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The DAWN

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Saved by the Blood

*“They shall take of
the blood, and
strike it on the two
side posts and on
the upper door
post of the houses,
wherein they shall
eat it.”*

—*Exodus 12:7*

AS WE ENTER ANOTHER

Easter season, which falls during the spring months, March or April, Christian people from all parts of the world gather together to observe Good Friday and Easter Sunday in memory of the death and resurrection of our

Lord Jesus Christ. About the same time, Jewish people will also gather to celebrate the Feast of Passover.

Each group uses their calendars and long-held traditions to determine the exact time to celebrate the two religious holidays. Sometimes, these two events may be separated by a few days and, at other times, even by weeks. According to the scriptural record, the Passover lamb was slain on the 14th day of their month, Nisan, which also corresponds to our months, March or April.

Although Christians and Jews both celebrate these important events, there are perhaps few who discern the true meaning and significance of the

death and resurrection of Jesus, who died as the Savior of the sin-sick human creation. The Apostle Peter explained that they are blinded to an appreciation of the deep things of God. “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” (II Pet. 1:3) “He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.”—vs. 9

GOD’S INSTRUCTIONS

At the time our featured scripture was recorded, the nation of Israel was being held captive in Egypt. God then commanded his typical people to apply the blood of the lamb on the ‘side posts and on the upper door post of the houses.’ They were also instructed to eat the slain lamb with unleavened bread and bitter herbs. (Exod. 12:8) The context of this scripture also provides other important details and perspectives in connection with God’s special instructions to the Israelites.

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

count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.”—Exod. 12:1-6

THE SLAIN LAMB

These explicit directions contain a great amount of significant symbolism. The reference to the ‘land of Egypt’ points to Satan’s present dominion over the earth and its people. “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”—II Cor. 4:4

The ‘beginning of months’ indicates the exact time the Passover Feast was to be celebrated. It was to be observed when the first new moon appeared following the spring equinox in the Jewish first month, Nisan. The sacrificial lamb was to be selected on the ‘tenth day’ of the month. This pictured Jesus’ antitypical arrival at Jerusalem (Matt. 21:4), as the “Lamb of God which taketh away the sin of the world” (John 1:29), and in fulfillment of Zechariah’s prophecy. (Zech. 9:9) The animal was to be a year-old male and without blemish, which illustrates Jesus’ perfection as the future antitypical lamb. The Passover lamb was then slain and eaten on the 14th day of Nisan. The Passover Feast began the next day and lasted for seven days.

UNDER THE BLOOD

Further to these directions, we read, “I will pass through the land of Egypt this night, and will smite

all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.”—Exod. 12:12-14

THE FIRSTBORN

In these scriptures, reference is made to passing through the land of Egypt at ‘night.’ This typifies the dark night of sin and death through which the people of God are passing during this present Gospel Age. The ‘firstborn’ picture the “church of the firstborn” (Heb. 12:23), who are under the lamb’s blood and are therefore saved from death. No others among the people are subject to death during this period of time.

THE TRIBE OF LEVI

The firstborn were later exchanged for the whole tribe of Levi. “The LORD spoke unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD.”—Num. 3:11-13

THE MEMORIAL

Blood symbolizes life, and when the lamb was slain, it represented sacrificed life. The blood of the sacrificed lamb was then used in accordance with the divine will to represent the precious blood of our Lord Jesus that would be applied on behalf of the sin-sick human family many years later. Our Lord's sacrificed blood is the only means whereby we may be saved from the sentence of death that was placed upon Adam and Eve because of their disobedience to the law of God.

God instructed the typical people of Israel to remember the specific time of this event, and to observe it each year. He specifically said, 'This day shall be unto you for a memorial.' In the antitype, this serves to illustrate the greater Memorial that Jesus instituted when he and his disciples were gathered together in the upper room. At that time, he asked them to partake of the loaf, which represented his broken body, and the cup, which showed his sacrificial blood. He then said to them, "This do in remembrance of me." (Luke 22:19) He would die a few hours later for the sins of the world.

"He [Jesus] took bread, and gave thanks, and brake it, and gave unto them [his disciples], saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament [covenant] in my blood, which is shed for you."—vss. 19,20

THE PLAGUES

When the Israelites were given God's instructions, the great time clock of the ages had struck,

marking that the time for their release from Egyptian bondage and deliverance had arrived. However, their taskmasters were not willing to set them free, and refused to let them go forth to the promised land of Canaan. One after another the Lord sent various plagues upon the people of Egypt, but gave them relief when their Pharaoh sought mercy and made promises that he had no intention of keeping.

Finally, God's servant Moses announced that a great calamity would be inflicted upon the first-born in every family of Egypt and they would all die in one night. In the homes of the humblest peasants, as well as in the palace of the Pharaoh, great mourning would take place throughout Egypt, and they would be glad to let the Israelites go.

“It came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.”—Exod. 12:29-33

PREPARED FOR A JOURNEY

It is noted that the first three plagues were common to all in the land of Egypt, including the district in which the Israelites lived. The next six plagues affected only the district occupied by the Egyptians. The last plague was declared to be common to the entire land of Egypt, including the part apportioned to the Israelites who were under the blood. However, the children of Israel had been instructed to show their faith and obedience to the will of God by providing a sacrificial lamb whose blood was to be sprinkled upon the sides and lintels of their doorways, and its flesh eaten in the same night, with bitter herbs and unleavened bread. They had full faith that, because of the lamb's blood upon the doorposts and lintels of their homes, they would not share in the calamity when God would smite the firstborn of Egypt with death. Those who ate of the lamb waited with staff in hand and girded for the journey, expecting that God would make the Egyptians willing to let them go.

FEATURES OF THE LAW

The Israelites were commanded to remember and celebrate this Passover Feast that was given to them by Moses. It was one of their greatest national memorials, and is still celebrated by Jews in all parts of the world as an indication of their measure of respect and importance for the ancient custom.

All of the features of the Mosaic Law were divinely designed to foreshadow various blessings that would be poured upon all the families of the earth during Christ's future kingdom. The Jewish

Sabbath foreshadows a greater epoch of rest, blessing, and release from bondage, sorrow, and death.

The Passover lamb typifies the Lamb of God, and its death foreshadows the death of Jesus as a perfect man. The sprinkling of the lamb's blood symbolizes the imputation of the merit of Jesus' death upon the entire household of faith—the passed-over class during this nighttime of sin and death. Blessed are those whose eyes of faith see that Jesus was indeed the Lamb of God, and that the cancellation of the world's sin is effected by the payment of Adam's penalty, wherein the whole world lost the favor of God and came under the divine sentence of death.

