

The DAWN

VOLUME NO. LXIV, NUMBER 4
(USPS 149-380), APRIL 1996

TABLE OF CONTENTS

Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$3.00 a year; Great Britain £2. Write to foreign addresses for other prices.

CANADA: P.O. Box 175, Elmwood Postal Outlet, Winnipeg, Man. R2L 1M0

BRITISH ISLES: Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP5 3EB

AUSTRALIA: Berean Bible Institute, 1 Springfield Street, Briar Hill, Victoria 3088

FRANCE: Association des Etudiants de la Bible-Publications Aurore, B.P. 3066, 68062 Mulhouse CEDEX

GERMANY: Tagesanbruch Bibel-studien-Vereinigung, Eisenstrasse 9, 91231 Neunkirchen am Sand

GREECE: He Haravgi (The Dawn), Afexidiou 81 Ano Ilisia, GR 15771 Athens

ITALY: Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

NEW ZEALAND: P.O. Box 27468, Mt. Roskill 1004

SOUTH AMERICA: El Alba, Calle Almirante Brown 674, Monte Grande 1842, Buenos Aires, Argentina
y Padre Bruzzone 1166, Espeleta 1882, Buenos Aires, Argentina

SPAIN: El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy.

HIGHLIGHTS OF DAWN

Rapid Travel 2

INTERNATIONAL BIBLE STUDY LESSONS

The Living Lord 18
The Loving God 20
The Good Shepherd 22
The True Vine 24

CHRISTIAN LIFE AND DOCTRINE

When He Ascended 26
The Memorial Supper 43
1996 Memorial Supper Date 53
Weekly Prayer Meeting Texts 42

PUBLICATION'S LIST

Five-cent booklets 32
Ten-cent booklets 33

"FRANK & ERNEST"

Domestic Radio Programs 34
Foreign Radio Programs 35

TALKING THINGS OVER

The Brethren in Lithuania 54
General Convention
Registration Form 60
Bulletin 61

SPEAKERS' APPOINTMENTS 62

OBITUARIES 53

CONVENTIONS 63

RAPID TRAVEL

THE PROPHECY OF Daniel 12:4, which mentions the “time of the end,” says, “Many shall run to and fro, and knowledge shall be increased.” Bible students have long believed that the running ‘to and fro’ is a sign of our day pertaining to rapid travel. Recently all the world was reminded that twenty years ago rapid travel reached a peak on January 21, 1976, when the Concorde made its first commercial run from Paris to Rio de Janeiro via Dakar, Senegal. The new supersonic jet plane operated by Air France and British Airways travels at more than 1350 miles per hour—a speed known as Mach-2, or twice the speed that sound travels. It can carry 128 passengers across the Atlantic Ocean in just three hours.

This plane has been the pride of France, being developed in the 1960’s, and remaining as a sleek symbol of technological know-how. But financially the Concorde is having a bumpy ride. Largely due to its huge overhead and fuel costs, its flights are not cheap. A round-trip ticket from New York to Paris now runs about \$6,400. The plane guzzles 22 tons of fuel an hour, twice the fuel consumption of a Boeing 747 carrying four times as many passengers and luggage. It also requires fourteen hours of maintenance for every hour it is in the air.

This extremely rapid travel, although maintained for twenty years, may eventually cease because of economics. Only rich corporations and dignitaries can afford it. Most people in today's society are content to travel at 500 to 600 miles per hour in the modern, more economical jets that have been developed over the last fifty years of aviation history. Yet, what a remarkable rate of speed is this, compared to that of a relatively few years ago when men were not able to travel faster than our ancestors of 4,000 years before. This has been true for many centuries, and rapid travel is an important sign of the end of this age and the nearness of God's kingdom.

The Daniel prophecy which is specifically associated with the 'time of the end' is not the only one in the Scriptures which refers to this phenomenon. In the prophecy of Nahum 2:3,4, reference is made to the day of God's "preparation," and of that time it is said that "chariots shall be with flaming torches," and shall "rage in the streets," and shall [jostle] "one against another in the broad ways." Of these chariots the prophet declares that they shall "run like the lightnings." The prophecy of Isaiah 66:20, after mentioning the limited ways of travel with which men were acquainted in the prophets' time, speaks of "swift beasts" which will be used in the day when Israel and all the nations are gathered to behold the glory of the LORD.

While we may not be able definitely to identify these 'chariots' with flaming torches and the 'swift beasts', in the sense that one represents automobiles, and the other trains or other specific means of rapid travel, it is evident that in these visions of the prophets they saw strange fast-mov-

ing vehicles, emitting streams of light by night, and vastly different from anything with which they were acquainted. They had wheels, so they called them 'chariots', but what curious chariots—their speed was so great it reminded the prophets of lightning; and when in vision they saw a sample of our modern ways of going places, it seemed to them that all and sundry were doing nothing but to jostle 'one against another in the broad ways'.

In this we have another example of the manner in which the prophetic increase of knowledge which was to characterize the 'time of the end' has brought about revolutionary changes in the outlook and customs of the human race. And, dovetailing with all the other evidences that we are now living in the time of the end of Satan's world, the fact is that the circumstances which gave rise to the present phenomenal running 'to and fro' manifested themselves at approximately the same time and stemmed from the same source as did all the other scientific achievements of these last days—achievements which are proving to be both a blessing and a curse to mankind. That 'source', to the extent that we can think of it as from some one thing, was the invention of the printing press.

Before the printing press was invented, the wisest men of Europe knew less about the geography of the earth than is now known by the schoolboy. The Mediterranean Sea was still the center of the world's business and interest, even as it had been fifteen hundred years earlier. As a matter of fact, the name Mediterranean means 'the middle of the earth'. The outline of Europe was fairly well understood, but little was known of Africa except the northern coast. Australia and America were un-

known, and Asia was still a land of myth and fancy, with an outline on the maps that we could hardly recognize today. Europe, and what was known of Africa and Asia, were thought to be encircled by a vast, mysterious sea—"the Sea of Darkness," as men called it as late as five hundred years ago.

Then came the art of printing, making possible a more general circulation of books containing information concerning a world that was gradually enlarging. In the Dark Ages the common man had tilled the soil in ignorance; the nobleman, or knight, amused himself in his castle or led his followers to battle. Book learning was largely confined to a few men.

But what a change came! While nearly everybody at the time believed the earth to be flat, a few did not. One man, Copernicus, began studies which led him to discover that the earth on which he stood was a vast planet whirling in space along with other planets, around the sun. The art of printing made it possible for knowledge of this sort to be shared by others. Columbus was influenced by it, and discovered America. History records that when Columbus returned from discovering America, the tale of his finding was heralded far and wide. One of his letters telling the story was printed in different countries, and circulated throughout Europe within a year—for, as the historian notes—"With the aid of printing a great achievement could easily be made known."

NEEDS OF AN ENLARGING WORLD

But this was only the beginning of wider travel. The enlarging world called for faster and better means of travel. There had been no fundamental changes in modes of travel from the early days of

the Egyptian dynasties. Aside from the ark, which was built according to specifications given to Noah by God, the Egyptians seem to have been the first to discover a way of travel by water. The same may be said concerning vehicles which move on wheels. The first mention of "wagons" and "chariots" we find in the Bible shows them in use in Egypt.—Gen. 45:19-21; 50:9

There is apparently no historical record of the inventor of the wheel which made possible the first wagons and chariots, but it was a discovery of fundamental importance. Without it practically none of our modern means of travel would be possible. However, the ancients did not apply the principle of the wheel to anything that was swifter than wagons and chariots; and the speed of these was limited to the beasts of burden which hauled them.

So, while a Pharaoh could ride in a chariot with a little more pomp and glory than was enjoyed by Abraham on the back of a donkey, neither kings nor peasants, rulers nor slaves, traveled any faster or with appreciably greater comfort up to two centuries ago, than did the ancients. Chariots were used in war and in racing. Probably the greatest speed attained by man prior to the 'time of the end' was in the ancient chariot races. No wonder the Prophet Isaiah described our modern conveyances as 'swift beasts', and the Prophet Nahum said of them that they run 'like the lightnings'.

But, following the invention of the printing press, and aided by the increasing knowledge made possible thereby, men began to experiment with sources of power other than beasts of burden and galley slaves. James Watt discovered the pent-up power of steam, and from the discovery built

the first steam engine. Later, the power of steam was applied to travel. In 1814, George Stephenson, of England, built the first locomotive, which was called, "Puffing Billy." It did not function too satisfactorily, and it was not until 1825 that he succeeded in perfecting an engine that would really travel and haul 'waggons'.

In America, the development of railroads went on simultaneously with the achievements being accomplished in England. In 1827 the State of Massachusetts built a railroad from Boston to Albany. However, the 'waggons' used on this road were not driven by steam engines, but were drawn by horses and mules. Everyone who had a wagon with flanged wheels was privileged to make use of this 'rail road'. In 1828 the Baltimore and Ohio Railroad was begun, but the cars or wagons were not hauled by steam. Charles Carroll, the last living signer of the Declaration of Independence, opened the work of building the B. & O. When he drove the first spade into the ground, he said, "I consider this among the most important acts of my life." He was right!

In the United States, steam locomotives were first successfully used in 1831. This was in South Carolina. Even then there was much doubt about the practicality of these mechanical horses. To start with, they could travel only on the level, and many improvements were needed to make the roads safe. However, year after year trains went a little faster, and travel became easier and safer. At first the top speed of travel by 'rail road' was fifteen miles an hour.

When a line was opened from Albany to Schenectady, there was a celebration with dinner and speeches. Among the sentiments especially

applauded was the statement: "The Buffalo Railroad—may we soon breakfast in Utica, dine in Rochester, and sup with our friends on Lake Erie." Marvelous, but not yet reaching the speed of fifty miles an hour predicted by Sir Isaac Newton—a prediction made in the 18th century—which he based upon Daniel's prophecy that in the 'time of the end' knowledge would be increased, and that there would be much 'running to and fro'.

TRAVEL BY OTHER MEANS

Travel by means of power other than that of flesh and muscles had come to stay. We need not trace the rapid development of railroads from that beginning almost two centuries ago to the current day luxurious, one hundred mile per hour trains—or the newest Japanese and European trains that reach two hundred miles per hour—for such knowledge is common to all. Railroads which were developed in the Western world became one of the principal modes of travel. They were equipped with dining cars, bedrooms, and all the conveniences of the modern home. Such benefits for mankind have become available because we are living in the 'time of the end', when the human race is soon to witness the inauguration of the kingdom of Christ.

