

950520 Seven Weeks to Firstfruits HLH

I didn't mean to get that response, but let's put it plainly, it is not that difficult to stay here when I know so many of you.

I would like to thank Mr. Guy Ames for two volumes that he sent me recently, what we would probably call autobiographies in one way or another by his father whom I had met years ago.

Actually, I'm going to go over them again, but I did not remember the second one as much as I remembered one of the others, the other one, because at the time that his father was here, we had talked over his written skills, and I was appreciative of having then seen the items, I thought I would mention that to him. Sometimes it is worth considering what a relative father or grandfather or mother may write. My grandfather on my mother's side has left and one son and uncle, let's say autobiographies, beginning in Europe, two of them exist in another language, German, that I would need to translate for the grandchildren, but the other is in English.

And certainly for people who've had a chance to travel, as some of you have over the years, as I was listening to the fact that we would have housing information today, I was impressed with how many of you could write for your children or grandchildren, experiences that you have had that would let them know the importance of the religious and social life that we have been able to live in the fellowship of the church. In this connection, you were told that there were some rooms you may not have seen before. Well, I watched carefully the film, perhaps you saw the more beautiful, but I would say I've been privileged to take some very special guests to the floor all the way above, which is quite an experience. Where we can look down, that's like walking over the areas here where we look up and perceive nothing when the lights are on. When it's dark, there is much to be perceived up above. Now, no one's going to fall through right now, but it is possible to walk on the, what we might call catwalks, but the most astonishing thing is the area of air conditioning and heating that is up above. It reminds one of being on a great ship crossing the Atlantic as we remember the 1950s. One doesn't always note what it is like in a building like this, where we see the inner area designed for the beauty of art, what it takes to make that successful in terms of humidity, temperature, not to mention what we're all obviously affected by, which is lighting, but this other is a very important factor. And I think that if some of you have never had that opportunity, it might well be worth your time to make inquiry, because it's certainly a remarkable experience to know what it takes today to make a building of this nature or a commercial building, it does not matter, successful. Music has been a very important factor in the social and spiritual life of the church. And I think it was a very nice statement which was made with respect to the years since 1974 of what the institution has provided. It was some two weeks ago, I was in a shop in Pasadena, private, the owned one, and the man, actually the wife, the man was working upstairs, but the couple were here to listen to the music of past centuries that was given that evening, and they opened up the conversation by expressing appreciation. They thought that was the most beautiful musical presentation that they have ever heard or experienced in their lives.

I doubt that we realize how many people, unless we get to know them, have had an experience that makes the Worldwide Church of God Ambassador Foundation and the memory of Ambassador College as it was here before consolidating in Big Sandy makes them see what we stand for through the means of a musical experience of that character.

Having that experience among ourselves, I would like to mention that sometimes we can have also a part in the community at large in other ways. I was privileged to be seated on the floor with the musicians when the first musical group of the Thai community was assembled and performed, and I would have to say it certainly for many of them brought tears to their eyes when they realized this was the first time the traditional Thai music had been brought to this country in a formal and public way. This was at the Thai temple in North Hollywood, and ever since from time to time when I hear the expanded group perform, it might be at the Consul General's residence in memory of the next year of His Majesty. When they're performing, they're always seated on the rug or the floor. They're not in chairs, and the one thing they have appreciated is the fact that representatives from one or the others, one or the other of the institutions that we have representing this work and of Christ Himself, regularly pays respect.

And over all these years, I try to convey that kind of appreciation. Some of you are performers in musical programs or work with the community here in Pasadena would certainly extend appreciation to the work that I know very little of. I can only tell you the things that I do and encourage.

Today, I would like to address a question related to the fact that we are moving along rapidly in the count of number of weeks from that day which marked the period of the crucifixion, death, and resurrection of the Messiah to the festival that Christians came to define by number rather than purpose. It's called Pentecost. But it was the festival of first fruits in the tradition, and there are seven weeks which separate that festival season near the beginning of spring from that which comes near the end of spring.

