurred concerning a man who had been lame from birth, and had never walked. The Apostle Paul healed the man because he recognized that he had great faith. The people who witnessed this wonderful miracle were so overcome by their emotions that they began believing that Barnabas was Jupiter and Paul was Mercury—gods who had come to them as men. As the excitement grew,

the local priest of Jupiter arranged to offer a sacrifice to them as if they were gods. Paul and Barnabas had a difficult time trying to stop the proceedings, and to convince the people that they were just ordinary men like themselves. They rent their mantles and spoke to the crowd, explaining to them about the true God who made heaven and earth, and finally restrained the crowds from offering their sacrifice.—Acts 14:8-18

PAUL LEFT FOR DEAD

In the meantime, the Jews of Antioch and Iconium joined forces and followed Paul and Barnabas to Lystra. They convinced the people that they were imposters and began stoning Paul. There are no details given of the incident, but no doubt as the stones began to hit Paul he recalled the circumstances of Stephen's stoning over which he had presided. We learn that the apostle had evidently entered into a state of semi-consciousness, was dragged outside the city's walls and was left for dead.—vs. 19

TAKEN TO DERBE

“Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.” (vs. 20) It must have been seen as a miracle to the bystanders who watched as Paul regained his consciousness and returned with the disciples, probably to one of their homes. There he partially regained his strength, while the disciples discussed a plan for getting him away safely. When he could travel again, Barnabas, and perhaps some others, took him to the neighboring town of Derbe. There, perhaps, one of

the families took the apostle in, and nursed him back to health in their home. It was no doubt the home of Timothy's family who resided there, and of whom Paul speaks so highly in later writings, where we read, "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium."—chap. 16:1,2

PAUL'S LOVE FOR TIMOTHY

In one of the apostle's letters to Timothy, we learn just how much he loved this young brother. He begins with a beautiful salutation to Timothy which expresses his appreciation for him and his example of faithfulness to the Lord. "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I called to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."—II Tim. 1:1-5

Through this letter, we learn of the great respect that Paul had for Timothy's mother and

grandmother, who were each consecrated in Christ and both of whom he knew. His letter also reveals some of the very painful experiences that he had endured when he was first brought to their home. "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:10-12) At the time of the apostle's first visit to the home of Timothy's family he was likely but a very young lad. He would have thus been aware of some of Paul's special trials and persecutions, and particularly the care given to him when he arrived there from Lystra.

SUFFERING ADVERSITY

It is evident that the Adversary, Satan, had tried again to suppress God's purpose concerning the heavenly call, and the spreading of the Truth message to those who had a hearing ear. We recall Paul's commission as a special servant of God. "The Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake. (Acts 9:15,16) Again we read, "That we must through much tribulation enter into the kingdom of God."—chap. 14:22

The apostle was learning that those who faithfully follow Christ Jesus must suffer persecution.

He knew that all the brethren would experience persecutions as well, and that they too might learn this same lesson. Those who had tried to kill Paul must have followed up by also persecuting the brethren living in these same cities.

If Paul had been killed by the stoning at Lystra, God's wonderful plan for the heavenly calling would have suffered a major setback to the preaching efforts in Asia Minor. Barnabas was spared this stoning experience perhaps because he was the older man of the two, and it would have been much more difficult for him. Paul's youth and vigor helped him to recuperate more rapidly.

Some might believe that such an experience which almost cost the apostle his life, would have persuaded Paul to avoid those cities where there was such severe opposition to the Lord's work. But he could not let these newly found brethren struggle on their own when they needed his assistance. In each of these visits, he and Barnabas were forced to leave prematurely because of persecution. Paul's love for these brethren grew as he witnessed their consecration and devotion to God. The stoning incident had weakened him physically, but the success in finding so many interested brethren required that more attention be given to their needs. After staying awhile and finding many disciples in Derbe, he and Barnabas started back, retracing their steps to Lystra, Iconium, and Antioch, confirming the Truth to the disciples and exhorting them to continue in the faith, and encouraging them to endure what persecutions would come upon them.—chap. 14:21,22 ■