In the early days of railroading the general public did not take so kindly and enthusiastically to the new contraptions. A story is told of a small group of enterprising citizens of Lancaster, Ohio, who were more alert to the advancing times than their fellows. Learning that a 'rail road' was being built across the state, they petitioned the school board for the use of the schoolhouse in which to hold a promotion meeting to influence the build-

ers of the new road to veer it in the direction of Lancaster. The school board refused the use of the schoolhouse for a purpose of this kind, stating as their excuse that 'rail roads' were an invention of the devil to 'carry immortal souls down to hell'. This was a little more than a century ago, and only the Word of God shows the reason for the change which has come within that century. The rapid change has come despite the fact that practically no progress in travel was made in the nearly six thousand years of human experience which preceded this day of "his [God's] preparation."—Nahum 2:3

On the whole, what has been true throughout the ages concerning travel on the land has also been true of travel on the seas. Following the Flood, Egyptians had boats propelled by galley slaves. Boats thus propelled, and those later powered by sails, were first used effectively for commerce in the 'small' world known to the ancients. However, through the centuries, travel by ship became more customary, although hazardous. Even on the little Sea of Galilee the lives of Jesus' disciples became imperiled when a storm arose; and the Apostle Paul nearly lost his life when traveling by ship to Italy.

Even as late as the time of the discovery of America by Columbus, ships were not really safe for sea travel, and they could move over the water no faster than the wind would drive them. The application of steam power to ships began to speed up this method of travel also. In 1790, John Fitch experimented with steam as a means of driving boats; but not until 1807—again within the prophetic 'time of the end'—was the first successful steamboat built. This was by Robert Fulton, and

the boat was named the "Clermont." This wonder of the modern world made its way at the unheard-of speed of four miles an hour, and this against the current of the Hudson River!

On the day the Clermont was to be tested, crowds came to the river's edge, ready—and almost anxious—to jeer. When a defect stopped the boat for a moment, they cried, "Failure!" To their surprise and probably chagrin, however, it soon started again, steaming away toward Albany. Within four years there was a similar boat on the Ohio and Mississippi Rivers, and in 1818 the "Walk-in-the-Water" plied its way from Buffalo to Detroit, on Lake Erie. Again, this was but the beginning! Compare travel by ships of that time with the luxury liners that followed, and you get a striking example of the foretold 'running to and fro' and the 'increase of knowledge' that was due to come to mankind within this 'time of the end'. The progress has been equally as great as with the 'iron horse'.

Automobiles came on the scene almost a century after the railroad and steamship. Yet how widely the automobile is used today and how seemingly necessary. The motor bus has become a principal mass transit vehicle for cities around the world, competing with trains and subways. Trucks carry manufactured goods and foodstuffs from one side of the country to the other, east and west, north and south. All these are marks of the fast-moving world in which we live.

And now we have the newest means of travel, which at one time no one even dreamed to be possible: travel by air! The airplane has developed rapidly from the flimsy craft piloted by the Wright brothers—at the beginning of the twentieth cen-

ture—to propeller-driven aircraft, and finally large wide-body jet engine modern planes which are to be found in every country in the world. From the standpoint of speed, these make travel by modern train and ship seem like a snail's pace. Regularly scheduled travel by air to all parts of the world has now reached the speed of 500 to 600 miles per hour, and the Concorde travels at over twice this speed! Men of vision who, in 1831, could believe that a time would come when one could eat breakfast in Utica, dinner in Rochester, and supper in Buffalo—a total distance of about two hundred miles—would certainly thrill at the thought of eating breakfast in New York City, and supper in London, England, or lunch in Los Angeles, California—three thousand miles distant! And, if wealthy enough, they could—by taking the Concorde—have breakfast in New York City, and lunch in London!

Voltaire, a contemporary of Newton, said that the noted mathematician was very rash in his prediction that man would ever travel as fast as fifty miles per hour. But Newton had faith in the Bible. The outstanding manner in which its prophecies have been fulfilled has fully justified his faith; for today people of all positions in life are traveling hither and yon, all over the earth, ten to twelve times faster than Newton prophesied—and some, twenty-three times faster! Truly this is a day of destiny, and blessed are they who comprehend the divine purpose in the fast-moving events with which we are surrounded.

THE DAY OF HIS PREPARATION

As we have seen, through the Prophet Nahum, the LORD describes the wonderful time in which we are living as 'the day of his preparation'. Natu-

rally, we inquire: For what is the world being prepared, and what bearing does the increase of knowledge have on what is now being accomplished? Briefly stated, the ultimate purpose of God to which all details of preparation are leading, is the establishment of the worldwide kingdom of Christ, by means of which government will come the blessing of all the nations of the earth with peace, and health, and life—everlasting life.

Throughout the ages of the past, God's work in the earth has been limited in scope. He made contact with Abraham, and promised that through his 'seed' he would bless all nations. But Abraham and his descendants were almost the only ones to whom God extended any measure of favor during the many centuries which intervened from then until the coming of Christ, nearly twenty centuries ago. In the New Testament we learn that the 'seed' of Abraham, through which the world is to be blessed, is a faith 'seed', made up of both Jews and Gentiles who accept Christ as their Redeemer and Messiah, and who follow in his steps of sacrifice even unto death. The selection and development of this 'seed' class has been an important feature of the divine plan, but mankind as a whole has not been particularly involved in it.

But now a change is due. The promised 'seed' is nearly complete, and the long-promised blessing of the people of all nations is about to be accomplished. This calls for a worldwide work of God. It is not the blessing of one nation, but of all nations; not of one people, but of all peoples. The plan calls for global action by a world government. This means that the kingdom of Christ will displace and succeed all other governments of earth, not merely one of those governments. It means

that the laws of that new kingdom will be binding upon all people, and in every nook and corner of the earth. Recognizing this, we begin to see the meaning of God's 'day of preparation'. He is preparing all nations for the global action which soon will become manifest by means of Christ's kingdom.

Shortly after the Flood, when the inhabitants of the earth were comparatively few in number, they endeavored to work together and to maintain 'world unity'. They built the Tower of Babel, which was intended as a symbol of unity to help bind them together, and to prevent them from being scattered. But God frustrated that plan by confounding their language. The language barrier then introduced by divine interference in human plans has served effectively to keep the nations more or less isolated from one another. A prophecy of the coming Messiah and the blessings of his kingdom uttered by Jacob tells of the coming of "Shiloh"—'peacemaker'—and that unto him there would be a gathering of the people.—Gen. 49:10

This prophecy was given not long after the people of Babel had their language confused and had been scattered. Jacob may have known of that incident; but whether or not he did, the prophecy indicates that a gathering of the people could not be expected until Shiloh came. And now Shiloh has come! The 'increase of knowledge' due in the prophetic 'time of the end' has led up to, and become more effective, in what the prophecies describe as the "brightness," or "brightshining" (II Thess. 2:8; Heb. 1:3) of Shiloh's presence. Now that he is here, and in the close of God's 'day of preparation', we can see how marvelously and

how rapidly the nations are being prepared for the promised 'gathering'.

Printing is serving to break down the language barriers which have kept nations isolated. Rapid and global travel, as well as world commerce, are making neighbors of every nation and people on earth. No longer can any nation live independently of other nations, as was possible in the past. Yes, even now the nations are being 'gathered'; not yet, however, in fulfillment of Jacob's prophecy. He said the people would be gathered to 'Shiloh', the one producing 'rest' or 'tranquility'; but the prophecies tell of another gathering which precedes this, a gathering unto war and strife, to a "time of trouble, such as never was since there was a nation."—Dan. 12:1

This gathering of the nations for strife instead of peace is in a very special way a preparation for the later peaceful gathering unto Shiloh; for it is leading to the overthrow of all the kingdoms of this world, which is a very necessary preparation for the undisputed sovereignty of Christ in the affairs of men. Concerning the gathering of the nations which has been brought about in these 'last days' by the increase of knowledge, we read, "Wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8

Ah, yes, 'all the earth' is involved in the day of God's 'preparation', not one or two nations merely—but all nations! This is why it became necessary for overnight global travel to come into vogue. Whether it be the rulers of nations, their

ambassadors, or their armies, they can now travel to the ends of the earth in a few hours. Consequently, now the selfishness of man leads inevitably, not to national strife alone, but to global strife; and such strife does not weaken and destroy only one nation, but all nations—a world civilization, symbolized in the prophecy as ‘all the earth’.

And in this we see human selfishness continuing to misuse the advantages of the ‘time of the end’, and thereby to hasten the overthrow of man’s misrule. Battleships, submarines, bombing planes, tanks, military trains, and rocket missiles are but examples of the perversion of God-given blessings, making them a dread and a curse. But the Author of the divine plan knew it would be this way. He knew that it would not be necessary for him to rain down fire from the skies to destroy the nations as he did on Sodom and Gomorrah. He knew that when in his own due time he allowed the human mind to pry into some of the secrets of nature and find mighty sources of power, they would soon be raining fire upon themselves and bring about the destruction of their world without his doing much more about it, except to overrule their plottings to prevent one nation or group of nations from gaining too much of an advantage over the others.

Finally, of course, when the world has been laid waste by man’s own selfishness, God will demonstrate his power by miraculously destroying and dispersing the hosts which come against his people in the Holy Land. Just what the nature of this demonstration will be we do not know. It is described by the prophet as “an overflowing rain, and great hailstones, fire, and brimstone.” God

states the purpose of this, saying, "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD."—Ezek. 38:22,23

Not until this climax of the prophetic 'time of trouble such as never was since there was a nation' will that for which the world is being prepared during the 'day of preparation' come to pass. That will be the manifestation of Christ's kingdom to give the people peace and health and life. Just as the 'day of preparation' led up to and made possible global action in the trouble which destroys Satan's world, so a worldwide manifestation of kingdom blessings will follow. The LORD tells us that following the gathering of the nations for their destruction he will turn to the people a pure language, that they may all—that is, all who were previously involved in the gathering for the overthrow of a world order—call upon his name, to serve him with one consent.—Zeph. 3:9

Again the LORD declares, "I will gather all nations and tongues; and they shall come, and see my glory." (Isa. 66:18) This is evidently a reference to the revealing of God's glory as described in Ezekiel 38:22,23. The next verse in Isaiah 66 speaks of those who escape, and says that they shall be sent among the nations, even "to the isles afar off," to take the news of what they saw to all the world. Then follows a reference to the people of Israel who are still left among the nations, and the explanation that they shall be brought as an offering unto the LORD by the Gentiles who survived when God intervened on behalf of his people in Israel. Evidently the thought is that these Gentiles, convinced now that the LORD is King, and favoring his ancient people, will gladly cooperate

to bring about their complete regathering to the Promised Land.—Isa. 66:18-20

In any event, it is in connection with this gathering that the prophet speaks of the 'swift beasts' which will then be employed in the accomplishment of God's purposes, which indicates that not alone for the gathering of the nations unto destruction did God bring about the rapid means of travel in this our day, but also for the further accomplishment of his plans when the kingdom of peace is fully set up and operating in the earth.

