



The Dawn

A Herald of Christ's Presence

April 2005

Dawn Publications

These books make the bible come alive and give meaning to our times.

~ All prices are in U.S. dollars ~

THE BOOK OF BOOKS (\$2.00 + \$1.00 postage) Outlines the format and explains the general themes of the Bible, tracing them from book to book, and from the Old Testament to the New Testament.—320 pages

BEHOLD YOUR KING (\$2.00 + \$1.00 postage) Deals with the prophecies pertaining to the manner, time, and purpose of our Lord's return and second presence.—105 pages

THE CREATOR'S GRAND DESIGN (\$2.00 + \$1.00 postage) A lucid presentation of the Bible's teachings concerning God's design for man, including the hope of a future life. Excellent for witness work.—240 pages

THE PEOPLE OF THE BIBLE (\$3.00 + \$1.00 postage) Discusses the important personages of the Bible and demonstrates how Jehovah used them to accomplish his work at the time, and how their work has contributed to the development of the great plan of salvation. It shows the relationship between the Old and the New Testament.—467 pages

TABERNACLE SHADOWS OF THE BETTER SACRIFICES (\$2.00 + \$1.00 postage) Presents the significance of the sacrificial services of the Tabernacle erected by Moses.—164 pages

SONGS IN THE NIGHT (\$2.00 + \$1.00 postage) A fitting text and comment for every day in the year, designed for evening devotion.—229 pages

DAILY HEAVENLY MANNA (\$2.00 + \$1.00 postage) A Bible text and comment for every day of the year. Ruled pages for birthday records.

The Dawn

199 Railroad Avenue, East Rutherford, NJ 07073

Phone: (201) 438-6421 and 1-(888) 440-DAWN • Fax: (201) 531-8333

e-mail: DawnBible@aol.com

Visit the Dawn web page at: www.dawnbible.com

The DAWN

VOLUME NO. LXXIII, Number 4
(USPS 149-380), April 2005

TABLE OF CONTENTS

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

ARGENTINA: El Alba, Calle Almirante Brown 674, Monte Grande 1842, Buenos Aires

AUSTRALIA: Berean Bible Institute, P.O. Box 402, Rosanna, Victoria 3084

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

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

FRANCE: Aurore, B. Boulier, 8 rue du Docteur Laennec, 95520, Osny

GERMANY: Tagesanbruch Bibelstudien-Vereinigung, Alzeyer Str. 8 (Postfach 252), D 67253 Freinsheim

GREECE: He Haravgi (The Dawn), 33-33 149th Street, Flushing, NY 11354 USA

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

SOUTH AMERICA: El Alba, Apartado 1390, Trujillo, Peru

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

HIGHLIGHTS OF DAWN

- The Tsunami Disaster: A Sea
of Sorrow 2

INTERNATIONAL BIBLE STUDIES

- Power for Living 14
Affirming Christ as Lord 16
Living the Christian Life 18
Living in Harmony 20

CHRISTIAN LIFE AND DOCTRINE

- The Holy Spirit—Part 2
The Holy Spirit of Truth 22
The Memorial of Our Lord's Death 35
Reverence 47
Weekly Prayer Meeting Texts 46

VINEYARD ECHOES

- Pilgrim Trip to Ukraine, Moldova,
and Romania 54

OBITUARIES 62

SPEAKERS' APPOINTMENTS 62

CONVENTIONS 63

The Tsunami Disaster: A Sea of Sorrow

“All these are the beginning of sorrows.” **THE SCRIPTURE TEXT** “All these are the beginning of sorrows” (Matt. 24:8), identifies the momentous events that were prophesied to take place during the closing years of the present Gospel Age. The word ‘sorrows’ has been translated from the Greek word meaning birth pang, or travail. The word travail, instead of sorrow, may be found in many modern translations of the Bible. It describes the increasing level of violence and chaos that has occurred during this present time. Many students of the Bible associate the events of our day with those foretold prophecies which were written long ago. This is especially true since the beginning of World War I. Since that time, the history of mankind has been identified by tremendous upheavals due to worldwide wars and revolution that are disrupting the long-established kingdoms and institutions of earth.

It is noted that environmental and weather patterns are also being disrupted by violent changes, some of which have come about largely because of large-scale industrialization and pollution. These natural disasters have come upon a world that is becoming increasingly complex. This is particularly true because of the rapid increase in population that has occurred since the earlier days of the twentieth century which, in turn, have affected greater concentrations of people. Many of the world's largest cities have been built in vulnerable locations along seacoasts. Mankind has also been affected by the rapid increase in communication and travel during this time. As the world grows closer together, more people are aware of what is happening in what were once considered to be remote places.

A SEA OF SORROW

The lead article reporting the unprecedented carnage that occurred in the Indian Ocean region of southern Asia on December 26, 2004, appeared in *Time* magazine (Jan. 10, 2005) under the title, "Sea of Sorrow." The subheading of Michael Elliott's report reads: "The world suffers an epic tragedy as a tsunami spreads death across Asia. An on-the-scene look at how it happened—and whether the carnage could have been avoided."

The devastating events that took place on that day happened during the holiday season, which is a usual time of worship and festivity among many different religious faiths throughout the world. It also happened during the height of the tourist season. Countless peoples from many northern countries in Europe and other places regularly schedule

their vacations there during the winter months for warmth and relaxation. They certainly were not expecting the carnage in human life and property that occurred on that day.

MODERN WORLD'S GREATEST TRAGEDY

This tragedy has been called the greatest natural disaster to occur in modern times, and one of the most destructive in all of human history. The wide scale and terrible devastation that occurred was the result of one of nature's most powerful upheavals—an earthquake and its subsequent tsunami tidal waves. The overwhelming and widespread loss of life and property has caused tremendous grief and fear around the world. Many from all faiths are seeking answers from their spiritual leaders during this time of untold sorrow. Others are asking why God would ever permit such a tragedy to happen to his human creation.

AN EYEWITNESS ACCOUNT

In Elliott's report he stated, "The cause of the carnage was a massive earthquake that trembled the earth's crust off the western coast of the Indonesian island of Sumatra, setting off through the oceans shock waves that were felt more than 5,000 kilometres away on the coast of East Africa, where at least two hundred people died. Bustami, a fisherman from the Sumatran village of Bosun, is one who experienced the quake and tsunami and lived to tell about them. Sometime after 7:30 on the morning of December 26, he says he was on his boat just off the coast when he felt the sea moving around him. 'That must have been when the earthquake hit', he says. (The precise time of the shock

was 7:58 a.m.) About half an hour later came the shock wave—the tsunami—that devastated the region. At first, Bustami saw water retreat from shore, with fish jumping around on the empty beaches. Then, he says, ‘I heard this strange thunderous sound from somewhere, a sound I’d never heard before. I thought it was the sound of bombs.’ The water rose behind him as high as the coconut trees on the shoreline, and he was thrown off his boat. ‘It felt like doomsday,’ says Bustami, who, after clinging to a coconut tree, was eventually picked up by a soldier three hours later, almost three kilometres away from where he had lost his boat.”

NO WARNING

International media have tried vigorously to keep up with the rapid pace of events that have followed this unprecedented tragedy. A *CNN.com* International news item for December 28, 2004 under the caption, “Race to Save Tsunami Survivors,” reported that “the tsunami struck with no warning at those coastal areas—particularly Indonesia, so close to the source—as no warning system exists for the Indian Ocean, according to the director of the U.S. National Oceanic and Atmospheric Administration’s Pacific Marine and Environmental Labs in Seattle, Washington.

“Such tsunamis are much more common around the Pacific Rim than in the Indian Ocean. The quake represented the energy released from a rupture in the earth’s crust more than 600 miles (1,000 kilometers) long, the U.S. Geological Survey’s National Earthquake Information Center (NEIC) said. It was the strongest earthquake since 1964

and tied a 1952 quake in Kamchatke, Russia, as the fourth strongest since measurements began in 1899. The quake hit a year after the 6.6 magnitude quake in Bam, Iran, which killed more than 30,000 people, injured another 30,000 and destroyed 85 percent of the buildings in the city.”

WIDESPREAD DAMAGE

Fox News for December 28, 2004 said that, “Sunday’s massive quake of 9.0 magnitude off the Indonesian Island of Sumatra sent 500mph waves surging across the Indian Ocean and Bay of Bengal in the deadliest known tsunami since the one that devastated the Portugese capital of Lisbon in 1755 and killed an estimated 60,000 people.” The report indicated that “Scores were also killed in Malaysia, Bangladesh and the Maldives. The giant waves raced nearly 3,000 miles to east Africa, causing deaths in Somalia, Tanzania and the Seychelles.

“In the Sri Lanka area, around 1,000 people were dead, or missing, from a train that was flung off its tracks when the gigantic waves hit. Rescuers pulled 204 bodies from the train’s eight carriages—reduced to twisted metal—and cremated, or buried, those bodies next to the railroad track that runs along the coast.”

Reuters, reporting from Banda Aceh (December 30, 2004) said, “Millions of people on Indian Ocean shores scrambled for food and clean water, with disease and hunger now the main threats stalking survivors of the most devastating tsunami on record. Many villages are now little more than mud-covered rubble, blanketed with corpses after a 9.0 magnitude underwater quake off the Indonesian

Island of Sumatra triggered the tsunami. Thousands of bodies rotting in the tropical heat were tumbled into mass graves.”

THE SECOND WAVE

Nancy Shute, in her article “Now the Second Wave” which appeared in *U.S. News & World Report* (January 10, 2005), writes, “Water can kill in more than one way. Even as rescue workers labored to recover the bodies of tens of thousands of people killed by last week’s tsunami, public-health officials and international aid organizations were racing to confront the threat of waterborne disease, which could prove to be as deadly as the flood waters themselves. ‘Perhaps as many as 5 million people are not able to access what they need for living,’ said David Nabarro, head of the World Health Organization’s crisis team. ‘Either they cannot get water, or their sanitation is inadequate, or they cannot get food.’”