It was necessary that before this curse of death and its accompanying pangs of sorrow and pain could be lifted, a satisfaction of justice be provided. As the Apostle Peter declares, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (I Pet. 3:18) Paul also wrote, "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."—Heb. 10:20

THE FIRSTFRUITS

As he was moved by the Holy Spirit of God, the revelator wrote, "I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads. And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like the

sound of harpists playing on their harps. And they sang a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth. These are the ones who have not been defiled with women, for they have kept themselves chaste. These are the ones who follow the Lamb wherever He goes. These have been purchased from among men as first fruits to God and to the Lamb.”—Rev. 14:1-4, *New American Standard Bible*

These inspired words of God point to the glorified Christ, head and body, as the ‘first fruits to God and to the Lamb.’ It is implied therefore, that there will also be ‘after fruits’ in the ultimate plan and purpose of our loving Heavenly Father. It was God’s purpose to save all of the children of Israel. As a nation, they were typical of the whole human family that will be given opportunity to come into harmony with God and be granted eternal life in the future land of promise.

Thus was the whole nation of Israel miraculously delivered by the Lord through Moses. They were led by him on a pathway across the channel of the Red Sea, that had been especially prepared for them, by divine power that controlled the winds and the tides. Not one Israelite was left behind. This wonderful event illustrates the ultimate deliverance of the whole world from the power of Satan, and every creature who will come into accord with the righteous laws that will be established under the administration of Christ’s future reign over the earth.

THE TWO PASSOVERS

Deliverance from death depended upon the first-born children of Israel remaining under the lamb's blood when God's death angel passed them by. They were the only ones who were under the blood and who were subject to death. They were all delivered that night as shown in the typical picture.

During this present Gospel Age, Jesus' followers are also under the blood. They have accepted the merit of Jesus' blood which saves them from destruction. They will observe the antitypical passing over, or sparing, of the firstborn of Israel. They are being called in advance of the world, and have had the eyes of their understanding opened to a realization of their condition of sin and bondage and their need of deliverance. They have responded to the marvelous grace of God, and have given their lives to him in full consecration. Because of their faith in the shed blood of the antitypical lamb, they have been begotten of the Holy Spirit of God.

The Apostle Paul explains that consecration is a baptism into Jesus' death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5) James wrote, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."—James 1:18

It is a matter of life or death whether those who have given their lives to God will remain in the

household of faith and under the precious blood of sprinkling. For any to go out from this condition of grace, would imply a disregard for the mercy of our loving Heavenly Father. It would signify that they do not appreciate his goodness, or their share in the saving power of the blood of the Lamb. “If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.”—Heb. 10:26

THE WORLD’S PASSOVER

During this present Gospel Age, members of the ‘church of the firstborn’ have received the merit of Jesus’ blood. “Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” (Heb. 9:24) When this work has been completed, the merit of our Savior’s blood will become available for the entire human family. Jesus said, “I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”—John 10:14-16

The second great passing over that occurred in the land of Egypt was the deliverance of the nation of Israel when they were led by Moses across the Red Sea. All matters concerning types or figures foreshadow a higher meaning and purpose. In this remarkable event is shown the ultimate recovery of the whole human creation from the bondage of sin and death. The promised blessings will be

available to the world under the establishment of Christ's future kingdom and the terms of the New Covenant. At that time, all who desire to follow righteousness and obey the greater Moses—our Lord Jesus—will be granted life rights that were lost because of sin.

The long night of sin and death will have passed, and the glorious morning of deliverance will have come. The Christ, head and body, will lead forth and deliver all Israel, all the people of God. At that time, all shall know and be glad to reverence, honor, and obey the will of God. At the close of that future age of Christ's kingdom, all evil and all evildoers will be cut off from any further life.

CHRIST OUR PASSOVER

When the Apostle Paul wrote to the brethren at Corinth, he told them, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—I Cor. 5:7,8

In this scripture, the apostle was addressing the church of the firstborn whose names are written in heaven. (Heb. 12:23) He was admonishing them to cleanse themselves from all sin and unrighteousness as represented by the leaven of malice and wickedness, and to seek righteousness and Truth as illustrated by partaking of the unleavened bread.

By eating the lamb, we appropriate Christ's merit to ourselves. We put on Christ to the extent of our ability, and are transformed into his glorious image

in our hearts. We feed upon him even as the Jews fed upon the literal lamb. The bitter herbs aided and whetted the Israelites appetites, and serves to show our bitter experiences and trials. These are provided for us to help wean our affections from earthly things, and to give us an increasing appetite to feed upon the Lamb and the unleavened bread of Truth.

In the world, we have no continuing city, but, as strangers and travelers, we go with staff in hand and girded for the journey to heavenly Canaan. All of the glorious blessings which our loving Heavenly Father has in reservation for the church of the firstborn will be given to those who have faithfully accepted the Lamb of God and the merit of his saving blood.

LET US KEEP THE FEAST

As we keep the feast again this year, let us rejoice in the precious blood of Jesus that was shed on our behalf and that will be testified to the world in due time. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."—Heb. 13:20,21 ■

*We love thy name, we love thy laws,
And joyfully embrace thy cause;
We'll bear the cross, the shame, the pain,
O Lamb of God, for us once slain!*

2011 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, April 17, 2011.

A complete Memorial Service is available for isolated brethren, or for any who care to have it.

The audio cassette tape or CD can be purchased for \$2.00, and the DVD for \$4.00. All are also available free on loan, from:

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

The cut-off date for ordering is April 10.

WEEKLY PRAYER MEETING TEXTS

MARCH 3—“Whatsoever things are just, . . . think on these things.”—Philippians 4:8 (Z. '03-9 Hymn 65)

MARCH 10—“Exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.”—Hebrews 3:13 (Z. '03-54 Hymn 200)

MARCH 17—“Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath.”—Matthew 25:28,29 (Z. '01-59 Hymn 309)

MARCH 24—“I will never leave thee, nor forsake thee.”—Hebrews 13:5 (Z. '03-41 Hymn 242)

MARCH 31—“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”—I Timothy 6:12 (Z. '03-91 Hymn 272)

Instructions about Worship

Key Verse: “*There is one God, and one mediator between God and men, the man Christ Jesus.*”
—*I Timothy 2:5*

Selected Scripture:
I Timothy 2:1-6;
3:14-16

WE SHOULD SEE AN IMMEDIATE point of Truth being made in this scripture from I Timothy 2:5. ‘There is one God,’ shows to us that the only true and living God is just and merciful, and that he was able to provide salvation from sin and death though his son, Christ Jesus.

We are also being given an assurance that only our Lord Jesus is fully able to deliver all from the curse of sin and death. He is able to save mankind from the grave, from all weaknesses of heredity, and from all of the instruments of sin that are upon us. “As in Adam all die, even so in Christ shall all be made alive.” (I Cor. 15:21,22) The original sinner was Adam, and his children have shared his penalty. We read in Romans 3:10, “There is none righteous, no, not one.” Another scripture that comes to mind along this line reads, “All have sinned, and come short of the glory of God.”—vs. 23

The reality of these scriptures leads us to the reference made to ‘one mediator,’ as used in our Key Verse. “There was no man, and . . . there was no intercessor: therefore his arm brought salvation unto him.” (Isa. 59:16)

The man “who gave himself” (I Tim. 2:6), seems to be the particular point that we need to focus on next. The anointed Jesus, who ‘gave himself’ at Calvary, is the ‘mediator between God and men.’ The merit, and the value, all proceeded from the one man. Recall that the foundation of the ransom is that all of mankind was included in one man’s sentence, to the intent that in God’s due time the penalty of sin could be paid by one sacrifice. It would take Jesus, who would willingly come down from heaven to pay the price of redemption and serve as ‘intercessor.’ An intercessor is one who pleads for, or makes a request on behalf of, another or for others, for the purpose of producing an agreement or to mediate (*Webster’s Dictionary*).