The miraculous means of communication now possible will herald the news of the kingdom from one end of the earth to the other—traveling with the speed of light. The interchange of thoughts and viewpoints possible only through personal contacts will be essential in order that all the world may see and appreciate the glory of God and the blessings of Christ's kingdom. World travel will be necessary, and hence in this, the day of 'preparation', the people are learning the use of conveyances which 'run like the lightnings'. ■

Three Beautiful Thoughts:

1. Ephesians 2:4: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."

2. I Peter 5:7: "Casting all your care upon him; for he careth for you." Phillips translates the last phrase: "for you are his personal concern."

3. I John 3:20: "If our heart condemn us, God is greater than our heart, and knoweth all things." We are in no position to judge ourselves: we simply must leave that to God, who is our Father and "is greater than our heart, and knoweth all things."

INTERNATIONAL BIBLE STUDIES

LESSON FOR APRIL 7

THE LIVING LORD

KEY VERSE *“Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.”—Luke 24:27*

SELECTED SCRIPTURE: *Luke 24:13-35*

THese verses tell about two of Jesus' disciples who, on the day of Jesus' resurrection, were walking toward the village of Emmaus, a distance of about ten miles from Jerusalem. Verse 14 says, "They talked together of all these things which had happened" concerning their Lord and Master, Jesus, who had been unfairly tried and put to death just days before. They were discouraged and confused, wondering what the reason and purpose was for this tragic turn of events.

As the two continued to walk and discuss these things, Jesus joined them. (vs. 15) Although they acknowledged their new traveling companion, they did not perceive that he

was none other than their resurrected Lord. He then proceeded to inquire of the two as to what they had been talking about, and why they appeared sad. One of the two, Cleopas, could scarcely believe that anyone would be ignorant of the events that had taken place, unless he was just a visitor to the area. So he asked, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" (vs. 18) They then began to explain to this supposed stranger the things that had recently occurred.

In verses 19-24, these two followers of Jesus poured out their hearts to their companion. They explained that this Jesus was

he whom they thought would be the Redeemer of Israel, their Messiah, but their own leaders condemned him to death, and crucified him. Now, just days after his death, his body was gone from the sepulchre, and conflicting reports were given as to what had happened. Some said he had been stolen away; others said that he was still alive; some saw only the empty tomb. After listening intently to the two rehearse these things, Jesus—still unrecognized—spoke to them.

He began to tell them (vss. 25-27), that all these things had been foretold by the prophets, and chided them for having a lack of faith in these. Beginning with Moses and all the prophets, he showed them that it was necessary for Jesus to die as the Redeemer, not only for Israel, but for Adam and all his posterity. Salvation could only come through a ransom or corresponding price—a perfect man's life for a perfect man's life. This, he explained, had been foretold by Israel's own faithful

prophets. Additionally, the prophets had indicated that this Redeemer, after having faithfully carried out this work, even unto death, would not remain in the grave, but would be raised from the dead by the mighty power of God, exalted to the divine nature.

By this time they had arrived at their destination. As this unknown stranger made as though he would leave their midst, the two invited him to share supper and spend the night with them. They were, no doubt, anxious to hear more from this keensighted man. Finally, as they sat to eat, the stranger took bread, blessed it, and brake it. (vs. 30) It was at this moment that they immediately recognized him as their Master, the Lord Jesus, and he vanished out of their sight. These two rejoiced at this experience, and went quickly back to Jerusalem to tell the other disciples of their dramatic encounter with the risen Lord. Truly they could now say, "The Lord is risen indeed!"—vs. 34 ■

THE LOVING GOD

KEY VERSE: *"I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."*—Luke 15:10

SELECTED SCRIPTURE: *Luke 15:1-10*

AS JESUS MINISTERED, his message was particularly well received by the publicans and sinners. Publicans were tax collectors, and were classified along with sinners. The Pharisees and scribes, always desiring to stumble Jesus, were very critical of his having any association with publicans and sinners, and so they said, "This man [Jesus] receiveth sinners, and eateth with them." (vs. 2) Seizing upon this as an opportunity to give a pointed lesson of God's love to them, Jesus immediately spoke two parables.

In verses four through six, he gives the first parable. It is about a man that had a hundred sheep, but one wandered away and became lost. There would, perhaps, be a temptation

under such circumstances to just reason, "I still have ninety-nine sheep, and I may lose more if I seek it. I'll just let that one go on its way—after all, it is only one sheep." Jesus points out, however, that a good shepherd does not desire that any of his sheep be lost, and so he would go searching for the lost one until it be found. Once the lost sheep is found, the shepherd would greatly rejoice. The shepherd was so filled with joy that he carried the sheep home on his shoulders, and upon his arrival, invited all his friends and neighbors to rejoice together with him over the return of the lost sheep.

Jesus then gave to those gathered there, particularly to the critical Pharisees and scribes, the real lesson of this parable. (vs.

7) He said, "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Jesus pointed out that no sinner is beyond the power of God's forgiveness and mercy, upon true heart repentance. There may be even more joy on God's part when repentance is demonstrated by the more sinful than those who are less plagued with sin's effects. Jesus realized that none can claim righteousness of themselves; all were as "lost sheep," and in need of the Good Shepherd to bring them back to God's sheepfold.

The second parable (vss. 8,9) gives the same lesson, but with a different story. Jesus tells of a woman that had ten pieces of silver, but lost one piece. As in the first parable, it might seem that one piece of silver (the equivalent of about an eighth of an ounce) was hardly worth looking for. However, perhaps these ten pieces were all that the woman had to live on for several weeks, if she were poor; or, this piece could be

part of a bracelet, a marriage memento, or dowry, and could have had more than intrinsic value. And so she lighted a candle and swept the house, looking in every nook and cranny, under every rug and in every corner, until she found the lost piece of silver. As with the parable of the lost sheep, she rejoiced so greatly at finding it that she, too, called her friends and neighbors to rejoice with her that it had been found. Jesus concludes the lesson of the parable by stating that even the angels of heaven rejoice over the repentance of one sinner (vs. 10), showing the harmony with which the holy angels serve the interests of God and his arrangements.

Through these two parables, Jesus once again refuted the arguments of the Pharisees and scribes; but more importantly, he showed the immeasurable love and mercy of God toward his creation, "Who [God] will have all men to be saved, and to come unto the knowledge of the truth."—I Tim. 2:4 ■

THE GOOD SHEPHERD

KEY VERSE: *"I am the good shepherd: the good shepherd giveth his life for the sheep."*—John 10:11

SELECTED SCRIPTURE: *John 10:1-16*

AMONG THE MANY illustrations from everyday life that Jesus used in his teachings, the shepherd and the sheep provided a basis for numerous lessons. Jesus used this picture in the verses here under consideration to show not only his position in this arrangement, but also that of his followers, both of that time, as well as in the future.

In John 10:1-5, Jesus sets the groundwork of his lesson by stating that in order for one to become the shepherd of the sheep, it is first necessary that he enter into the sheepfold. This can only be done through entering "by the door into the sheepfold." (vs. 1) Any who might try to enter another way would not qualify as a shepherd. Jesus knew that the 'sheep' he was dealing with were the

"lost sheep of the house of Israel." (Matt. 10:6) The way to qualify as their shepherd was to keep their Law Covenant with God. The Law was the 'door' into the sheepfold of Israel. Jesus was the only one to keep this Law perfectly, thus qualifying him to become the shepherd of those 'lost sheep'. Verses 3-5 tell us that, having entered into the sheepfold, the shepherd calls to his sheep; they hear his voice and follow him, not hearkening to the voice of any stranger.

It was to the house of Israel that Jesus, their shepherd, first gave the invitation to follow him. He would lead them out of the Law Covenant arrangements that served as types and shadows of better things to come, but which did not bring life. This leading would be to a "new

and living" way (Heb. 10:20), by grace and not by works, resulting in eternal life to those who would faithfully follow their shepherd.

Jesus elaborates further upon this picture. (vss. 7-15) The 'door' now is Jesus himself. "I am the door of the sheep," he says in verse 7. A change has taken place. Now through Jesus, both Jews and Gentiles could enter into God's sheepfold. These "find pasture" (vs. 9) to grow.

Jesus is both the door to the sheepfold, as well as the shepherd of the sheep. That is, he is the means—the door—by which one enters into this arrangement; and once we enter in, he is our shepherd. The shepherd is the protector, the guide, and the caretaker of the sheep. To such an extent did Jesus fulfill this, he said, "The good shepherd giveth his life for the sheep." (vs. 11) There are those, he says, such as thieves and hirelings, who either come to destroy the sheep or have no interest in their well-being. None should mistake such for

the good shepherd. The good shepherd knows his sheep, and they know him. —vs. 14

Jesus concludes his lesson by stating that there are other sheep that he has, but they are of another fold. (vs. 16) These, he says, must be, in due time, brought also into the sheepfold. When this is done, then there will be "one fold, and one shepherd." We understand Jesus' words to mean that not only will those of his faithful followers of this age—"Israelites indeed"—be counted as his sheep, but eventually all mankind, during Christ's kingdom, will have the opportunity to enter into this arrangement and become sheep under the loving shepherd's care and direction. They will not be of the heavenly fold, but of the earthly one through the New Covenant. If obedient under the righteous laws of the kingdom, they will inherit the blessings promised to father Abraham, "In thy seed shall all the nations of the earth be blessed."—Gen. 22:18 ■

THE TRUE VINE

KEY VERSE: *"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."*—John 15:5

SELECTED SCRIPTURE: *John 15:1-8*

VINEYARDS WERE common in our Lord's day. As he so often did, Jesus used this element of daily life to advantage in presenting another series of lessons to his followers.

Jesus identifies in this picture that he is the vine, his Father is the husbandman, and that we, his followers, are the branches. (vss. 1,5) The husbandman is the planter, or owner, of the vineyard. Thus we see that it is God, the husbandman, that is the source of all arrangements of the Divine plan, most particularly that of the vine and branches—Jesus and his church. Jesus, as the vine, is the lifegiver to the church. The vine is the woody portion of the plant, including even the root,

that, through the trials of harsh weather, has developed such strength as to be able to give life to, and sustain under similar difficult experiences, the smaller and much more tender branches. The Lord's followers are the branches—those smaller portions of the plant that grow out from the woody vine, deriving their nourishment and strength from it.

