

The Dawn

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Mary

THE DECEMBER 30TH issue of *Time* magazine featured an article about the Virgin Mary. It reported a world-wide renewal of interest in her supposed powers to affect the lives of people, and to alter circumstances here on the earth. This is a grass-roots revival, it was pointed out, attending claims made for her which go beyond what the official Church tenets hold to, and in some instances has proven an embarrassment to the clergy. Reporting a sighting of the Virgin, in the words of one of the Church Fathers, is "all the fashion," and happens repeatedly in many parts of the world. Attendance at some of the largest of the traditional Church shrines has increased phenomenally in recent years—Lourdes of France reporting a jump of 10% in the past two years.

It was stated that many of the turning points of history are now attributed to the intercession of Mary. The most recent of these was the rise and fall of Mikhail Gorbachev in the former USSR, and the attending defeat of Communism.

Controversy has been rekindled concerning the claims that the mother of Jesus remained ever a virgin, that like her son, Jesus, she, too, was born without sin, and that "her sufferings at the crucifixion were so great that she participated with her son in the redemption of humanity." So stated the cover story of *Time* magazine.

In the year 1950, the dogma of the bodily assumption of Mary was proclaimed. In plain words, this meant that it was now necessary for all Roman Catholics to profess their belief that Mary ascended to heaven as a human being, and is now there in the flesh to intercede for those who pray to Christ through her. This had been taught and believed by some in the Church for a long time, but it was not mandatory that all should accept it until 1950. But with this proclamation,

Catholics had to believe it in order to remain in favor with the Church.

What Say the Scriptures?

Whether Catholics or Protestants, it is fitting when a certain viewpoint is made so important a part of alleged Christian belief, to reexamine the Word of God to determine what authority, if any, it might contain for such a dogma. Just what does the Bible say about Mary? Was she venerated in the Early Church? Were the early disciples taught by Jesus, or by others, to use her name in their prayers? Is she ever referred to as the "mother of God"? Is there any hint that when she died she was taken directly to heaven in the flesh, or in any other manner?

The first mention of Mary in the Bible is in connection with the circumstances which led up to the birth of Jesus. The last reference to her is recorded in Acts 1:14. Here we are told of a little gathering of Jesus' disciples who were waiting in an upper room in Jerusalem for the fulfillment of his promise to send them the Holy Spirit. "These all continued with one accord in prayer and supplication," we are told. In this group were "the women, and Mary the mother of Jesus."—Acts 1:14

This was just before Pentecost, and while the Book of Acts and the various epistles written by the apostles of Jesus reveal much concerning the viewpoints and activities of the Early Church over a period of many years after Pentecost, not one other reference is made to Mary in any of these writings. Even the Apostle Peter, who is claimed to have been the first Pope of the Catholic Church, does not mention Mary's name, although he wrote two important epistles setting forth many vital points of faith and practice.

The apostles' complete silence concerning any special position occupied in the church by Mary is quite understandable when we take into consideration the fact that Jesus himself likewise failed to indicate that his followers should in any way ascribe special honor to his mother. On one occasion there seemed to be an excellent opportunity to im-

press upon the minds of his disciples the importance of honoring his mother, but instead of doing this, he used the circumstance to impress a contrary lesson upon their hearts and minds.

This incident is recorded in Matthew 12:46-50. While Jesus was discoursing to the people, his mother and brothers—that is, the younger children of Mary—came to that place, and indicated that they would like to speak to him. One of the listeners told Jesus about this, saying, “Behold, thy mother and thy brethren stand without, desiring to speak with thee.” What was Jesus’ reply? He raised the question, “Who is my mother? and who are my brethren?”

Jesus then answered his own question. The account reads that “he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.” No other meaning can be given to these words than the fact that Jesus did not want his disciples to hold his mother in higher esteem than any others who believed on him and became his footstep followers. His lesson was: that the fact that she was his mother did not entitle her to receive special honor and veneration from his other disciples.

Jesus did respect and love his mother, and as a son felt a due responsibility toward her welfare. This is evidenced by the command he gave to the Apostle John while dying on the cross. His mother was standing there, near enough, apparently, to hear what the Master said. John was also nearby. Addressing the apostle, Jesus said, “Behold thy mother!” and to Mary he said concerning John, “Behold thy son!” (John 19:26,27) This has been seized upon by some Catholic teachers as proof that all the followers of Jesus should venerate Mary as “mother.” But there is nothing in the account to indicate that Jesus had anything of the kind in mind. It was simply a beautiful way of impressing upon John that Jesus was giving him the responsibility of caring for his mother, and indicating to her that she was to look to John

for such care as she might need—that, in this respect, John would take his place in her life.

These are the only instances recorded in the Bible in which Mary's association with Jesus and his disciples are definitely mentioned, and instead of revealing that the Master wants his people to venerate her as is done in the Roman Catholic Church, the very opposite is true. This, we think, is very significant. But sometimes even greater importance can be attached to what is not said on a certain subject, and this is especially true of Mary's position in the church.

When Jesus taught his disciples to pray, he instructed them to open their prayers by saying, "Our Father which art in heaven." Note that nothing is said about petitioning God through the 'sacred heart' of Mary. On another occasion Jesus instructed his disciples to use his own name when approaching God in prayer, but he said nothing about using the name of Mary for such a purpose. Must we conclude from this that Jesus was unfamiliar with the true art of praying, and that he failed to give his disciples proper instructions on the subject? We think not!

With this in mind, it is most revealing to note the many prayers referred to and sometimes quoted in the Book of Acts, and in the various epistles of the New Testament. The apostles and others prayed while in prison, and on other occasions, yet the name of Mary is never mentioned. In several of the epistles, the writers urge Christians to be "instant in prayer," and to pray fervently, but they never say that Mary's name should be used in prayer.

The Apostle John—the apostle to whom Jesus entrusted his mother for her physical care—wrote that if any man sin he has an Advocate with the Father, and he tells us that this Advocate is Jesus—not Mary. (1 John 2:1,2) This was not an oversight on his part, for his care of Mary would keep him reminded of any special place she might have occupied in God's arrangements.

James writes that we "ask, and receive not," because we ask "amiss." (James 4:3) This certainly would have been an excellent time to impress upon the minds of his readers that

effective prayer can be offered only by using the name of Mary. But he did not. His only explanation of prayers that are not in harmony with God is that they are selfish prayers, requests for things which we want to "consume" upon our "lusts."

As we have already noted, no mention at all is made of Mary after Pentecost. She was with the disciples who waited in the upper room at Jerusalem for the Holy Spirit to endue them with authority to be the ambassadors of Christ in the world, but what happened to her after that, the Scriptures do not reveal. Nothing at all is said about her death.

Several women in the Early Church are mentioned, and honorably so, but not Mary. Dorcas is one of these. She is cited for her unselfish labors on behalf of others, and when she died, Peter awakened her from the sleep of death. (Acts 9:36-41) Priscilla was another. She was the wife of Aquila, and together they labored in the Gospel—sometimes by themselves, and at other times in association with the Apostle Paul. (Acts 18:2,18,26; Rom. 16:3; 1 Cor. 16:19) Lydia, the seller of purple, is most favorably referred to in the New Testament. She first came in contact with the Gospel through the ministry of the Apostle Paul, and was among the first in Philippi to become a disciple. For a time the Church at Philippi held their meetings in her home. (Acts 16:14,15,40) Yes, sisters in Christ were loved and honored in the Early Church, but where was Mary?

When Mary received the invitation from the angel telling her that she was being offered the great honor of bearing a son who would "reign over the house of Jacob forever" (Luke 1:33), and of whose kingdom there would be no end, she greatly rejoiced, and accepted, saying to the angel: "Behold the handmaid of the LORD; be it unto me according to thy word." (vs. 38) She then went to visit her cousin, Elizabeth—soon to be the mother of John the Baptist—who prophesied concerning Mary's unborn child, saying, "Blessed art thou among women, and blessed is the fruit of thy womb." Mary answered her, "My soul doth magnify the

LORD, and my spirit hath rejoiced in God my Saviour."—
Luke 1:42,46,47

She attributed the title, Savior, to Jehovah because she knew that he was the author of the great plan of salvation. He is properly referred to as the Savior because he sent his Son to accomplish the work of salvation. Mary continued her prayer, saying, "He hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."—Luke 1:33,46-48

It is quite proper that all Christians appreciate the wonderful manner in which Mary was used in the divine plan. But what she said about 'all generations calling her blessed' certainly cannot properly be construed as justification for the Roman Catholic viewpoint concerning her. We are confident of this because of what the Master later said on an occasion when he was speaking to a group: "A certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked."

Whether or not this certain woman was Mary, or whether it was someone else endeavoring to honor Mary and sing her praises, we do not know. In either case, Jesus' reply is significant, for he said, "Yea, rather blessed are they that hear the Word of God, and keep it." (Luke 11:27,28) It is clear from this answer that Jesus did not intend, nor was it his Heavenly Father's will, that Mary be given a special position of honor and power in the true church. Certainly she is not to be worshiped.

Moved by the Holy Spirit, Elizabeth referred to Mary as the mother of her "Lord." (Luke 1:43) But this does not mean that Mary was the mother of God. In Psalm 110:1 we read, "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Here Jehovah, the Creator, the Heavenly Father, is addressing his Son, and calling him Lord. But the Hebrew word used, simply denotes 'a mighty one', not Jehovah.

Christ, the Messiah, the Son of God, is indeed a mighty one, and in fulfillment of this promise has, since his resurrection, been highly exalted to the right hand of God. So Elizabeth's prophetic reference to him as 'Lord' was quite proper, but does not mean that he was God, or that Mary was the mother of God. Let us endeavor to give Mary her proper place in our respect, but let us worship God, in the name of Christ. Thus we will be worshiping him "in Spirit and in truth" as the Scriptures indicate.—John 4:24 □



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Had We Been There

Had we been there, beloved Lord,
When on that night you knelt
With anguished prayer upon your lips,
Would we your grief have felt

Had we been there?

Had we been near, O precious Lord,
When traveling Calvary's road
You fell beneath the cross you bore,
Would we have borne the load

Had we been there?

That early morn would we have gone
And sought thy sacred tomb
That we might thus anoint thee there
With spice and sweet perfume,

That early morn?

What joy is ours, for thou art raised
And nevermore shall die!
Thy blood was shed that we might live
Thy name we glorify!

What joy is ours!

We'll follow on, the call is clear
For us to consecrate.
A life anew in us begun,
All else do we forsake.

We'll follow on!

Then raised with him when life is o'er,
A crown to replace the cross.
What resurrection joy we'll know;
What gain for every loss,
When raised with Him!

INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR APRIL 5

Love Says It All

KEY VERSE: *"Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbour as thyself. There is no other commandment greater than these."* — Mark 12:30,31

SELECTED SCRIPTURE: Mark 12:28-37

WE ARE TOLD that if we love our Master, then our love will be demonstrated by our obedience to his commandments, by our willingness to lay down our lives for the brethren, and by appreciation of the truth and faithfully using it in building up the brethren in our most holy faith, as well as in telling the whole world the glad tidings of the kingdom.

Thus our love for Jesus and for our Heavenly Father is taken out of the abstract, visionary realm, and made a practical, understandable power in our lives. While we remain in the flesh, we cannot see God, nor can we see Jesus; but we can 'see' and appreciate the precious truths of the Word which

reveal their characters to us. And we can see our brethren, and can lay down our lives for them. May this love indeed, become an all-possessing influence in our lives, impelling us to sacrifice everything in the service of Him whom we love more than life itself!

Jesus summed up the thought beautifully: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." — John 14:21

Outstanding among Jesus' commandments is the one in which he enjoins upon his followers the necessity of loving one another as he loved them. His was a love

which expressed itself in sacrifice. It rose far above natural affection and impelled the Master to lay down his life for those who became his disciples and espoused his Father's cause. Conversely, no matter how much we may claim to love Jesus, if we are indifferent to the needs of our brethren, it means that our professions are vain and empty.

There are wonderful instructions in the Sermon on the Mount from Jesus himself. They are so important that Jesus likened anyone who ignored them to a person who builds his house upon the sand, only to have it destroyed when the storms beat upon it.—Matt. 7:21-27

One of these "sayings," or commandments, has to do with our bearing witness to the truth. Jesus explained that his followers were to be the "light of the world," and said that we should not keep our light under a "bushel." Then he added, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:14-16

Our professions of love for Jesus would be but as empty words should we fail to obey this commandment.

We will also be enthusiastic about the blessings of restitution which the LORD has provided for all mankind. Just think, the restitution feature of the kingdom was so important to God that he caused all his prophets to write about it! (Acts 3:21-24) And God so loved the world, not merely the church, that he gave his Son to die in order that "whosoever believeth in him should not perish, but have everlasting life."—John 3:16

If we thrill at the thought of the coming times of restitution of all things, we will want to talk about this theme of the prophets, and we will want to tell the world about it. To be in this attitude of mind and heart does not indicate a lack of love for Christ, or for God, but the opposite, for it reveals our appreciation of one of the outstanding features of the plan of God.

"If ye love me, keep my commandments."—John 14:15 □

Christ Died for You

KEY TEXT: *"When the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God."* — Mark 15:39

SELECTED SCRIPTURE: Mark 15:22-39

IN HEBREWS 12:3 we read of the "contradiction of sinners against" Jesus. There was a very striking demonstration of this when he was on trial, first before the religious authorities of Israel, and then before the civil rulers who represented the Roman Empire. The accusation against him before the religious tribunal was that he claimed to be "the Christ, the Son of God." (Matt. 26:63) This was considered blasphemy against God, punishable by death.

Actually, Jesus *was* the Son of God. It was not merely a claim on his part, but a reality. This being true, he was not a blasphemer. But the religious leaders of Israel did not believe this, and since Jesus did not deny the charge, he was judged by them as worthy of death.

But the religious leaders of Israel were powerless to inflict the death penalty without the consent of the Roman authorities under which Israel was a subject people. Thus it was necessary to take Jesus to Pilate to have him condemned under the civil law of Rome.

They knew that Pilate would not be concerned with the charge against Jesus that he claimed to be the Son of God. To Pilate this would be merely a religious issue among a subject people, having nothing to do with the administration of Roman law. So the accusation these jealous and hypocritical religious leaders brought to Pilate was that Jesus claimed to be a king. Pilate could not justifiably ignore this charge, for, if true, it meant treason against Caesar.

So Pilate asked Jesus, "Art thou the king of the Jews?" To this Jesus replied, "Thou sayest it." John reports this reply in greater detail: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." (Mark 15:2; John 18:37) While Jesus willingly acknowledged to Pilate that he was born to be a king, he explained that his kingdom was not of this world.—John 18:36

Many have taken this to mean that it was not the plan of God for Jesus to rule over the peoples of earth. But this is not the thought. The Greek word here translated "world" is *kosmos*, meaning 'order' or 'arrangement'. In this context it simply means the present social order of sin and selfishness. What Jesus meant was that he would not rule over the present social order, nor would his kingdom be established by human methods. Jesus explained, "If my kingdom were of this world, then would my servants fight, that

I should not be delivered to the Jews."—John 18:36

Pilate, of course, not knowing the plan of God, did not realize that Jesus' explanation implied that his kingdom would be no threat to the Roman Empire as it was then constituted. Jesus had acknowledged that he was born to be a king, so technically Pilate had no legal right to ignore the charge which Israel's religious leaders had brought against him.

Even though Pilate did not understand the plan of God pertaining to the future kingdom of Christ, he knew that Jesus, with no army to support him, and never having shown any belligerent attitude toward Rome, was no real threat to the realm. He sensed that it was envy on the part of his accusers that had brought about this situation. He reasoned with them as best he could, but without avail, and they cried, "Crucify him."

Jesus voluntarily gave himself to die as the Redeemer of the world. "He opened not his mouth" in self-defense.—Isa. 53:7 □

Death Is Not the End

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

SELECTED SCRIPTURE: *Mark 15:42-47*

THE WOMEN WHO went to the tomb early in the morning of that memorable first day of the week had not heard of the precaution taken by the religious rulers to seal the tomb and to set a watch to prevent any of Jesus' friends from entering and possibly stealing the body, else they would not have inquired as to whom they could get to roll the stone away from the entrance. But this did not matter for they soon discovered that it had already been rolled away.

Hurriedly entering the sepulchre, the women saw a "young man sitting on the right side, clothed in a long white garment; and they were afraid." (Mark 16:5) This young man was an angel, materialized in flesh for the purpose of conveying an important message to

those who had come and found that Jesus was not there. "He is risen, he is not here," the angel said to the women. He explained that Jesus had gone to Galilee, and that they would see him there. "Go your way, tell his disciples, and Peter," the angel continued. The receiving of such good news must have rejoiced the hearts of these faithful servants of the Master, and they were commissioned to go tell this good news to the other disciples.

We think there is a lesson here for all who name the name of Christ. The truth of the divine plan which centers in Christ has been given to us, and it is a great cause for rejoicing to realize God has made a most generous provision for the blessing of all the families of the earth. And with us, even as in the case of the women who went

early to Jesus' tomb, we too are commissioned to go and tell these glad tidings to others. We are to tell the whole world, as a matter of fact, in so far as we have the opportunity to do so. There is no better way to express our own rejoicing in the truth than to sacrifice time and strength and means in an effort to share it with others.

The women were commissioned to tell the disciples and especially Peter. This intrepid apostle had denied Christ, and this message would have assured him that he had been forgiven. There was another reason why Peter received special mention in this connection, no doubt. He had done all he could to prevent the crucifixion of Jesus, thinking that it was a tragic mistake. Jesus had explained that the way to save one's life is to lose it. (Matt. 16:24,25) But at that time this was not Peter's way, so he tried to prevent his Master from making what he thought was a bad mistake. But Peter's efforts were thwarted and now the Lord, in kindly consideration for him, and as part of his train-

ing, saw to it that the fact of his resurrection was especially called to Peter's attention. He wanted Peter to know that having given up his life sacrificially, he now had saved it—his God had raised him from the dead.

It was not long before the disciples were convinced that Jesus had indeed been raised from the dead. Yet there was a great deal of uncertainty as to the direction to take. When they first accepted Jesus' invitation to follow him, the way seemed clear. They had a visible leader to whom they looked. They gave up their businesses and were enthusiastic about their new vocation in life.

But now everything was so different. Their first disappointment over the death of their Master had given way to great joy in the fact of his resurrection, yet they saw him on only a few brief occasions, and as far as they could tell there was now no program for full-time service. But Jesus told them to wait, and that this would be revealed very soon. And it was. □

The Gift of Living Hope

KEY VERSE: *"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."*

—I Peter 1:3

SELECTED SCRIPTURE: I Peter 1:3-9, 13-21

JESUS DID NOT raise himself from the dead, as many suppose. In death he was helpless, as all are helpless. It required the exercise of divine power by his Heavenly Father, the Creator and source of all life, to raise him from the dead.—Acts 2:24; Eph. 1:19-23

Jesus had said to his disciples that he would give his flesh, his humanity, for the life of the world. (John 6:51) He took the sinner's place in death, his perfect humanity being a substitute for the perfect life of Adam which had been forfeited through transgression of the divine law. The divine penalty for sin was not only dying, but death, so the sacrifice of Jesus' humanity was permanent. Thus the Scriptures tell us that when he was raised from the dead he was

highly exalted, above angels, principalities, and powers.—Heb. 1:4; Eph. 1:21

We read of the occasion when Jesus appeared to two of his disciples as a stranger. They did not recognize him by his appearance. (Luke 24:35) To Mary at the tomb he appeared as a gardener. (John 20:15) One time Jesus appeared to his disciples in a form which they recognized, and they were afraid, because this was not his usual way of appearing to them. John said that this appearance was a "sign" (John 20:30) demanded by Thomas.

The disciples did not see Jesus as he really is since his resurrection—a spirit being of the highest order, the divine. This great joy is experienced by his faithful followers only when they are

made like him, and can see him "as he is."—I John 3:2

The Prophet Isaiah foretold that Jesus would pour out his soul unto death. (Isa. 53:12) In this same text, Isaiah foretold that Jesus would be given a "portion with the great." This is a prophecy of his resurrection, his exaltation to the divine nature, and to a position at the right hand of the throne of God.

Psalms 16:10,11 is also a prophecy of the death and resurrection of Jesus. This is a prophecy which was quoted by the Apostle Peter in his Pentecostal sermon. "Thou wilt not leave my soul in hell," Jesus is quoted as saying to his Heavenly Father, through the words recorded by the psalmist David. The Hebrew word here translated "hell" is *sheol*. It is the only Hebrew word in the Old Testament that is translated hell. It describes the state, or condition, of death. Since Jesus poured out his soul unto death, his soul, being, was in the Bible hell.