MASSIVE RELIEF EFFORT UNDERWAY

In the January 10, 2005 issue of *U.S. News & World Report*, an article appeared under the title “The Aftermath,” with the subtitle ‘South Asia grieves for the dead and tries to save the living after one of the world’s worst natural disasters.’ In Bay Fang’s article he describes the scene of horror. “It was a wave—it was a monster. It rose from the deep and swallowed life whole in coastal towns across nearly a dozen countries. The seams of the earth moved on December 26, sending up a wall of water that rolled across the Indian Ocean, throwing boats into hotel lobbies, bodies into trees, turning a world upside down. From luxury resorts in

Thailand to fishing villages in Sri Lanka, the death toll rises every day, well above the already unimaginable 120,000 mark. In the end, the full impact of one of the worst natural disasters in history may never be known. A generation of lost children. An estimated 5 million people displaced. And in the detritus of shattered lives, homes, and futures, survivors facing the daunting task of rebuilding it all.”

Further, he said, “The most massive relief effort in history is just beginning in this post-apocalyptic environment and will still mean the difference between life and death for many survivors. The United Nations says up to 5 million people now lack access to the bare necessities of life—clean water, food, shelter, sanitation, and health care. The fear of disease is spreading from rotting corpses; and contaminated water makes the speed of delivery that much more crucial. Hospitals have collapsed, and electricity is nonexistent. In many places, rescue workers had to bury, or burn, the growing piles of bodies before they could turn to the needs of the living.”

SEEKING ANSWERS

A *Reuters* news article (December 30, 2004) reporting these catastrophic events was entitled: “Faiths Ask of Quake: Why did you do this, God ?” The column was written by Peter Graff of London. He begins by acknowledging, “It is one of the oldest, most profound questions, posed by some of the most learned minds of every faith throughout the course of human history. It was put eloquently this week by an old woman in a devastated village in southern India’s Tamil Nadu state. ‘Why did you do this to us, God?’ she wailed. ‘What did we do to upset you?’”

A TEST OF FAITH

Perhaps no event in living memory has confronted so many of the world's foremost and prominent religions with such a basic test of faith as this week's tsunami, which indiscriminately slaughtered Indonesian Muslims, Indian Hindus, Thai and Sri Lankan Buddhists, and tourists who were Christians and Jews. In temples, mosques, churches and synagogues across the globe, clerics are being called upon to explain—How could a benevolent god visit such horror on ordinary people? Religious leaders with diverse faiths have described the destruction as part of God's plan, and proof of his punishing power for human sins. They say that it is an expression of God's disfavor with the world. It is interesting to note the varied lack of understanding among these religious leaders concerning these matters.

Israeli chief rabbi Shlomo Amar told *Reuters*: "The world is being punished for wrongdoing, and its needless hatred of each other, and lack of charity." Pandit Shastri, a priest of New Delhi's huge marble and sandstone Birla Hindu temple said that the disaster was caused by a "huge amount of pent-up man-made evil on earth, and driven by the positions of the planets." Azizan Abdul Razak, a Muslim cleric and vice president of Malaysia's Islamic opposition party, said the disaster was a reminder from God that "he created the world and can destroy the world." Sheikh Ibrahim Mogra, a leading British Muslim cleric from Leicester in England was quoted as saying: "We believe that God has ultimate controlling power over his entire creation. We have a responsibility to try and attract God's kindness and mercy and not do anything that would attract his anger."

SOME ASK, IS THIS THE END OF TIME?

Many faiths believe and teach that disasters of this magnitude foretell the time of the end, or perhaps the coming of a Messiah. Many Christians expect chaos and destruction as foretold in the Bible, and especially in its final graphic word Revelation. Some say that these great events are 'signs of the times.' Others are asking whether it is possible for God to do these sorts of things to his human creation. The ultimate question has also arisen as to whether there is a God.

Clergy from various faiths seem unable to give a credible answer for such natural disasters, and other events. These leaders must deal with these sorts of issues on a continuing basis. Not only is this necessary during times of great catastrophe, such as occurred during the recent tsunami, but also for the everyday sorrows of life. Without adequate answers the people continue to remain in the dark.

SCIENTIFIC ANSWERS

Those who put their trust in some sort of a scientific belief system answer that it was simply a natural disaster. The fact that the terrible events that transpired on that fateful day destroyed people of all faiths, suggest that it was not directed by God, and had no particular Divine order. They say that this is not something God has done, and that he has not picked out a certain group of people in a certain area of the world with a particular plan to punish them. They also say that the earth has certain imperfections that have been built into its natural order of things, and that we have to learn to live with them. The issue should not be "Why did God do this to us?"

It is revealing to note, in this connection, the answer that was given to *Reuters* by a Greek Orthodox Theologian, Costes Kyriakides in Cyprus, who said, “I personally don’t attach any theological significance to this. I listen to what the scientists say. God is always the fall guy. We incriminate him completely unjustly.”

NATURAL DISASTERS COMMON TO MAN

This particular catastrophe, as devastating as it was, is not a new occurrence. It is only one event among many others. Every year countless numbers among the human family are killed by natural disasters of all kinds. Tornadoes, hurricanes, earthquakes, floods, and many other calamities have been common to mankind throughout the history of the world. Many others are killed or maimed due to war, accident, pestilence, or famine. Those who have not suffered death in any of these specific ways finally submit to the penalty of death from other so-called natural means such as disease and old age. No one escapes death; all succumb to the dying process that in some cases comes at an early age, while others may hang on until advanced age.

WHY DOES GOD PERMIT CALAMITIES?

This question has been discussed by God-fearing people of all faiths who seek answers to the perplexing matters of life that confront us all. The principles of right and wrong are an integral part of God’s laws for his human family. Much of the suffering that comes upon mankind is due to these standards of right and wrong being largely ignored. Although man was endowed with a

conscience, that part of his makeup is not always willing to acknowledge what should be appropriate righteous actions. Furthermore, man's conscience has become seared with the increasing levels of immorality and social acceptance that are being tolerated.

OBEDIENCE REQUIRED

The Bible record indicates that the penalty for disobeying God's laws was death as meted out by the sentence of death proclaimed in the Garden of Eden. "The LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16,17) Adam and Eve were thus driven out of the garden into the yet unfinished earth to die. That penalty has been inherited by all mankind, and the test of obedience that God had placed upon them.

PEACE, BE STILL

On one occasion during Jesus' earthly ministry, he was on board a ship when a great storm arose. The wind and the waves began to beat upon the ship, and some of his disciples who were with him became very anxious as he lay asleep. "He himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."—Mark 4:38,39, *American Standard Version*

This text of scripture illustrates the chaotic and stormy sea that will culminate in the destruction of earth's present institutions and social order. The sea upon which Jesus and his disciples were riding symbolically represents the discontented and restless masses of mankind that cry out in despair because of the storm. However, it also gives evidence of the mighty power that our Lord exercised over the natural elements of this world—in that case, the sea.

The unfinished earth to which our first parents Adam and Eve were driven when they left the Garden of Eden, will one day be at rest as a result of the mighty power from above that will be activated by our Lord. At that time he will proclaim 'Peace, be still,' and the wind and the waves will obey his voice. Also, during that time of kingdom blessings, the whole creation will come to appreciate the laws of God, and will be assisted up the highway of holiness as they strive to be obedient.

THE EARTH AT REST

There will no longer be the calamitous events that befall mankind as is true at the present time. We look forward with much anticipation as that wonderful time of kingdom blessings draws nearer. May we continue to pray for that kingdom to soon come. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—Rev. 21:4,5 ■

Power for Living

Key Verse: “*As many as are led by the Spirit of God, they are the sons of God.*”

—*Romans 8:14*

Selected Scripture:
Romans 8:1-16

also now subject to another law, a new law, which Jesus himself established by his faithfulness, even unto death. Apostle Paul contrasts these two laws, saying, “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” (Rom. 8:2) This statement of Paul emphasizes that the one law leads to life, while the other leads to death. How can this be?

The ‘law of sin and death’ Paul refers to in this lesson is a law according to the flesh. It is a law requiring fleshly obedience in order to attain its reward, everlasting life. It was the law given to Adam in the Garden of Eden, which he disobeyed. This law was further illustrated by Israel’s relationship to God under the Law Covenant. This covenant, made by God with the nation of Israel, and its laws were perfect, and, if followed, would have brought everlasting life; but, as Paul says, it was “weak through the flesh.” (vs. 3) However, Jesus was not ‘weak’ in the ‘flesh,’ and kept this, and all God’s laws, perfectly. (Heb. 7:26) As Paul says, he “condemned sin in the flesh” (vs. 3) by his perfect obedience to all God’s statutes.