However, the branches have a very important responsibility—that of bearing fruit. Verse 2 says, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Only those branches that bear fruitage does the husband-

man allow to remain part of the vine, and these are pruned to bring forth even more fruit. The vine dresser does not just let the vine grow without any trimming. Any fruit might be small and poor because all of the strength of the plant is going into its wood, rather than into fruitage. The wise husbandman trims the dead wood from the vine, and trims the fruit-bearing branches also. One fruit-bearing branch, when pruned, will put forth two to three more new branches to bear fruit, increasing two- and three-fold the amount of fruit produced from the single vine.

What is the fruitage that God, our husbandman, desires us to bear? They are the fruits of righteousness—the character of Jesus exemplified in our thoughts, words, and deeds. The Apostle Paul identifies these fruits in Galatians 5:22,23: “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” This fruit-

tage manifests our sincere desire to follow after the pattern of Jesus, and to develop into the likeness of God’s character and image. “Ye have your fruit unto holiness.”—Rom. 6:22

In John 15:4,5, and 7 Jesus makes another important statement. He says that we must abide in him, else we cannot bear fruit. The branch cannot bear fruit if it is cut off from the vine. In fact, it cannot even live in such a condition. It quickly withers and dies. So it is also with the spiritual branches. Our ability to bear fruit lies only in the redemptive work that Jesus, the vine, has accomplished on our behalf. Our life itself is dependent upon our faith in the ransoming power of his shed blood. We must ‘abide in the vine’, and he will abide in us.

Jesus says that the results of this process of fruit-bearing will bring glory to the Father, the great husbandman, and that, as such, we, the faithful branches, will be truly counted as the LORD’S. “So shall ye be my disciples.”—vs. 8 ■

WHEN HE ASCENDED

“Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

John 20:17

AFTER SUNDOWN, TUESDAY evening, April 2nd, throughout the world many earnest followers of the Master will memorialize his death, and their privilege of suffering and dying with him, by partaking of the “bread” and the “cup,” as he requested his apostles to do while in the “upper room” with him on the night before he was crucified.—Mark 14:15; Matt. 26:26-29

On Sunday, April 7th, the professed Christian world will commemorate his resurrection, which the Scriptures declare occurred on the “third day.” (Matt. 16:21; 17:23; 20:19)* Forty days after his resurrection Jesus ascended to his Father, and ten days thereafter the Holy Spirit came upon the waiting disciples in Jerusalem.

**There is a difference of two days in the timing of these events because the first event is observed according to the 14th day of Nisan of the Jewish calendar, and the second event according to the date set by the Christian world.*

All of these were important events in the out-working of the divine plan of salvation, and each year at this time, as our hearts and minds dwell more particularly upon them, we are blessed by recalling various precious texts of Scripture relating to this event, and to meditate upon the important lessons of truth which are conveyed. We recall that meaningful prophecy of Jesus' resurrection—Psalm 16:10—expressing his own confidence that his soul would not be left in hell, and that the Heavenly Father would not permit his Holy One to see corruption.

Jesus had made no claim of an ability to raise himself from the dead, but was confident that the Heavenly Father would not leave him in death. So, in his last words upon the cross, he said to his God: "Into thy hands I commend my spirit"—my life, my existence. (Luke 23:46) The Apostle Peter, speaking on the Day of Pentecost, said, "This Jesus hath God raised up."—Acts 2:32

The Apostle Paul refers to the mighty power of God which was exercised to raise Jesus from the dead, and to exalt him to his right hand. He informed the brethren at Ephesus that he was praying for them that the eyes of their understanding might be enlightened to know the hope of their calling and "exceeding greatness" of divine power which was exercised in the resurrection of Jesus. This same power, he says, is also available to "usward who believe." (Eph. 1:17-22) It is because the eyes of our understanding are enlightened that we are able to look at the things "which are not seen," the things which are eternal in the heavens.—II Cor. 4:17,18

In our meditations on this subject, we also think of Paul's admonition in Colossians 3:1-3,

where he says that if we are "risen with Christ" we would "seek those things which are above, where Christ sitteth on the right hand of God." To know that Christ was so highly exalted, and to be assured that we can attain to heavenly glory with him, is surely blessed to contemplate!

And Paul gives us another reason we should be overjoyed to know that Jesus has been highly exalted to the right hand of God. It has to do with our imperfections, and the possibility that we might be discouraged by them. He says, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34) Again, in Hebrews 7:25, Paul writes that Jesus "ever liveth to make intercession."

Happy though the disciples were to be assured that Jesus had been raised from the dead it was not until after Pentecost that they understood this precious truth with respect to his appearing in the presence of God for them, and for all who follow faithfully in his footsteps—the 'little flock' to whom it is the Father's good pleasure to give the kingdom.—Luke 12:32

EARTHLY HOPES

The wonderful bond of friendship with him developed by Jesus' little band of followers—including the faithful women—was chiefly on a human basis. They did not, as yet, understand spiritual things. They believed wholeheartedly that he was the promised Messiah, and that he would establish the long-promised Messianic Kingdom. In his many miracles they saw evidence of the earthly blessings he would bestow upon all through the agencies of that kingdom.

Shortly before Jesus' death, when Martha met Jesus returning to Bethany after her brother, Lazarus, had died, she said to him, "If thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." (John 11:21,22) Jesus then answered her, saying, "Thy brother shall rise again," to which Martha replied, "I know that he shall rise again in the resurrection at the last day." Then "Jesus said unto her, I am the resurrection, and the life. . . . Believest thou this?"—John 11:23-26

Yes, Martha believed. So did Mary. So did all the disciples. Upon the basis of the miracles they had seen him perform, and because of his marvelous teachings and the gracious words which he spoke, they believed that he was the Messiah. How they must have thrilled to the thought of being the disciples of one in whom was inherent such power that even a touch of his garment healed the sick!

They loved their Master, and affectionately so. When he was taken from them and crucified, their sorrow was deep and bitter, and their hopes, which had been centered in him, were frustrated. Is it any wonder, then, that when Mary Magdalene discovered the empty tomb, and reported to Peter and John that his body had been stolen, they hastened to see for themselves? Is it any wonder that Mary, crushed still further in spirit by her disappointment at not seeing the body of her Lord, and then suddenly realizing that Jesus was standing before her, cried, "Rabboni; which is to say, Master," and apparently sought to embrace him?—John 20:16,17

It must have seemed more than a little strange to her when Jesus said, "Touch me not; for I am not yet ascended to my Father." The Greek word

here translated 'touch' is the one which is used in every instance in which reference is made to individuals 'touching' Jesus or his garments for the purpose of being healed; also in the accounts which tell of his 'touching' various ones in connection with his miracles of healing. It is this word that John uses when he assures us that when one "is begotten of God . . . that Wicked One toucheth him not."—I John 5:18

Professor Strong defines the word as 'attach', and from its uses in the New Testament it seems clearly to indicate a vital attachment resulting—in most of its uses—in blessings of healing. In its use with reference to the Adversary's 'touch', while the result is the opposite—being as it were the touch of death—it is seen to have a more forceful meaning than is conveyed by the English word to 'touch'.

Throughout their association with Jesus, the disciples, including Mary, had witnessed the 'magic' result of his touch—that even when others reached out and touched him in faith believing that they would be healed, his 'virtue [power]' went out to them, and they regained their health. The beloved Mary for days had been distraught with grief over the death of the one who had meant more than anyone else in her life. Now, suddenly realizing that he was no longer dead, but alive, and standing beside her, she reached out in an attempt to attach herself to him that she might never again be deprived of the blessings which she felt he alone could give her. It was a 'natural' thing to do, but it was a 'human' blessing which she sought.

Nor was she able at the time to understand the reason Jesus gave for not wanting her to touch

him—"I am not yet ascended to my Father." Jesus commissioned Mary to go to his brethren "and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Mary was not in the upper room the night before Jesus was crucified. Unless some of those who were there had told her that Jesus had spoken about going to his Father, she would not be able to derive any meaning at all from his statement, especially as a reason for her not then touching him and receiving a much-sought blessing.

In the upper room Jesus told his disciples that he was going to his Father, and that then he would send the Comforter—the Holy Spirit—the Spirit of truth—which 'proceedeth from' the Father. (John 15:26; 16:7) So, when Mary carried the message to them from Jesus saying that he had not yet ascended to his Father, they probably remembered his promise, but still they would not comprehend its meaning. Nor was it possible for them to do so until after the promise was fulfilled and they had actually received the Holy Spirit to enlighten and comfort them.

FROM EARTHLY TO SPIRITUAL

From this side of Pentecost, and especially at this end of the age when our returned Lord has served the household of faith with 'meat in due season', we can see clearly what Jesus meant in that statement to Mary, 'Touch me not; for I am not yet ascended to my Father'. It was a way of saying that his relationship to her, and to all his disciples, was now to be on an entirely different basis. No longer was she to think of him in terms of human friendship, nor merely as a mighty one to heal physical diseases and infirmities. He was

Continued on page 36

DAWN PUBLICATIONS

TEN-CENT BOOKLETS

ARCHEOLOGY PROVES THE BIBLE

Designed to increase faith

COMING BACK FROM HELL SOON

A new approach to an old subject (Available in large print)

GOD AND REASON

How God will bring peace

HOPE BEYOND THE GRAVE

The Bible's teaching on the soul, spirit, heaven, hell, and paradise

GOD'S PLAN

Illustrated by charts

GOD'S PLAN FOR MAN

A series of twenty-three lessons

GOD'S REMEDY FOR A WORLD GONE MAD

A clear and concise presentation of the doctrine of the kingdom (Available in large print)

GRACE OF JEHOVAH

God's appeal is through love

CREATION

Examines the Genesis record

CHRIST'S THOUSAND- YEAR KINGDOM

Christ's reign will bless mankind

ISRAEL IN HISTORY AND PROPHECY

Significance of the present rebuilding of Israel

THE KINGDOM OF GOD

Evidence that it is near

OUR LORD'S RETURN

Reveals the manner and purpose

PARADISE WITHOUT POLLUTION

God's solution to man's problems

A ROYAL NATION

Deals with British-Israel doctrines

SCIENCE AND CREATION

Harmony of Science and the Bible

THE TRUTH ABOUT HELL

What the Bible really says

WHEN A MAN DIES

Solves the riddle of death

WHY GOD PERMITS EVIL

A satisfying message of comfort

HOPE—A MESSAGE OF comfort for those who have lost loved ones in death, giving assurance that in the resurrection they will meet their beloved dead. Excellent for mailing.