But the prophecy assures us that Jesus' soul was not

left in hell, because his Heavenly Father raised him from the dead. "Thou [the Heavenly Father] wilt show me the path of life," Jesus is prophetically indicated as saying, "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Jesus had confidence not only that his Heavenly Father would raise him from the dead, but also that he would highly exalt him to his right hand. Thus did the Old Testament point forward to the "sufferings of Christ," and to the glory to follow.—I Pet. 1:10,11

Paul, in his sermon to the Athenians on Mars' Hill, said that the resurrection of Jesus Christ from the dead is an assurance unto all men. (Acts 17:31) In I Corinthians 15:20 Paul wrote that in being raised from the dead, Christ became the "firstfruits of them that slept" in death. Thus Jesus' resurrection is the basis of hope that all the dead will be awakened from the sleep of death. How truly comforting is the fact of Jesus' resurrection! ☐

Love, the Evidence of Discipleship

***"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him."
—I John 3:18,19***

LOVE IS UNSELFISHNESS, and is of God. In the character of the great Creator of the universe we have the superlative example of love. Love is demonstrated by doing things with the sole motive that others may be blessed and rejoice. Works of love are voluntary. One may be constrained by love to act on behalf of others, but not coerced. What one is compelled to do, is not done of love.

We could properly think of all the creative works of God as being an evidence of his love. Bringing this thought down to our own planet, it seems evident that the Creator did not need the human race to make him happy. True, it must be a joy to the Creator when his creatures are happy, and such a joy is the fruit of love.

When man transgressed divine law and came under condemnation to death, the Creator was under no obligation to provide redemption, but he did so, because he loved his human creatures even though they had disobeyed him. "God so loved the world," we are told, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

Jesus, constrained by love, willingly and gladly gave his life that Adam and his race might have an opportunity to live. And how graciously Jesus did this! In his day by day sacrificial ministry, Jesus displayed the qualities of love in all that he said and did. He was longsuffering and kind; he was not envious, rash, or boastful. He was not puffed up with

pride. He always conducted himself properly, and never sought his own will. He was not easily provoked, and did not think evil. He did not rejoice in iniquity, but rejoiced in the truth. He was willing to bear all things, and because of his faith and hope in his Heavenly Father, he was able to endure all things.—I Cor. 13:4-7

Man was created in the image of God, and those to whom God reveals himself are constrained by the same principle of love that motivates him in all his activities.

Isaiah's Vision

The Prophet Isaiah was given a vision of the LORD, and because of the understanding he received from it, he desired to participate in what the LORD was doing. Isaiah wrote that in the vision, "I saw . . . the LORD sitting upon a throne, high and lifted up." After other details had been revealed to Isaiah, he recognized that the LORD was calling him into service. He wrote concerning this, "I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa.6:1,8

The Creator, our Heavenly Father, has also given us a vision. It is the vision of truth, the truth of his great plan of the ages. Through this vision our Heavenly Father is exalted in our minds and hearts, and we are filled with the desire to be like him. In the vision of truth we also recognize that our Heavenly Father is inviting us to cooperate with him in the outworking of his plans, and if we have been properly inspired by the vision, we, like Isaiah, will respond, "Here am I; send me."

We will realize that this response is not by compulsion. We will place ourselves in the LORD's hands, to be used by him according to the good purposes of his will, not because we are coerced, but because we are constrained by love. Our love will be for God, and because of this love for such a gracious God we will want to glorify his name. Our love will also be for our fellows despite the fact that they are now out of harmony with the Heavenly Father. While at present there

is not much that we can do to bless the people, yet to the extent that it is possible we will be happy to announce to them the loving provision our Heavenly Father has made for their eventual blessing, spreading the news that this provision is through Jesus, the Redeemer, and his thousand-year kingdom soon to be established on earth.

Saul's Vision

Saul of Tarsus was a sincere and ardent servant of the Word of the God of Israel, but his prejudices had prevented him from recognizing Jesus of Nazareth as the great Messiah promised by Israel's prophets. He sincerely believed that those who accepted Jesus as the Messiah were deluded, and should be treated as heretics. So, he became active as a persecutor of the brethren. It was while he was on his way to Damascus on an errand of persecution that the Lord Jesus appeared to him in vision, and he was brought to a realization of the fact that he was wrong.

Later, testifying before King Agrippa, Saul, who was now the Apostle Paul, told of his experience on the Damascus road. He concluded, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." (Acts 26:12-19) After his experience on the Damascus road, Paul was instructed to go into the city, where he was told what he should do to serve the LORD.—Acts 9:6

A disciple in Damascus, named Ananias, was instructed to visit Paul. Ananias knew that this man had been an enemy of the church, so at first he hesitated. But then the Lord explained, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."—Acts. 9:10-16

No one would know better than Paul what the attitude of the religious leaders of Israel would be toward him when they learned that he had accepted Jesus as the foretold Messiah, and had become one of his servants. He knew that they would feel toward him exactly as he had felt toward all Jesus'

disciples, and that they would do everything possible against him, even to the taking of his life if they had a suitable opportunity. The Lord's statement to Ananias, "I will show him how great things he must suffer for my name's sake," was a confirmation of this.

So far as his own experiences were concerned, this is what the 'vision' meant to Paul. There was now no escaping the fact that Jesus was the foretold Messiah. This would mean that a sincere man like Paul could no longer persecute the followers of Jesus as enemies of God. Another man might have concluded that he would no longer persecute Christians, and let it go at that. But Paul was not that kind of person. He was devoted to the service of his God, and now that the LORD had shown him the truth concerning Jesus there was only one thing he could do, and that was to be a faithful ambassador of Christ—to be as faithful in upholding the truth as he had formerly been in trying to stamp it out.

But the situation changed for Paul. While working with Israel's religious rulers, he was popular among his countrymen. There was praise—not persecution—for his faithfulness. But this was no longer true when he became an ambassador of Christ. To espouse the cause of Christ meant that he would become an outstanding target of persecution. It would mean the loss of his prestige in Israel. It would mean, just as the Lord outlined to Ananias, that he would experience much suffering. Nevertheless, as Paul said to King Agrippa—even while enduring a part of the foretold suffering—he was not "disobedient to the heavenly vision."

Years later Paul wrote concerning his sufferings as a disciple of Christ, and as an apostle. His outline of his experiences seems incredible! Yet he endured all this suffering, not because it would bring him any material gain, but because of his all-consuming love for his Heavenly Father, and for his Master, the Lord Jesus Christ. We quote: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I

stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."—II Cor. 11:23-28

In outlining the many ways in which he had suffered as a Christian, Paul was not complaining, nor was he raising the question of whether or not the LORD was dealing with him. To the contrary, he was citing his experiences of weariness and suffering as an evidence that he was an approved servant of the LORD, and an apostle. He had been told that this would be his lot right in the beginning, while in the house of Judas, on the street called Straight, in Damascus. The Lord had revealed to him that he would be called upon to suffer much, and now he was reminding himself and his brethren that he had this witness of the Spirit—this evidence of the LORD's dealing with him.

This made Paul's suffering easier to bear, for it gave him the assurance that the LORD was with him to give him his grace to help in every time of need. Because of this Paul experienced the joy of the LORD, and from his prison home in Rome could write to the brethren at Philippi, "Rejoice in the LORD alway: and again I say, Rejoice." (Phil. 4:4) Rejoicing in the LORD under such circumstances required great faith, and together with faith, an overwhelming portion of love which prompted the great apostle daily to give up his own preferences and joys, and to think only of knowing and doing the will of his God.

Sometimes we might wonder what our reaction would be if we were confronted by a firing squad to be shot to death—an experience which would end very quickly. However, this would not be as difficult as the continual enduring of persecution and suffering throughout a period of many years. It was

love which enabled Paul to endure all things—to continue on in his course of faithfulness regardless of the results. (I Cor. 13:7) Long years after his vision on the Damascus road, Paul wrote a letter from prison in Rome indicating his determination to continue steadfastly in the course which had already resulted in so much suffering. We quote:

“What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto *the* resurrection of *the* dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:7-14

Paul had the true viewpoint of a faithful disciple of Christ. One not so filled and controlled by love might well, in his circumstances, have decided that it was not worthwhile to serve the LORD. After all, throughout the weary years which led to the Roman prison he had suffered much. Reading the account of his Christian life as recorded in the Book of Acts, and to the extent that we can fill in the details from his epistles, it would seem that there was very little of the time when he was not passing through severe difficulties of one sort or another, from many of which he could have withdrawn had he elected to do so. And this course of faith-

fulness had only brought him to prison in Rome, from which he was not sure that he would ever be released.

But Paul knew the meaning of his sufferings. He knew that his was the privilege of suffering and dying with Christ, whose followers he had once persecuted in the same way he was being persecuted. He knew that Jesus had suffered and died for the church and for the world because of his love. Jesus loved his Heavenly Father, and delighted to do the Heavenly Father's will. He loved his brethren and gladly laid down his life for them. He loved the whole world of mankind; even his enemies. Love was the motive which prompted Jesus to lay down his life in sacrifice. And Paul, also motivated by love, was determined that he would continue right on in the same course of faithfulness that had led to his prison home, regardless of what it might mean in terms of additional suffering.

True, such a life of faithfulness has its spiritual compensations. Certain joys were set before Jesus which enabled him to endure the cross and to despise the shame. This was also true of Paul, and it is true of us. These joys of anticipation of being with the Lord in glory, and of sharing in his kingdom work of blessing all the families of the earth, are a great incentive and encouragement to every disciple of Christ. But they are not the **motive** which spurs us on to faithfulness in doing the Heavenly Father's will. That **motive** must be love, if our service is to be acceptable to the LORD.

In worldly armies there are times when special badges of honor are given to those who go beyond the demands of duty in exposing themselves to danger in the service of their country. Paul and every true disciple of Christ are good soldiers of Jesus Christ, and if emptied of self and filled with the true Spirit of divine love, these should be willing to go beyond what might seem reasonable in order to extend blessings to those who may be in need. These are called the "more than conquerors." (Rom. 8:37) This is the spirit we see exemplified in Paul's life.

We think of the time when Paul and his companions, traveling by ship, arrived in Troas, where they remained for seven days. Then the ship, keeping to its schedule, sailed on to its next stop—Assos—which was about twenty miles distant. But Paul was not yet ready to leave the brethren. Although they had been with them for seven days, it appears that the next day was the first day of a new week, when the disciples in that congregation would be coming together for the breaking of bread. And, for some reason not revealed by the account, Paul felt it was imperative that he remain with them for this meeting, so he let the ship leave for Assos, taking his companions along.—Acts 20:6-14

It was at Troas on this occasion that Paul, when he met with the brethren for the breaking of bread, preached all night. It was here that the young man sitting in a window fell asleep while Paul was speaking. When he fell out of the window he was thought to be dead, but Paul restored him to life.

We cannot be sure why Paul considered his message that night to be so important to the brethren at Troas. Since the breaking of bread on the first day of the week was in commemoration of Jesus' resurrection, perhaps Paul's message concerned the subject of resurrection. Perhaps there were professed believers at Troas, even as at Corinth, who did not believe that Jesus had been raised from the dead. Hence a commemoration of this miracle most basic to the understanding of the divine plan would be an appropriate time to give such a discourse. And the raising of the young man from death would be a marvelous and convincing emphasis to his topic!