“Let Us Keep the Feast”

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

—*I Corinthians 5:8*

GOD’S CONSECRATED PEOPLE

ple will soon join together once again to partake of the Memorial Supper that Jesus instituted nearly two thousand years ago. In partaking of the Memorial, we demonstrate our faith and obedience to the Lord. We demonstrate obedience in that we are fulfilling his expressed will, that we do this ‘in remembrance of him.’ Faith is demonstrated because we understand the meaning of the Memorial as it pertains to our consecrated life.

We see, first of all, that the Memorial the Lord instituted directly following the keeping of the last Passover supper with his disciples punctuated the fact that the type was coming to an end and the antitype was to begin, represented primarily in the sacrifice of Jesus on Calvary’s cross. It is manifest, therefore, that we should see a correspondence of meaning between the symbolisms of the type and

the symbolisms of the antitype, as represented in the bread and cup.

THE PASSOVER TYPE AND ANTITYPE

In Exodus 12, a record of the type is given: "The LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

"Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

"Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded,

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

Calling attention to the basic significance of the type, we understand that the lamb 'without blemish' (verse 5) represents Jesus, "holy, harmless, undefiled, separate from sinners" (Heb. 7:26)—the Lamb of God "slain from the foundation of the world." (Rev. 13:8) The blood and flesh of the lamb were dealt with separately in the type. The blood was sprinkled on the lintels and doorposts, and signifies how the blood of Jesus poured out on the cross provided merit that is being applied on behalf of the firstborn of this Gospel Age—the spiritual Israelites who are dwelling in the house of the Lord during this nighttime of sin and death. Being under the blood, they are free from the Adamic condemnation of death. All others of the human family remain under the death sentence, and are represented by the firstborn of Egypt.

During the passover night in Egypt, the Israelites first protected themselves with the blood on the doorposts. Then, remaining in their houses, they roasted the flesh of the lamb and ate it throughout the night with unleavened bread. Looking at the antitype, the merit of Jesus' blood was first sprinkled on behalf of the "church of the firstborn" (Heb. 12:23), at the beginning of the Gospel Age night when Christ "entered . . . into heaven itself, now to appear in the presence of God for us." (chap. 9:24) The blood was applied once at the beginning

of the age and all of the Lord's body members must appropriate to themselves the benefits of the one application. This we do by faith.

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

THE MEMORIAL INSTITUTED

Looking further in the New Testament, we see a correspondence between the Passover and the Memorial of our Lord's death. In Matthew 26:26-30, we read, "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives."

We should think of the upper room that was prepared by the Lord for his disciples as signifying how we have been called to rise above the world and its cares, lusts, and its vexations. As the Apostle Paul states, We “sit together in heavenly places in Christ Jesus.” (Eph. 2:6) The disciples seated with Jesus in the upper room represent the entire church of the Gospel Age, who by faith are dwelling in the ‘upper room’ with the Lord, not just on the evening of the Memorial, but every day of their consecrated life, partaking of the symbolic bread and the cup.

BENEFITS OF JESUS’ SACRIFICIAL DEATH

The sacrificial death of Jesus is pictured in both the bread and the cup, but we see more than this. These two emblems represent the two benefits that accrue to us as a direct result of his one sacrificial death. The cup represents the merit, and the bread symbolizes the Word of Truth. The cup corresponds in the type to the blood of the paschal lamb that was sprinkled on the lintels and doorposts, and the bread corresponds to the flesh of the paschal lamb which was eaten during the Passover night in Egypt.

In this one sacrifice, the Lord chose to show how it provided two distinct benefits to his footstep followers. The merit was represented in the blood of that sacrifice, and the Word of Truth was represented in the flesh of that same sacrifice, just as it was represented in the blood and the flesh of the one paschal lamb in the type. Therefore, the cup we partake of represents the redeeming value, or merit, of our Lord’s sacrifice—and this is what Jesus said, ‘this is my blood of the new testament,

which is shed for many for the remission of sins.’ This merit was provided in an instant when his life expired on the cross, and was made available after his resurrection on the third day by the mighty power of God.