I would like to give material today to help you realize what this period in anticipation of the 4th of June would mean. The Pentecost, of course, is on a day of the week. It's not on a day of the month, and so I'm only citing what it is this year on the 4th. But if we were to go back to the Passover season, we would remember a number of things, the New Testament symbols of the fact that Messiah would be beaten and would be slain. And then there is the story after that, separately related to the beginning of the count toward the Feast of First Fruits, of the selection of a sheaf of grain, as we have it translated in English, which is reflected in a different way in the Hebrew, where not the shape or a sheaf is emphasized, but the amount of grain to be cut, like a quart worth, an omen. It was grain that was selected to be cut that is the first of the first fruits, and that's the story of the resurrection of the Messiah.

So you move from a symbolism of a lamb, or a kid of the goats that was foreshadowing the death of a human being. Then you have a picture of grain, usually barley, because that ripens earlier, though if the festival were rather later in the season, wheat would certainly have been usable too. But whatever may have been cut at first, depending on what was appropriately ripe and selected, that was cut and severed from the earth. And then it was prepared and presented at the altar, at the temple, previously at the tabernacle. And we have Jesus Christ the Messiah as a priest, who in a sense presented himself as the one who had sacrificed himself for humanity.

So the church for decades has pointed up the significance of these events, as they were given to the children of Israel, to keep them in remembrance, to keep them in remembrance.

Of the fact that someone would come who was foreseen in the days of Adam and Eve, that the seed of the woman should be struck in the heel, which was of course an ancient symbol.

You remember Siegfried's heel, you remember Achilles' heel. A hero who nevertheless died.

So it is significant that Christ, the creator-hero, died and was resurrected and ascended beyond the realm of matter as we perceive the world in which we live. And so that chief of grain was presented to the Almighty. We now move to another part of the story, and that is that there were seven Sabbaths which were to be counted. And on the morrow after the seventh one is the festival of first fruits, and these seven Sabbaths marked the completion of seven weeks during which barley and wheat harvest and or other kinds of things, vegetables, certain types of fruits that often would ripe and early like the citrus do. These days were devoted to harvesting. What is, of course, interesting is a parallel in numbers between the seven weeks culminating in the Sabbath in each case of harvest to the festival that celebrated that first harvest or first fruits, with the fact that in the tabernacle, and later of course in the temple, was the candlestick, which had the seven lamps that were to be kept burning.

And not to be allowed to go out in the darkness of night. And in the New Testament, long after Paul died and the other apostles, there is an unusual symbolization based on that of lamp stands, seven distinct lamp stands, not one candelabra, if we use that modern term, or lamp stand that had all the seven branches linked like the menorah, but these in the Book of Revelation are separate. For the history of the people of God and the ups and downs of Christians who were persecuted is not as related physically, either in terms of geography or in terms of ethnicity of the church as the church under the Old Covenant, but under the New Covenant relationship where God is calling people in different parts of the world at different times, we have these lamps.

And there is an unusual distinction. The implication is that we move from lamp to lamp through time, just as the harvest moves through time. So what we discover is that the work of the church often rests at certain periods and then is revived just as in ancient Israel. There were differences in administration and periods of time when God called men to do special things.

There was a time in the days when Samuel was young that the messages from God were minimal, and then God began to speak to the nation by saying little things to the child, not so small in terms of their ultimate impact, but more and more Samuel received messages and God began to God began a remarkable work of establishing his throne over the nation in a way that they could see a throne because they could not understand that God was their king. And when they rejected Samuel, Samuel thought they were rejecting him, but God saw that they were really rejecting him, the creator. So this brings up the importance of the fact that the work of the church over many centuries has been continuing. And we are now approaching a time of crisis on the world scene as a result of human inventiveness, as a result of communication.

And the inventiveness and communication that we have accessible to us has been remarkably transformed even during our lifetime in the church. We have moved from the simple means of publishing to the modern technology of desktop publishing today. We have moved from the silent screen and radio to the impact of radio as we knew it in the 1940s and 50s and the 60s to the important role of television, black and white, and then color. And you know how we have moved through all of these media until, in fact, we have to realize that even some of the modern media are no longer useful for monetary reasons. Now, when we do the work of God, we bring ourselves to the attention of people of all sorts. It's like casting a net in the traditional manner and gathering different kinds of fish, too small fish you didn't wish, and you have to make a selection.