But whatever the reason, we have in this incident an example of Paul's willingness to serve beyond what could easily be expected of him from the human standpoint, in order that a needed blessing might be extended to his brethren. This was done at great personal cost in time and energy to Paul. First let us remember that the meeting lasted all night, and

that Paul was apparently the only speaker. Under such circumstances he had no opportunity for sleep or rest.

Nor was there an opportunity the following day, for with the breaking of day it was necessary for the already weary Paul to start the long walk to Assos in order to catch up with the ship on which he was traveling with his companions. How much easier it would have been for Paul to have continued on with the ship! But he was not looking for the easy way. He was seeking only to serve the brethren as he believed Jesus would have served them under similar circumstances. And he knew that Jesus had laid down his life for the brethren. It can be truly said of Paul that he loved in deed and in truth, not in word only, as our text admonishes.

There are, of course, many aspects of love. It is kind, it is patient, it is sympathetic. And one of its major characteristics is the spirit of sacrifice in the service of others. There are various ways in which we can serve, and the chiefest of these is along the lines of the truth. The people today need the hope of the kingdom more than they need anything else. Our brethren need the comfort of the Scriptures which we can give to them through fellowship and service.

Do we, like Paul and other faithful ones of the past, love in deed and in truth? Our text speaks of loving in word only. This is a mere profession of love. Professions, as a rule, are easy to make. The real test is in living up to our professions. The meeting of this test by Paul led him in a course of suffering to a Roman prison, and later to death. This was his concept of what it meant to be faithful to the heavenly vision which had been given to him on the Damascus road.

Our Vision

As we have noted, we also have been given a vision. It is the vision of 'present truth'. In this vision it was revealed to us not only that Jesus is the true Messiah of promise, but, having suffered and died as the world's Redeemer, he is now present to take his proper place as the new king of earth. His

kingdom of blessing is truly 'at hand'. What a glorious vision! What are we doing about it?

This vision of truth has revealed the great God of Creation, our Heavenly Father, as being indeed "high and lifted up," even as Isaiah saw him. (Isa. 6:1) We see him by reason of his wisdom, his justice, his love, and his power. Together these reveal his glory, and we are glad to proclaim his glory by making known his glorious plan of the ages, as well as to show forth his virtues, so far as possible, in our daily lives.

John explains in our text that if we love in deed and in truth, laying down our lives as Jesus did, then we are 'assuring our hearts' before the LORD. This is a simple truth. As John explains, if we do not love our brother whom we can see, what assurance do we have that we love God whom we do not see?

And how can we show our love for our brethren apart from laying down our lives for them? And how can we love our Heavenly Father without telling the whole world, as we have opportunity, of his great and loving plan? Are we faithfully responding to the heavenly vision, as did our forerunner, Jesus, and as did his faithful followers of past ages such as the early disciples and apostles of the Lord? May each day our answer to this question be a resounding, Yes, we are endeavoring to be worthy of our calling by the heavenly vision! □

FOR GOD HATH concluded them all [the whole world] in unbelief, that he might have mercy upon all. (Rom. 3:19) O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the LORD? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

—Romans 11:32-36

VOICES FROM THE PAST

**Brother W.N. Woodworth,
Detroit Convention, 1974**

This Do in Remembrance of Me

OUR THEME TEXT is one that has a great deal of meaning to us, as Christians: "This do in remembrance of me." (I Cor. 11:24) This is a quotation of Jesus' words (Luke 22:19) by Paul, on the night of the first institution of the Memorial Supper. It reminds us that the whole concept of observing the Memorial Supper, and the only method for living our lives as followers of Jesus, is to remember him and what he taught us—not only with his words, but by his example—throughout the entire year.

Because each of us has a very different temperament, we would probably be inclined to remember Jesus in slightly different ways. If we are of a mild or gentle inclination we would probably envision our Lord from the standpoint of his kindness, his sympathy, and his love. But if we are of a competitive nature, we would like to think of Jesus as bravely opposing the scribes and Pharisees, calling them hypocrites and liars. We would say to ourselves, "That certainly was Jesus, all right," because that is the way we would like to be. But in order to remember Jesus in all the fullness of his perfect character, we will have to go to the Word of God. There we do get a complete picture of him while he walked upon earth.

As for our theme text, it relates particularly to Jesus' death, the giving of his flesh and the giving of his blood. And how wonderfully appropriate it is for us to always keep in mind this aspect of the Master's life.

We have become so familiar with this and similar texts that we know immediately what they mean. But it is well to remember that these words are not easily understood by all

who read them. They are not meant to be taken in a literal way, as some in Jesus' day mistakenly supposed. When Jesus spoke these words they misunderstood him: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?" This was such a hard saying, that "from that time many of his disciples went back, and walked no more with him."—John 6: 51,52,66

When we partake of the emblems, the unleavened bread and the fruit of the vine, which help us to focus on Jesus and what his life and death has opened up to us, we know that we are not partaking of his literal flesh or his literal blood. We know that the bread and the wine are but symbols of his sacrificed life. Yes, we rejoice as we participate in those symbols, and we rejoice that they have enlightened us concerning the way of redemption and hope, not only for ourselves, but for all mankind.

In this connection, we will continue to quote the words of Jesus as found in the 6th chapter of John. Although they were not part of the Memorial service which Jesus instituted in the upper room, they are very full of meaning to us. He said to his disciples, those who were following him closely, "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This [referring to himself] 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."

At this point Jesus' listeners became distressed, and said, "How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath

eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

“These things said he in the synagogue, as he taught in Capernaum. Many, therefore of his disciples, when they had heard this said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing.”—vss. 49-63

Let us try to determine what Jesus was saying in this narrative to his disciples so many centuries ago, and to us today. We realize that while he spoke about eating his flesh and drinking his blood, he did not mean his literal flesh and his literal blood, because he said to his disciples that literally eating and drinking his flesh and blood would not profit them anything—it would not do them any good. He said, “The flesh profiteth you nothing. The **words** that I speak unto you, they are spirit, and they are life.” (vs. 63) Now we begin to understand the idea that Jesus was teaching, which is that his words are our source of life! The words that Jesus spoke, and our acceptance of those words, and our obedience to them, are our only way to life.

This is the only way we can remember Jesus. We cannot **remember** Jesus by scrutinizing carefully an artist's conception of his appearance, because each artist, and each person for that matter, has a different notion of what a perfect man would look like, what our perfect savior would look like. No one today, or even someone who lived a hundred years after he died, could know what he looked like. And in any

case his appearance is not at all important. That is not what we need to **remember** about Jesus.

We remember Jesus well by remembering his words of instruction to us. When we remember and obey his words of instruction we get the spirit of the matter; and we get life. We receive life through his words when we give obedience to them. And that is the only way we can remember Jesus in a manner acceptable to God.

And what did Jesus say? It would take a very long time—many, many days—to literally recall all the words of Jesus even though just a very few of those he spoke during his lifetime have been recorded in the Bible. His words to us embrace not only the words which he actually spoke himself, but also the words which he spoke through his inspired representatives, the apostles. Also the prophets and the prophecies pertaining to Jesus' First Advent and his Second Advent contain information and instructions to us from the **Logos**—the Word of God. All of these constitute the words which Jesus spoke, and through obedience to them we have everlasting life.

Notice how Jesus explained this in asserting that wonderful fact. "He that believeth on me hath everlasting life." He did not allow us to speculate that perhaps our belief in him would result in something such as an immortal soul—something that never dies—miraculously being pumped into our beings. He made no mystery of the matter. He said "I will raise him up at the last day." That is how he bestows everlasting life on faithful believers. We are given the hope of a resurrection because of our belief in him and in his promise. If we remain faithful until death we will live forever. We will have everlasting life because he has promised, "I will raise him up at the last day."—John 6:40,44,54

What are some of the other things which Jesus has said to us? We could begin by remembering his call to discipleship. "If any man will come after me, let him deny himself, and take up his cross and follow me." (Mark 8:34; 10:21) Those are the words of Jesus. Do we think

(Continued on Page 37)

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Little Rock	KAAY 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.
Los Angeles(Mon)	KTYM 1460	6:30 a.m.
Los Angeles(Span)	KALI 1430	5:45 a.m.
Monterey	KNRY 1240	8:30 a.m.
Sacramento	KJAY 1430	10:00 a.m.
San Francisco	KEST 1450	3:30 p.m.
Tehachapi	KTFM-FM 103.1	8:15 a.m.
Yuba City	KOBO 1450	3:30 p.m.

FLORIDA

Jacksonville	WXTL 1010	7:45 p.m.
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ILLINOIS

LaSalle	WLFO 1220	9:45 a.m.
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MICHIGAN

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Fremont	WSHN 100.0 FM	9:15 a.m.

MICHIGAN, CONTINUED

Fremont	WSHN 1550 AM	9:15 a.m.
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NEW JERSEY

Salem	WNNN-FM 101.7	9:45 a.m.
Salem	WJIC 1510	9:45 a.m.

NEW MEXICO

Los Alamos	KRSN 1490	6:45 a.m.
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NEW YORK

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

OHIO

Cincinnati	WNOP 740	9:00 a.m.
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Allentown	WHOL 1600	10:45 a.m.
Jenkintown(Wed)	WIBF-FM 103.9	12:30 p.m.
Pittsburgh	WCXJ 1550	3:00 p.m.
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SOUTH CAROLINA

Charlestown	WOKF 1340	7:06 p.m.
Beaufort (Sat.)	WVGB 1490	1:00 p.m.

TENNESSEE

Nashville	WLAC 1510	7:45 p.m.
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VIRGINIA

Richmond	WGGM 820	7:45 a.m.
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WASHINGTON

Spokane	KUDY 1280	9:45 a.m.
Tacoma	KAMT 1360	7:30 a.m.

WISCONSIN

Milwaukee	WNOV 85.6	7:00 a.m.
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Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum-Parksville	CHPQ 1370	9:30 p.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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SASKATCHEWAN

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

Argentina (Spanish)

Buenos Aires (Sat)	FM Malvinas 91.5 MHz	10:00 a.m.
		10:00 p.m.

Brazil (Portuguese)

Curitiba	Radio Capital 1270 KHz	8:45 a.m.
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British West Indies

Grand Cayman	Radio Cayman	9:00 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.



Chile (Spanish)

Concepcion	Unica FM 105.5	10:15 a.m.
Santiago (Sat)	Radio Panamericana CB 142	10:00 a.m.

China

Hong Kong Radio Villa Verde (Fri.)	6:00 p.m.
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Israel & Middle East

Voice of Hope (Wed.)	945 AM	10:30 p.m.
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Kenya & Uganda

Radio East Africa	4:00 p.m.
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Mexico (Spanish)

Culiacán Ranchera	XECQ	8:30 a.m.
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New Zealand

Whakatane	IXX	7:00 a.m.
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Nigeria

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

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

Manila (Sat.)	DZAM 1026 KHz	7:15 p.m.
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South Africa

Joubert Park (Thurs.)	SWAZI Music	
Radio 1400 & shortwave 49 & 60		9:00 p.m.