-- FREE BOOKLET



..... INFORMATIVE AND DEVOTIONAL

FIVE-CENT BOOKLETS

ARMAGEDDON, THEN WORLD PEACE

Discusses prophecies of our day

THE BLOOD OF ATONEMENT

Basis of reconciliation with God

BORN OF THE SPIRIT

When and how?

THE CHURCH

The true church—how to join

THE DAY OF JUDGMENT

Presents hope for the unsaved
dead

DIVINE HEALING

When sickness and death will
end

Available in large print

THE FUTURE OF ISRAEL AND THE WORLD

A bright hope for Jew and
Gentile

HOPE FOR A FEAR- FILLED WORLD

Mankind will not be destroyed

LIFE AFTER DEATH

A bright future for all mankind

REINCARNATION VERSUS RESURRECTION

Shows that life after death is
through the resurrection

HOW GOD ANSWERS PRAYER

Comforting and reassuring

JESUS, THE WORLD'S SAVIOR

Portrait of his qualifications

THE LIGHT OF THE WORLD

Identifies the true witnesses of
Jehovah and Jesus

PEACE THROUGH CHRIST'S KINGDOM

The world's only hope

SPIRITUALISM— ITS CLAIMS

Can the dead communicate?

YOUR ADVERSARY, THE DEVIL

Who is he? Who created him?

Dawn Publications

☎ (800) 234-DAWN or (201) 438-6421

📧 DawnBible@aol.com

Free Tracts—Interesting and Informative

Has Christianity Failed?
The World of Tomorrow
Hope for a Fear-filled World
Hope of Universal Peace
Why God Permits Evil

God Has a Plan
Homecoming of our Dead
Human Destiny
Israel Fulfilling Prophecy
God's World of Tomorrow

Do You Know?
The Truth about Hell
Where Are the Dead?
Prophecies Fulfilled
Death Itself Will Die

"FRANK AND ERNEST"

Sundays Unless Otherwise Noted

ALABAMA

Guntersville
WTWX 95.9 fm 6:45 a.m.

ARKANSAS

Little Rock KAAZ 1090 6:30 a.m.
Marshall KCGS 960 4:30 p.m.

CALIFORNIA

Claremont KTSJ 1220 9:45 a.m.
Lancaster KVOY 1340 8:15 a.m.
Monterey KNRY 1240 8:30 a.m.
Morro Bay KBAI 1150 7:30 p.m.
San Francisco
KEST 1450 3:30 p.m.
Tehachapi
KTPI 103.1 fm 8:15 a.m.

FLORIDA

Jacksonville
WXTL 1010 7:45 p.m.
St. Petersburg
WTIS 1110 5:00 p.m.

GEORGIA

Augusta WGAC 580 8:00 a.m.

ILLINOIS

LaSalle WLFO 1220 9:45 a.m.
West Frankfort
WFRX 1300 9:15 a.m.

INDIANA

Hammond WJOB 1230 8:30 a.m.
LaPorte
WCOE 96.7 fm 10:00 a.m.
North Vernon
WKRK 1460 8:00 a.m.

KANSAS

Goodland KLOE 730 7:30 a.m.

KENTUCKY

Bowling Green
WNBK 107.1 fm 8:15 a.m.
Winchester WINH 1380 10:30 a.m.

MICHIGAN

Detroit WLQV 1500 9:30 a.m.
Fremont WSHN 1500 9:00 a.m.
WSHN 100.1 fm 9:00 a.m.

MISSOURI

Osage Beach
KRMS 1150 8:30 a.m.

NEW JERSEY

Camden (Tues.)
WTMR 800 2:30 p.m.
Salem WJIC 1510 9:45 a.m.
WNNN 101.7 fm 9:45 a.m.

NEW YORK

Buffalo WHLD 1270 12:00 noon
New York WOR 710 9:15 p.m.

NORTH CAROLINA

Greensboro (Tues.)
WQMG 1510 3:00 p.m.
Wendell WETC 540 4:45 p.m.

OHIO

Cleveland WRKG 1380 7:45 a.m.

PENNSYLVANIA

Pottstown
WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charlestown
Woke 1340 7:45 a.m.

TENNESSEE

Nashville WSM 650 7:45 p.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Spokane KAQQ 590 7:00 a.m.

.... WORLDWIDE RADIO BROADCASTS

CANADA

ALBERTA

Banff CFHC 1340 11:45 a.m.
Brooks CIBQ 1340 8:00 a.m.
Canmore CFNC 1450 11:45 a.m.
Stettler CKFQ 1400 7:45 a.m.

BRITISH COLUMBIA

Duncan CKAY 1500 10:00 p.m.
Grand Forks
CKFG 1340 9:00 a.m.
Qualicum-Parksville
CHPQ 1370 9:30 p.m.

BRITISH WEST INDIES

Trinidad Radio Trinidad 610
10:30 p.m.

CHILE (Spanish)

Talcahuano Radio Almirante
Latarre

COSTA RICA (Spanish)

San Jose Radio Sonorara
105.9fm and 700am 6:15 a.m.

MEXICO (Spanish)

Culiacán Ranchera
XECQ 8:30 a.m.
Guadalajara
XEWK 1130 8:30 a.m.

MANITOBA

Winnipeg CKJS 810 9:00 a.m.

ONTARIO

St. Thomas
CHLO 1570 10:45 a.m.

SASKATCHEWAN

Rosetown CJYM 1330 9:45 a.m.
Wyburn CFSL 1190 8:45 a.m.
Estevan CJSL 1280 8:45 a.m.

NIGERIA

Radio Africa (Thurs.) 7:45 p.m.

PANAMA (Spanish)

Panama City (Fri.)
HOQ 1250 6:15 p.m.

PERU (Spanish)

Trujillo 105.7fm
9:30 a.m. and 10:00 p.m.

PHILIPPINES

Manila (Sat.)
DZAM 1026 kHz 7:15 p.m.

SOUTH AFRICA

Swaziland SWAZI 8:15 p.m.
Commercial Radio 1400 am
Shortwave 49m 6156 kHz

..... THE BIBLE ANSWERS TV LISTINGS

Sundays Unless Otherwise Noted

Channel America 9:30 a.m.
Norfolk, VA WJCB 7:00 a.m.
Washington, D.C. WTMW Channel 14 9:30 a.m.

Continued from page 31

saying to her, in effect, that from now on, the blessings to flow out to his followers from him would reach them through the Holy Spirit, and the Holy Spirit could not be sent to them until he had ascended to his Father.

Yes, Mary and the disciples were to learn that their relationship to Jesus was no longer to be on a human basis. While he miraculously appeared to them a few times after this, when he did ascend to his Father and to their Father, his relationship would be through faith, and through the enlightenment and comfort of the Holy Spirit. Years later, the Apostle Paul put this changed relationship and outlook into a few words, saying, "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more."—II Cor. 5:16

Even before Jesus ascended to his Father, his limited association with his disciples during the forty days which intervened between his resurrection and ascension, was designed to help them realize that a great change had occurred, and that they could no longer be with him and enjoy his companionship in the same manner as they did before he was crucified. While he was doubtless personally with them most of the time during those forty days, they saw little of him, and each appearance in their midst was so different from the others that they did not and could not become familiar with him.

At the same time, the fact that he could appear and vanish at will, even when they were behind closed doors, would help them to understand that he was no longer hampered by fetters of flesh. This, together with his announcement that 'all power' had been given to him 'both in heaven and

in earth', would help to prepare them for what the Holy Spirit later fully revealed to them; namely, that while he had been put to death in the flesh, he had been made alive in the Spirit; or, as Paul states it, a "quickening Spirit."—I Cor. 15:45

Perhaps now they began to realize, vaguely at least, the meaning of what the Master had said to Nicodemus when he explained to that inquiring ruler in Israel that those who are "born of the Spirit" (John 3:8) can go and come as the wind, that is, invisibly, able at the same time to exercise mighty power. When he was with them in the flesh he at times became weary, and would say, as on one occasion, "Come ye yourselves apart . . . and rest awhile." (Mark 6:31) Hanging and suffering on the cross, he said, "I thirst." (John 19:28) But now, although they saw little of him, there was nothing in his demeanor to indicate that he was in any way subject to human limitations or experienced any physical suffering.

Perhaps Jesus' last visit with his disciples was most impressive along this line. After telling them that they would receive power through the Holy Spirit, he instructed them to be his witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:8,9) This, they knew, was something far beyond the ability of a mere human to accomplish.

No wonder they "looked stedfastly toward heaven as he went up." (vs. 10) What a dramatic climax this was to the series of experiences through which they had passed during the forty-three days since their Master was arrested and put to death. The two angels who appeared after Jesus had left

them, asked, "Ye men of Galilee, why stand ye gazing up into heaven?" (vs. 11) The angels did not wait for the answer, for they knew that these 'men of Galilee' were at the moment so overcome by their emotions, so surprised, so disappointed, so utterly unable to comprehend the meaning of the events to which this was such an amazing climax, that they were probably unable to answer.

And then the angels explained, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (vs. 11) Yes, it is the 'same Jesus' whom they had seen go into heaven, who returns. In fact, he was the same loving and understanding personality with whom they had been associated during his entire earthly ministry. But he was now no longer a human being whose 'touch' healed the sick, whose 'virtue [power]' went out to heal those who would but touch the hem of his garment.

Jesus, with whom they had been so well acquainted, whose companionship they had enjoyed, was the 'man Jesus'—Jesus who said he would give his flesh for the life of the world. The one who was to return was the highly exalted Jesus, who, since his resurrection, seemed so different; and, indeed, was different, for now he was 'born of the Spirit', and made a quickening, or life-giving spirit being. This Jesus who could enter the room while the doors were closed and locked, who could appear and vanish at will, who could be with his disciples for forty days without being seen except as he appeared to them, this Jesus who was miraculously taken up into the heavens and vanished from their sight behind a cloud—*this* Jesus was to return, and in the same manner as he had gone away. That is, he would be unobserved by the

world, with just a few of his closest friends, his brethren, being aware of it.

From Olivet, where Jesus appeared to his disciples for this last time, they returned to Jerusalem—a Sabbath Day's journey away—and abode in an upper room where they “all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.” (Acts 1:14) It was not necessary for them to tarry long, for in ten days the Master's promise to send the Comforter, the Holy Spirit, was fulfilled. It was under its enlightening influence that they were able to fit their experiences into a pattern that was understandable and inspiring. It was in the light and through the power of the Holy Spirit that Peter was able to preach his stirring sermon in which he pointed out the fulfillment of prophecy about the death and resurrection of Jesus—a sermon so powerful that three thousand souls were caused to be “pricked in their hearts.”—Acts 2:37

But we are not to think of that mighty manifestation of the Holy Spirit which occurred at Pentecost as being the complete fulfillment of Jesus' promise to send the ‘Comforter’. It was only the beginning. Nor were the blessings of the Holy Spirit to be limited to a few, or even all of the twelve apostles. Even in the ‘upper room’ where the brethren waited in prayer, the women and Mary the mother of Jesus, and the brethren were present.