You know, that's one of the problems today in dealing with the fishing industry.

And so there are some that were not fit for the marketplace. That's one analogy.

And then there is the remarkable analogy in Matthew chapter 13 of the tares, verses 25 to 40.

And there, if you have been familiar with farming to some extent, or what the commentaries may say, you realize that when you sow a field, let's say in the autumn, if we're dealing with winter, wheat that will mature in the spring, you sow it and then it takes root. But a remarkable thing happened in the parable that Jesus gave us in Matthew 13. It was discovered later, later, not right away, that after the young plants had started to grow, it seemed to be a remarkably good harvest that was to be expected. But as the plants matured, as winter was ending, it was quite clear as the heads were developing that someone else had also occupied the same field and sowed tares. That's the old English translation. We might have other terms agriculturally for certain grasses and remember wheat is a grass. So the family of grasses and the grains are fat in contrast to what we might call in the West here, cheat. But if you were to look at the little plants, you couldn't tell the difference. And so it was discovered that whereas the master of the field had sown grain that would produce wheat, while no one knew what was happening, someone else sowed grain that looked like the same wheat. But as maturity began to take place, there were tares. That is, cheat. Now, the reason we use the word cheat is that you feel cheated when you leave that in and there's really nothing to eat. It's just flat seed.

And it became obvious once the head starts to form. And once it was noted that someone else had sown other grain that was not producing results, the question would rise, shall we go through the wheat field and remove the cheat or the tares? They wouldn't produce anything. And it was the decision of the master that it would not be possible to remove the one without on occasion removing the wheat. And the damage to the wheat crop could be sufficient as to not warrant doing that, as not to warrant doing that. So he said, let them mature clear enough where it is possible to have the whole growth completed.

The head will be completed and shortly before the time of harvest, when plants begin to lose their strength at the bottom, and it is concentrated at the top, you can remove. When plants begin to dry up, you remove the tares and you take them away. And then you can harvest the wheat that is left. Now you'd have to be in the field to know the distinction how easy it is later to remove grasses like that when the bottom dries up on the tares. Whereas earlier you could not tell in some cases the difference because not every plant heads out exactly at the same time. And sometimes you pull up a wheat plant that you thought might have been a tare because it wasn't yet showing sufficient heading. Jesus explains this parable that the devil indeed brings into the field that the church is harvesting. And there it's like picturing the kingdom of God during this time.

That is, we are brought to the knowledge of the kingdom of God and of its Savior and King and Lord and Master Jesus Christ. And through Him we are translated into His kingdom, not in terms yet of our fleshly being, but in terms of the mind. In terms of the mind and the Spirit of God is in those who are implanted in the kingdom of God. Now they can always make decisions because human will is still there to decide whether you want to remain there. But the tares are never in that condition. They simply are like the fish in the net that you did not want to harvest.

The devil knows that there are individuals who can have an interest in religion, like there are individuals who can have an interest in music, in politics, in education, in whatever field.

And so there are people who do not produce the wheat, which is like the result of the Spirit of God, producing spiritual fruit in us. There are always those who do not themselves sometimes realize what is really going on in their minds. And we don't always realize what is going on.

And finally we discover that somehow the behavior is different than we thought before.

And I think it is an experience that years and decades in the church make known, that we discover that people after years, sometimes perhaps shorter than that of course, after decades, don't seem to grasp what we thought they would have. And others do over time.

We have had in the 30s people who came and left in the experience of this work.

We have had in the 50s individuals who have come and gone.

We had in the 70s and into the 80s, and then now concentrating it seems often it goes about every generation that after people have been here enough time, something happens and you begin to see the difference between those who stay and produce fruit and those who don't produce fruit.

Or why it is that we have people in the church who were baptized in the 1920s, still living in their 80s, baptized in the late 1920s. And why we have people who were baptized in the 1930s still here. And others of the same age are gone. The same is true the 50s, 60s, 70s, and 80s.