TODAY’S LESSON CONTRASTS two laws, both of which have touched the lives of all those striving to follow after God and his son Jesus. Each of us has been subject to the law under which Adam and his entire race have fallen. We are

Because Jesus kept all of God's laws perfectly, and also died "the just for the unjust" (1 Pet. 3:18), he not only released Adam and his posterity from the penalty of death, having taken Adam's place in death (I Cor. 15:22), but he also established a new way, a new law, through which one could approach God. This new law was one which did not require actual perfection according to the flesh, but rather the indwelling of God's Holy Spirit under a new arrangement, one in which Jesus' followers were now to be considered "new creatures." (II Cor. 5:17) This law is identified by Paul as "the law of the Spirit of life in Christ Jesus."—Rom. 8:2

It is this new law which is to govern the life of a Christian. Our lesson further states, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (vss. 11-13) The Key Verse of this lesson indicates that although the law of the Spirit does not require perfection of the flesh, it does require that the flesh, and every other aspect of our life, be 'led by the Spirit of God.' God's Spirit, influence, power, and will, must be the guiding principle of our life, and must direct our thoughts, words, and deeds to the greatest extent possible. Further, it should lead to a putting away of fleshly tendencies, actions, and desires, as such qualities have no place under the new law. These are to be replaced with higher goals, aspirations, and the development of a noble character based upon the godlike qualities of "love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance." (Gal. 5:22,23) This process of putting on the fruits of the Spirit is the lifelong work of every Christian. Only those who are thus led will be found worthy to be called "children of God."—vs. 16 ■

Affirming Christ as Lord

Key Verse: *“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”*
—Romans 10:9

Selected Scripture:
Romans 10:5-17

that confession must be made with the mouth. The mouth here is used symbolically to represent all the outward manifestations of our being, and includes not only our words, but also our actions, conduct, and walk of life. It is how all of these aspects of our life are ‘confessing’ the Lord Jesus, which is of vital importance. Paul says, “The man which doeth those things shall live by them.”—Rom. 10:5

Our confession of faith in Jesus must be accompanied by works in our daily life which give evidence of such confession and go beyond mere words. Peter identifies some of these works which must accompany, or be ‘added’ to our faith. He says, “Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And

THE KEY VERSE OF THIS

lesson seems to present a fairly simple and easy arrangement by which one receives salvation. Simply state verbally your confession and belief in the Lord Jesus as your Redeemer, and heavenly salvation is guaranteed. A closer examination of this scripture reveals to us that there is more to the attainment of a heavenly reward than simply a surface confession and belief in Jesus. The verse states

to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity [love]. . . . for if ye do these things, ye shall never fall.” (II Pet. 1:5-7,10) Apostle James also comments on the need for works, citing Abraham as a prime example. He says, “Even so faith, if it hath not works, is dead, being alone. . . . Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect [complete]?”—James 2:17,21,22

The second vital lesson of the Key Verse is contained in the phrase, ‘and shalt believe in thine heart.’ The heart is the center of all our innermost motivations and desires, and hence, the most critical measuring rod of our relationship to God. Regardless of our ‘confessions,’ if the condition of our heart is not acceptable, we will not be deemed worthy to receive the promised salvation. Truly has the wise man said, “Keep thy heart with all diligence; for out of it are the issues of life.” (Prov. 4:23) To genuinely believe in the Lord Jesus from the heart means that we must live by faith—faith not only in his sacrifice, but also faith in his way of life, his character, his words, and his actions. We must further have faith in our hearts that each experience which we encounter in life, big or small, pleasant or trying, is being permitted and overruled for our highest spiritual welfare by the Heavenly Father.

Our faith in Christ Jesus can only be made complete by having both the inward heart belief and its resulting motivation to put on his character, as well as the outward confession of word, action, and walk of life which demonstrates such character-likeness. Paul states, “The word is near you, in your mouth and in your heart – that is, the word of faith which we are preaching, . . . for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.”—Rom. 10:8,10, *New American Standard Version* ■

Living the Christian Life

Key Verse: “*Let love
be without
dissimulation.*

*Abhor that which
is evil; cleave to
that which is good.*

*Be kindly
affectioned one to
another with
brotherly love; in
honour preferring
one another.”*

—*Romans 12:9,10*

Selected Scripture:
Romans 12:1,2,9-21

IN ROMANS, CHAPTER twelve, Apostle Paul gives us, in just twenty-one verses, a life’s worth of admonition and guidance worthy of our attention. In verse one, he identifies the great privilege it is for one to give their heart unto God. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom. 12:1) He says that for one to present themselves to God is only a ‘reasonable service,’ reasonable when compared to the great love and mercy extended to us by God in the giving of his only begotten Son as our Redeemer. It is only ‘by the mercies of God,’ given to us through the merit of his faithful Son’s redemptive sacrifice, that we have anything worthy to present to God, ‘holy, acceptable,’ as he describes.

In the next verse, Paul embarks upon a discussion of how we are to live our life, having fulfilled the requirements of presenting ourselves to God in sacrifice. (vs. 1) “Be not conformed to this world: but be ye transformed

by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” (vs. 2) We are not to be ‘conformed’ to the general thinking of this present evil world, with its pride, selfishness, and underlying greed that stimulates and molds its general spirit. We are to be ‘transformed’ by a renewing of our mental faculties, along godlike precepts, in order that we can ‘prove,’ and then do, the ‘good, and acceptable, and perfect, will of God.’

In verses nine through twenty-one, and including the Key Verses, Paul does not leave us in doubt as to what constitutes the proper renewed mind, and the type of characteristics it should show forth. He provides us with a myriad of short, concise, admonitions that, if taken together and applied properly, will make everyone who thus follows them successful in their endeavor to be a faithful overcomer. “Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with God’s people who are in need. Practice hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God’s wrath, for it is written: ‘It is mine to avenge; I will repay,’ says the Lord. On the contrary: ‘If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.’ Do not be overcome by evil, but overcome evil with good.”—Rom. 12:9-21, *New International Version* ■

Living in Harmony

Key Verse: *“The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”*
—Romans 15:5,6

Selected Scripture:
Romans 14:1-13;
15:5,6

all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.” (Rom. 14:2,3) Regarding the recognition of holy days, Paul further writes, “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.”—vss. 5,6

PAUL, IN WRITING TO THE brethren at Rome, recalled that evidently there were some disputes among those there about such things as what they should eat, what days should be considered holy, and the ensuing judgments which were being rendered one to another as a result of such disputes and disagreements. He warns the brethren that such disputes, and the improper judgments that came from them, were out of harmony with the Christian liberty in which they all now should be sharing. Concerning the matter of eating, he said, “One believeth that he may eat

Paul states that it is not what one eats or does not eat which determines faithfulness to their covenant, neither is the fact that some might think one day to be holier than another day of vital importance. One, in such a condition of mind, is in fact spending too much time thinking about himself and his own will, rather than God and his will. “None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s.” (vss. 7,8) The lesson is quite clear. We do not belong to ourselves, and so our preferences along the lines of such relatively unimportant questions are best kept to ourselves, and certainly should never be used as a test of faith or fellowship among brethren.

Likewise, judgment of our brethren concerning matters such as previously mentioned should be put away from our thinking. Paul says, “Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. . . . Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.” (vss. 10,13) Far more serious than any indiscretion as to what we eat, drink, or what days we particularly celebrate as holy, would be that any of us would say or do anything to stumble another brother in Christ by insisting on our preferences in these matters.

The Key Verses of our lesson focus on the proper attitude that we should have toward our brethren, and the loving and unified relationship we should enjoy one with another through Christ. We should be ‘likeminded,’ desiring the mind, or disposition, of Christ in ourselves, just as our brethren are striving for this same mind also. Having this mind we then can truly do as the Key Verse says, ‘with one mind and one mouth [together] glorify God, even the Father of our Lord Jesus Christ.’ ■

The Holy Spirit of Truth

“When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.”

—**John 15:26**

AS WE SAW IN OUR PREVIOUS article, the Holy Spirit is the power of God exerted along any line that he may choose. God used his mighty power to create the universe, and to prepare the earth for the habitation of man, and to create man and give him life. Now we wish to examine the Bible’s testimony concerning another manner in which God has been using his power in the accomplishment of his purposes; namely, through the influence of his thoughts over the lives of those whom he calls into his service, particularly during this present Gospel Age.

We recognize the power of thought. The life of each one of us is controlled by thoughts, either our own, or the thoughts of others, which we allow to influence us.

One of the manifestations of the Spirit, or power, of God, is the expression of his thoughts; these

thoughts being potent in the lives of those who are devoted to the doing of his will. It is this aspect of Divine power that Jesus refers to in our text as the ‘Spirit of truth.’ But how does God bring his thoughts, his mind, to bear upon the lives of his Gospel Age servants? The LORD has dictated his thoughts to many, and they have been recorded for the benefit of all who desire to know and do his will. The Bible calls them “holy men of God.” Peter describes them as those who “spake as they were moved by the Holy Spirit.”—II Pet. 1:21

The operation of God’s Holy Spirit upon the minds of the prophets, who wrote the Old Testament, was miraculous. The prophets recorded the thoughts thus dictated to them, but only dimly understood their meaning. Peter explains that it was revealed to them “that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into.” (I Pet. 1:12) We cannot understand how the prophets were caused to record God’s thoughts. The Bible simply explains that it was by the Holy Spirit.

We can properly say that the Old Testament Scriptures are a product, or work, of the Holy Spirit. The thoughts of God are recorded in the Old Testament books to be read and pondered at will by his people. But no one could understand the real import of these recorded thoughts of God until his due time arrived, and then the meaning had to be miraculously revealed, which brings to our attention another accomplishment of the Holy Spirit.

The miraculous revealing of the meaning of the Old Testament messages began with Jesus. Doubtless throughout Jesus' childhood Mary had many times told him the circumstances in connection with his birth: that Joseph was not his father, that he was conceived by the power of the Holy Spirit. This would impress upon Jesus the fact that he was on the earth for a special mission, and therefore was anxious to learn what that mission was. So at the early age of twelve we find him in the Temple discussing matters with the doctors of the Law, and asking them questions. He probably learned from them that under the Law it would not be proper for him to enter upon any priestly service for God until he was thirty years old. (Luke 2:42-49; 3:23; Num. 4:23) So he returned to Nazareth and was subject to his mother and foster father until that time came.

Promptly when Jesus was thirty years of age he went to John the Baptist, at Jordan, and offered himself for baptism. Then a wonderful miracle occurred. The Holy Spirit came upon him. The record says, "The Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:22) The Holy Spirit, or power of God, is not a person, although the translators of the Bible have endeavored to give this impression by using personal pronouns in passages which refer to the holy power of God, such, for example, as in our text. Nor is the Holy Spirit in the shape of a dove. The bodily form of a dove was merely an outward demonstration, principally for the benefit of John the Baptist to enable him to bear testimony to what had taken place.—John 1:32-34

In Matthew 3:16, we are informed that when the Holy Spirit came upon Jesus the “heavens were opened unto him.” Here was a functioning of the Spirit, or power, of God different from what had ever before occurred. The Holy Spirit had been operative in the creation of the universe, and had given life to all living things. The Spirit had enabled the prophets to pen their messages of God for the benefit of his people in a later age. Now, the same Spirit had miraculously revealed to Jesus the meaning of those things, which previously even the angels could not understand.