Sri Lanka

Columbo (Sat.)	Radio Sri Lanka	7:15 p.m.
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Tonga

Nuku' Alofa (Mon.)	10:15 a.m.
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Uruguay (Spanish)

Montevideo Radio El Espectador	810	9:15 a.m.
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Ye are the light of the world!

THE BIBLE ANSWERS—TV Programs

ALABAMA	Channel	MAINE	Channel	OKLAHOMA	Channel
Montgomery	56	Portland	57	Broken Bow	28
CALIFORNIA		MARYLAND		Muskogee	19
Arroyo Grande	66	Leonardtown	52	Oklahoma City	7
Lancaster	38	MICHIGAN		Tulsa	33
CONNECTICUT		Detroit	16 & 26	PENNSYLVANIA	
Litchfield	5	Muskegon	40	Berwick	47
FLORIDA		MINNESOTA		Harrisburg	40
Daytona	42	Minneapolis	13	Hazleton	35
Ft. Myers	7	MISSISSIPPI		Johnstown	9
Jupiter	9	Bolivar	8	Pittsburgh	63
Naples	9	Philadelphia	20	SOUTH DAKOTA	
Orlando	21	Starkville	5	Mitchell	16
St. Augustine	22	Tallahatchie	11	TENNESSEE	
St. Petersburg	35	MISSOURI		Harrogate	18
Tallahassee	9	Cameron	35	Heiskell	12
Tampa	57	Columbia	2	Murfreesboro	27
GEORGIA		St. Louis	7	TEXAS	
Athens	34	NEBRASKA		Austin	13
Cordele	55	Lincoln	67	Corpus Christi	50 & 7
Dublin	36	NEVADA		Mt. Pleasant	54
Savannah	55	Las Vegas	39	San Antonio	67
ILLINOIS		NEW JERSEY		Sulphur Springs	18
DeKalb	7	Hammoncton	8	UTAH	
Plano	30	NEW YORK		St. George	55
Rockford	45	Glens Falls	8	VIRGINIA	
Urbana	1	Jamestown	8	Gloucester	51
INDIANA		Oneonta	15	Norfolk	68
Evansville	52	Rochester	40	WASHINGTON	
Indianapolis	11	Syracuse	14	Wenatchee	27
IOWA		NORTH CAROLINA		Yakima	60
* Cedar Rapids	13	Burlington	16	WEST VIRGINIA	
Marshalltown	39	Charlotte	15	Huntington	55
KANSAS		Henderson	34	* Logan (Mon)	12
Junction City	6	Lenoir	53	WISCONSIN	
Waterville	26	Raleigh	63	Waukesha	43
KENTUCKY		Wilmington	10	PUERTO RICO	
Morehead	10 & 7	OHIO		Mayaguez	42
Mt. Sterling	6 and 2	Alcon	29		
LOUISIANA		Ashland	59		
Jennings	13	Cincinnati	25		
New Orleans	61	Delaware	56		
		Youngstown	20		

"The Bible Answers" television programs are aired each Sunday afternoon from 12:00 to 12:30 p.m., Eastern Standard Time, on the stations listed above. The times, days, and channels of those listings marked with an asterisk (*) can be found in your local newspaper.

we could enjoy everlasting life if we did not take up our cross and follow Jesus? We have been told that is the only way to life. We know that we are on the sure and certain path to death from the moment life begins. And the only plan which the LORD has offered us during this Gospel Age is to follow in Jesus' footsteps, carrying our cross.

This spells out very clearly that our belief in him results eventually in our receiving everlasting life, but it also results at the present time in our justification to life, and to our standing of imputed righteousness in the sight of God. (Rom. 4:22-25) However this will occur only if we follow Jesus into sacrificial death, daily taking up our cross.

Probably we have all read a lot of poems on the subject of cross-bearing. These conjure up wonderful pictures in our mind of saints patiently bearing their crosses, the trials and difficulties they encounter while traveling the narrow way to their heavenly home. One poem speaks about how we can bear the cross by 'losing our wills', and taking instead the Heavenly Father's will.

But when Jesus extended this invitation to take up our cross and follow him, he meant only one thing. That one thing was that we were invited to follow him into sacrificial death. The custom of that day, under the Roman law, sentenced criminals to be hung upon a cross. Those who were condemned to crucifixion were compelled to carry their literal crosses to their place of death. At that time, therefore, if you saw someone carrying a cross, you would know that the person was surely on his way to his death. That is exactly what Jesus meant. "Take up your cross and follow me," and in this manner you will give evidence that you are willing to suffer and to die with me. This is a condition of discipleship.

"The words which I speak unto you, they are spirit, and they are life." Yes, there is only one way anyone can attain life in the present age, and that is to suffer and to die with Jesus.

We have many reminders of this in the Word of God. Some of these are presented to us in symbolic language.

There is one given to us in the 14th chapter of Revelation where John saw the Lamb standing on Mount Zion and with him are: "an hundred forty and four thousand, having his Father's name written in their foreheads." (vs. 1) And the question was asked, From whence did these come? And the answer was given, "These are they which follow the Lamb whithersoever he goeth." Where did the Lamb go? What was the destination of his life? We know where his steps led him. They led him to Calvary, to the cross, to his death. And only those will be with him on Mount Zion who follow the Lamb into death. "The words which I speak unto you they are spirit and they are life."

Jesus explained how that seemingly apparent contradiction comes about. You remember when, just a few days before his death, he announced to his disciples that he was going to Jerusalem. There he expected to be arrested and put to death. Peter, not knowing that in God's plan, Jesus' death was the central and pivotal feature, remonstrated with the Lord; he thought this was a terrible mistake. And Jesus said to him, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."—Matt. 16:23

Jesus referred to Peter in very strong terms, explaining that those words expressed the thoughts of his Adversary, who always opposed the will of God and worked constantly to prevent Jesus from carrying out God's will in his life. He showed Peter that he was expressing a very common worldly viewpoint—that self-preservation was to be observed at all costs. Jesus went on to explain God's contrary viewpoint, stating, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."—vs. 25

This is what the observance of the Memorial commemorates. Are we trying to save our lives? Are we holding back our sacrifice which we covenanted to offer to the LORD? We covenanted to give up all that we have, to dedicate everything that we possess to the service of the LORD. If we forget our covenant on most days other than the day

on which we celebrate the Memorial, are we being as faithful unto death as it is possible for us to be?

These are questions that come to mind as we remember him, as we remember Jesus and his sacrifice on our behalf. But Jesus also added, "He that loseth his life [he who follows me into death, as I am about to go into death] he will save his life." Is this a contradiction of terms? These are the words he spoke to Peter!

Let us consider the significance of what Jesus said, through the agency of an angel, when he was raised from the dead. When the women disciples arrived at Jesus' tomb to anoint his body with sweet spices, they saw that the stone was rolled away and Jesus was not there. An angel said to them, "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples **and Peter** that he goeth before you into Galilee: there shall ye see him, as he said unto you."—Mark 16:7

Jesus said to go and tell his disciples, but he added for special emphasis, "and tell Peter." Tell Peter! Tell him that I have 'saved' my life, I have been restored in the resurrection because I gave up my life. Because I was willing to sacrifice my life on behalf of others, because I allowed them to hang me on the cross until I died, I have saved my life! That was the way Jesus did it. And that is the only way that you and I will save our lives, and have the privilege of living and reigning with Christ. We must lose our lives completely in the sacrificial service of our Master, our Lord and Savior Jesus Christ, and in the service of our Heavenly Father in cooperation with the outworking of the divine plan. There is no other way for us who are living in the Gospel Age.

And so it is a simple invitation to be Jesus' followers. But, of course, there are many details connected with carrying out this walk of faith. Jesus said, "If you love me you will keep my commandments." "And, a new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another."—John 14:15; 13:34

How did Jesus love us? There are, no doubt, a great variety of ways you could describe his love, but the most important aspect of his love is that it was a sacrificial love. He laid down his life for us. The words which Jesus spoke, which are spirit and which are life, tell us that unless we are willing to lay down our lives for one another, we really cannot be his true disciples. That is a pure and simple concept, is it not? That is what our Master taught us.

But, of course, this is not all that Jesus taught us. He also spoke about the details of how we can carry out our life of sacrifice in a manner that would be pleasing to our Heavenly Father. There is a prevalent idiom used in connection with expressing the heart of our viewpoints in which we say that we are getting down to the 'nitty gritty'. Jesus got down to the 'nitty gritty' of the Christian life when he said, through his servant, the Apostle Paul: "Speak evil of no man." (Tit. 3:2) This is a very specific instruction which penetrates the very heart of the Christian. Do we think we will have a place in the kingdom if we ignore these words? No, we will not, because they indicate the spirit within us. If we are merciful and longsuffering as was our Master, we will not even think evil of any man, and we will certainly not disseminate evil concerning him to others. This teaching does not apply just at the time we celebrate the Memorial, but includes the whole year, every day, and every minute of our lives.

At the very beginning of his ministry our Lord told his disciples, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:44-48

These words are very appropriate as a Memorial text. We very seldom think about how we must learn to love our enemies at Memorial time. But this factor in the lives of the followers of Christ is actually one of the most important. What does it involve? Let us read some words of the Apostle Paul, who faithfully followed Jesus. These words were written from prison in Rome to the Philippian brethren: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the LORD, waxing confident by my bonds, are much more bold to speak the Word without fear.

How closely are we following Paul, who was following Christ? Would we rejoice if we heard that some were preaching Christ out of contention and strife? Do we really rejoice in the idea that by any method or means the Gospel is being promulgated far and wide? We do not rejoice in the contention, nor in the strife, of course; but we should rejoice that the Gospel is being preached. This is the spirit the LORD delights to find in his children, although it is a particularly difficult position to adopt. It is hard to rejoice in one's heart in this situation, because contentious people are almost impossible to tolerate; our fighting spirit is stirred! But to rejoice **whenever** the Gospel is preached, is pleasing to our Father, and it is what Jesus taught us, and it is what Paul taught us.

"Some indeed preach Christ even of envy and strife; and some also of goodwill: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the Gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein **do rejoice**, yea, and will rejoice."—Phil. 1:12-18

Let us recall the time that the disciples went to Jesus to report that there were some who were preaching in his name and casting out devils? "John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth

not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."—Mark 9:38-40

On another occasion, "it came to pass, that he [Jesus] set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did: but he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village."—Luke 9:51-56

These are the words of Jesus, our Master, teaching his followers how to act. These instructions are the details of our daily sacrifice. They are not an idle tale which is simply meant for our entertainment; they were put into the Word of God for our instruction. They are part of the Word which we are to remember about Jesus and his principles at Memorial time, and every day throughout the year to follow. Only by following these Christian ideals will we enter into the depth of true Christian joy and fellowship—not only with one another, but with Jesus and with our Heavenly Father.