THE BREAD OF LIFE

As the ‘bread of life,’ the laying down of Jesus’ life began at Jordan, and for three and one half years he “brought life and immortality to light through the gospel.” (II Tim. 1:10) As he did this, the strength and vitality of his flesh was steadily ebbing away. The “Word was made flesh” (John 1:14), in order that the word, itself, might be preached unto men. This is what Jesus meant in the 6th chapter of John, when he said, “I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. . . . Whoso eateth my flesh, . . . hath eternal life. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” (John 6:48-50,54,63) We see how Jesus made the association. He was the Word—his flesh was the mouth-piece of God, and his words brought life.

In I Corinthians 5:7,8, the Apostle Paul relates the symbol of the bread to the development of the Christian character exemplified in Jesus, saying, “Even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” ‘Unleavened bread’ signifies that which

sanctifies us and separates us from the fallen tendencies of the flesh and the world. Thus, when we partake of the bread, in addition to remembering Jesus' broken body and his words, we also are renewing our commitment to the great work of sanctification within our being, appropriating to ourselves the benefits of that which was accomplished during our Lord's earthly ministry.

THE SYMBOL OF THE CUP

When our Lord instituted the Memorial, the scriptural account states, "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:27,28) Just as the typical firstborn were under the blood during the Passover night, so the church, as they partake of the fruit of the vine, demonstrate their faith in the precious blood of Christ which has justified and cleansed them from sin. So long as such are appropriating unto themselves the merit of his sacrifice, they will then be able to properly eat of the 'unleavened bread of sincerity and truth.' The bread of truth will continue to nourish the New Creature only so long as the wine of the blood of sprinkling continues to cover the old fleshly creature. Both the bread and the cup are thus necessary—one without the other would not be sufficient.

How is the cup appropriated to us? How is it personally affecting us? From one standpoint, we appropriated this cup to ourselves at consecration as we, through faith, accepted Jesus, receiving the merits of his sacrifice, and gave our all to the

Heavenly Father. At that time, the value, the blood, of Jesus was imputed to us. We became justified in God's sight. We took "the cup of salvation." (Ps. 116:13) John says that Jesus "washed us from our sins in his own blood."—Rev. 1:5

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

PARTAKING AS ONE BODY

As we partake of the Memorial emblems, we should have in mind the unity of the body of Christ, of which we are individual members. The Apostle Paul refers to this unity, or common participation, that we have in the blood and flesh of Jesus in I Corinthians 10:16,17, and indicates there that even though we are many members, nevertheless God looks upon us as one body, one unit, because we all partake of the one cup and the one bread. The apostle says, according to the *Revised Standard Version*, "The cup of blessing which we bless, is it

not a participation in the blood of Christ?" As members of the one body, we have a common union, or equal participation, in the merit of his supreme sacrifice as represented in the cup. We appropriate it unto ourselves by faith. The apostle continues in these verses (*Revised Standard Version*), "The bread which we brake, is it not a participation in the body of Christ? Because there is one loaf, we who are many are one body, for we all partake of the same loaf." See also *Wilson's Emphatic Diaglott*, the *New English Bible* and the *New International Version*.

Paul's words in the above verses do not mean that somehow we become a part of the cup and part of the bread. Another example of how 'communion' is used elsewhere is in II Corinthians 13:14, which speaks of "the communion of the Holy Spirit." Here again the thought is of equal or common access, but certainly not of somehow becoming part of the Holy Spirit. It is true also that the church is spoken of as 'wheat' in the Lord's parables, but we should not relate this to the 'bread' symbol of the Memorial. We should be careful not to mix these pictures and symbols. The Scriptures also refer to a cup of experience, as Jesus stated, "Are ye able to drink of the cup that I shall drink of? . . . Ye shall drink indeed of my cup." (Matt. 20:22,23) Although these relate to our daily faithfulness to the Lord, they are not references specifically to the Memorial cup. In fact, there are many cups in the Bible: cup of cold water; cup of God's wrath; cup of sorrow; cup of joy; cup of suffering; and others. All these have significance, but they are separate from the special meaning symbolized by the Memorial cup.