Included in our lesson is a special consideration for the footstep followers of our Lord Jesus. Our Lord made a sacrifice that he presented to the Father to make atonement for the church class. (Heb. 9:24) Jesus has been placed in a position, throughout the Gospel Age, of being the great High Priest and Advocate for his people. This makes it possible for them to no longer be strangers from God, but “accepted in the beloved.” (Eph. 1:6) They now have a standing before God and, as members of the body of Christ, may ask for help and guidance. (Rom. 5:1,2) These dear ones have no standing before God on their own—“No man cometh to the Father, but by me.” (John 14:6) We must be first accepted by the Father, and then daily show our devotion to righteousness by making an effort towards holiness. It is because we recognize Jesus as our Advocate that we may be taught of God, and may come to the throne of grace. Our Lord continues to supply and apply his sacrifice until we, being made perfect, have no further need of it.—Eph. 4:12

Let us strive to be a supporter of the Truth, acting as pillars now, so that we can one day be the foundation and agency of God’s Truth during his kingdom.—I Tim. 3:15

Qualifications of Worship Leaders

Key Verse: “*Holding the mystery of the faith in a pure conscience.*”
—*I Timothy 3:9*

Selected Scripture:
I Timothy 3:1-13

AS WE SEE IN THE WORLD today, many religious teachers are preaching themselves rather than preaching the Gospel—the good tidings of the kingdom. They are seeking to be heads of churches, instead of having all of the members of the body look directly to the Lord as their head. The Apostle Paul observed these same things with respect to the religious leaders of his day. He speaks of their “having a form of godliness,” but denying its power. (II Tim. 3:5) They were great proponents of days, forms, ceremonies, special authorities, and for being highly esteemed among men. According to the Apostle, these things were, and are, displeasing in the sight of the Heavenly Father. The true followers of the Lord, as his sheep, must not only be careful to recognize the voice of their Shepherd and follow him, but they must also remember to follow only those who are approved by the Lord.

The Lord has given to us in the Scriptures the necessary qualifications of all who desire to be leaders in the church. The scriptural account in I Timothy 3:1, uses the expression, “the office of a bishop.” This should be understood to refer to an overseer, or an elder, and not to the exalted position historically associated with that word.

The Apostle Paul says, “not a novice.” (vs. 6) This clearly shows us that a leader should not be an inexperienced or untried person, but should be a student of the Word, well-founded and settled. For this reason, everyone who is deemed worthy to serve those in the church as elder should be sufficiently matured and well known by its members to justify this confidence.

Paul gives very explicit advice concerning whom an ecclesia, or church, might properly recognize for the humble position of an elder. He describes in detail what should be the candidate’s character and fitness to serve the church. In his letter to Timothy on this subject, he details the qualifications, making sure that there can be no doubt concerning what these are. In addressing Titus also (Titus 1:5-11), he describes again an elder’s duties toward the church. The Apostle Peter, on the subject, says, “The elders which are among you I exhort, who am also an elder, . . . Feed the flock of God which is among you, taking the oversight thereof; . . . not for filthy lucre, but of a ready mind; Neither as being lords over God’s heritage, but being ensamples to the flock.”—I Pet. 5:1-3

Elders should be generous men, men of pure lives, having no more than one wife; and if they have children it should be easily noted that they have had a positive influence on them. They are not to be double-tongued or deceptive, and not a brawler or a contentious person. They should also have a good reputation outside of the church. This is not to say that the world would ever come to love or appreciate those who are sacrificing saints of God, but that nothing derogatory could be said of them concerning their characters. They should be honest, upright, moral, and truthful.—I Tim. 3:2-8

The qualifications of these overseers are so important because they are ‘holding the mystery of the faith.’ They have been given the keys to understand the divine plan of the ages. They have an understanding through the Holy Spirit of “the deep things of God.”—I Cor. 2:10 ■

Prepare for Leadership

Key Verse: *“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”*
—*I Timothy 4:16*

Selected Scripture:
I Timothy 4:6-16

others, or by their own imperfect standards, but by the Lord’s standard of perfect love. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.” (Matt. 22:37-39) These admonitions point out how these attributes of character should be especially shown to the brethren. They can be reflected in brotherly-kindness, and tenderness of word and act, through sympathy for each others weaknesses, and an appreciation for the strengths of others. This requires them to have long-suffering, kindness, patient forbearance in love, and a sincere concern for each other’s welfare, rights, and responsibilities. (I Cor. 13:4-8) “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”—Rom. 13:10

PAUL WROTE THESE

words shortly after laying out the qualifications for those who would be leaders in the church. He wisely started the Key Verse with, ‘Take heed unto thyself.’ That is our first responsibility. All potential leaders should first examine their own hearts to see whether they are acceptable in God’s sight. To do this effectively, they must not measure or judge themselves by

They should have a heart's desire to be pleasing to God in thought, word, and deed. We can see this type of a proper disposition, when we read, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer." (Ps. 19:14) What an appropriate prayer for all those who desire to serve the Lord. This attitude of total submission of heart and will is absolutely necessary to be a servant of God—one who is prepared to serve him by the giving of his all.

The Apostle writes in II Corinthians 13:5, "Examine yourselves, whether ye be in the faith; prove your own selves." He is telling us that doctrinal soundness is very important, but that it is not enough; one must be 'in the faith,' in the sense of exercising faith in the Lord. "Watch ye, stand fast in the faith, quit you like men, be strong." (I Cor. 16:13) In turn, it involves a faith and trust in the Lord concerning all of the affairs that deal with the ecclesia arrangement as God has designed. We are told, "Prove all things; hold fast that which is good." (I Thess. 5:21) This should help us to remember that the Lord's people should not receive what they hear without proper examination. They should use good judgment as to what is supported by the Scriptures. It is the duty of every child of God to judge what is right and what is wrong. Searching the Scriptures involves being "taught of God" (John 6:45; Isa. 54:13), and will help to establish the learner ever stronger in the word of Truth. We have been told, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2:15

The lesson for us all is that we should study to know what God would approve. We are to study the doctrine, study our course of conduct, study to shield ourselves from error, and a worldly spirit. What is true for all is especially true for those honored with a special role in the church—the elders. ■

Worship Inspires Service

Key Verse: *“If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”*
—*I Timothy 5:8*

Selected Scripture:
I Timothy 5:1-22

the qualifications of leaders in the church, which were always men. (I Tim. 2:12) Since God has approved marriage and the family arrangement, it would be displeasing to him to have his servants neglect their duties to their families. They should be careful to follow the Lord’s guidance and the influence of the Holy Spirit in all matters of life. “The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.”—James 3:17

If a person who is active in the service of God is negligent in some area which the Father has shown to be approved by him, he would not apparently be living a life as an overcomer. (I John 5:4) This is made apparent

IF WE WISHED TO PARAPHRASE the subject of this scripture, we would say that he who did not provide for those who depend upon him, especially those of his own household, would be denying the faith and would be worse than an unbeliever. This would seem to be especially focused on the duties of a husband toward his wife and children, since the Apostle Paul has been writing about

to us by the words, 'If any provide not for his own, . . . he hath denied the faith.' The words 'the faith,' would seem to include thoughts and expressions of love, sympathy, sincere interest, and care. It would also involve being true to the faith "once delivered unto the saints." (Jude 3) Faith in the Redeemer's sacrifice, in our justification to life, in the wonderful promises of God's Word, and in the Lord and the brethren are all important parts of leading a life pleasing to God. To ignore the directives of God's Word in any area would be to deny the faith just as would failure to hold the doctrines.