Another text which reminds us of the seriousness of our consecration concerns the words of Jesus in Matthew 10. At that time he was sending out his disciples into the ministry, and he was reminding them that they would meet opposition and persecution. Some of them, perhaps, would even be put to death. But the Master said to them, "**Fear not** them which kill the body, but are not able to kill the soul [the hope of life]: but **rather fear him** which is able to destroy both body and soul [or life] in hell [**Gehenna**]."

These words of Jesus point out that those who ultimately are unfaithful to God and to their consecration to him, have

misplaced their fear, their awe, their reverence. The unfaithful fear man rather than God. They hold back from following Jesus because of fear of displeasing men. But they will be reckoned with by the Father, who is able to destroy both body and soul in Gehenna—a symbol of Second Death. (Rev. 20:14) This is a serious matter, indeed. Partaking of the Memorial symbols each year is, in reality, a renewal of our consecration vows. When we do this we are saying to our Heavenly Father, and to Jesus, that we will earnestly strive with our utmost being to believe and to obey all those words that Jesus spoke himself and through his apostles and prophets. Indeed Jesus' words comprise the whole plan of God as outlined in God's Word.

Going back to the type of the Passover, the LORD said to his people, Israel, "This month shall be unto you the **beginning** of months: it shall be the first month of the year to you," and then he gave the instructions for the choosing out of the lamb for the Passover. It is also a new beginning for us each year. And when we make a new beginning, we should start out with more enthusiasm, with a greater determination, with more zeal, more love, more of every Christian grace—and more of what it takes to make a Christian, which is belief in and obedience to the words which Jesus spoke. "They are spirit. They are life."

It will not do us any good to eat Jesus' literal flesh. It will not do us any good to partake of the emblems which represent his sacrificial death, or to imagine that they have been transformed into the literal flesh and blood of Christ. These are only symbols, and we partake of the symbolic only in one way—by implicit obedience to the instructions of Jesus, and the instructions of God's Word.

And when we make up our mind at this 'beginning of months' that we will obey all of them implicitly, it is upon this basis that we will reap the greatest blessings from the Memorial season, not only this year, but every year. And may the LORD help us to this end. 

YOUNG ADULT'S BIBLE STUDIES

THE GOLDEN THREAD SERIES, Part 26, Section 1



A Prophet's Prayers Are Answered

ELIJAH THE PROPHET is one of the most fascinating people of the Old Testament. He is described in II Kings 1:8 as a 'hairy' man, clothed with a 'girdle of leather'. The unusual situations which occurred in his life brought immediate reactions on his part, which sometimes were quite unpredictable! He was a strong and adaptable person.

Elijah is introduced to us with no background concerning his family, or with no explanation of how he became a prophet of God. As we first meet Elijah, he is standing in the king's palace before the throne of one of the most wicked kings ever to rule Israel—King Ahab. It was Elijah's un-

pleasant and dangerous task to declare a message of punishment upon the nation of Israel, and upon Ahab himself. He did not shirk his duty, but boldly announced to the king the word of the LORD.

King Ahab's father had been an evil man, and Ahab followed his example, and even surpassed him! To make matters worse, he married Jezebel, whose very name nowadays stands for wickedness. She was a worshiper of Baal, and to please her, Ahab served and worshiped Baal also. He reared up an altar for Baal in a grove, where altars to Baal were traditionally built. And Ahab did more to provoke the LORD God of Israel than all the kings that were before him.

—I Kings 16:31-33

This period of time in Israel's history was a hard one for the faithful prophets of Jehovah. Israel was overrun by idolatry. Temples, altars, and groves were everywhere for the worship of the false god, Baal. The true God, Jehovah, was forgotten by many—even, as we have mentioned, by the king. Queen Jezebel hated Jehovah, and she took an active hand in having his prophets hunted and killed. They were chased so ruthlessly that they had to hide from their pursuers far away from the cities, in caves.—I Kings 18:13

God's time for action finally came. His long-suffering and patience with Israel's misdeeds had come to an end, and, as punishment, God brought about a great drought. This was the message of doom that Elijah brought to King Ahab. Elijah warned him, "As the LORD God of Israel liveth, . . . there shall not be dew nor rain these years, but according to my word." The time foretold proved to be three-and-one-half years long. (I Kings 17:1; James 5:17; Luke 4:25) Yes, the drought would continue until the people stopped their worship of Baal and turned back to Jehovah. Only then would Elijah pray for rain, and because of his words the LORD would cause the refreshing rain to water the thirsty ground, and cause the famine to cease.

Elijah knew that Jezebel would be in a rage at the prophecy made to her husband, and would soon send searchers

after him to kill him. So, following the LORD's directions, after delivering his warning to the king, he quickly left Ahab and Jezebel's palace and set out for a remote area of the wilderness. There was a brook nearby which still had enough water for Elijah to drink, and his food was brought to him in a miraculous way! "Ravens brought him bread and [meat] in the morning, and bread and [meat] in the evening; and he drank of the brook."—I Kings 17:3-6

Although it was a rugged, outdoor life, full of dangers and hardships, he was a strong man, and all his needs were supplied by God. He knew that at least he was safely out of reach of the wicked queen, Jezebel. But it came to pass after a while, that the drought had lasted so long and had become so severe that even the brook dried up. (I Kings 17:7) So Elijah had to find water elsewhere. But God still cared for him, and spoke to Elijah telling him of the place he had provided for him to stay. There he would be safe, sheltered, and fed. This place was called Zarephath.

So he arose and went to Zarephath. And when he came to the gate of the city, behold, a widow woman was there gathering sticks. He called to her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink." And as she was going to fetch it, he called her, and said, "Bring me, I pray thee, a morsel of bread in thine hand." She replied to him, "As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

Elijah said to her, "Fear not; go and do as thou has said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth." So she went and did according to the request of Elijah: and she, and he, and her son had food which lasted a full year.—I Kings 17:10-15

This was another miracle! Through the power of Jehovah who had caused the ravens to feed Elijah by the brook, the meal and oil continued to be replenished sufficiently to meet the day-by-day needs of the widow and her son, and the prophet as well! Surely the LORD was protecting and caring well for his servant, Elijah.

Not long after Elijah's arrival at the widow's home, her son became sick. He got worse and worse, until he died. The widow, of course, was heartbroken. Elijah, wasting no time to give her an explanation, took the dead child up to his own room in the loft, and laid him upon his bed. He stretched himself upon the child three times, and cried to the LORD, "O LORD my God, I pray thee, Let this child live!" And the LORD heard the voice of Elijah, and the boy revived! What a wonderful miracle the LORD worked out for the generous widow who was willing to share her tiny bit of food with the prophet!

Near the end of the three years of drought, the word of the LORD came to Elijah, saying, "Go show thyself unto Ahab: and I will send rain upon the earth." (I Kings 18:1) Elijah obeyed, and set out on his journey back to the king's palace. Meanwhile, everyone in Israel was suffering quite severely from the lack of water. The governor of King Ahab's house had been sent throughout the land to search for possible springs of water.

As the governor was traveling about, he met Elijah returning to see king Ahab. Elijah asked Obadiah, the governor, to tell Ahab that he was ready to meet with him. Obadiah knew that Ahab had been hunting all through Israel for Elijah in order to have him killed, and now it seemed unbelievable to him that the prophet of the LORD would voluntarily put himself in such danger by presenting himself before the king! Elijah assured him that this was exactly what he intended to do. So Obadiah took his message to King Ahab.

QUESTIONS:

1. Where are we introduced to Elijah, and what was his first prophecy?
2. Why was this period of history difficult for the faithful prophets of God?
3. Who was Israel's king? Who was queen? Were they worshipers of Jehovah?
4. After Elijah gave Ahab God's prophecy, what did he do, and where did he go?
5. Through miracles performed by God, how did he survive during the time of famine?
6. What great miracle did Elijah perform at the widow's home? What does this miracle picture? ☐

1992 Memorial Supper Date

THE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m., on Thursday, April 16th.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassette. The audio cassette service can be purchased for \$3.00, or is available on loan free of charge from:

Dawn Recorded Lecture Service

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East Rutherford, NJ 07073

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Brother K. M. Nail
Detroit 3/31/74

Leviticus 23

ONE OF THE most wonderfully faith-building prophecies in the Bible is the 23rd chapter of Leviticus. In this chapter the Heavenly Father, some 1,500 years before the actuality, prophesied in detail concerning the death and resurrection of our Lord Jesus Christ. The format of our subject will be first a discussion of the type, and then we will consider the antitype, going back and forth reviewing several of the Israelitish feasts that are mentioned in Leviticus 23.

Turning to Leviticus 23, let us read verses 1 and 2: "The LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are *my* feasts." This word 'feasts', used in the second verse means 'appointed seasons', according to ***Strong's Biblical Concordance***. The word indicates that the LORD had set aside certain seasons, or celebrations, that were to be observed sequentially in order to give real prophetic meaning to these feasts.

Verses 3-5 read as follows: "Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings. These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD's Passover."

The Passover is the first feast that the LORD instructed the children of Israel to celebrate—a remembrance of their having been passed over by the angel of death and set free from

the thralldom of slavery and ignominy in Egypt. The Passover of the Jews took place on the tenth day of the month, Nisan. The LORD, through Moses, instructed the head of each household in Israel to take out from among their flocks a lamb without blemish or spot. After its selection, they were to bring it to their homes on the tenth of Nisan and keep it for five days—which would be the fourteenth of Nisan—and on on that evening, shortly after 6:00 p.m., the lamb was to be slain.—Exod. 12:1-10

We, no doubt, are familiar with the fact that the Jewish day began at 6:00 o'clock in the evening, and ended at 6:00 o'clock the next evening—twenty-four hours later, instead of beginning and ending at midnight, as do our days now. And so, in the celebration of the Passover, apparently the lamb was slain at about 6:00 o'clock in the evening, roasted and served. The family sat down to partake of the lamb together, about 9:00 or 10:00 o'clock that night. This meal was eaten hastily as it had to be completed by midnight, at which time the angel was to pass throughout the land.—vss. 11,18

In Exodus 12:29, it says, "It came to pass, that at midnight the LORD [through his angel] smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive in the dungeon." Therefore we know that it was during the six hours from 6:00 o'clock when the lamb was slain, until midnight, that the meal was prepared and eaten, and at midnight the death angel came.