The Apostle is suggesting here that we know we are all of the one body because we are all feeding upon the same loaf. How beautifully this was pictured at the first Memorial—the Lord Jesus breaking bread, passing it to the disciples, representing the church during the present Gospel Age, and saying “Take, eat; this is my body.”—Matt. 26:26

EXAMINING OURSELVES

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

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

Looking back over the year past it is likely that we have had both some successes as well as failures

in appropriating the benefits symbolized in the body and blood of our Lord and as represented by the emblems of which we will soon partake. It is important that we do as the Apostle Paul admonished in I Corinthians 11:28, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." Let us also remember that our worthiness to partake of these emblems and our faithfulness in doing so will not be measured so much by what we do the night of the Memorial, but by what we do the day following, and all the remaining days of our Christian walk.

THANKS BE TO GOD

As we look forward to another year in the school of Christ, let us each remember even more keenly the tremendous work that Jesus accomplished and what it means to us. Just as Jesus gave thanks before instituting these emblems, may we also continually be thankful for all that has been done on our behalf and soon on behalf of the entire world of mankind. "Thanks be unto God for his unspeakable gift."—II Cor. 9:15

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

Sons of God

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”

—*Philippians 2:15*

IN THIS SCRIPTURE, THE

Apostle Paul is addressing those Christians who are being called sons of God during this present Gospel Age. He tells us that they are to be blameless, harmless and without rebuke in a godless and corrupt world. The Lord's people should be devoid of any disposition to do evil, and are not to be controlled by anger, malice, hatred or strife. Neither are they to seek for vainglory. The child of God should be harmless, not merely from God's standpoint, but so far as possible being harmless in the sight of the world before whom they are to reflect the Gospel light. As the Apostle Peter also encourages, “Beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”—II Pet. 3:14

OBEDIENCE REQUIRED

The Apostle Paul further speaks to the brethren at Philippi, saying, “Wherefore, my beloved, as ye have always obeyed, not as in my presence only,

but now much more in my absence, work out your own salvation with fear and trembling.” (vs. 12) He assures them, “It is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings.” (vss. 13,14) Paul was blessed with a deep insight into all that is required to be a faithful Christian. He said to them, “Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain” (vs. 16), and for the express purpose of blessing others of like precious faith.

We should never compromise the Truth in order that we might please the world, nor should there be anything in our conduct or character which the world can point to as being evil. Our position should be like that of Daniel, of whom it was said by his enemies, “Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; for as much as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.”—Dan. 6:4,5

A PURE HEART

To be blameless in the sight of God is to have our heart’s intentions always pure, just, loving, and kind. But this does not mean that the world will approve our course in life. We should expect to have opposition in our Christian walk. If we have the friendship and approval of the world, then we should seriously question our standing before the

Lord. Jesus did not please the world, but those of the world who were not prejudiced against him on account of his teaching found no fault with him. Even Pilate said, "I have found no cause of death in him."—Luke 23:22

Our concern should be that no just cause for blame be given through our wrongdoing. "Giving no offence in any thing, that the ministry be not blamed." (II Cor. 6:3) Paul outlines the manner in which this can be done, saying, "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—vss. 4-10

GIVING DILIGENCE

In our text (Phil. 2:15), Paul indicates that we are to hold forth the Word of life amidst a crooked and perverse people. This means that we should not refrain from bearing witness to the Truth simply because the majority of those with whom we may come in contact are not Christians. It will not injure us, nor mar the purity of the Truth to let it

shine in a wicked world. It has been well said that a ship is safe in the ocean as long as the ocean is not in the ship. So it is in our ministry of the Truth. We should keep ourselves unspotted from the world, and guard well the purity of the message we proclaim, making sure that it is not mixed with worldly philosophy. Each faithful follower of Jesus, who gives diligence to do this, will serve as a beacon of light in a very dark world filled with sin and sorrow.