The focus of our lives should be to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) At the same time, the Heavenly Father wishes his people to make reasonable provision for those depending upon them. Our own households are our first responsibility. We are then to apply the Apostle's words, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10) Next to the 'household of faith' would come our relatives. Of course, from God's standpoint, all members of the body of Christ would be members of our own household, and their welfare would be our responsibility. This would be especially true when viewing the responsibilities that an elder would have concerning their spiritual welfare. This aspect of our lesson can be shown in the words, "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit." (Jude 20) This is to be done with a spirit of loyalty and devotion to God and his Son.

What a perfect example of service we have been given in our Lord Jesus, who at all times, and in all matters had a sincere concern for the welfare of others. He daily "committed himself to him that judgeth righteously." (I Pet. 2:23) Let us all strive to serve him to the best of our ability, and "worship him in spirit and in truth."—John 4:24

In Remembrance of Me

“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.”
—I Corinthians 11:24,26

ON THAT PORTENTOUS

evening nearly two thousand years ago, pious Jews all over the land were gathering with their families to celebrate once more the Feast of the Passover. For one small group, this evening held special interest and even premonition. He whom they so dearly loved, and to whom they had been looking for the realization of their long delayed expectations, had been making foreboding statements which both puzzled and troubled them. Only a short time earlier, he had told them, “He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.” (Matt. 16:21) On other occasions, he had said that he must “go away,” and that he must lay down his life.—John 14:28;16:7

These were strange words from one who had been talking of establishing a kingdom in which

they had been led to believe they would share. When one of his followers remonstrated at his exposing himself to death, their Master used the occasion to invite them to also lay down their lives in death, saying, “If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.”—Matt. 16:24,25

Now, having followed his instructions to prepare the Passover, this little band of twelve had gathered with their Master in the upper room to celebrate the feast. At its conclusion, there came another of those strange statements. “He said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”—Luke 22:15-20

BONDAGE IN EGYPT

The Jewish celebration, known as the Passover, and its deep significance was born of the agony and despair of the bondage of the nation of Israel in Egypt. They had gone there as a small number at the invitation of Pharaoh, on Joseph’s request, in

order to escape the famine in the land of Canaan. There they had prospered, and they and their flocks and herds increased mightily. In course of time, however, there arose a new Pharaoh “which knew not Joseph.” (Exod. 1:8) As he observed the multiplication of the Jews in their midst, he began to fear for the safety of his own people. The burdens which Pharaoh then forced upon the Israelites to restrain their increase became intolerable. They cried unto the Lord for relief. In answer to their cries, the Lord sent Moses to deliver them from the hand of their oppressors. Under the direction of the Lord, Moses brought various plagues on the land.

LAMB WITHOUT BLEMISH

The last of these plagues, and the most grievous, was the slaying by the destroying angel of all of the firstborn of Egypt, both of man and of animals. The firstborn of the children of Israel were to be spared if they followed the Lord’s specific instructions. The Lord had told the Israelites that in the evening of the fourteenth day of the month, each household was to slay a lamb “without blemish.” The blood of this lamb was to be sprinkled on the two side posts and on the upper doorpost of the houses in which the lamb was to be eaten. It was to be eaten “in that night, roast with fire, and unleavened bread; and with bitter herbs . . . [and] his head with his legs.” Nothing was to be allowed to remain. Anything not consumed was to be burned by fire.—Exod. 12:6-10

The manner of its eating was also significant. “Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand;

and ye shall eat it in haste: it is the LORD'S pass-over." (vs. 11) The Lord then told them that he would pass through the land of Egypt that night and would smite all the firstborn in the land, both man and beast. However, the blood of the slain lamb on the doorposts and lintels of the homes of the Israelites would protect the firstborn within.— vss. 12,13

At midnight, all the firstborn of Egypt, including even the firstborn of Pharaoh himself, were smitten of the Lord, and also the firstborn of the cattle. There was not a house in all the land that escaped. So great was the consternation and dismay of the Egyptians that Pharaoh rose up in the night and, calling Moses and Aaron to him, ordered the Israelites with their flocks and herds to leave the land forthwith. Thus it was that with a mighty hand the Lord accomplished the release of the nation from their bondage in Egypt. (Exod. 12:29-31; 14:8) It was the terror and discomfiture occasioned by the plagues brought by the Lord, particularly that final dread affliction involving the slaying of all the firstborn of the Egyptians, that secured their release.

The Lord admonished the Israelites, saying, "This day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever." (chap. 12:14) When they should finally come into the promised land of Canaan, they were to keep the feast and explain to their children that it was the sacrifice of the Lord's Passover. This was to remind them throughout their generations that the Lord had 'passed over' the houses, wherein dwelt the firstborn of the children of Israel in

Egypt, when he destroyed the firstborn of Egypt and delivered the Israelites from their oppressors. It was “a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.”—Exod. 12:42

THE FIRSTBORN ARE MINE

At the time of the Passover experience in Egypt, the Lord gave Moses instructions on another significant point. He said to Moses, “Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.” (chap. 13:1,2) On the eve of the deliverance of the Israelites, the lives of the firstborn alone were in danger. These were the Lord’s special concern, and for them the Lord had prepared a sure refuge—the covering blood of the lamb. All of the firstborn who availed themselves of this blessed provision were saved alive during that terrible night. Therefore, the Lord held these to be his. “All the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.” (Num. 8:17) These were to be sanctified, or set apart, as his own special possession and to perform a special service.