Among those women was undoubtedly Mary Magdalene, to whom Jesus had said, “Touch me not; for I am not yet ascended to my Father.” As a result of his going and appearing in heaven for his church, the Holy Spirit came upon them. She

would then understand how much more precious and enduring were the blessings he was now able to shower upon her and upon all his brethren, than were possible while he was in the flesh.

Now, instead of laying hold of his physical being in the hope of obtaining virtue and strength, Mary knew that she could go to the throne of heavenly grace, there to obtain mercy and find grace to help in every time of need. Beginning at Pentecost, the Spirit-enlightened disciples knew that when Jesus returned to his Father two great blessings for them were made possible. He appeared in the presence of God to make intercession for us, and the Holy Spirit was 'shed forth' for the enlightenment and comfort of his followers. Mary would now understand this, and would rejoice in the spiritual fellowship with the Father and with the Son which thereby was made possible.

Before his crucifixion Jesus had said to his disciples, "The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:25-27

Beginning with Pentecost, the disciples experienced the fulfillment of this promise. Puzzled and discouraged for awhile when their Master was crucified, now, through the ministry of the Holy Spirit, as a Comforter sent from God, they had peace—that peace which passeth human understanding. It was a peace born of confidence in the Father's wisdom and love in directing and caring for them. They knew now that the one who had

said to Martha, 'I am the resurrection and the Life', had been given 'all power in heaven and in earth', and that, having appeared in the presence of God for his brethren, the power of the Holy Spirit had been made available for them.

And daily they saw manifested, and experienced the power of the Spirit. It opened the eyes of their understanding to behold the glory of God as it is revealed through his loving plan for the redemption and salvation of both the church and the world. The Holy Spirit, in calling to remembrance the wonderful words of life which Jesus had ministered to them before he was crucified, reminded them of his promise that those who left all and followed him into death would have 'treasure in heaven'. (Matt. 19:21) Now they knew what the 'treasure' was.

Yes, the apostles knew and taught that we may hope to live and reign with him, conditional upon dying sacrificially with Jesus, and that we will be made like him and see him as he is! They knew, however, that this glorious heavenly reward would not be attained until the Master returned, so his promise that he would 'come again' and receive them, and all his people, unto himself, was the basis of a most 'blessed hope'.

Moreover, the apostles clearly understood and definitely taught that their hope of life immortal depended upon the resurrection of the dead. They knew also that all mankind is lost in death unless there is a resurrection. They knew that Jesus, by his own death, made possible the resurrection of both the church and the world, and that his resurrection by the Father guarantees that, through him, all may have life.

These facts were clearly understood in the Early Church, and they flood our minds and inspire our hearts now, as once again, in a special way, we call to remembrance that he who said he was the 'resurrection and the life' could not be held in death because his Heavenly Father used his mighty power to break the bands of death. And how we rejoice in the assurance that he who was made alive in the Spirit, and appeared in the presence of God for us, has now returned, and soon, if faithful, we will be with him and see him as he is! ■

WEEKLY PRAYER MEETING TEXTS

APRIL 4—"Let us walk honestly, as in the day."—Romans 13:13 (Z.'03-122 Hymn Appendix K)

APRIL 11—"Let us walk, . . . not in rioting and drunkenness."—Romans 13:13 (Z. '03-123 Hymn 150)

APRIL 18—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—I Peter 4:12,13 (Z. '96-31 Hymn 106)

APRIL 25—"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6 (Z. '00-139 Hymn 197)

THE MEMORIAL SUPPER

Scripture Readings: Exodus 12:1-3,6-8,11,12

Matthew 26:17-20,26-30,36-45

I Corinthians 11:23-28

JESUS INSTITUTED THE first Memorial Supper on the anniversary of the slaying of the Passover lamb, which occurred on the day before the Israelites were delivered from Egyptian bondage. This was on the fourteenth day after the new moon, which introduced the Jewish new sacred year, the first month of which is Nisan. According to Biblical arrangements, the day begins at sundown. It was after sundown that Jesus partook of the Passover Supper with his disciples, and instituted the Memorial of his death; and since he was crucified before sundown of the following day, both events really occurred on the same Biblical day.

Earnest followers of the Master throughout the world will meet on Tuesday evening after sundown, April 2nd, to commemorate his death. Many individuals who, for one reason or another, are not able to meet with their brethren will partake of this Memorial Supper by themselves. This is properly, we believe, an annual privilege of

Christians, the date being figured, as was the custom of the Jews in Old Testament times, and as it still is, from observations as to the new moon that is nearest to the spring equinox, which begins their month of Nisan.

Jesus was the antitypical Passover Lamb, and when we partake of the "bread" and the "cup" (I Cor. 10:16,17), it is in memory of his death. It is not as an antitype of his death. It is not as an antitype of the Passover Supper. Nevertheless the events of that memorable Passover night in Egypt have an important bearing on the significance of the Memorial Supper, and we suggest a careful reading of the passage cited in the Book of Exodus, that the main happenings of that night may be fresh in mind. This account would be merely historical but for the light thrown upon it by the New Testament. By this light we see that the Passover has been made one of the greatest of Biblical types.

Pharaoh ceases to be Pharaoh, and becomes Satan—the opposer of God and the people of God, his children. The firstborn of Israel become "the church of the firstborn, which are written in heaven." (Heb. 12:23) Israel, in antitype, becomes the world of mankind. And blessed are those whose spiritual eyes can see that Jesus is the Lamb of God that takes away the sin of the world, and who see that we are to feed on Christ, as the Jews fed upon the Passover lamb.

The unleavened bread ceases to be unleavened bread, and becomes the pure truth of God's Word. Instead of bitter herbs, which aided and whetted the Jewish appetite, we have bitter trials which help to wean our affections from earthly things

and whet our appetites for the unleavened bread of life, and for the things of God.

The girdle becomes a symbol of service to the LORD, to the truth, and to the brethren. It becomes a very personal thing to us, for service to others is an obligation of our Christian walk.

The shoes on their feet, to us become a symbol of walking in newness of life in Christ, having our feet shod with the preparation of the Gospel of peace. And the staff upon which they depended becomes the promises of God—our source of comfort and sustaining grace, our ever present help in time of need, as we journey toward spiritual Canaan.

MEMORIAL OF HIS DEATH

And now, Christ our Passover Lamb has been slain, and we keep the Memorial of his death. It is a hallowed and blessed occasion. To us Memorial night is different from all other nights. It is then, more than ever, that we meet in the holy bonds of Christian fellowship to commemorate our Savior's death—to remember that Christ died for our sins according to the Scriptures, and to renew our personal consecration to God, and our determination to be faithful in our devotion to him and to the principles of truth and righteousness.

In the type, only the firstborn were in danger that night in Egypt. Only the church of the firstborn are now in danger, for during the Gospel Age these are the only ones on trial. It was a matter of life and death to the firstborn of Israel as to whether they remained in the house, behind the blood which had been sprinkled upon the door posts and lintels. To us it is a matter of eternal life or eternal death as to whether we remain in the

household of faith under the protection of the blood of our Passover Lamb.

Soon the night of sin and death will have passed. Soon the glorious morning of the world's deliverance from Satan's rulership will have come. Soon the Christ, the antitypical Moses, will be the world's deliverer. That day of deliverance will last for one thousand years. During that time all who obey the will of God shall live. At the close of that day, all evil and all evildoers, pictured by the hosts of Egypt, will be destroyed in the antitypical Red Sea, the 'second death'; and all the families of the earth will be delivered from sin and death, and blessed in the righteous kingdom of our Lord and Savior Jesus Christ. This also is part of the lesson taught by the Passover, and subsequent deliverance of the Israelites from Egyptian bondage.

PROPHECIES FULFILLED

Two prophecies combine in the testimony of this great event. On the tenth of Nisan, the Passover lamb in Israel was chosen. Beyond all doubt the Lord Jesus knew that he was to be the antitypical Passover Lamb. In proof of this let us recall some events in our Lord's life.

John 7:6-9 reads: "Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee." Compare this with John 13:1, which states that Jesus knew his hour had come.

Jesus knew that to be the antitypical Passover Lamb he would be chosen on the tenth of the month, and killed on the fourteenth—and this

was his experience. They shouted their acceptance of him as he rode into Jerusalem, and four days later they cried, "Crucify him, crucify him." (Luke 23:21) Yes, they killed the Lord of glory. No wonder the disciples were stunned by these fast-moving events!

The prophecy of Zechariah 9:9 had to be fulfilled. It reads: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." It was in fulfillment of this prediction that the Master rode into Jerusalem upon an ass.

The Jews knew that in days gone by their kings had ridden to their coronation on a white ass. They knew also of the prophecy of Zechariah. They had waited long for its fulfillment. So it was necessary that Jesus present himself to the people on that particular day, and in that special way—for it was the tenth of Nisan, and necessary in order that it might be shown that Israel's rejection of him was without excuse. They knew the prophecy; they saw the prophecy fulfilled.

Whether or not our Lord's entry into the city of Jerusalem was a grand and triumphal thing depends upon the standpoint from which it is viewed. To the chief priests, the scribes, and the Pharisees it was far from a triumphal procession. To them it was merely a parade of a fanatical leader and his ignorant dupes. They could see no more—their eyes were blinded. They did not see the Messiah. They saw no salvation. They shouted no hosannas. They feared that his fanaticism would spread, and that it would undermine their position of authority.

From the standpoint of the disciples and others who were filled with Messianic enthusiasm it was a march of triumph. He who had the power to heal the sick and raise the dead would, they believed, now establish the long-promised kingdom. They trusted that it was he who was to redeem Israel. But Jesus was king only for a day, and he never actually ruled. Four days later the disciples saw their king nailed to the cross, and saw him die.

From God's standpoint, Jesus' triumphant entry into Jerusalem was seen in still another light. He knew that Jesus was the antitypical Lamb. He knew that Jesus was fulfilling the prophecy of Zechariah 9:9. But, more than that, he knew that in his own 'due time', after he had given Jesus all power in heaven and in earth, he would triumphantly, and for all time, put away sin and bring all things in subjection to the divine rule. He therefore knew that Jesus would lift man up from sin and disease and death. He knew that as "King of kings and Lord of lords" (Rev. 19:16), Jesus would eventually establish the divine will throughout all the earth.