We are not to expect that the world will be converted. It was not in Paul's day, and will not be until Christ's future kingdom is established. It was a perverse and crooked generation to which the apostle preached, and every generation since that time has been the same. Perverseness implies unwillingness to be guided by the Lord.

LET OUR LIGHT SHINE

Crookedness is not always a way of open wickedness but, like a crooked line which goes in various directions, it implies a doing of both right and wrong. Amidst these conditions, we are to let our light shine. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [purchased, *Marginal Translation*] people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."—I Pet. 2:9

If the love of God fills our hearts, we can not help telling others about the Gospel message and the promises of a future kingdom of Truth and righteousness established here on a perfected earth. We who know the plan and love of God

should not be less zealous simply because we know that the world will not be converted until the next age. We are to let our light shine just the same, for out in the darkness there is one here and one there whom the Lord will reach with the message which we proclaim, and rich will be our blessing. ■

*Precious Jesus, how I love Thee!
And I know thy love is mine;
All my ransomed life I give Thee,
Use it, Lord, in ways of Thine,
Use my warmest, best affections;
Use my memory, mind and will;
Then with all Thy loving spirit
All my emptied nature fill.
All of earth and all of Heaven,
All I want I find in Thee;
Jesus, Jesus, precious Jesus,
Thou art all the world to me.*

*Lord, I touch thy precious garment,
Fearless stretch my eager hand;
Virtue, like a healing fountain,
Freely flows at love's command.
Lo! He turns and looks upon me
With those wonder-speaking eyes:
Vain my soul essays to answer,
I am lost in sweet surprise.*

*All of earth and all of Heaven,
All I want I find in Thee;
Jesus, Jesus, precious Jesus,
Thou art all the world to me.*

—Hymns of Dawn

LETTER TO THE EDITOR

QUESTION: Where does the Old Testament say that a day was ever more than twenty-four hours?

ANSWER: In Genesis 2:4, we read, “These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.” Here, as will be noted, the word ‘day’ is used to describe the whole period of creation. Regardless of how long we insist each of the six creative days was, the day of this text was as long as all of them put together, therefore more than twenty-four hours in length.

We read, “To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation.” (Ps. 95:7-10) Here the Lord clearly applies the word ‘day’ to the entire forty years of Israel’s wanderings in the wilderness.

Again, we read, “Thy people shall be willing in the day of thy power.” (Ps. 110:3) This is a reference to the thousand-year day of Christ’s kingdom, when the “all power” (Matt. 28:18), which was given to him at the time of his resurrection will be used to govern and bless the nations.

Isaiah 2:17 reads, “The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.” Here again the ‘day’ refers to the time of the Lord’s kingdom in the earth, not a period of twenty-four hours. Verse 20 continues, “In that day a man shall cast his idols of silver, and his idols

of gold, which they made each one for himself to worship, to the moles and to the bats.” We would have to be very limited in our understanding of language to suppose this refers to a twenty-four-hour day.

In another prophecy concerning the blessing of health and life which will reach the people through the administration of Christ’s kingdom, we read, “It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.”—Isa. 25:9; Titus 2:13

These few examples will, we think, suffice to indicate that the word ‘day’ is used over and over again in the Old Testament when the reference is to a period of time or era, rather than to twenty-four hours. Moses and Peter also call attention to a thousand years as being reckoned of God as a day.—Ps. 90:4; II Pet. 3:8 ■

*No tear ever falls, when the heart’s wound is sore,
But the Lord’s tender heart keenly suffered the
more;*

*No cup his hand pours, which he fills to the brim,
But his own loving lips were pressed first to its
rim.*

*No night can be darker than that which he knew,
And no waters be deeper than those he passed
through.*

*Ah, then, when thy cross seems too heavy to bear,
Oh, remember thy Lord doth know, pity, and
care!*

—Selected

Report from South America

Bro. Joe Panucci and Bro. Fernando Duena

IN THE SPIRIT of humility and thankfulness to our Heavenly Father, we wish to give you a report related to our activity for the promulgation of the Truth in South America.