Later, for convenience, these firstborn were exchanged en masse for the Levitical tribe of Aaron and his sons. The tribe of Levi thus became the Lord’s, and these were then appointed “to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for

the children of Israel.” (vs. 19) Aaron and his sons, themselves of the tribe of Levi, had already been consecrated into the priesthood. It was fitting, therefore, that the Levites should be chosen to be the priestly tribe. In the subsequent division of the land of Canaan, the tribe of Levi had no inheritance, but were supported by tithes supplied by the remaining tribes. The duties of the priests were many. Probably the most important was the sacrifice on the Day of Atonement of the bullock and the Lord’s goat as an offering for sin, “to make an atonement for the children of Israel for all their sins once a year.”—Lev. 16:34

REMEMBER THIS DAY

After the Lord had directed Moses relative to the setting apart to him of all the firstborn, Moses again reminded the people of the importance of the experience through which they had just passed under the Lord’s guidance. “Remember this day, in which ye came out from Egypt, out of the house of bondage; . . . And it shall be when the LORD shall bring thee into the land of the Canaanites, . . . that thou shalt keep this service in this month. . . . And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. . . . And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.” (Exod. 13:3,5,8,16) “Thou shalt therefore keep this ordinance in his season from year to year.”—vs. 10

The ‘frontlets’ here mentioned were small leather cases containing strips of parchment on which

were written words to remind them of their deliverance from bondage, God's promise to bring them to the land of Canaan, and various instructions, in order that they properly follow his commandments and pass these on to their children.—Exod. 13:2-10,11-17; Deut. 6:4-9,13-23

The Lord told them that the memory of all these things should be in their hearts. To assist them to be mindful of them, that they might always walk in his ways, they were instructed also to "write them upon the posts of thy house, and on thy gates." (Deut. 6:9) This was even prior to the time when the Ten Commandments were engraved on tables of stone for all to see and to do. The frontlets, which were to be bound on their arms or worn on their foreheads, were to serve as additional reminders of these things. In the New Testament, these frontlets are called phylacteries, from a Greek word meaning a safeguard, or guardian. They were to love and serve the Lord with all their heart and all their soul and all their might. (vs. 5) By wearing these frontlets on their arms and on their foreheads, the Israelites would be reminded of God's goodness to them, and of his instructions and commandments. Thus they would be guarded from forsaking his paths.

SHADOW OF GOOD THINGS TO COME

That remarkable experience in the life of the nation of Israel is still most dear to the hearts of reverent Jews the world over. It is of special interest to the church of this present Gospel Age. The Apostle Paul tells us that those things which happened to Israel were "a shadow of good things to

come.” (Heb. 10:1) Our Lord Jesus was a Jew, born under the Law, and subject to all its provisions and ordinances, including the observance year by year of the Feast of the Passover. He and his twelve disciples accordingly had come together in the upper room on that fateful evening for this purpose.

Jesus knew by his knowledge of prophecy that his time had come, for he was destined to be “cut off” in the “midst of the week.” (Dan. 9:26,27) He knew that the Passover lamb that was slain there in Egypt on the fourteenth day of Nisan in the evening, and whose blood provided protection for the firstborn of Israel, pictured himself. He was that perfect Lamb of God who would give his life as a ransom for the whole world. (John 1:29) He was about to meet the demands of justice by giving his life on behalf of all mankind.

At the end of the Passover supper, when they had finished observing the feast, Jesus said to them, “I will not any more eat thereof, until it be fulfilled in the kingdom of God.” Then, we read, “He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.” (Luke 22:15-20) Anticipating the terrible events of the morrow, when he would complete his sacrifice on the cross and so fulfill the requirements of the Law, we find our Lord initiating a new *(Continued on page 35)*

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(Continued from page 31) ordinance, or ceremony. This 'Memorial' ceremony established by Jesus is the only one, beside baptism, that is enjoined upon his footstep followers of this Gospel Age.

On an earlier occasion, the Jews had asked Jesus for a sign that they might believe in him, although only the day before he had fed five thousand from a few loaves and fishes. They reminded him that their fathers had eaten manna in the desert. (John 6:30,31) Jesus said, "He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (vss. 47-49,51) The account then tells us, "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—vss. 52,53

In one sense, the Jews were right, for how could they eat his flesh? This was a "hard saying" to them, and we read, "From that time many of his disciples went back, and walked no more with him." (vss. 60,66) We need not think, however, that they fell into the error of some who believe that they actually partake of the literal flesh and blood of the Master.

The bread and wine that he offered to his disciples there in the upper room were merely symbols. The bread symbolized his broken body and the fruit of the vine his shed blood. These together

represented the sacrifice of his life on behalf of mankind. Our partaking of the bread and wine symbolizes our partaking of the merit of our Lord's sacrifice, and manifests our faith in him as our Redeemer. The faith thus manifested is the basis of our justification, or righteousness, before God. "Being justified by faith, we have peace with God." (Rom. 5:1) How glad we are for this loving provision of the Heavenly Father on behalf of the antitypical firstborn!

FIRSTFRUITS AND AFTERFRUITS

Only the "church of the firstborn" have so far received the merit of Christ's sacrifice. (Heb. 12:23) These antitypical 'firstborn' are also referred to in the Scriptures as "firstfruits." (James 1:18; Rev. 14:4) This clearly suggests that there shall be 'afterfruits.' Just as it was God's purpose that not only should the firstborn of Israel be delivered, but that the entire nation should be released from bondage, so also will it be in due time with the whole world of mankind. For Jesus Christ died not for the few, but for all mankind. He "gave himself a ransom for all, to be testified in due time." (I Tim. 2:6) He said that the hour would come when all who are in their graves would hear his voice and come forth. (John 5:28,29) Herein is God's great love for his fallen, human creation manifested. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—chap. 3:16

There is a 'due time' for these blessings to be bestowed upon mankind. The Apostle Paul makes

this clear in his wonderful sermon about the resurrection. He tells us, “As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits [Christ and the church]; afterward they [of the world of mankind] that are Christ’s at [during] his coming [presence].”—I Cor. 15:22,23

Our Lord Jesus died on the cross nearly two thousand years ago. Yet mankind is still going down into the grave. This is so because ‘Christ the firstfruits’ is not yet complete. The Apostle Paul tells us that Christ is not one, but many—“As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . Now ye are the body of Christ, and members in particular.” (I Cor. 12:12,27) During this Gospel Age, the Lord has been selecting and testing those who shall make up this body of Christ. He has been taking out of the world a little flock, “a people for his name.”—Acts 15:14

These have accepted Jesus’ invitation to deny themselves, take up their cross, and follow him. (Matt. 16:24) Having faith in his shed blood, they have presented themselves “a living sacrifice.” (Rom. 12:1) They have no inheritance in the land, for their treasure is in heaven. These “by patient continuance in well doing seek for glory and honour and immortality, eternal life.” (Rom. 2:7) They are drawn by the wonderful hope that, if faithful, they will be joined with their head in glory, and will live and reign with Christ for a thousand years. The purpose of this reign will be the blessing of all the families of the earth.—Rev. 2:10; 20:6; Gen. 22:18; Gal. 3:27,29

The selection and proving of this firstfruits class is the glorious work of the Gospel Age. This explains the seeming delay in the fruition of God's plan of salvation for mankind. When this firstfruits class is complete and the church joined to her head, then will the kingdom of God be set up in power and glory. Then will the merit of Christ's redeeming blood be applied on behalf of the whole world of mankind. Then will begin the work of restitution of mankind back to the glory and beauty and perfection that had been father Adam's in the lovely Garden of Eden. Then, indeed, will have come the due time for the afterfruits—when God's law will be written, not on tables of stone, but in the grateful, loving hearts of all men.