Thank God this is our view as we think of Jesus' triumphal entry into the city! Thank God we can sing with the Spirit and with understanding, "Hosanna to the Son of David: Blessed is he that cometh in the name of the LORD!" (Matt. 21:9) After entering the city, Jesus healed the lame and the blind, foreshadowing his Millennial Age work when, as King of kings, he will establish his kingdom in which, as is promised in Isaiah, chapter 35, "the lame man [shall] leap as an hart, and the tongue of the dumb sing."

THE "BREAD" AND THE "CUP"

As we approach the Memorial of the Master's death, let us keep in mind that it is a simple feast—bread unleavened, and fruit of the vine. What a meaning it has for us! The events of the first Memorial are clear in our minds. There was the blessing of the "bread," and the blessing of the "cup." The Lord explained to his disciples that the "bread" represented his broken body, and that the "cup" represented his shed blood.

Jesus emphasized that all his followers should participate, not only in feeding upon him, but also in being broken with him—not only in partaking of the merit of the ransom, but also in laying down their own lives in his service. And he said that those who do this will be in the kingdom and 'drink' new with him. These thoughts must thrill all those who are in tune with their Lord and with his truth.

Take, eat, Jesus said—this represents my body. He gave them pure, unleavened bread. How well it represented his pure and sinless flesh which he gave for the life of the world! Previously Jesus had said, "I am that bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:48-51) To partake of the unleavened bread signifies that we appropriate to ourselves, through faith, the merit of the ransom sacrifice of Jesus Christ, realizing that our salvation is bought through our Lord's death on Calvary.

Likewise, the fruit of the vine primarily symbolizes our Savior's life, given for us—his soul poured out in death as a ransom on our behalf. Blood represents life—not life retained, but life yielded, given up, sacrificed, laid down. There is no way to gain eternal life except through the Lord's shed blood. "There is no other name under heaven, which has been given among men, by which we can be saved."—Acts 4:12, *Wilson's Emphatic Diaglott*

The Memorial Supper is held on the anniversary of our Lord's death. The afternoon preceding the Memorial is the anniversary of the day on which our Lord dispatched Peter and John to make ready the Passover Supper. Memorial night is the anniversary of that night in which he instituted the Memorial Supper. After the supper he went into the Garden of Gethsemane, and there gained that great victory, saying to his Heavenly Father, "Not as I will, but as thou wilt. . . . Thy will be done."

Later that night Jesus was betrayed by a kiss, and still later he was brought before Herod, and then Pilate. Pilate washed his hands of the matter, and said to the Jews who demanded Jesus' death, "Ecce homo," meaning, "Behold the man!" (John 19:5) It was as though Pilate said, You have no Jew his equal; would you crucify him? But the rabble shouted, "Crucify him, crucify him." (John 23:21) Then came the flogging, the smiting, and the crown of thorns.

But Jesus was not defeated. In sorrow he loved those who hated him. He was mild, but he was not weak. His inner strength of spirit continued to the end. At nine o'clock on the following morning he was nailed to the tree of crucifixion, and at three in the afternoon this spotless Lamb of God died.

As we meditate upon the Memorial of our Savior's death, let us remember the "bread"—his broken body—and the "cup"—his shed blood. Our eternal life depends upon our continued appreciation of these great truths. These truths pertaining to the divine provision for our salvation and eternal life are not shallow. They are deep—as deep as the love of God.

A FURTHER THOUGHT

The primary thought in the Memorial is of Christ—his sacrifice and our ransom—the provision of life for us and for all mankind. "Verily, verily, I say unto you," Jesus explained, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John 12:24

There is, however, a secondary significance to the Memorial which is very important. St. Paul refers to it, saying, "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

'Communion!' What a precious thought! A common union, a common participation, a partnership, a brotherhood, based upon that which is represented by the 'bread' and the 'cup'. In a loaf of bread there are many grains, broken to make that one loaf. Jesus' body was 'broken', and we are 'broken' with him. We have no merit of our own. Our spiritual life exists only as we are part of that 'loaf'. The breaking of our body represents the sacrificing of our justified humanity with its privileges, as we fulfill our consecration vows to be

'dead with him' that we might live with him; suffering with him that we might reign with him.

Likewise, the 'cup', representing Jesus' shed blood, his life poured out. We receive of that life, but only on condition that we, like Jesus, lay it down in sacrifice. It is the merit of his sacrifice that makes our offering to the LORD acceptable. While there is joy in this sacrificial service, it is often a 'cup' of sorrow, which we learn to accept as of the Father's pouring—his will for those who die with Jesus.

Jesus took these steps: (1) consecration, (2) sacrifice, suffering for righteousness' sake, and was rewarded for his faithfulness. And he asks us, "Are ye able to drink of my cup?" (Matt. 20:22)—consecration, sacrifice, suffering for righteousness' sake? If we are able, the reward will be wonderful—heirs of God and joint-heirs with Jesus Christ.

We believe the proper time to observe the Memorial Supper should be carefully considered, as it is important. However, we feel that the heart condition of those who partake is far more important than the time or the place. In this connection Paul wrote, "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

As we meditate upon the Memorial of our Lord's death, may we search our hearts to rid them of leaven, and let us renew our determination to triumph through faith. And, after we partake of the Memorial emblems, let us go forth

with a song in our hearts, thankful for being called out of darkness into light, and called to partnership in the body of Christ.

And may the hope of partaking with Christ in the kingdom lift our affections close to him, and keep them there until we hear his words, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." (Matt. 25:21) With some this may be the first Memorial Supper. With others it may be the last this side of the veil. But this matters little, so long as we remain faithful to that which the emblems represent. Our prayer is that the LORD may give all of us strength thus to be faithful.

Let us use the opportunity to renew our consecration to God. Let us thank him for his great gift, his own beloved Son. Let us thank him for the light of truth which we enjoy. Let us thank him for his 'high calling' through Jesus Christ our Lord. ■

OBITUARIES

The following sister has recently finished her Christian course. We wish to express our sincere sympathy to the families and friends in the loss of this dear one. We appreciate information concerning any brethren to be included in this list.

Sister Helen Bishop, Detroit, MI—February 5. Age, 77.

1996 Observance of Memorial Supper

THE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m. on Tuesday, April 2nd.

THE BRETHREN IN LITHUANIA

THE MESSAGE OF God's wonderful plan reached Lithuania many years ago, where the LORD found many of 'those who are his'. In time, some immigrated to the United States, settling among former Lithuanian countrymen in midwestern cities such as Chicago and LaSalle, IL, and Detroit, MI. Much witnessing was done by these brethren, and literature was printed in the Lithuanian language, and audiotapes were made for radio programs.

When World War II began, communication with brethren and others in Lithuania was broken off. Lithuania joined many countries behind the Iron Curtain at the end of the war. About five years ago the Russians, under Premier Gorbachev, began to ease the restrictions, and a radio station in Lithuania was given permission to broadcast programs. Meanwhile, the Dawn received some old Lithuanian radio tapes, and began to search for someone to record a new ending on them, giving an up-to-date contact for literature or information. A recent emigrant from Lithuania to the northwestern United States wrote to the Dawn about literature for Lithuanian brethren, and suggested that we have the "*Photodrama of Creation*" translated

into Lithuanian. After further correspondence with the brother, he was invited to the Dawn to put the new ending on the old Lithuanian tapes. This was agreed to, and the new portion of the broadcast tape offered free literature to be requested at an address in Poland. This opportunity for witnessing never materialized, as the radio station in Lithuania was not permitted to operate. But a shortwave radio station broadcasting out of Milan, Italy and supposedly reaching Poland, Lithuania and Russia—was engaged by the Dawn to beam programs in Polish, Lithuanian, and Russian. This continued for one year, but the brethren in Poland said they could not receive the station, so further broadcasts were terminated.

About that time a letter written in the Lithuanian language, sent from Kaunas, Lithuania, was received at the Dawn inquiring about literature. The services of a sister in California, who knows both Lithuanian and English, were used to translate the letter, and our reply to it. No more was heard from Lithuania for two years. Very strong restrictions were enforced by the Russians over the Lithuanians at that time.

After this hiatus, two years ago, we received another letter from the same brother in Lithuania mentioned first. This began a long series of communications with these brethren. Meanwhile, our Lithuanian sister in California had translated the "*Photodrama*" into Lithuanian, and we sent a copy of the manuscript for review by the Lithuanian brethren. Their review revealed that the Lithuanian language had changed, and they felt it should be retranslated. Permission was granted to do this. It was determined that it would cost considerably less to retranslate, typeset, and print the

Photodrama in Lithuania. This was done for \$1,000, financing supplied by the Dawn. The Dawn sent all the Lithuanian literature it had on hand to Lithuania. Even though the language was Old Lithuanian, it was still useable. There they gave a copy of each item as a gift to the public library in Kaunas, with the following letter:

“We hope that God will awake the people to become interested in the Holy Scriptures in already free Lithuania. We believe that special departments of our library are lacking literature for those interested in studying the Bible. Therefore we would like to make you a gift of the following: 1.) Volume I, Studies in the Scriptures, *‘The Divine Plan of the Ages’*; 2.) Volume II, Studies in the Scriptures, *‘The Time Is at Hand’*; 3.) *‘Tabernacle Shadows’*; 4.) *‘Father, Son, and Holy Spirit’*; 5.) *‘The Kingdom of God’*; 6.) *‘Jesus, the World’s Savior’*; 7.) *‘The Church’*; 8.) *‘The Truth about Hell’*; 9.) *‘Hope Beyond the Grave’*; 10.) *‘God and Reason’*; 11.) *‘Behold Your King’*; 12.) *‘As Angels of Light’*. Since these books were translated before World War II, the language is rather old, and we are sorry for the defects. We hope that God will invite young people familiar with today’s language and style to make appropriate corrections.”

This letter to their library in 1993 was the first evidence indicating to us how eager the Lithuanian brethren were to witness, and to serve God. One of their group worked for a TV station and wanted to use our video programs, *The Bible Answers*, for a witness. The Dawn had special PAL format copies made and sent to them. A number of manuscripts were also supplied in order that they could translate into Lithuanian and transcribe the audio material for the several videos and

films we also sent them. In turn, they mailed to us copies of programs and flyers they printed and distributed to the people of Kaunas, inviting them, not only to the film presentations, but to attend their regular Bible Study meetings as well.

Approximately 20-30 brethren assemble for study every Sunday, many of whom are younger brethren. One brother, who has been our principal contact, recently gave a brief resume of his experiences. His letter said: "I am now 61-years-old, and not in good health, and therefore do not have a good job. I am on a pension and receive about \$50. per month. When I was young, I lived in the country because my father was a farmer.