Each Sunday morning from 9:00 A.M. to 10:00 A.M. we present various Bible topics, including some parts of the film "For This Cause," on television in the city of Trujillo, Peru. The population of Trujillo and the surrounding area is over one million people. We hope and pray to the Lord that our presentation of the Truth will be a blessing to many of these people. With a little diplomacy and help from above, the management of the television station allows us to present our programs free. However, after one year, if we wish to continue with the broadcasts we will then be required to pay. This we will leave in the Lord's hands.

The Dawn radio station, located in the city of Trujillo, Peru, continues to broadcast the message of Truth in four languages. Most of these programs are

in Spanish, but we also present the message of Truth in the Italian, Portuguese, and English languages. Due to the congested airwaves from many powerful radios stations in the area, our program is scheduled to be presented to the public from 5:00 A.M. to 9:00 A.M. and from 4:00 P.M. to 7:00 P.M. These are times when the airwaves are less congested.

The radio station is broadcast on a shortwave frequency. Shortwave can travel over extremely long distances around the world. As a result, we never know for sure which part of the world that the message will reach. As an example, in the past some requests for literature emanating from these programs have come from locations in Cuba and even India.

The Spanish Dawn, as well as the Italian, Greek, French, and now Portuguese, continue to be printed at the Dawn plant in Rutherford, New Jersey. Many other pamphlets and books are also printed in a number of languages as well as in English. We are grateful to the brethren at the Dawn for their dedication and devotion, and for all the other dear brethren in America and other countries whose dedication helps to promote the message of Truth which we all love. It seems that the Lord uses brethren from many different nationalities and backgrounds to help his people in many different ways.

While in the process of writing this report, a prophecy of the Prophet Daniel came to mind, where the Lord said to Daniel, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (Dan. 12:9) It is interesting that in South and Central America for many centuries the people were kept in darkness and ignorance.

It has only been in the past 20-25 years that other religious organizations, especially from the United States, have begun to move very quickly to preach their religion according to what they believe throughout the region. An example is the city of Gyayaquil, Ecuador. In a beautiful park called Cerro Santa Ana, Bro. Fernando and I observed four preachers speaking to about 75-80 people each. Bro. Fernando saw this as an excellent opportunity for us to do the same in order to present the message of the Truth to the many people who were enjoying the beautiful day in the park. By the Heavenly Father's grace, within 15 minutes, Bro. Fernando was on one side of the park preaching the Truth while I was on the other side of the park doing the same. It was a beautiful experience for us as we were able to present the message of the Gospel for over two hours in this lovely park.

We collected over 100 names from the people who had listened to us, and they all requested booklets that we had offered during our presentations of the Gospel message. This would have been unthinkable in the past, especially in these areas of South and Central America.

Many brethren may remember that four Bible Students Conventions have been held in Argentina. Some of the American brethren attended and also served during those conventions. A number of pilgrim trips have also been made, not only in Argentina but in Brazil, Uruguay, Bolivia, Ecuador, Chili, Peru, and Mexico. In each of these countries during the late 1990s, the film "For This Cause" was presented. A total of approximately 2500 people requested Truth booklets after these presentations.

A newspaper advertisement of “Why God Permits Evil?” was also placed in many South American newspapers. The ad, placed in the largest publication in Argentina—*El Clarin*—resulted in over 890 requests for booklets from throughout Argentina.