For now, though, the development of the Lord's special people continues. The antitypical firstborns, whose deliverance must precede that of the world, are still under the protection of the covering blood of the Lamb. Their sacrificial work is almost complete, and they look forward to soon receiving the consummation of their hope of being with their Lord, and of participating in the blessing of all the families of the earth. Until then, they are ever mindful of the sacrifice of their Lord and Master, and they reverently keep the Memorial of his death on Calvary's cross. With humility, they partake of the bread of life and the merit of his shed blood. Faithfully, they also lay down their own lives in sacrifice, filling up that which is behind of the sufferings of Christ. This they do in grateful remembrance of him. ■

Suffering for Well Doing

“It is better, if the will of God be so, that ye suffer for well doing, than for evil doing.”

—*I Peter 3:17*

WHEN WE GIVE OUR LIVES

in consecration to our loving Heavenly Father, we solemnly submit ourselves to the doing of his will. This is a continuing commitment and must be carried out in accordance with God’s instructions and the principles of Truth and righteousness. Faithfulness in doing so is an expression of our heart sentiments, and must be kept active. Each day we should renew our dedication to do God’s will, and learn to appreciate whatever new experience he may permit to test our love for him. The psalmist said, “Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.”—Ps. 37:5

Living a life of consecration and total commitment to God is a serious decision as emphasized by Solomon. “When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.”—Eccles. 5:4,5

ENDURING HARDNESS

The Apostle Peter used the word ‘suffer’ in our featured scripture and many other instances, when writing his first epistle. The word suffer means to endure or to experience difficulty. It may be used in either a good or bad sense. That is, we suffer for well doing when we are properly exercised by an experience that our Heavenly Father has permitted for our welfare and development as a New Creature in Christ Jesus. Suffering for our own wrongdoing is not in harmony with the will of God, and is therefore not counted as suffering with Christ.

We must exercise care according to the will of God and endure each new experience in a way that would please him. Peter said, “Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.”—I Pet. 4:15,16

No one of the Lord’s true people can ever think of murdering another person, but all should be aware that hating a brother is an assassination of his character and a theft of his good name. Neither could any of the consecrated people of God consider evil in any sense of the word, but through inherited fleshly weaknesses, or snares of the adversary. Evil thoughts or deeds must be carefully guarded against. Likewise, to stir up false gossip against another brother or sister in the Truth are evil deeds and indicate a heart that is contrary to the spirit of love that marks the truly consecrated child of God. In such cases, the Apostle Paul admonishes, “Let us therefore come boldly unto the throne of

grace, that we may obtain mercy, and find grace to help in time of need.”—Heb. 4:16

When an especially severe trial arises, we need to think upon our Heavenly Father’s promised love and guidance as we seek his direction and overruling. We know that he is supervising every experience of our consecrated walk, and it is necessary that we apply his precious promises to ourselves. Peter says, “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”—II Pet. 1:3,4

If we experience struggles in our mind when suffering for well doing, we should recognize that it is part of fighting the good fight of faith. Learning to wait upon the Lord for his guidance will surely bring us the true peace that comes to all who put their trust in him. The Prophet Isaiah proclaims the wonderful spirit that each of us seeks to attain. He wrote, “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.”—Isa. 26:3,4

TESTING NECESSARY

Each one of the Lord’s truly consecrated followers must be tested to prove their loyalty and devotion to him who has called us for a place in his future kingdom. Paul acknowledges that these trials are

often very difficult to accept. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12:11

Throughout the few short years of our Lord Jesus' earthly ministry, he was severely tested. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For 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." (Heb. 4:14,15) "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (chap. 5:8,9) The Master could not become perfected until he had proven himself loyal to his Father and suffer for well doing on behalf of the poor sin-sick human family. We are reminded, "The disciple is not above his master, nor the servant above his lord."—Matt. 10:24

During this present Gospel Age, the heavenly call has gone out to those Christian people who have given their lives in consecration to follow our Lord Jesus. They are invited to suffer with him for well doing and, if faithful even unto death, they will be glorified together with him in his future kingdom of righteousness. To be faithful, they learn to accept their experiences with dedication and patient endurance. Our part is to submit our will to our loving Heavenly Father and allow him to direct each experience which he permits to test our faith.

KEEPING HIS COMMANDMENTS

Our obedience to the will of God is measured by the degree of our love and respect for him, and in keeping his commandments. John brings this to our attention. “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”—John 14:21

By keeping these commandments, our growth in love and faith will be manifest. “Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”—I John 5:1-4

GOD’S WORKMANSHIP

In his letter to the church at Ephesus, the Apostle Paul addressed the nature of our new walk in Christ Jesus. “You hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.”—Eph. 2:1-3

Here the apostle explains that we have been quickened, or made alive, by the Holy Spirit of God as New Creatures in Christ Jesus. We are no longer condemned because of our inherited sentence of death and our trespasses and sin, but have been saved by the wonderful grace of God on our behalf. Paul confirms, "God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit [seated us] together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—vss. 4-10

GOD IS FAITHFUL

Those who are sincere in their High Calling and new standing before God are now called New Creatures in Christ Jesus. "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—II Cor. 5:16-18

Asking for God's help in time of need shows that we are in sympathy with his will for us. It is our desire to please him even though our flesh is weak. If we continue to walk in newness of life and develop the proper attitude of heart, our loving Heavenly Father will never forsake us. We are assured, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—I Cor. 10:13

Jesus is our example in every step of the way toward our faithfulness, even when we are buffeted in our feeble attempts to suffer with him in well doing. The Apostle Peter wrote, "This is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Pet. 2:19-21

THE PRINCIPLE OF SUFFERING

When Jesus was reviled, he could have taken matters in his own hands and retaliated against those who sought to do him harm. However, he willingly chose to suffer for well doing. Even when it came time for him to be led away to be crucified, he told his captors that he could call for twelve legions of angels to come and save him from such a terrible ordeal. He could have prevented his capture and walked away. He did not do this, but suffered

his enemies to take him because he knew that it was his Father's will for him. He knew he was to give his life for the sins of the human creation, and proclaimed, "How then shall the scriptures be fulfilled, that thus it must be?—Matt. 26:54

Jesus' words, 'Thus it must be' indicate the fulfillment of the ancient prophecies that had been written about his earthly ministry and ransom sacrifice. The lesson for his followers is that they must copy his perfect example and commitment to the Heavenly Father.

The most outstanding example among the Master's faithful followers is the Apostle Paul, who pointed to some of his own experiences in connection with his walk in newness of life. His recollections are inspiring. "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."—Phil. 3:7-12

The apostle laid aside his own will and carried out the will of God although it cost him dearly at every

step of the way, ending in an ignominious and most painful death. Thus are we also encouraged to commit our life to our Lord. This course of action is contrary to the fallen human nature, and we must expect conflict to arise between our old nature and the new nature in Christ Jesus. We must oppose the old, and strengthen the new, by a determined effort to follow the example of our Lord Jesus in each experience that comes to us. God will avenge all unrighteousness in his own time and way.