In this we see the further working of God’s power, in communicating his thoughts to the finite minds of those whom he desired should, in his due time, come under their influence. However, God does not impose his thoughts upon anyone. He did not do this with Jesus. Jesus’ attitude is described in a prophecy concerning him. In this prophecy Jesus is represented as saying, “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.” (Ps. 40:7,8) The ‘volume of the book’—the Old Testament scriptures—contained a full expression of God’s will for his beloved Son Jesus, who delighted to do his Father’s will. He wanted his Father to reveal his will to him, and the ‘heavens were opened.’ The Holy Spirit revealed to him the meaning of what had previously been written.

Even before this, the perfect mind of Jesus had probably become well acquainted with the Old Testament scriptures. Perhaps he had even memorized much of what had been written. Now the Holy Spirit was revealing to him its true meaning

concerning his own mission on earth, and also the plan of God as a whole. The record states that Jesus was led by the Spirit into the wilderness, where he remained for forty days. The miraculous revelation of Truth which the Holy Spirit had unfolded to him was seemingly so overwhelming that he felt the necessity of isolating himself from others for a time; that he might have an undisturbed opportunity to adjust himself to the flood of light—of Truth—on the Old Testament scriptures which had entered his mind; and thus be prepared to fulfill his agreement to do his Father's will.

JESUS' MINISTRY

Throughout the entire course of Jesus' ministry, he was unfolding the various aspects of Truth that had been revealed to him. While he did not himself write his teachings, yet, under the later direction of the Holy Spirit, his wonderful words of life were recorded by others, and thus made available for the instruction of all the LORD's people throughout the entire age. How clearly Jesus emphasized that his teachings were not his own! Referring to himself he said, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure."—John 3:34 [*Wilson's Emphatic Diaglott* omits "unto him"]

The giving of the Holy Spirit to Jesus as a power to reveal the thoughts of God, was not in limited measure. It came with such full and complete clarifying brilliance that Jesus understood the thoughts, the very intents of God's heart. This means that we can accept every word that Jesus spoke as reflecting the mind of God. Again Jesus said, "I have not

spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.”—John 12:49

Toward the close of Jesus’ ministry, Philip said to him, “Lord, shew us the Father, and it sufficeth us.” Jesus’ reply was, “Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”—John 14:8-10

Jesus did not mean by these words that he and the Heavenly Father were one and the same person. If he had meant this he would not have confused the fact by his further statement concerning the Father dwelling in him, for how can one dwell in himself? The meaning of his words is obvious. He was so fully controlled by the thoughts and will of God that everything he said and did reflected exactly what the Father would say and do were he to appear personally and minister to the people.

What this means to us is that in the words and works of Jesus we have revealed the meaning of the Spirit-inspired writings of the Old Testament, a bringing closer to us of the holy thoughts of God, that they might exert their intended influence in our lives. When we read the teachings of Jesus we may know that they reveal the will of God. When Jesus said that we should love our enemies it means that God wants us to love our enemies. When he said, “Ye are the light of the world” (Matt. 5:14), we know that it is the Heavenly Father who

expects us to be the 'light of the world.' When the Master commanded that we should "lay down" our lives for the brethren (John 15:13), we should realize that it is his Father who issued that command. And so it is with respect to all the "gracious words" which fell from the Master's lips.—Luke 4:22

MUCH TRUTH HELD BACK

But we do not have the full will of God revealed through the personal teachings and example of Jesus. He did not give expression to all the wonderful truths that were revealed to him by the Holy Spirit. Jesus said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he [it], the Spirit of truth, is come, he [it] will guide you into all truth." (John 16:12,13) The minds of the disciples were not then prepared to grasp all the marvelous truths that had been revealed to Jesus. Much, even of what he did tell them, was only vaguely understood by them; and many of his lessons they failed to remember.

In John 14:26, Jesus gives us another promise, that in his name the Father would send the Holy Spirit to his disciples, and that it would be to them as a wonderful "Comforter." The Spirit, he said "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." What a wonderful promise! Jesus indicated to his disciples that there were many truths of the Father's plan that he had not told them, but later these would be revealed. They would be taught all things. Nothing that they needed to know in order to complete the Divine revelation through their oral and written ministry would be omitted.

Even the great truths that Jesus did relate to his disciples—the truths which they failed to understand, and in many instances did not remember—were to be unfolded to them by the aid of the Holy Spirit. It will ‘bring all things to your remembrance, whatsoever I have said unto you,’ is the assurance Jesus gave to his disciples. It was at Pentecost that his promise of the ‘Comforter,’ the ‘Spirit of truth’ mentioned in our text, came upon the disciples as they waited and prayed in the “upper room” in Jerusalem for the fulfillment of the Master’s promise.—Acts 1:13,14

The disciples knew that Jesus had been raised from the dead. He had appeared to them on several occasions. It was at the last of these visits in their midst that he instructed the disciples that they “should not depart from Jerusalem, but wait for the promise of the Father”—the promise of the Holy Spirit. (Acts 1:4) Jesus explained that the fulfillment of this promise would equip them to be his special witnesses “unto the uttermost part of the earth.”—Acts 1:8

When first promising the Holy Spirit and explaining that it would testify of him, Jesus added, “Ye also shall bear witness, because ye have been with me from the beginning.” (John 15:27) In this, again, we see the overruling providence of God; the working of his Holy Spirit in the revelation of his plans and purposes for the guidance of his people. Jesus’ disciples, particularly his apostles, had, as Jesus said, been with him ‘from the beginning.’ They had heard his wonderful words of life, and had witnessed his marvelous miracles. They lived in the atmosphere of peace, and love,

and kindness; and loyalty to God that radiated from him. They noted his boldness in refuting the misleading teachings of his enemies. They knew him because they lived with him, and knowing him was a great step toward knowing the Father, when later the Holy Spirit came upon them as it had come upon him.

THE HOLY SPIRIT “SHED FORTH”

At Pentecost, the promise to send the Holy Spirit to the disciples was fulfilled. There was a mighty demonstration of power on that memorable day. Explaining it, Peter said that Jesus “having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.” (Acts 2:33) The Holy Spirit was ‘shed forth.’ There was no way the translators could distort this statement to make it seem as though the Holy Spirit was a third person in a trinity of gods. A person cannot be shed forth, but a power can; and it was the power, the Holy Spirit of truth, which came upon the waiting disciples at Pentecost.

While all the disciples who waited at Jerusalem for the coming of the Holy Spirit were richly blessed when it was shed forth, only the special apostles received from it a miraculous illumination of their minds. They were specially designated by the fact that the Spirit rested upon them, being visibly manifested by cloven tongues of fire. These in turn, through their oral teachings and their epistles, have made the “vision” plain for the remainder of God’s people throughout the age. (Hab. 2:2) God does not miraculously and directly reveal his Truth to his people as a whole.

With what clarity the great truths of the Old Testament, enlarged upon and some of them made clear by Jesus, were now fully revealed to the apostles. The things which Jesus said he had withheld from them, and the truths he had taught them and they had forgotten—all took form in their minds, and they were ready at once to embark upon their ministry of witnessing for Jesus, and explaining his part, and their own, in the Divine plan of human redemption and salvation.

Notice a case in point. The Apostle Peter had tried, in different ways, to prevent the death of Jesus. When the Master told his disciples that he was going to Jerusalem where he expected to be arrested and put to death, Peter endeavored to dissuade him from thus voluntarily surrendering to his enemies. Later, as the mob came out from Jerusalem to arrest Jesus, Peter drew his sword in an attempt to prevent the arrest. Although Peter was later assured that Jesus had been raised from the dead, he still did not understand the meaning of his death. Indeed, he had given up his hope in Jesus, and suggested to the others that they go back into the fishing business.

But when the Holy Spirit was shed forth upon the apostles at Pentecost the mystery was made plain; and we find Peter, in his Pentecostal sermon, quoting prophecies from the Old Testament to show that God had foreknown and foretold the Redeemer's death. (Acts 2:25-32) The prophecies of Jesus' death and resurrection had been in the Old Testament right along, but Peter did not comprehend their meaning. Now he did, for the Holy Spirit of truth had been shed forth to illuminate his mind,

and the minds of the other apostles, that they might be inspired witnesses of the great truths of the Divine plan as they are centered in Christ Jesus.

Jesus, in promising to shed forth the Holy Spirit, said that it would be a Comforter to his disciples. And how true this proved to be! When Jesus was taken from them and crucified, they were made sad of heart. It was much more than the loss in death of a beloved friend. They had accepted Jesus as the foretold Messiah. The disciples understood the surface truths of the Old Testament. They knew that the God of Israel had promised to send a Messiah through the line of David, and that this great King was to establish a kingdom, or government, which eventually would exert worldwide influence and control. They believed Jesus was this great King, and they believed that in associating themselves with him they would have a share in his kingdom.

With Jesus' death this hope was shattered; but only until the Holy Spirit was shed forth. Then they realized that the Messianic kingdom was to be more effective and more glorious than they had even dreamed it could be. They also now knew why it had been necessary for Jesus to die; that it was to redeem the world. They now knew that in his resurrection by Divine power, Jesus had been exalted to a height of glory beyond the comprehension of their finite minds; and that if they became conformed to his character likeness and faithfully laid down their lives as his witnesses, they would, in God's due time, share the glory of his kingdom; and the glory of his exalted position on the throne of God. How wonderful it is to be comforted by the Holy Spirit!

Jesus had said that when the Holy Spirit of truth came it would show them “things to come,” and it did. (John 16:13) Shortly after Pentecost we find Peter preaching another wonderful sermon. It was prompted by a miracle which he had performed—the healing of a man who had been lame from birth. Peter explained that this miracle was accomplished through the power of the resurrected Jesus. He further explained that Jesus was to come again, and that when he did return there would be “times of restitution [or restoration] of all things.” Then he added that this glorious feature of the Divine plan for saving a lost world from sin, sickness, and death had been spoken “by the mouth of all his [God’s] holy prophets since the world began.” (Acts 3:19-21) Not until the Holy Spirit of Truth was shed forth at Pentecost did Peter understand this great truth of ‘restitution’ for a lost world, nor realize that it was the theme of all God’s ‘holy prophets.’