One of my most memorable and beautiful experiences was visiting Colombia. I had no idea how dangerous the country had become due to the drug trafficking. I made the visit because a number of the people who live in that country were receiving the Spanish *Dawn*, and we felt it would be beneficial to pay a visit to them. When I arrived in the city of Medellin one of the friends immediately instructed me to remove my necktie and speak no English. I realized a few days later the reason for his instructions. This dear friend who is now a brother in the Lord, was for many years affiliated with another religious organization and was considered a prominent leader. By the grace of our Heavenly Father, he came in contact with the Spanish *Dawn* and very much appreciated the Truth as it was presented in *The Dawn* magazine and also in their other literature. I believe that it was the Lord that revealed the Truth to him. Otherwise, it would have been almost impossible for any individual in such a prominent position in a religious organization to give it up. He is well versed in the teaching of the Bible, and is very humble and has a strong zeal for the promulgation of the Truth in his country. I had a wonderful experience being with him and the brethren of the two Bible Student classes located in the city of Medellin.

When the fourth Bible Student convention was held in Argentina, Bro. Lopez participated by giving

two inspiring discourses. The brethren in Colombia must hold their Bible meetings in the daytime because the city is very dangerous at night—in many respects it is considered a no-man's-land. When I visited these brethren the manager of the hotel in which I was staying specifically instructed me to be back in the hotel prior to 7:00 P.M., since after that time all the doors would be closed.

Another little experience that I did not anticipate was my transportation to the airport. My flight to Bogota, Colombia and then to Panama City was at 6:00 A.M. and, because the distance from the city of Medellin to the airport is about 45 kilometers, I had to depart about 4:00 A.M. The day before I was to leave, the brethren from Medellin and I contacted five taxi companies in the city, but all of them refused to take me to the airport because it was such a dangerous trip. Finally, the last one agreed, and the cost for the trip was five times higher than a fare in the daytime. I realized then just how dangerous it was in that country. Let us remember these dear brethren in our prayers. Life in that part of the world, and especially in Colombia, is not very pleasant.

In Panama City, I changed planes and went to Guadalajara, Mexico, where my wife Lucy and some other brethren were waiting for me. Together we visited two dear sisters from Guadalajara—Sr. Esthela Torres and Sr. Maria Marcada. We had lovely fellowship and refreshments with them. We also contacted some other people in that city who receive the Spanish *Dawn*.

Last year, Bro. Fernando Duena from Peru visited the brethren in Colombia. His visit was of

great encouragement to these brethren, especially for Bro. Rafael Lopez. In October, Bro. Fernando visited some people in the city of Harez while on a pilgrim trip. These people have received the Spanish *Dawn* and other Bible literature from the Dawn office in Trujillo for quite some time. In November, he also visited people that are interested in the Truth in the city of Huancayo, and in December he visited some people who were interested in the Truth who live in the Chimbote area.

I will relate to you, in the spirit of humility, something about this dear brother and how the Lord touched his heart. About twenty years ago, he made a telephone call to the Dawn office. A sister who received the call was not able to converse with him because she did not understand the Spanish language, so she gave him my telephone number. The following day he called me and asked many questions and I conversed with him for over two hours. Two months later I visited him in Peru and in a conversation there he told me that someone had put a Spanish *Dawn* in his mailbox, but he had no idea who it was. I checked and rechecked to see if his name was on the list of those who were receiving the Spanish *Dawn* but his name was not listed. Neither Bro. Fernando nor I have ever been able to determine who put the Spanish *Dawn* in his mailbox—especially in that part of the world. I am sure that it was the hand of our Heavenly Father who touched the heart and life of this dear brother. Let us continue to remember these dear brethren in that dangerous part of the world in our prayers. ■