The final instruction to the heads of each household was that when the lamb was slain, they should take the blood from the animal and sprinkle it on the doorposts and lintels of the house. This was to indicate to the angel that this household had followed the instructions of the LORD, and trusted in him that he would pass over their house, to protect each firstborn who was in that house on that fateful night.—vss. 21-23

Then, after midnight, Pharaoh—when he realized that every firstborn in Egypt, of man and beast, had been slain—

sent emissaries to Moses to drive the Israelites out of his land. He put pressure on Moses to take his people, along with their flocks and all their household goods, and to get out of Egypt immediately. But from midnight on the fourteenth of Nisan, until sunrise, the message had to be passed to all the Israelites, and they had to gather together all their goods and beasts, and get organized for their exodus from Egypt. Also, we are told that the Israelites took a great spoil from the Egyptians.—Exod. 12:35,36

In Numbers 33:5, it tells us that on the next day after the Passover, on the fifteenth of Nisan, the children of Israel left Egypt. In the third verse it says, "They departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians." All this happened on the fifteenth of Nisan: the lamb was slain, eaten, the death angel passed through, the firstborn were spared, the Israelites took a spoil from the Egyptians, and, finally, on the fifteenth of Nisan, the children of Israel began to march out of Egypt.

Now then, let's look at the antitype, which is the reality of what this type pictured prophetically. John 12:1 is significant. We realize, of course, that all the texts of scripture which relate Jesus to the ancient Passover lamb are significant. He is spoken of as the lamb many times in the Scriptures. But we think that the Apostle Paul really expresses most clearly the thought of Jesus being our antitypical passover Lamb when, in I Corinthians 5:7 and 8, he says, "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."

This statement of the Apostle Paul indicates without a doubt that the lesson God designed to teach us in the story of the Passover lamb was, that Jesus was our antitypical pass-over Lamb sacrificed for us to release us from death, from slavery to sin, and from degradation. This was so beautifully

pictured many thousands of years ago, on the first Passover night.

Even the prophetic time features were fulfilled by our Lord. In John 12:1 we read: "Then Jesus six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom he had raised from the dead." A little backward arithmetic will tell us that six days before Passover would be the ninth of Nisan.

On this occasion a very special experience happened to Jesus that was prophetic in itself. We are told that here Mary broke the alabaster box containing costly perfume to anoint Jesus' feet. We recall that Judas questioned her good judgment in doing this, saying that the perfume could have been sold, and many poor and hungry souls fed. But we read Jesus' answer to Judas: "Let her alone; against the day of my burying hath she kept this." (John 12:3-7) It is interesting to note that Jesus' body was never anointed other than on this occasion. The women had prepared ointments in order to anoint his body, but when they came to do this the stone had been rolled away from the grave and Jesus had already been resurrected. So this day, on the ninth of Nisan, the anointing of Jesus' body before his death was performed by Mary.

The twelfth verse reads: "On the next day [which would be the tenth of Nisan]," Jesus presented himself to the nation of Israel as their Messiah. He was the Lamb who would deliver them from the clutches of the Roman Empire, deliver them from the thralldom of sin and death pictured by Pharaoh [Satan] in the land of Egypt centuries earlier.

"On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the king of Israel that cometh in the name of the LORD." (Mark 11:8,9; Ps. 118:26; Zech. 9:9) We know that our Heavenly Father had arranged to present Jesus as our passover Lamb, our means of deliver-

ance, some 1,500 years before he actually died upon the cross, picturing it in the feast of the Passover lamb!

The strewing of the palm branches in Jesus' path was done with a great deal of clamor by the people as they acclaimed Jesus as their desired king. They cried, "Hosanna," and paid honor and tribute to him to such a degree that the scribes and Pharisees became concerned. They realized the truth would make them lose their standing with the people. When they instructed Jesus to speak to his admirers in order that they might be quiet, Jesus said, "I tell you that, if these should hold their peace, the stones would immediately cry out," because it had been prophesied that this event would occur.—Luke 19:39,40; Ps. 118:26; Zech. 9:9

We know that after Jesus presented himself to the nation of Israel as their king on the tenth day of Nisan, for the next five days he was busily engaged in instructing the disciples and the apostles. Some of his most wonderful sermons were delivered during those remarkable days. But, finally, on the evening of the fourteenth of Nisan, shortly before sundown when the thirteenth of Nisan was coming to a close, the disciples came to Jesus. We read about this in Matthew 26, starting with the 17th verse. It says, "Now the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?"

The wording in the **King James Translation** is not very clear. The Jews had become careless about the celebration of the feasts which the LORD had ordained as types. And in this case, had fallen into the habit of lumping the celebration of the Passover together with the seven days of the Feast of Unleavened Bread, calling it all the eight days of the Feast of Unleavened Bread. Very little importance or attention was given to the fourteenth day of Nisan which was actually the proper day to commemorate the first Passover. It was thought of by Jews in Jesus' day merely as a 'Day of Preparation' for the Feast of Unleavened Bread.

And therefore, in recording this incident, the writer, Matthew, used the idiom of the day: "Now the **first day of the Feast of Unleavened Bread** the disciples came to Jesus." (Matt. 26:17) This verse refers to the commemoration of the Passover itself, not to the Days of Unleavened Bread. The **Diaglott** has a footnote on this text that is interesting. It says, "The Passover Feast began yearly on the fourteenth of the first moon of the Jewish month of Nisan, and it lasted only one day, but was immediately followed by the Days of Unleavened Bread, which were seven, so that the whole lasted eight days, and all the eight days are sometimes called the Feast of the Passover, and sometimes the Feast or Days of Unleavened Bread."

So, here we have the story: the Day of Preparation, the first day of the Feast of Unleavened Bread, ~~was~~ the fourteenth of Nisan, or the Passover. When the disciples came to Jesus, they asked him, "Where are we going to hold the Passover?" Jesus' instructions were that they were to go to the 'upper room' to make preparations for the observance in the precise manner. Following the type in every detail, we would say that the lamb that the apostles prepared for the feast was slain shortly after 6:00 o'clock on the fourteenth of Nisan, and that the animal was prepared and roasted for eating, and that, perhaps by 10:00 o'clock in the evening, they were ready to sit down to supper. Therefore we surmise that the Passover Supper took place about 10:00 o'clock.

And around midnight Jesus and the apostles went out into the Garden of Gethsemane. It was here, of course, that Jesus was betrayed by Judas. Eventually he was taken before Pilate, and was unfairly tried at the hands of false witnesses; he also suffered the shame and humiliation put upon him by the Roman soldiers. Finally, during the day—still on the fourteenth of Nisan which would not end until 6:00 o'clock that evening—Jesus was crucified.

Mark 15:25 reads: "It was the third hour [9:00 a.m.] and they crucified him." The day was divided into hours, and at that time of year, daylight occurred from 6:00 a.m. to 6:00

p.m., so that the 'first hour' would be 7:00 a.m. However, Mark's account seems to disagree with John's account, which says, "It was the preparation of the Passover and about the sixth hour [12:00 noon], and he saith unto the Jews, Behold your king." However, Mark's record covers all the events of the arrest, trial, and crucifixion from Mark 14:46 to Mark 15:33, without careful attention to recounting the events chronologically.

It is generally believed by Biblical scholars that Mark's reference to the third hour—9:00 a.m.—has to do with the time that **the order** to crucify Jesus **was signed**. Pilate delayed action until he feared that the mob demanding Jesus' death would become violent. He then permitted Jesus to be led away to be crucified as the noon hour approached. (John 19:16) Three Gospel writers, Matthew, Mark, and Luke, mention the great, foreboding darkness that occurred from the sixth to the ninth hour. Jesus must have been crucified just before the sixth hour, and the darkness occurred to indicate God's great displeasure with this gross injustice.

"At the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost [spirit]." (Mark 15:34-37) Since this was at the ninth hour, we conclude that Jesus died upon the cross at 3:00 p.m.

In John 19:31 we read, "The Jews therefore, because it was the Preparation [and we remember that the Day of Preparation was the day before the seven days of the Feast of Unleavened Bread], that the body should not remain upon the cross on the Sabbath Day, [for that day was a High Holy Day] besought Pilate that their legs might be broken, and that they might be taken away." When they came to Jesus they found that he had already died, and, therefore, in fulfill-

ment of the prophecy concerning him, not a bone of his body was broken.—Exod. 12:46; Ps. 34:20; John 19:33,36

Because of the Jewish Law, it was absolutely necessary that Jesus' body be taken down from the cross on the fourteenth of Nisan, since the next day was the Sabbath. To touch a dead person on the Sabbath was forbidden. This was doubly true in this particular instance, because this year the Sabbath Day was a 'High Holy Day', which, according to the Scriptures, occurred when two holy days (a Sabbath and a feast day) fell on the same day. It was very important that Jesus be taken down from the cross and buried on the fourteenth of Nisan. And we know that this was exactly what happened. He was taken down from the cross and he was buried in a tomb that had never before been occupied.—John 19:40-42

The Passover was the first feast, and a most important feast, that the LORD instituted for the nation of Israel. We can understand that when God inaugurated this type in Egypt, he was, in his wisdom, looking forward 1,500 years into the future, and making a picture of the exact fulfillment of this wonderful symbol representing the sacrifice on the cross of the true passover Lamb, his Son, Christ Jesus.

Let us return to Leviticus 23. We are told next about another feast ordained by Jehovah: "The fifteenth day of the same month is the Feast of Unleavened Bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein."—vss. 6-8

In the antitype, after the Lamb of God was slain (represented by the slaying of the Passover lamb) and the ransom provided thereby for the release from the curse of death and (represented by the crossing of the Jordan River and the death of the Egyptian army), God instructed the nation of Israel 1,500 long years ago, that they should celebrate the Feast of Unleavened bread. This is a powerful picture, be-

cause leaven is a picture of sin. But this is **unleavened** bread, picturing Jesus Christ as being holy, harmless, and separate from sinners, and as being the one whom God had appointed to be the deliverer of all the families of the earth from sin and death.

For seven days the nation of Israel was instructed to partake of this unleavened bread. (vs. 8) Because we understand the significance of this type we realize that it would have been improper for them to celebrate the Feast of Unleavened Bread until after the fourteenth of Nisan, because that was the day on which the 'bread of life' was provided. The Feast of Unleavened Bread pictured the deliverance of mankind from the thralldom of sin and death, which deliverance could only begin after the bread of life had been made available.

John 6:48 records the words of Jesus, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 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."

Jesus here, in his own words, stated that anyone, regardless of what plane of existence they would live upon, if they are going to have life, must partake of the bread of life, his flesh, which was given for the life of the world. And we believe that this is what is pictured here by the Feast of Unleavened Bread.