The Pentecostal outpouring of the Holy Spirit completed the miraculous revelation which was given to Jesus at Jordan, and thus through his teachings, and theirs, the revelation of the Divine will was completed, and is now contained in the written Word. No further miraculous revelation is needed. Paul emphasized this when he wrote to Timothy, saying, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.”—II Tim. 3:16,17

The ‘all scripture given by inspiration of God’ is what we speak of as the Old and New Testaments. In these two parts of the Bible, God has recorded

and revealed his thoughts. The thoughts, which he has designed, shall exert power over, and in, the lives of those who, during the present Gospel Age, are fully dedicated to him. In this wonderful arrangement, miraculously provided, is manifested the manner in which the power of God, the Holy Spirit of truth, operates in the minds and hearts of those who surrender to its influence, and thus accomplishes the Creator's designs in the hearts and lives of his people. ■

2005 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Friday, April 22, 2005.

A complete Memorial Service is available on both audio and video cassettes.

The audio cassette or CD can be purchased for \$3.00, or is available free on loan, from:

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

A DVD is available for \$7.00, and the video cassette, available in both VHS and PAL format, can be purchased for \$6.00, or is available free on loan, from:

Dawn Video Cassette Service
4804 Laurel Canyon Blvd., #724
Valley Village, CA 91607

Cut-off date for ordering all tapes is April 5.

The Memorial of Our Lord's Death

IN HIS FIRST letter to the church of God at Corinth, chapter five, verses seven and eight, the Apostle Paul writes, "Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven [of sin and corruption], neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." And in the tenth chapter, verses sixteen and seventeen, he raises the question, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" Then he goes on to say, "We being many are one bread, and one body: for we are all partakers of that one bread."

In the eleventh chapter, verses twenty-three to twenty-six, he further states, "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. . . . For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

As we are met together to celebrate this most important and profoundly meaningful event in the earthly experience of our Lord—namely, the memorial of his death—let us bear in mind the four great particulars connected therewith.

FOUR PARTICULARS

1) The death of our Lord Jesus as the Passover Lamb that “taketh away the sin of the world.”—John 1:29

2) Our relationship, or participation, with him in the sufferings of Christ, being broken with him and sharing his cup.

3) We celebrate incidentally and prospectively the great deliverance which soon will follow this passing over of the present nighttime of sin and death. The deliverance will affect, first of all, those passed over, the “church of the firstborn, which are written in heaven” (Heb. 12:23), comprising the elect overcomers, the “little flock” (Luke 12:32) of 144,000 and the “great multitude” (Rev. 7:9); these two, the elect overcomers and the ‘great multitude’ being the antitypes of the priesthood and the Levitical host, dedicated to the service of the Tabernacle in the Wilderness. The deliverance of the firstborn ones is, first, from the condemnation of sin and death resting upon humanity so that they can walk in newness of life up to the glorious spiritual estate in Christ’s kingdom, ultimately to be established in all the earth.

4) We also incidentally commemorate the great “feast of fat things” foretold in Isaiah 25:6, which will follow the passing over of the church, when

the passed-over ones shall be associated with their Lord in his heavenly kingdom as the antitypical Prophet, Priest, Judge, Mediator, and King over all the earth; to bless and uplift humanity through the same precious blood which he now permits the passed-over ones to participate in sacrificially, after the imputation of its merit has made them worthy of acceptance in the Beloved.

These four different points should be kept in mind separate and distinct from each other, if we would have the greatest blessing from this Memorial. The apostle says, 'Christ our Passover is sacrificed for us: therefore let us keep the feast.' This signifies not only that the Passover is of vital interest and particular importance to us as his followers, but also, that this time of the year is the appropriate time for commemorating the death and resurrection of our Lord. The typical unblemished lamb, separated and selected on the tenth day of Nisan, was in the first month of their sacred year. Hence it was on the fateful fourteenth of Nisan, A.D. 33, that Jesus died the just for the unjust, becoming what John the Baptist heralded as the Lamb of God that 'taketh away the sin of the world.' Those happenings of that eventful night, and following day in Egypt, vividly disclose the purpose of God with reference to his people.

THE ANTITYPICAL LAMB

Our Jewish friends, in celebrating the Feast of the Passover, the seven-day feast of unleavened bread beginning on the fifteenth day of Nisan, do so in commemoration of that great deliverance of Israel of old from their Egyptian taskmasters, at

the hand of God through Moses. We celebrate, or commemorate, the great gift of God, our Lord Jesus as the antitypical Lamb which, when properly recognized, shall be to all people as announced by the angel at the time of the Savior's birth in Bethlehem. (Luke 2:10) The result of his death and resurrection being, first, our deliverance from "this present evil world" (Gal. 1:4) under the administration of the great taskmaster, Satan, and from the condemnation of sin and death. Finally, when all such as have been called of God in this Gospel Age have made their calling and election sure by faithfully following in Christ's steps, the complete deliverance and restoration of favor to natural Israel will take place, and also blessings and favor to all the families of the earth, as originally promised to Abraham.—Gen. 22:18

That remarkable demonstration of the power of God to deliver his ancient people Israel from Egyptian bondage well illustrates, or pictures, the deliverance of all who will become his people down to the end of the Millennium. However, let us always bear in mind that before deliverance could come, Israel was required to carry out the instructions of God with respect to the Passover, the first feature of their miraculous deliverance. Had they failed to comply with the instructions given them by Moses, there would have been no deliverance for Israel.

FAITH IN JESUS' BLOOD

During that fateful night in Goshen, Egypt, their firstborn, the heirs, were in danger of death, and had not the blood of the unblemished, male lamb appeared on the doorposts and lintels of their homes,

their firstborn would have perished, as did all the firstborn of the Egyptians. Hence, it was the firstborn of Israel who foreshadowed the firstborn, the heirs of God and joint-heirs with Christ of this Gospel Age as mentioned by the Apostle Paul in Romans 8:17, which indicates that only these are on trial for life or death. However, instead of the blood of the paschal lamb being sprinkled on the doorposts and lintels of our homes, as the Jews were required to do, the apostle in Hebrews 10:22 calls our attention to the fact that our hearts are sprinkled from a consciousness of evil. We are freed from the condemnation of sin and death resting upon all men through original sin, Adamic sin, by virtue of our faith in his shed blood. The apostle makes this very clear to us in Romans 5:1,2, where he writes, “Being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace [favor] wherein we stand, and rejoice in hope of the glory of God.”

In Romans 8:1, the Apostle Paul writes, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

Then, after the sprinkling of the blood of the lamb on the doorposts and lintels of their houses in Goshen, Egypt—for the preservation of the lives of their firstborn—the lamb was to be roasted and eaten in haste that night, with the unleavened bread and bitter herbs. The Israelites were to have their loins girt about, their shoes on their feet, their staffs in hand; ready for their deliverance as a people the next morning. Nothing of that lamb was to be left over, but entirely consumed—the

parts not eaten destroyed—illustrating that with the passing over of the firstborn and the partaking of the lamb, the atoning work of this Gospel Age would be completed. The reconciliation would have been effected for all the household of faith. The fact that they were to be girded and ready for their journey would seem to typify that we, as the Lord's followers, are pilgrims and strangers in the earth; that here we have no continuing city, but we seek one to come. The apostle tells us in Hebrews 13:14, and in Philippians 3:20, that our citizenship is in heaven from whence we look for the Savior, the Lord Jesus Christ.

The eating of the paschal lamb, and the unleavened bread with the bitter herbs, well illustrates our acceptance and appropriation of the merit of the sacrifice of our Lord's perfect, unblemished human life, represented by the unblemished lamb; and the unleavened bread also gives us the strength and fortitude to "press toward the mark for the prize of the high calling of God in Christ Jesus," as indicated by the Apostle Paul in Philippians 3:14. The bitter herbs are emblematic of those trying experiences designed to make us more appreciative of the value of his perfection, and the realization that he of God is made unto us wisdom, and righteousness (justification), sanctification and redemption (deliverance). If there is anything wherein we have reason to glory or to boast, it is in him alone, as the apostle writes in I Corinthians 1:30,31.

THE PASSING OVER

The general picture related to the antitype of the passing over from death to life of the firstborn,

and the subsequent release of all mankind from sin and death. The enemies of God and mankind being destroyed in the second death is pictured by the overwhelming of Pharaoh and his horsemen in the Red Sea. Each household represented the household of faith. Each lamb represented the Lamb of God, and the firstborn represented the church of the firstborn written, or enrolled, in heaven. Later, the tribe of Levi, with its priesthood chosen from it, was substituted for the firstborn of Israel. The illustration carries beyond the baptism of Israel into Moses in the cloud and the sea (I Cor. 10:2), into the wilderness of Sinai, also called Zin, and their battlings beyond the Jordan. The antitype of this can be seen in our baptism into Christ—into his voluntary, sacrificial death—and our being raised to walk in newness of life as New Creatures, with the battlings within and without, until the church militant shall become the church triumphant in the glory beyond.

THE PASSOVER SUPPER

As a Jew under the Law Covenant, it was incumbent upon our Lord to celebrate the Passover at the proper time, and this he did with his disciples in that upper room in Jerusalem. Then, after the supper was over, he took the unleavened bread left over from the Passover, as the account shows, and after giving thanks, broke it and gave it to his disciples, saying that it represented his body broken for them, his disciples, and for all mankind. Then he took the cup containing the fruit of the vine and, after giving thanks, gave it to them to partake of, declaring that it represented his blood of the

New Covenant, shed for the remission of sins. The beloved Apostle John, writing in I John 2:2, indicates how all-inclusive and all-comprehensive his blood of the New Covenant for the remission of Adamic sin is when he states that “he is the propitiation [or satisfaction] for our sins [the church’s] and not for ours only, but also for the sins of the whole world.” How comprehensive is this statement of the extent of the merit of Jesus’ sacrifice.