"After World War II, the Russians occupied our country a second time, confiscated our farm, and sent our family into Siberia. The year was 1949, and I was 14 years old. Our family consisted of five children, and my parents; another child was born in Siberia. The cold in Siberia caused my father's death in 1951. I was left to care for the family since I was the oldest child. We were my mother and six children.

"I was 16 years old at the time, and had to find food and other necessities to survive. It was then that the LORD called me through a Protestant believer. He asked me if I knew the Gospel, and I told him that I knew about the Gospels of Matthew, Mark, Luke and John. My religious background at the time was limited. Before World War II an uncle had sent me a religious book. I also had been an altar boy during Mass, because my family were of the Catholic faith.

"I didn't realize at the time of my Protestant friend's question that he was inquiring as to whether or not I was a Protestant! In fact, many

members of different religious groups had been sent to Siberia, but particularly those who belonged to the Adventist group of religions, as well as those who read the Bible. These were of all nationalities—Lithuanian, Ukrainian, Russian. Among those who came from the Ukraine was a family of Bible Students. I was able to borrow a copy of the *'Photodrama of Creation'* from a Ukrainian brother, and I read this at night, because reading during the day was dangerous. If caught, the book would be confiscated. With the LORD's help, I was able to master the Ukrainian language in a short time, and able to read the book.

"When we met with the Baptists*, it had to be undercover, because it was not lawful to have such meetings. I was anxious to learn all that I could from the New Testament. I received a copy from a Lithuanian neighbor of mine, similar in age to me. I am grateful to him for this gift. From that time on, I began to be more involved with the brethren from the Ukraine who possessed the truth. With the LORD's help I gained an understanding about God's kingdom. I was amazed as I saw myself going from Catholicism, to Protestantism, and then to become a brother in the truth! I symbolized my consecration with the Protestants.

"Our family, who were tolerant of my religious views, returned from Siberia to Lithuania in 1956. We came to Kaunas and I looked for believers, but could find none—only Baptists. They were more tolerant of my views than any other group, so I met with them.

**Pilgrim brother, M. Balko, reported from a recent trip to the Ukraine that Bible Students and other religious groups are known as 'Baptists'.*

“By the LORD’s overruling I met a brother who had come from America before World War II. He let me have on loan a copy of *‘The Divine Plan of the Ages’*. I could not share it with the others because someone would tell the authorities that I was reading forbidden literature. If I missed attending the Baptist meeting, the authorities would begin a search. Evidently one of the group at the Baptist meetings was an informer for the government. When Lithuania received their freedom from Russia, we began to meet privately in homes. This was a great blessing from the LORD. Now we have our own meetings; at Memorial we had 30. My family, my wife and three sons, all love the truth!”

At the beginning of this historical resume, the brother gave profuse thanks for all the helps given to them. They were touched by the knowledge that other Lithuanian brethren had translated *“The Divine Plan of the Ages”* beforehand, as they perused the old truth literature sent to them. A particular thrill was an old, expensive Bible, wrapped in plastic. Our brother wrote about this Bible, “We can appreciate how precious this book was to the one who had it. We love all our people, but especially those who believe. We are saddened that few appreciate our message. We cannot be discouraged because even the Apostle Paul was not able to convince his own brethren of this message of faith. (Rom. 11:14) As I opened the package, the first thing I saw was this old Bible, and a hymnbook, and with tears of joy I realized that the LORD even chose Lithuanians to come to a knowledge of the truth!”

How glad we are that the LORD chose these dear brethren of Lithuania to have the opportunity to be in the body of Christ! ■

GENERAL CONVENTION BULLETIN

July 13-18, 1996 — St. Joseph, Missouri

IT IS TIME to begin making plans to attend the General Convention in St. Joseph, Missouri. We will be at the same college and will use the same facilities as in 1994. These are the prices:

	Age 6 to 12	13 to 17	18 to 99
Breakfast/lunch/dinner	\$8.75	\$13.25	\$13.25
Lodging: double/night	\$9.00	\$15.00	\$21.00
single/night	❖❖❖❖❖	\$19.00	\$30.00
PACKAGE: double	\$100	\$150	\$186
	single	❖❖❖❖❖	\$200

Under age 6 is free. Two bedrooms share one bathroom. PACKAGE is for 7 nights and 18 meals. No room charge for a child who does not occupy a bed (i.e., sleeps in a crib or sleeping bag on the floor) if all beds are occupied.

There is a substantial savings for those who take the package of seven nights lodging and 18 meals because the General Convention treasury is subsidizing the price paid by those who stay the

entire week. Half the cost of those under the age of 18 will be refunded if the person attends at least 75% of the Bible classes while at the convention. Please find Registration Form on page 60. ■

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of the Dawn. Visits are furnished free upon request. Write to: The Dawn Pilgrim Dept., East Rutherford, N.J. 07073. Visits are arranged whenever possible.

S. Jones

Moorhead, MN	April 3	Cincinnati, OH	10
Wheaton, MN	4	Greenfield, OH	11
Kansas City, MO	6,7	Columbus, OH	12-14
St. Louis, MO	8	Milwaukee, WI	16
Indianapolis, IN	9	Minneapolis, MN	18

The listings in this schedule have been arranged by local ecclesias cooperating with the Dawn:

M.J. Balko

Louisville, AL April 14

E. Blicharz

Boise, ID April 19-21

W. Blicharz

Albuquerque, NM April 5-7

Boise, ID April 19-21

D. Bruce

Boise, ID April 19-21

C. Chandler

Boise, ID April 19-21

J. Dolan

Claymont, DE April 28

R. Goodman

Albuquerque, NM April 6,7

R. Gorecki

Boise, ID April 19-21

Detroit, MI 28

W. Harp

Detroit, MI April 28

S.R. Jeuck

St. Petersburg, FL April 14

B. Keith

Boise, ID April 19-21

E.M. Kuenzli

Chicago, IL April 28

E.F. Lankford

Boise, ID April 19-21

Jos. Panucci

Boise, ID April 19-21

G. Passios

Pittsburgh, PA April 21

J.R. Shahan

Middletown, NY April 21

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 Ave., East Rutherford, NJ 07073.

ALBUQUERQUE, NM, CONVENTION, April 5,6,7 (Easter Sunday)—Contact: Mrs. Roberta Buss, P.O. Box 9172, Albuquerque, NM 87119.

Phone: (506) 877-2866

NEW YORK, NY, April 14 — Ramada Inn, Two Bridges Road & Exit 52, Route 80, Fairfield, NJ 07006, Phone: (201) 575-1742. Contact: J. Jeuck, 145 West Passaic Ave., Rutherford, NJ 07070.

Phone: (201) 531-8617

BOISE, ID, April 19,20, 21—Owyhee Plaza Hotel, 1109 Main St., Boise, ID. Send your reservations to: Donna Allers, 2438 Bruins Circle, Boise, ID 83704. *Cut-off date for reservations is April 5th.*

Phone: (208) 375-6873

PITTSBURGH, PA, CONVENTION, April 21—Parkway Center Inn, 8th Floor Horizon Room, 875 Greentree Road. Phone: (412)-922-7070. For information, contact: Charles Martig, 94 So. Harrison St., Pittsburgh, PA 15202.

Phone: (412) 734-9269

DELAWARE VALLEY, PA, CONVENTION, April 28—Masonic Hall, South Olds Blvd. and Queen Anne Blvd., Levittown, PA. For information contact: Mrs. Ruth Eldridge, 37 Falcon Rd., Levittown, PA 19056

DETROIT, MI, April 28—Redford YMCA, 25940 Grand River, Redford Twp. Contact: Frank Nemesh, 2183 Babcock Dr., Troy MI 48084.

Phone: (810) 649-6588

LOS ANGELES, CA, April 28—Burbank Auditorium, 248 East Olive Ave. For information, contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272.

Phone: (310) 454-5248

WEST NEWTON, PA, May 5—Sewickley Grange Hall, Rte 136, West Newton. Contact: John Krasonic, Sr., R.D. #4, Belle Vernon, PA 15012.

Phone: (412) 872-6215

AGAWAM, MA, May 18,19—Ramada Inn, 161 Bridge Street, East Windsor, CT. Contact: Mrs. Sophie Zielinski, 21 Silver Street, Agawam, MA 01001.

Phone: (413) 786-1216

BUFFALO, NY, May 18,19
—Holiday Inn, 5440 Camp Road, Hamburg, NY. Contact: Mr. Eugene Buczkowski, 85 Rogers Dr., Cheektowaga NY 14225.

Phone: (716) 631-8121

GARY AREA BIBLE STUDENTS CONVENTION, May 19—The Spa Banquet Center, 333 North Mineral Springs Road, Porter, IN 46304. Contact: Tom Trzeciak, 5002 Kellee Lane, Valparaiso, IN 46383.

Phone: (219) 464-1478

ASILOMAR CONVENTION, May 24-27—Pacific Grove, CA. For reservations, contact Tom Marshall, 1089 Bluebell Dr., #1108, Livermore, CA 94550 *before April 22, the cut-off date.*

Phone: (510) 443-0567

CHICAGO, IL, May 25,26, 27—Plainfield High School, 611 W. Fort Beggs Drive, Plainfield, IL 60544. Phones: (708) 207-1799, (312) 218-5653 For more information, contact: Joy Kandel, 802 Fairmont Ct., Des Plaines, IL 60018.

Phone: (847) 298-6579

WATERBURY, CT, June 1, 2—June 2 will be held at the

Litchfield Fire House, Litchfield, CT. For information or programs, contact: Mrs. Anthony Tsimonis, c/o Waterbury Bible Students, P.O. Box 1494, Waterbury, CT 06721

ALLENTOWN, PA, June 7,8,9—Moravian College, Bethlehem, PA. Contact: Mrs. Margaret Young, P.O. Box 1672, Allentown, PA 18105.
Phone: (610) 867-5418

PORTLAND, OR, June 28,29, 30, July 1—Collins Retreat Center, Eagle Creek. Reservations and information: Tim Krupa, 1801 N.E. 201st Ave., A3, Troutdale, OR 97060.

e-mail: drtkrup@aol.com).

Phone: (503) 669-4191

BIBLE STUDENTS GENERAL CONVENTION, July 13-18—Missouri Western State College, St. Joseph, MO. Additional information is available *on page 61* in this issue of The Dawn .

INTERNATIONAL CONVENTION, August 4-9—Miskolc, Hungary. Write: International Convention, 1425 Lachman Lane, Pacific Palisades, CA 90272 (or e-mail: nekora@aol.com).

Phone: (310) 454-5248

“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3:29