Jesus came to his own nation to give them the first opportunity to become members of his body. Then Jesus said unto them. "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood ye have no life in you." (vs. 53) The Jews were shocked and upset at Jesus' words. Jesus was instructing them to drink blood—his blood! According to the Jewish Law to drink blood would mean death. But of course Jesus was not speaking in a literal sense. He here is saying that in order to have life they had to

die—to sacrifice their lives as he was doing—and this was pictured in the drinking of blood.

He went on to say, “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.” (vss. 54-57) How incongruous this thought was to those Jews. They realized that Jesus was saying, “If you eat my flesh it is going to give you life, and yet if you drink my blood, you have to die.” Even though it does seem contradictory, that is exactly what Jesus meant for them to understand. That is the price that we must pay if we are going to have life, if we are going to enjoy immortality with the Lord and the Heavenly Father in the ages to come. It is through faith that his sacrificial death will bring us life that we receive justification in God’s sight, which, in turn, permits us to make an acceptable sacrifice of our lives even unto death.

Leviticus 23:9-14 tells us about still another typical feast: “The LORD spake unto Moses, saying, Speak unto the children of Israel and say unto them, When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: on the **morrow after the Sabbath** the priest shall wave it.”—vss. 9-11

This is very interesting! The antitype was as follows: Jesus we know was laid in the grave on the fourteenth of Nisan. He remained dead and buried in the grave that portion of the fourteenth of Nisan; he was in the grave all day on the Sabbath, the fifteenth of Nisan; and then on the sixteenth of Nisan, “**the morrow after the Sabbath**,” the picture of his resurrection—the waving of the sheaf—was fulfilled!

In Jesus’ time barley was the principal crop and it was sown in October. Because of the many fall rains and early spring rains, the barley grew very rapidly. Sometime around the first of April, grain fields around Jerusalem would begin

to have ripened barley. And one of the responsibilities of the High Priest was to send his emissaries out into the countryside to select a field where the grain was ripe. They would bring back handfuls of grain as samples from various fields and put them loosely together in a sheaf.

This was what the High Priest, on the morning of the sixteenth of Nisan, would wave before the altar of the LORD. This pictured the resurrection of Jesus from the dead! It pictured the acceptance by God of the offering of the firstfruit! And how beautifully this grain from the first harvest pictured our Lord Jesus. It was free and unpossessed—not from any one man's field. It was pure, untainted in any way by man's arrangement of things—just loosely put into a sheaf. And this type was fulfilled on the day of Jesus' resurrection. God had accepted his sacrifice and found him worthy of life.

In this connection let us consider Luke 23:50-56. We quote 50-53: "Behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid."

In Luke 24:1-3, the narrative continues: "Now on the first day of the week, very early in the morning they [the women mentioned in Luke 23:55] came to the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of Jesus." On the sixteenth day of Nisan, when the women came with their ointments to anoint Jesus' body they found that he had already been resurrected! The type had been fulfilled by the antitype, when Jesus was resurrected from the dead.

Mark 16:1 says: "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had

brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."

Returning again to Leviticus 23, we read in verses 15-17, of still another feast. "Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD."

Here is a picture of two loaves being composed of grain gathered from the new harvest that had been carried over from the Passover on the sixteenth of Nisan until Pentecost, fifty days later. These first grains, were gathered, and loaves made of them. There was **leaven** in these loaves, which beautifully pictures the **second** firstfruit. Jesus, the first of the firstfruit pictured in the waving of the sheaf of grain on Nisan 16, was **unleavened**. But the subsequent firstfruit picture the Spirit-begotten members of the church class, the body of Christ, called throughout the Gospel Age. And how beautifully this is pictured by the fact that the loaves have leaven in them! These members of the body of Christ had been sinful human beings who, because the merit of Christ was applied on their behalf were made acceptable to God by faith—they were justified through faith.

The fulfillment of this type is given in Acts 2:1-47. The apostles were instructed to go to the upper room, where they waited ten days until Pentecost. When Pentecost came the evidence of God's acceptance of the Lord's sacrifice was abundantly shown to the apostles in the form of the Holy Spirit which was poured out upon them. How wonderfully it inspired them and opened their understanding so that they were able to accomplish the things which God had in mind for them as his Spirit-begotten sons.

This account in Leviticus 23 is a series of most beautiful prophecies which builds up our faith in the foreknowledge of God. Think how he can overrule in our lives if we but put our trust in him. Over and over again he has given to each of us the assurance of success if we are faithful to him. ☐

WEEKLY PRAYER MEETING TEXTS

APRIL 2—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:10 (Z. '03-121 Hymn 272)

APRIL 9—"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."—I Corinthians 9:24 (Z. '95-93 Hymn 312A)

APRIL 16—"They shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Malachi 3:17 (Z. '03-223 Hymn 28)

APRIL 23—"That on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."—Luke 8:15 (Z. '03-408 Hymn 34)

APRIL 30—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—I Peter 2:9 (Z. '03-165 Hymn 8)



If you will notify the Dawn of your new address three weeks in advance of your move, it will save us considerable expense in mailing your magazine.

Thank you!

Sacred Memories

HOW SACRED THE memories which surround the anniversary of our Lord's death! They call to mind the Father's love as exhibited in the entire plan of salvation, the center of which is the gift of his Son, our Redeemer, who gave himself a ransom, a corresponding price, for all. Then faith brings us still nearer to him who suffered, the just for the unjust; and with grateful, overflowing hearts and tear-dimmed eyes, we whisper, "My Savior! My Redeemer! My Lord and Master!" Ah, yes . . .

"Sweet the moments, rich in blessing
Which before the cross I spend.
Life and joy and peace possessing
From my best and truest Friend."

Let us never forget that unless we partake of Jesus' cup, unless we are immersed into death with him, we can have no share in his kingdom of glory, we can never sit with him in his throne. Let us, then, count all things of this earth as loss and dross that we may attain this pearl of great price. As the experiences of suffering come to us, let us not be frightened or think it "strange concerning the fiery trials that shall try [us], as though some strange thing happened unto [us]," "for even hereunto were [we] called," to suffer with our beloved Master now, and by and by be glorified together with him in the kingdom eternal. ☐

OBITUARIES

We wish to express our sympathy to the families and friends in the loss of these dear ones.

- Sister Lavina Lewis, Seattle, WA—September. Age, 95.
Sister Minnie Mokeski, Detroit, MI—January 21. Age, 90.
Sister Mary Swigart, Salt Lake City, UT—January 25. Age, 91.
Brother Stewart Hanley, Boise, ID—February 11.
Brother Joseph Marks, Denver, CO—February 20. Age, 83.
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SPEAKERS' APPOINTMENTS

These speakers' visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

R. Gorecki

Boise, ID April 25,26

J. Hausmann

Omaha, NE April 25,26

G.M. Jeuck

Detroit, MI April 10-12

Middletown, NY 19

Boise, ID 25,26

N. Kasperowicz

Claymont, DE April 26

L.B. Post

Detroit, MI April 10-12

Pittsburgh, PA 25,26

Jos. Panucci

Boise, ID April 24-26

CONVENTIONS

Conventions are listed at the request of the classes who sponsor them. Please send your listing IN WRITING, at least three months before the date of the convention. If received in time, your convention will be listed for those three months.

GARY AREA CONVENTION,

April 5.—The Spa Banquet Center,
333 North Mineral Springs Road,
Porter, IN. Contact: John Ulicni,
6703 Tyler St., Merrillville, IN 46410
for information.

Phone: (219) 769-5647

PLEASE NOTE CORRECTION

**ON THE DATE: GREATER NEW
LONDON PRE-MEMORAL CON-
VENTION, April 5—Groton**

Municipal Bldg., Groton, CT. Con-
tact: Mark Grillo, 70 Pautipaug Hill
Rd., Sprague 06330 70 Pautipaug
Hill Rd., Sprague 06330

ALBUQUERQUE PRE-MEMORIAL CONVENTION, April 10,11,12—Amfac Hotel, Albuquerque International Airport, 2910 Yale Blvd., SE. Contact Mrs. Roberta Buss, P.O. Box 9172, Albuquerque, NM 87119 for information and *reservations before March 25th*. Phone: (505) 877-2866

DETROIT PRE-MEMORIAL CONVENTION, April 10,11,12—Macomb Community College, Bldg. K, 14500 12 Mile Road, Warren, MI. Reservations should be made by *March 20th*. Contact: Mr. Frank Nemesh, 2183 Babcock Dr., Troy, MI 48084. Phone: (313) 649-6588

KIRKLIN, IN, April 18—YWCA, Muncie, IN. Contact: Virgil Harcourt, Box 131, Kirklín, IN 46050. Phone: (317) 279-8137

LOS ANGELES, CA, April 19—Masonic Auditorium, 248 E. Olive, Burbank. Contact Michael Nekora, 1425 Lachman Lane, Pacific Palisades 90272. Phone: (310) 454-5248

GREATER NEW LONDON PRE-MEMORIAL CONVENTION, April 5—Groton Municipal Bldg., Groton, CT. Contact: Mark Grillo, 70 Pautipaug Hill Rd., Sprague 06330

BOISE, ID, April 24-26—Owyhee Plaza hotel, 1109 Main St., Boise. For reservations, please contact Mrs. Vi Cooper, 1422 Denver Ave., Boise 83706. Phone: (208) 344-2173

PITTSBURGH, PA, April 26—Parkway Center Inn, 8875 Greentree Rd. 922-7070. Contact: Charles

Martig, 730 Dunster, 15226. Phone: (412) 563-6110

HARTFORD, CT, May 3—Mt. Carmel Hall, 30 Olde Roberts St., East Hartford. Contact: Mrs. D. Slivinsky, 42 Andrew Dr., East Hartford, 06108. Phone: (203) 289-0116

WEST NEWTON, PA, May 17—Sewickley Grange, West Newton. Contact: John Krasonic, RD #4, Belle Vernon, PA 15012, for information.

ASILOMAR CONVENTION, May 22,23,24,25—Pacific Grove, CA. Contact: Tom Marshall, 1089 Bluebell Drive, #1108, Livermore, CA 94550. *Cutoff date: April 21*. Phone: (510) 443-0567

WATERBURY, CT, June 7—YWCA, 80 Prospect St. Contact: Associated Bible Students, P.O. Box 1494, Waterbury, CT 08721

ALLENTOWN, PA, June 19-21—Moravian College, Bethlehem, PA. Contact for information: Allentown Bible Students, c/o Margaret young, P.O. Box 1672, Allentown 18105. Phone: (215) 867-5418

BIBLE STUDENTS GENERAL CONVENTION, July 18-23—Missouri State College, St. Joseph, MO. More information will be given in future issues of *The Dawn* magazine.

INTERNATIONAL CONVENTION OF BIBLE STUDENTS, August 8-14—Poitiers, France. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades CA 90272. Phone: (310) 454-5248 