THE SLAIN LAMB

The broken, unleavened bread, and the cup containing the fruit of the vine that he gave his disciples, was something new and different from the Passover supper in which they had already participated. He said this was in remembrance of him, of his sacrificial death. With them, thereafter, it was to supplant the Jewish Passover, but not as another and higher type of the Passover. That type of the slain lamb was then in process of being fulfilled in the death of Jesus, the antitypical Lamb of God. It was and still is a Memorial, a remembrancer of the antitype—the slain Lamb of God, Christ Jesus. As the Apostle Paul says, “as often,” year after year, at this time, as this Memorial is celebrated, “it shows forth the Lord’s death till he come”—that is, until his kingdom is established in power and great glory and we, as his faithful followers, share it with him in the glory beyond the veil.

As quoted at the outset from the Apostle Paul’s first letter to the church of God at Corinth, the question he raised was: ‘The cup of blessing which we bless, is it not the communion, [common union, partnership] of the blood of Christ?’ Does this not

show that we all have not only a common interest in this arrangement, but all of us are related to each other in it as a whole? He further raises the question, 'The bread which we break, is it not the communion of the body of Christ?' Then he goes on to relate, 'We being many are one bread [or loaf] and one body; for we are all partakers of that one bread.' That makes us joint-sharers with him in our voluntary sacrifice and suffering for righteousness' sake. Also, all of us together with our living Head, Christ Jesus, go to make the whole, or complete, sacrifice because of sin. Therefore, we can sing with heart and voice, "Blest be the tie that binds our hearts in Christian love," and we might add the words, "and service."

While the cup pictures suffering and ultimate death as his disciples, it also represents a cup of salvation, a cup of blessing, as the Apostle Paul calls it. We shall be with our Lord, see him as he is—the glorified, Divine spiritual being—and share his glorious reign as priests and kings a thousand years, for the uplift of humanity to the perfection of human life lost in father Adam.—II Pet. 3:13

A SPECIAL BLESSING

What a glorious privilege is ours of thus being associated with our Lord Jesus Christ in suffering with him as his devoted followers, in bearing our crosses that we may also be glorified together with him. May we always give consideration to his words of spirit and life, and endeavor to fashion ourselves into his likeness, recognizing and realizing that to do so will assure us of a place in his kingdom to come in all its glory.

Let us show our gratitude, our appreciation of this opportunity of entering into the joys of our Lord by doing as he so earnestly requested, remembering his costly sacrifice for us and all mankind. Let us conscientiously and understandingly partake of these emblems—the broken, unleavened bread and the fruit of the vine—with their depth of meaning to us, and, by so doing, indicate our complete devotion and rededication to the will of God as it has been disclosed to us. Our Lord Jesus said, “I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” (Matt. 26:29) Also, his words are recorded by the beloved Apostle John, “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 for ever.”—John 6:53-58

TERMS OF DISCIPLESHIP

This was unusual language, and difficult for the Jews to understand. Even those who were his disciples seemingly could not fully comprehend the meaning of his words. The account states, “Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear

[understand] it?” (John 6:60) But he turned to his immediate disciples, those whom he had specially chosen, and reassured them of its meaning. However, the account shows that many of his disciples went back, and walked no more with him. But, to us who have been with Jesus, and have learned of him through his words of Truth and life, we, like Peter at that time, realize that he alone has the words of eternal life. He alone, as the Prophet indicated in Isaiah 63:3, has “trodden the winepress alone.” He experienced the ignominy and shame attached to death upon the cross, taking upon himself the iniquities of us all. Surely we can realize what he did for us, and all men, in laying down his perfect human life, that we and all mankind might have life with abundance in his great day of salvation. There can be no eternal life apart from him, and that by accepting the terms of discipleship and fulfilling them, we are imbibing of the devoted, consecrated life of Jesus, and are begotten by, and anointed with, the same Holy Spirit of God. That is exactly what these emblems of the broken, unleavened bread and the cup containing the fruit of the vine mean to us—an intellectual appreciation of, and a heart reliance upon, the exceeding great and precious promises of God to us-ward who believe.

KEEPING THE FEAST

‘Christ our passover is sacrificed for us: Therefore let us keep the feast.’ Let us not partake of this sacred and meaningful feast unworthily. Let us rid our hearts, our desires, of anything and everything that might interfere with our communion and fellowship with our Lord, and with one another, on

this both solemn and joyous occasion, and also during the days to follow.

May we all look forward with renewed confidence, faith, and hope to that time when we shall be forever with our blessed Lord and all the saints, in that glorious assemblage to which we are rapidly approaching beyond this veil of tears and heartaches!

May God's rich blessing attend us as we partake of this blessed feast and may it continue ever to be a stimulus and encouragement to us to press on until we shall have gained our great objective—the crown of life, the Divine nature. ■

WEEKLY PRAYER MEETING TEXTS

APRIL 7—“My God shall supply all your need according to his riches in glory by Christ Jesus.”—Philippians 4:19 (Z. '96-163 Hymn 261)

APRIL 14—“He hath poured out his soul unto death; and he was numbered with the transgressors.”—Isaiah 53:12 (Z. '99-125 Hymn 168)

APRIL 21—“We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—Hebrews 4:15,16 (Z. '98-23 Hymn 274)

APRIL 28—“We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.”—Romans 5:3-5 (Z. '03-348 Hymn 165)

Reverence

*“The fear
[reverence] of the
LORD is the
beginning of
wisdom.”
—Psalm 111:10*

REVERENCE HAS BEEN defined as respectful awe, veneration; a truly humble attitude toward God and holy things. First and foremost, this must be the attitude of every child of God toward the great all-wise Creator, his Heavenly Father.

The psalmist says, “God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.” (Ps. 89:7)

This is a primary quality that must be possessed by all who would approach God acceptably, with any possibility of learning of him and his ways. None can approach God to learn of him and receive the first elements of the wisdom from above without this quality of reverence.

When God appeared to Moses out of the burning bush and Moses was drawing near, the LORD addressed him, “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” (Exod. 3:5) Thus was emphasized the importance of a reverential approach to the great Jehovah.

Especially must the spirit of reverence be ours when we approach God in prayer. This is the first

item in the model prayer Jesus gave to his disciples—"Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9) This suggests that one of the things we are to desire above all others is that our Heavenly Father's name be 'hallowed,' revered, venerated, regarded as supremely holy.

God's name represents his character, composed, as the Bible reveals, of four great cardinal qualities, or attributes—Wisdom, Justice, Love, and Power. These attributes, while appreciated to some extent by all Christians, can only be seen clearly in their fullness, as we view the outworking of the Divine plan of the ages; in other words, by "beholding as in a glass the glory of the Lord."—II Cor. 3:18

JUSTICE

First of all, we see the quality of justice as represented in the just sentence of death which came upon our first parents, and passed in a natural way to all their children. "In Adam all die." (I Cor. 15:22) This attribute becomes outstandingly prominent when we see that before anything further could be done for mankind, before God's love could reach the condemned, justice must be satisfied. Hence another perfect man was privileged to appear who would be willing to give in sacrifice his perfect, uncondemned life. This our Lord Jesus was willing to do. So Paul says, "The man Christ Jesus; Who gave himself a ransom for all."—I Tim. 2:5,6

Again Jesus tells us, "My flesh . . . I will give for the life of the world." (John 6:51) This makes possible, in due time, the release from death of Adam

and all condemned in him. Paul says, “Since by man came death, by man came also the resurrection of the dead.” (I Cor. 15:21) How appropriate that we should seek to reverence this quality of justice in God’s character, reverencing its every manifestation in his dealing with us, or others of his children.

LOVE

God’s attribute of love, although it always existed, was especially manifest through the coming of Jesus, and the work he did as the Father’s agent on our behalf. As John says, “In this was manifested the love of God.” (I John 4:9) The love of God had always been an integral part of the Divine character, for “God is love.” (vs. 8) It is the very essence of his being, and could be to some extent appreciated by the endless train of pleasures and joys bestowed upon his loyal and obedient creatures on many planes of life. But never had circumstances arisen to make it necessary for God’s love to operate at great cost to himself.

John tells us that the time arrived for displaying God’s love when Jesus came into the world—“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16) We may truly love another under circumstances that call for little or no sacrifice, and then a time may come when a great sacrifice must be made if that love is to continue. A similar time occurred in the experiences of our Heavenly Father when, in due time, he “sent forth his Son” for our redemption.—Gal. 4:4

POWER

It is always possible for the reverentially minded to see God's material universe. It is truly wonderful the way its affairs are ordered—all things being upheld by "the word of his power." (Heb. 1:3) But in relation to the outworking of the Divine plan, power will especially be manifested by the setting up of the kingdom and its iron rule, the awakening from death, and the restitution of countless billions.

WISDOM

Finally, as the great work of salvation is reviewed, with the close of the Millennial Age, God's wisdom will shine out in all his dealings, and men will sing, "Great and marvellous are thy works, . . . just and true are thy ways." (Rev. 15:3) Even the destruction of the incorrigibly wicked at the close of the Millennial Kingdom will be regarded as an act of wisdom, calling for reverent acquiescence on the part of all creatures. "They shall go forth, and look upon [look upon with approval, *Strong's Bible Concordance*; gloat over, *Moffatt Translation*] the carcasses of the men that have transgressed against me, . . . and they shall be an abhorring unto all flesh." (Isa. 66:24) This last clause suggests men's approval of the action as a manifestation of God's infinite Wisdom, Justice, Love, and Power. As previously intimated, all this is included in that first item in the prayer our Lord gave to his disciples, 'Hallowed be thy name.' How proper it is for all the Lord's people to earnestly desire and pray for the time to come when God's name, his holy character, will be

properly appreciated by all his creatures! “Holy and reverend is his name.”—Ps. 111:9

WORSHIP

It is proper for us to hold our Heavenly Father in deep reverence, thus adding to our faith the quality of piety. (II Pet. 1:6, *Wilson’s Emphatic Diaglott*) It is equally important that we reverence the Lord Jesus, the active agent of the Father in all his works of grace—“He is thy Lord; and worship thou him.” (Ps. 45:11) It is obvious that there cannot be true worship without reverence; and that it is the Father’s good pleasure that “all men should honour the Son, even as they honour the Father.”—John 5:23

We should approach the life and teachings of the Master as set forth in the gospels very reverently. We should seek to understand all that he said and did in the light of the Divine plan, remembering that we are called to follow him, to copy him, if we would be with him in the heavenly phase of the kingdom. No part of the Word of God therefore—so much of which reveals the character and work of our Master—should be treated irreverently, or quoted lightly.