ADMONITIONS

Serious problems had arisen in the church at Corinth, and Paul addressed the matter in his first letter to them. “I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?— I Cor. 6:5-7

The apostle confronted the Corinthian brethren and clearly told them the error of their actions, and that they had disgraced the Truth. He pointed out that there was not one among them who had sound judgment and that could be respected. It was wrong for one brother to go to law against another brother. There was strong indication that the Holy Spirit of God was lacking in the brethren who were involved in the dispute.

Furthermore, he told them, “Nay, ye do wrong, and defraud, and that your brethren. Know ye not

that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”—vss. 8-11

In the apostle’s enumeration of the brethren’s sins and faults, he warned that continuing in such unrighteous behavior would exclude them from having any hope of an inheritance in Christ’s future kingdom. ‘Be not deceived’ he said, or to think that they may take advantage of God’s love and mercy unjustly.

MIND OF THE SPIRIT

In his letter to the church at Rome, Paul reminded them, “He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?”—Rom. 8:27-31

Later, Paul encouraged the brethren to rejoice in the wonderful blessings of Truth, and to be of the same Holy Spirit of God. “Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” (Rom. 12:14-21) Paul shows that the consciences of some brethren are more fully enlightened with the Holy Spirit of Truth than are others, and their actions more likely to cause them to suffer for well doing.

ENLIGHTENED WITH TRUTH

Paul further explained, “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.” (Rom 14:5) Although we generally regard Sunday as a special day for gathering together for study and fellowship, the consecrated Christian has also learned that every day is holy unto the Lord. Each day is consecrated to him, and each one of God’s special people is responsible to him who alone can read the heart.

The apostle regarded every day as one in which to be fully devoted and engaged in the service of Truth. He warned, "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."—Gal. 4:9-11

Those who are especially called of God during this present Gospel Age will carefully follow his instructions and let the light of Truth shine forth as a witness to others. They do this regardless of the cost or the results. We read, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." (II Cor. 12:15) "Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying."—vs.19

OUR ACCEPTABLE SACRIFICE

Consecrated Christians who follow Jesus during this present time are to be living sacrifices. They have accepted their privilege in accordance with that given by Paul, who said, "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. And 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."—Rom. 12:1,2

Having presented their bodies to God as a 'living sacrifice' they permit their all to be used up

continually in serving him. As they see opportunities to exercise their talents, they take the initiative and do with their might what their hands find to do. This activity will cost them their all—all of their time and all of their energy—knowing that this is God’s will for them. When the old nature of flesh tends to hold back, they ask God for help and he has promised to give them grace to help in every time of need. Thus will they be transformed by the renewing of their mind, gradually bending their affections heavenward and away from the natural earthward tendencies.

If we follow the counsel given in our featured scripture and commit ourselves to our faithful Creator, we will receive the necessary strength to do God’s will in every affair of our consecrated life. Let us continue to be faithful, faithfully suffering for well doing, until our humanity is entirely used up as a living sacrifice. ■

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 Walter Hrechuk, Winnipeg, Canada—January 18. Age, 85

Sister Doris Borowiec, Gresham, OR—February 1.

Overcoming the Spirit of Fear

“God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

—II Timothy 1:7

IN THIS SCRIPTURE, PAUL explains that the Holy Spirit is the spirit ‘of power, and of love, and of a sound mind.’ These gifts are closely related because they are outgrowths of the operation of the Holy Spirit in the life of the Christian. They are also evidences that the Spirit is operating in our hearts and minds.

Paul spoke of fear which emanates from Satan, who is the great instigator of fear. The roaring of a lion seeking out its prey instills fear in the very being of the unfortunate creature that is being hunted down. This fear virtually paralyzes the prey so that it is incapable either of escaping or of putting up resistance.

Fear will also have the same affect on the followers of our Lord, if we allow it to take possession of our hearts. The Apostle Peter admonishes, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may

devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.”—I Pet. 5:8,9

Steadfastness in the faith means to have a firm confidence in the outworking of the divine will in our lives, and believing that Satan cannot harm us as New Creatures in Christ Jesus. If Satan’s roar at times emphasizes the weaknesses of our flesh, we are to trust that God has not deserted us.

SEEKING GOD’S WILL

Regardless of the origin or object of our fears, we must realize that they never come from God. To keep this always in mind will enable us, under all circumstances, to proceed in the narrow way, and do those things which we believe the Scriptures indicate to be God’s will for us. We know that the Lord will take care of us, not always from a physical standpoint, but as New Creatures in Christ Jesus. We read, “The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?” (I Pet. 3:12,13) ‘That which is good’ is the Lord’s will, and Peter assures us that no harm can come to any of Jesus’ followers as long as they seek God’s will. This does not mean that we will not have difficult experiences to overcome, but “If ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled.”—vs. 14

LEARNING OBEDIENCE

Jesus suffered for righteousness sake. “Though he were a Son, yet learned he obedience by the things

which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him.” (Heb. 5:8,9) Ignominy was heaped upon him at the end of his ministry on earth. “The high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee?”—Matt. 26:65-68

So it has been with all of the Master’s true followers throughout this present Gospel Age, even in the face of difficulties, from whatever source they may arise. We are not to be afraid of the terror that might rise against us, because we know that it has come from Satan in his effort to turn the members of the Christ aside from their course of faithfulness in the narrow way. “What shall we then say to these things? If God be for us, who can be against us?” (Rom. 8:31) “I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”—Rev. 12:10,11

PARTAKER OF SUFFERING

Paul gives an account of some of his sufferings and wrote, “Blessed be God, even the Father of

our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.”—II Cor. 1:3-10

A PRISONER AT ROME

When Paul wrote his second epistle to his beloved Timothy, he was being held prisoner at Rome and no doubt certain that he would soon be executed. His words capture the very spirit of his innermost feelings and his complete dedication to the Heavenly Father. His extensive ministry, which he had been engaged in for many years, was coming to a close and he was resigned to accept the will of God for whatever experiences were to end his life.

He said, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me."—II Tim. 4:5-11

Earlier in his letter, he had written, "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."—II Tim. 1:15-18

It is evident that Paul was feeling very alone in prison. Some of his friends were ashamed of the testimony of our Lord, and had abandoned him. They may have feared placing themselves in a difficult and dangerous position by showing kindness to him.

Also, he had been training Timothy to carry on with the ministry after his own departure, and no

doubt felt that it would be a great blessing to talk matters over face to face with his spiritual son. Despite this, however, he invited Timothy to visit him, knowing that for him to do so could lead to problems with the Roman authorities.

Paul reminded Timothy that the ‘spirit of fear’ is not of the Lord. God gives strength and the spirit of power to his people. From the fleshly standpoint, journeying to Rome to visit Paul, who had already been condemned to death, would not be an easy task. Paul knew, however, that the Lord would give Timothy the necessary strength to do this. Being a follower of the Master is not an easy path, and requires courage and strength beyond our own.

HE GIVES POWER TO THE FAINT

One way he does this is through his promises. Just to know that God has promised to help us in every time of need is, in itself, a great source of strength. Isaiah wrote, “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”—Isa. 40:28-31

Strength is given to the Lord’s people by the providence with which he surrounds them. We know that God is shaping our experiences for our

spiritual growth as New Creatures in Christ Jesus. He may also imbue his people with strength to help them through difficult experiences, in which, in their own strength, they would falter and fall.