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

R. Gorecki

Seattle, WA

April 30

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

T. Alexander

Detroit, MI

April 4,5

T. Alexander

Detroit, MI

April 4,5

W. Austin

Boise, ID

April 24-26

D. Blencowe

Boise, ID

April 24-26

E. Blicharz

Detroit, MI

April 4,5

R. Carnegie

New York, NY

April 19

C. Chandler

Boise, ID

April 24-26

D. Christiansen

Boise, ID

April 24-26

O. B. Elbert

Detroit, MI

April 4,5

New York, NY

19

J. Freer

Boise, ID

April 24-26

R. Goodman

New York, NY

April 19

R. Gorecki

Boise, ID

April 24-26

L. Griehs

Albuquerque, NM

April 10-12

M. Grudzien

Boise, ID

April 24-26

S. Jeuck

St. Petersburg, FL

April 5

Boise, ID

24-26

B. Keith

Boise, ID

April 24-26

T. Krupa

Detroit, MI

April 4,5

E. Kuenzli

Detroit, MI

April 4,5

M. Nekora

Albuquerque, NM

April 10-12

T. Ruggirello

Detroit, MI

April 4,5

Albuquerque, NM

10-12

G. Tabac

Albuquerque, NM

April 10-12

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 4,5—Macomb Community College, Building “K”, 14500 Twelve Mile Road, Warren, MI 48088. Contact P. Nemesh, 2183 Babcock Drive, Troy, MI 48084. Phone: (248) 649-6588

ALBUQUERQUE CONVENTION, April 10,11,12—Albuquerque Grand Airport Hotel, 2910 Yale Blvd. SE, Albuquerque, NM 87106. Contact S. Thomassen. Phone: (505) 268-8170

NEW YORK SPRING CONVENTION, April 19—Doubletree Hotel Mahwah, 180 Route 17 South, Mahwah, NJ 07430. Phone: (201) 529-5880. Contact D. Szybinski. Phone: (212) 998-2095

BOISE CONVENTION, April 24,25,26—Owyhee Plaza Hotel, 1109 Main Street, Boise, ID. Contact D. Allers by April 3, 2009 at 7558 W. Hathaway Lane, Boise, ID 83714. Phone: (208) 375-6873

BUFFALO CONVENTION, May 2,3—Holiday Inn, 5440 Camp Road, Hamburg, NY 14075. Contact R. Morin for reservations by April 18, 2009. Phone: (585) 322-7459

JACKSONVILLE CONVENTION, May 3—Embassy Suites Hotel, 9300 Baymeadows Road, Jacksonville, FL 32256. Phone: (904) 731-3555. Contact C. Hires. Phone: (904) 781-0506

CHICAGO DECORATION DAY CONVENTION, May 23,24,25—Addison Park District, 120 E. Oak Street, Addison, IL 60101. Contact J. Farrell. Phone: (630) 776-9511

LOS ANGELES CONVENTION, May 23,24,25—Burbank Auditorium, 406 Irving Drive, Burbank, CA 91504. Contact M. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

WATERBURY CONVENTION, June 6,7—Saturday, June 6, held in Morris, CT. Sunday, June 7, at the Litchfield Firehouse Hall. Contact A. Tsimonis, PO Box 1494, Waterbury, CT. 06721-1494. Phone: (860) 567-0109

PORTLAND ASSOCIATED BIBLE STUDENTS CONVENTION, June 19,20,21—Holiday Inn, 2752 NE Hogan Drive, Gresham, OR 97030. Phone: (503) 907-1777. Before May 15, contact D. Grudzien, 11970 SE Zion Hill Drive, Damascus, OR 97089. Phone: (503) 658-4757

BIBLE STUDENTS GENERAL CONVENTION, July 18-23—University of Pittsburgh at Johnstown, PA. Contact M. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

NIGERIA GENERAL CONVENTION, August 21-23—Emmanuel College Owerri, Imo State, Nigeria. Contact C. O. Egbu, #2 Darlington Street, Mokola Ibadan, Oyo State, Nigeria. Phone: 2348033339949

NORTHWEST MONTANA KALISPELL CONVENTION, September 18,19,20—Red Lion Hotel, 20 N. Main Street, Kalispell, MT 59901. Contact M. Burns. Phone: (406) 756-7789

*Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.*

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To us the Scriptures clearly teach:

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

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

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

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

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

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