The right attitude that will bring us the LORD’s favor and insight into the Word of Truth is surely that suggested by the LORD’s words through the prophet, “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” (Isa. 66:2) Hence all of God’s people properly seek to hold in great reverence every part and item of the Word of God, coming to God continually in prayer that he would open

up his Word to us, that we might reverently walk in the light of his Truth and seek to be sanctified thereby.

THANKFULNESS

Finally, as a part of our cultivation of the spirit of reverence for our Heavenly Father and our Lord Jesus, and for whatever they have to say to us through the revelation we have been given, we must at all times reverence his providence, especially his providential dealings with us as New Creatures in Christ Jesus. We have the assurance that all things (chastenings as well as blessings) are the result of the operation of his perfect Wisdom, Justice, Love, and Power. The blessings that come to us in such abundance should therefore all be received reverently, and used in ways that will help our own progress in the narrow way.

Even the earthly blessings given by his hand must be received reverentially, unselfishly, in accordance with his will, and used so far as possible in his service. When chastenings, trials, and difficulties come—they, too, must be received, not in a rebellious or complaining spirit, but reverently, submissively, with an earnest desire to know why such things are permitted, and what lessons the LORD has for us to learn from them.

Thus as the years in the school of Christ pass, we learn that the reverence of the LORD is not only the beginning of wisdom, but is the middle and end of wisdom too. We find that the more we know of God and seek to follow the Lord Jesus, the more do we know of the great plan they are unitedly working out, and of the experiences and lessons which

day by day come to us, all working together for our good. Thus the more we see them to be worthy of our reverence, the more we desire this quality of reverence to be deeply engraved upon our hearts.

Further, it is true to say that our Lord has supreme reverence for his Father. God himself has respect for his perfect laws and for his intelligent creatures, and is truly grieved should one become defiled by sin. He appreciates every true and noble quality possessed by his children, especially when these have been developed by an earnest endeavor to copy him and his well-beloved Son, who was sent forth as an example that we should follow in his steps. So our reverence for things that are holy is but a trait of character perfectly exemplified in Jesus.

How glad we are also to know that this spirit of reverence possessed now by God's children of the Gospel Age will, during the period of the kingdom, extend to all mankind. The Revelator wrote, "Who shall not fear [reverence] thee, O Lord, and glorify thy name? . . . for all nations shall come and worship before thee." (Rev. 15:4) Again the prophet says, "From the rising of the sun [the opening of the Millennial Day] even unto the going down of the same [until its close] my name shall be great [magnified, hallowed, *Strong's Bible Concordance*] among the Gentiles." (Mal. 1:11) "So shall they fear [reverence] the name of the LORD from the west, and his glory from the rising of the sun." (Isa. 59:19) "Every thing that hath breath [shall] praise [and reverence] the LORD."—Ps. 150:6 ■



Pilgrim Trip to Ukraine, Moldova, and Romania

September - October 2004

Report by Ken and Carm Fernets

ON SEPTEMBER THE fifteenth, our plane departed from Newark, New Jersey to Kishineu, Moldova. The airport is new, built by the Americans. It is large, clean, and roomy but very few are able to fly. The average person does not have a job or money. If there is a little money it is used for survival, medications, and the important things in life.

We arrived there on September sixteenth, with humanitarian aid and medical supplies for Europe. We were met by about thirty brethren. It thrilled us to be with the Lord's people. With open arms we greeted each other, hugs and tears solidified the meeting. That evening we were entertained in a home of one of the brethren in Tintarini. We fellowshiped with the family till midnight as they had many questions.

The following day we had a Bible study. The topic was “The World is Waiting for the Sons of God.” (Rom. 8:22) We were amazed how quickly the room was filled when the time came to begin our meeting. There were at least sixty in attendance. We all sat on narrow benches, no back supports, and the meeting lasted for two hours, and there were questions that followed. Some of the questions asked were: Is the Great Company a spiritual or an earthly class? Has the New Covenant begun? How will Satan be bound, suddenly or gradually? We answered with scriptures from the Bible. Afterwards the whole congregation had a meal together, prepared by the hostess. After dinner we were driven to another village called Piatra Alba. We stayed the night with another family, where we also fellowshiped late into the night.

A MID-WEEK GATHERING

In the morning of the eighteenth, at 10 a.m., we had a meeting in their special meeting room (which most brethren in Moldova have in their homes). Again, there were over sixty in attendance. Many came in primitive modes of travel. Here we discussed the topic, “Developing the Fruits of the Spirit.”

The second meeting’s topic, “Our Consecration and Devotion to God,” was chosen because in this area there were thirteen brethren who had symbolized their consecration to God. After the meeting was over, it was interesting to see all the food ready, all tables set in the front yard. There was no room in the house. We were surprised as there was hardly a sound.

On the nineteenth we went to northern Moldova. There were about one hundred ten present there. Six brethren were baptized. The topics spoken on were: "What is Consecration?" and "Maintaining our Consecration." After the meeting and supper, we went to the home of our driver, Matei, which was only an hour away in the city of Drochia. That gave us a long evening to fellowship.

On the twentieth we visited several brethren. One in particular, in the next city of Beltz, arranged for a meeting, and we had a four-hour Bible study. They were new to this area and knew no one in the Truth. They had many questions and still wanted to ask more, but we still had to visit a couple more of the brethren in other villages. We finally came home.

After a refreshing night in primitive conditions, we drove to a family almost two hours away. When we arrived, the house was full of brethren waiting for our arrival. This house was smaller and had no meeting room so the meeting was held under an attached roof. We had a great time there with these brethren, in fellowship and answering questions. Our topic was "The Unity of the Church." After a wonderful lunch we proceeded towards the border of the Ukraine where we visited isolated brethren along the way. We had wonderful meetings and fellowship with them and it was hard to leave them behind.

UKRAINE

On the way to the border we experienced heavy rain. After we crossed the border we had difficulty in finding an address of the brethren we were to

stay with. We drove till midnight before we found their place. They were waiting for us when we got there and we visited and fellowshiped with them until two in the morning. The hostess had to go to work the next morning at the hospital, but did not want to shorten our visit. In the morning we drove her to work, which saved her hours on the bus. From there we continued on for about four to five hours to the city of Tarnopol in the Ukraine.

We arrived at the home of the Symchuk family where there was to be a meeting that evening. Here the family had told us that they had no water all week. They had good facilities here, but no water. We all managed great, the spirit was so loving and the zeal obvious. The topic here was "The World in Pain." Questions were asked: When will the Great Company end? When do they wash their robes in the blood of the lamb? How will the world give God the glory? Who are the ones invited to the marriage supper? This is just a sample of some of the questions asked. Again, after the meeting was over, tables were set up and we had a beautiful dinner prepared for all. There was a beautiful birthday cake as the younger son had a birthday and we all sang happy birthday. All young people sit at meetings at all times. They also participate in all functions, questions, and fellowship.

STUDIES WITH OLD ACQUAINTANCES

On the twenty-third of September we stopped to visit brethren along the way, and stopped at the village of Zolochov where they had planned a meeting, unexpectedly, for us. After lunch and fellowship, we traveled to the next village where we

visited with the Dowhan family and stayed the night. We had a wonderful evening of fellowship discussing Bible passages and exchanging thoughts and scriptures. We have known these brethren for a long time and we enjoyed each other. The next day, the twenty-fourth, after a European breakfast, we traveled to another village on the way to Lvov, called Hrybovochi.

Here we met with brethren we also knew from past travels. We became great friends and enjoyed the time with them. We also visited other brethren around the city of Lvov. Our driver Matei knew the areas pretty well as we were there years prior. Matei and his wife and three-year-old daughter were always good company because we spoke their language. We visited many brethren in this area.

Sunday, the twenty-sixth, there was a meeting at their regular hall in the city of Lvov with over eighty-five attending. Ken's topic was "The Sin Offering." Another Ukrainian brother gave a discourse on "The Highway of Holiness" and the New Covenant not in operation, and when the church will be complete the above will go into operation. After the meeting we all went to our place of abode where we celebrated the birthday of the host of the house. We sang hymns and had a wonderful spirit of fellowship. There were about thirty who attended.

The next day, the twenty-seventh, we visited the southern part of Ukraine, a city called Mukachevo, about four hours away. We had a Bible study meeting with fifteen new brethren in attendance. All these came out of the various religious systems and they asked a lot of questions on the Tabernacle. We

visited and fellowshiped with the family until about midnight, and had a wonderful and blessed time.

ROMANIAN BRETHREN

On the twenty-eighth we journeyed to Romania to the city of Satu Mare. The brethren had a meeting arranged for that evening. Ken's topic was "The Tabernacle in the Wilderness." (Heb. 7:25; Rom. 8:33,34; Heb. 9:15) There were many questions: What is the Gospel? Did many know the Truth in the Dark Ages? Which veil was rent and what did it mean? Plus many more questions. All were answered with Bible proof.

Here we had a day to do our laundry, catch up on incidentals, and contacting brethren. September thirtieth we traveled to a village called Tarna. The topic was "Planting the Heavens." Many questions were asked on various subjects.

On the thirtieth we traveled to the city of Baia Mare. There we had a meeting in their own meeting hall. These friends wanted to hear about the witness work at The Dawn, how it functions, how we print material, how many languages we print the literature in. They wanted to know the countries where the literature is distributed. They were very thankful that they now had literature in their own language to distribute. Ken explained the history of The Dawn, that it had been operation for seventy-four years and that the Gospel of the Kingdom is still preached worldwide as it was with Jesus and the apostles, but it is now preached in a multitude of languages worldwide.