THE FELLOWSHIP OF HIS SUFFERING

“What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.”—Phil. 3:7-11

We put our confidence in God’s ability to care for his people, and his desire to do so. However, we need to exercise faith in his wonderful promises. Satan will endeavor to instill doubts and fears into our hearts on the ground that we are not worthy of God’s continued love and care. God is not dealing with us according to the flesh but according to our heart intentions, and our fleshly imperfections are covered by the robe of Christ’s righteousness. “The eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him.”—II Chron. 16:9

“God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”—II Tim. 1:7

General Convention Bulletin

June 25-30, 2011

THE 2011 GENERAL CONVENTION is only a few months away. Now is the time to make your plans to attend and participate in the blessings of this annual gathering of the Lord's people. **PLEASE NOTE THE EARLIER DATES.** Once again the convention returns to the facilities of the University of Pittsburgh at Johnstown. Air conditioned hotel-like rooms with private bathrooms in the Living-Learning Center (LLC), family-style apartments (also air conditioned) with private bathrooms (APTS), and housing with two rooms sharing one bathroom (not air conditioned) in other facilities will be available on campus. A child may sleep on a bedroom floor at no charge in his own sleeping bag if both beds are occupied. If a child is alone in a bedroom sharing the bathroom with other adults, the double occupancy rate will apply to all family members.

All room and meal costs for children 12 years old or younger will be paid by the convention. In addition, 100% of the cost of those from ages 13 through 17 will be refunded if the young person attends at least 75% of the studies for his or her age group. This subsidy does not cover meals paid in cash at the door.

The convention will provide one shuttle bus leaving the Pittsburgh airport in the early evening for the college in Johnstown on Friday, June 24. There will also be a shuttle bus leaving the college in the early morning hours for the Pittsburgh airport on Friday, July 1.

Once again there will be special programs for young people of all ages. Five different age groups, beginning at age 3 up to age 25, will have daily studies, fellowship, recreation, and other activities designed especially for them. Well qualified brethren have been selected to coordinate each of these groups. ■

	Ages	18 & up	***13-17
Breakfast		\$7.00	\$6.00
Lunch		8.00	7.00
Dinner		11.00	10.00
Total, three meals		\$26.00	\$23.00
Lodging (per night)			
**dbl occ (LLC or APTS)		\$30.00	\$25.00
dbl occ (non-LLC or APTS)		\$25.00	\$23.00
**single occ (LLC)		\$55.00	n/a
single occ (non-LLC)		\$30.00	n/a
PKG: 7 nights, 18 meals			
**dbl occ (LLC or APTS)		\$325*	\$290*
dbl occ (non-LLC or APTS)		\$195*	\$160*
**single occ (LLC)		\$460*	n/a
single occ (non-LLC)		\$235*	n/a
If no breakfasts, deduct—*\$35 **Air conditioned ***100% of these costs will be refunded if the young person attends 75% of the studies for his/her age group			

General Convention Registration

1425 Lachman Lane — Pacific Palisades, CA 90272

E-mail: Nekora@aol.com (310) 454-5248

	Brkfst	Lunch	Dinner	Bed
Friday, June 24, 2011				
Saturday, 25th				
Sunday, 26th				
Monday, 27th				
Tuesday, 28th				
Wednesday, 29th				
Thursday, 30th				
Check for package: 7 nights, all 18 meals <input type="checkbox"/>				
or 7 nights, 12 meals (no breakfasts) <input type="checkbox"/>				
Check: <input type="checkbox"/> private bath or <input type="checkbox"/> shared bath				
<input type="checkbox"/> double occupancy <input type="checkbox"/> single occupancy				
<input type="checkbox"/> interested in APTS				
Names and ecclesia name (age if under 18)				
Address:				

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.

M. Balko

Orlando, FL March 5-7

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

D. Christiansen

Orlando, FL March 5-7

O. B. Elbert

Orlando, FL March 5-7
New York, NY 27

S. Jeuck

New York, NY March 27

B. Montague

Orlando, FL March 5-7
New York, NY 27

D. Rice

Orlando, FL March 5-7

G. Tabac

Orlando, FL March 5-7

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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.

FLORIDA CONVENTION, March 5-7—Magnuson Grand Hotel (same site as last year, hotel name changed), 230 West State Road 436, Altamonte Springs, FL 32714. Room reservations, call (407) 862-4455, and specify “Florida Bible Students” for special rate, until February 20, 2011. Other information, contact, M. Balko. Phone: (407) 339-7580

NEW YORK CONVENTION, March 27—Double Tree Hotel, Mahwah, NJ. Contact D. Szybinski. Phone: (212) 998-2095

FRESNO PRE-MEMORIAL CONVENTION, April 1-3—Fresno Quality Inn, 4278 W. Ashlan Avenue, Fresno, CA 93722. Contact R. Evans. Phone: (559) 291-4710

COLUMBUS PRE-MEMORIAL CONVENTION, April 2,3—Der Dutchman Restaurant, 445 S. Jefferson Avenue, Plain City, OH. Phone: (614) 873-3414. Contact E. Crisan, 1357 Clydesdale Avenue, Columbus, OH 43229. Phone: (614) 843-0655

GREATER NEW LONDON PRE-MEMORIAL CONVENTION, April 3—Bayview Lodge, 32 Society Road, Niantic, CT. Contact V. Grillo, 154 Case Street, Norwich, CT 06360. Phone: (860) 823-7099

DETROIT PRE-MEMORIAL CONVENTION, April 9,10—Quality Inn - Troy, 2537 Rochester Court, Troy, MI 48083. For reservations, phone: (248) 689-7500. Specify “Detroit Bible Students Ecclesia.” Deadline for special rate is April 2. Other information, contact P. Nemesh. Phone: (248) 649-6588

ALBUQUERQUE CONVENTION, April 22-24—Sheraton Albuquerque Airport Hotel, 2910 Yale Boulevard SE, Albuquerque, NM 87106. Contact S. Thomassen. Phone: (505) 268-8170

BOISE CONVENTION, April 22-24—Owyhee Plaza Hotel, 1109 Main Street, Boise, ID. Contact D. Allers, 7558 W. Hathaway Lane, Boise, ID 83714 by April 1. Phone: (208) 375-6873

WEST NEWTON CONVENTION, May 1—Sewickley Grange Hall, West Newton, PA 15089. Contact L. Mlinek. Phone: (724) 689-8733

BIBLE STUDENTS GENERAL CONVENTION, June 25-30—University of Pittsburgh at Johnstown, Johnstown, PA. See pages 59-61 of this issue for registration. Contact M. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

NIGERIA GENERAL CONVENTION, August 19-21—Emmanuel College Owerri, Imo State, Nigeria. Contact C. O. Egbu. Phone: 2348033339949 or 2348082146621

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

*Blest are the sons of peace,
Whose hearts and hopes are one,
Whose kind designs to serve and please
Through all their actions run.*

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To us the Scriptures clearly teach:

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

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

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

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

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

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