Another village visited was Cavnic. Eighteen brethren were present for a lovely meeting. Artuzel area

was our next stop. All the brethren from Ulciug came to the meeting there. We had a nice gathering of forty-four brethren. We were at the home of the Kadar family in this village of farming, where transportation is by oxen. It felt like life went back one hundred years. The brethren there thirsting for the Truth. It was a blessing and we were entertained royally. We loved every minute of our fellowship.

FOUR-HOUR FUNERAL SERVICE

The next day, October first, we were in Sighet. Bro. Gitsa came to get us with his van. In the village of Calinesti, Ken was asked to officiate at a funeral service for a Bro. Gheorge. The funeral was an all-day function. After the service we traveled back to Sighet where the brethren planned a question meeting. The questions varied and we had a very profitable evening. One question was: Where was the Garden of Eden and does it still exist? The answer was: No, the Garden of Eden does not exist. The area it existed in was between Iraq and Iran, called Mesopotamia. There were also questions on the Book of Revelation and Isaiah.

Turgu Mures was our next destination. Matthew 24:1-3 was our lesson for study. There were about fifteen in attendance at an elderly sister's apartment. Later that evening, after supper, we had a question period again that lasted several hours. We stayed the night here.

October sixth we are on our way to the city of Cluj where an evening meeting was planned. Topic of the discourse was: "The Unity of the Church." (Eph. 4 and Col. 3) Sr. Betty was our translator. We had nice fellowship that evening at the Brie family home.

On October seventh, after a wonderful breakfast and fellowship with the brethren, we departed for Moldova by bus. Traveling all night, we finally arrived in Kishineu on October eighth. That very evening a meeting was planned at the Bivol home. We had a wonderful time with our beloved brethren. This is the home used to translate The Dawn literature into Romanian. We are grateful for their labors of love.

TWO-HOUR QUESTION MEETING

October ninth we had a large gathering in the city of Kishineu. This was a two-hour question meeting. There was a very good spirit with wonderful fellowship.

October tenth we had our last service in the village of Negreshti. A number of classes gathered here for our farewell meeting. The brethren here wanted a two-hour discourse on the topic, "Our Character Development." (Heb. 10:24,25, "Forget not one another"; Eph. 4:31,32, "Be ye kind to one another"; Rom. 12:2, "Transformation of mind"; I Pet. 1:15,16, "You shall be Holy.") The day ended with a lovely dinner prepared by the hostess.

After we returned to Piatra Alba, several brethren came to discuss scriptures till midnight.

On October eleventh at 6 a.m., many brethren from various classes came to the airport to bid us farewell. It was difficult to leave our dear brethren behind who are so dedicated in serving our Master. It is so comforting to see such reverence and great zeal for the LORD. ■

SPEAKERS' APPOINTMENTS

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

K. Fernets

Detroit, MI April 15,16,17
Boise, ID 29,30,May 1

S. Jones

Lanesboro, MN April 21
Moorehead, MN 22
Wheaton, MN 23
Boise, ID 29,30,May 1

The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home classes:

C. Chandler

Boise, ID April 29,30,May 1

B. Keith

Boise, ID April 29,30,May 1

R. Goodman

New York, NY April 3
Louisville, AL 10

E. Kuenzli

Detroit, MI April 15,16,17

R. Gorecki

Boise, ID April 29,30,May 1

F. Nemesh

Boise, ID April 29,30,May 1

S. Jeuck

Atlanta, GA April 17
Chicago, IL 24
Boise, ID 29,30,May 1

M. Nemesh

Boise, ID April 29,30,May 1

P. Robinson

St. Petersburg, FL April 10

OBITUARIES

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

Brother Ralph Mills, Jr., Catawisa, PA—February 11. Age, 81

**Brother Bernard Seremak, Detroit, MI—February 20.
Age, 85**

**Brother Howard Thompson, Wilmington, DE—February 25.
Age, 82**

Sister Natalie Wincz, Clearwater, FL—March 1. Age, 78

CONVENTIONS

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

FRESNO CONVENTION, April 1,2,3—Best Western Garden Court Inn, 2141 N. Parkway Drive. Contact Bob Wilson, 2103 N. Price Avenue, #112, Fresno, CA 93703. Phone: (559) 255-2241

NEW YORK SPRING CONVENTION, April 3—Wellesley Inn, Two Bridges Road & Exit 52, Route 80, Fairfield, NJ. Contact Deanna Gorecki, 84 E. Lake Lane, Milan, NY 12571. Phone: (845) 758-0223

COLUMBUS CONVENTION, April 9,10—Radisson Hotel, 7007 North High Street. Contact Todd Alexander, 5463 Eaglesnest, Westerville, OH 43081. Phone: (614) 891-1181

GREATER NEW LONDON AREA PRE-MEMORIAL CONVENTION, April 10—Contact Rebecca Armstrong, 99 Cliff Street, Norwich, CT 06360. Phone: (860) 204-9702

PITTSBURGH SPRING CONVENTION, April 10—Best Western Parkway Centre Inn, 8th Floor, Horizon Room, 875 Greentree Road. Contact Charlene Byrd. Phone: (412) 734-4702

DETROIT PRE-MEMORIAL CONVENTION, April 15,16,17—Macomb Community College, 14500 12-Mile Road, Warren, MI. Contact Norm Zender, 20 Devonshire, Pleasant Ridge, MI 48069. Phone: (248) 399-8843

DELAWARE VALLEY CONVENTION, April 24—Sheraton Bucks County Hotel, 400 Oxford Valley Road, Langhorne, PA. For reservations, contact the hotel directly. Phone: (215) 547-4100. For other information, contact Ruth Eldridge. Phone: (215) 949-0652

BOISE CONVENTION, April 29,30, May 1—Owyhee Plaza Hotel, 1109 Main Street. Contact D. Allers. Phone: (208) 375-6873

WEST NEWTON SPRING CONVENTION, May 1—Sewickley Grange Hall, Route 136. Contact John Kra-sonic, Sr., 1106 State Route 136, Belle Vernon, PA 15012. Phone: (724) 872-6215

AGAWAM CONVENTION, May 14,15—Radisson Hotel, 1 Bright Meadow Blvd., Enfield, CT. Contact Priscilla Tusia, 22 Briar Hill Road, Norwich, CT 06360. Phone: (860) 859-0719

BUFFALO CONVENTION, May 14,15—Holiday Inn, Hamburg, NY. Contact Ruth Morin, 3858 Hobday Road, Bliss, NY 14024. Phone: (585) 322-7459

LOS ANGELES MEMORIAL DAY CONVENTION, May 27,28,29,30—Chapman University, One University Drive, Orange, CA. Contact Russell Wojcik, Secretary. Phone: (818) 982-7253

CHICAGO MEMORIAL DAY CONVENTION, May 28,29,30—Elk Grove High School, 500 W. Elk Grove Blvd., Elk Grove, IL. Contact Roberta Tabac, 4N233 Norris Avenue, West Chicago, IL 60185. Phone: (630) 231-1874

WARRI, NIGERIA CONVENTION, June 4—23 Udu Road, Enerhen, Warri. Contact M. Obire, P.O. Box 1854, Warri, Nigeria. Phone: 23-40-802-454-5509

ASSOCIATED BIBLE STUDENTS OF PORTLAND CONVENTION, June 17,18,19—Ramada Inn, 6221 NE 82nd Avenue. Phone: (503) 255-6511. Room reservations should be made with the hotel directly. For other information contact Jerry Black, 13012 SE Oatfield Road, Milwaukie, OR 97222. Phone: (503) 659-6930

YORKTON CONVENTION, July 8,9,10—Great Western Parkland Inn, 110 Broadway Street E, Yorkton, SK, Canada. Contact Brad Sweeney, 110 Circlebrook Drive, Yorkton, SK, Canada S3N 2S4. Phone: (306) 782-0486

BIBLE STUDENTS GENERAL CONVENTION, July 16-21—University of Pittsburgh, Johnstown, PA. Contact Michael Nekora. Phone: (310) 454-5248

Studies in the Scriptures

You will find the Studies in the Scriptures series outstanding textbooks on the Bible.

~ All prices are in U.S. dollars ~

THE DIVINE PLAN OF THE AGES (\$2.00 + \$1.00 postage) Gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution.—358 pages

THE TIME IS AT HAND (\$2.00 + \$1.00 postage) Deals with Bible chronology and time prophecies, identifies the Antichrist, and points out the time and manner of our Lord's return.—371 pages

THY KINGDOM COME (\$2.00 + \$1.00 postage) Discusses time prophecies relating to the work of the church at this end of the age, the restoration of Israel, and the setting up of Christ's kingdom. One chapter pertains to the Great Pyramid of Egypt.—384 pages

THE BATTLE OF ARMAGEDDON (\$3.00 + \$1.50 postage) Shows the dissolution of the present order. It discusses many prophecies relating to the end of the age, noting especially our Lord's great prophecy of Matthew 24.—660 pages

THE ATONEMENT BETWEEN GOD AND MAN (\$3.00 + \$1.00 postage) Devoted to the fact and philosophy of Christ's atoning work, the nature of man, the divine punishment for sin, the truth about hell, and the operation of the Holy Spirit.—498 pages

THE NEW CREATION (\$3.00 + \$1.50 postage) The first chapter deals with the Genesis account of creation. The remainder of the book discusses the laws, duties, privileges, and hopes of the consecrated followers of Jesus.—738 pages

COMPLETE SET OF BOOKS (\$12.00 + \$3.00 postage)

COMPANION QUESTION BOOKS (50¢ each or \$2.50 for the set of six + \$1.00 postage)

Send your order in U.S. dollars to:

DAWN PUBLICATIONS

199 Railroad Avenue, East Rutherford, NJ 07073

To us the Scriptures clearly teach:

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

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

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

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

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

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