Some are here, and some are gone. And I'm not talking about the fact that death does take its toll. I'm talking about people who have lived through all of these, and we can see they're still here in producing results, and others who were gone. That's just the reality that we have to live with, because Jesus defined in a number of parables, not only this one, but the other of the fisherman's net. So what we have is a recognition that in the work of God, in these seven weeks of harvest, looking toward the first fruits, we will always discover that not everyone, not everyone whom God has brought into our fellowship has been a grain of wheat, some producing 30, some 60, some 100 fold. There are also tares or cheatgrass, and we have to recognize that reality. Now this is not to define what happens to people who don't understand, who have come into our midst, who saw no problem, who thought this was an interesting experience, as one young man once said.

When my brother came among you, when my mother came among you, I was attracted, and I saw the lifestyle that you were living. He might have said way of life at that time, but lifestyle now is the new thing. I still live a way of life. West Hollywood has a lifestyle, and don't confuse the two. We have the responsibility to teach virtues.

The world teaches values. There is a difference. There are some values that are not virtues.

All virtues are valuable, but there are some values that are based on solid spiritual, moral principles, and some values that are not. But that's the way the world is thinking today.

So we have to recognize that in the church, it is very important for us to be patient with people who do not stay, to be patient with people who don't grasp what it means to be part of that work that Christ has called us to participate in.

It's a work that, because we are human, is never perfect. As one man said of the previous administration, that Mr. Armstrong lived and did things in a more lavish manner, and as a regional director once said, if God couldn't afford him, he could always replace him.

So we have to recognize that there are differences in the way we do things. Paul sometimes lived as one who abounded, and he had to learn to live as one who was abased.

But in this, we recognize in these seven weeks of harvest between the Passover season and the season of the first fruits, the festival that we call Pentecost, we're dealing with people who don't always see and grasp what they think it is they first heard.

And in the material it was mentioned by Mr. Ames and Mr. Tkach has mentioned it also in the Pastor General's report, and it's worked its way into the Worldwide News. It is quite apparent that there are

differences of points of view of ministers who can be in the church ordained for years and have gone through an entirely different experience than some others have, and the members may never have noticed it, and the ministers may never have noticed it. There are some who felt that the Ten Commandments were hanging over their heads like stones about to fall on them and crush them. Some who walked about with a sense of guilt because they never understood the relationship of instruction and divine grace, and they did some things in their thinking like the Jews who thought that in being born of Abraham through Isaac and Jacob, they were necessarily qualified as long as they did what was commanded them.

And we see an insight into that nation in the days of Jesus and their conversation with Jesus and Paul's evaluation of it later. But we could go back to the days of Joshua and Moses.

In the book of Joshua it's quite clear that he himself was able to see that the nation of Israel as a whole had lacked that which was not promised them.

In Deuteronomy, when Joshua was young comparatively yet and Moses was aging, in Deuteronomy 29-4 it is quite apparent that the house of Israel had not been given a heart to obey. That was reflected in that whole generation that perished in the wilderness.

Now their children did learn quite a lesson, but it didn't go beyond the lesson that that next generation learned. Joshua defines it again at the end of his life in chapter 24, the book of Joshua verses 14 to 21 which you can read by yourselves later. So it happens that we're learning that indeed the vast majority in that wilderness wandering never did get the picture. And when we read the book of Judges we see how often one generation or another simply didn't get the picture.

Some generations understood more. They went through experiences.

This is not the time therefore that all people have been called to the judgment.

But we have been called, but yet not all. Because the tares, the cheatgrass, the other fish all have to be dealt with at another time. But what is being harvested are those who have been called from early times to into yet the future of which we are apart.

These are the first fruits. Jesus is the first of the first fruits. When we look at the story we don't discover God called many Abrams and Sarras. Out of the city he called one family.

Out of the nations in the days of Moses he called one to be an example and a light.

Others did not have the privilege. Their time is of a different age.

But within that nation there was not everyone called as Deuteronomy and Joshua make it clear.

As the story of the book of Judges ought to make it clear. As the story of what life was like later in Israel and Judah under the kings. How many did not respond Joshua said that you should seek to do the Lord's will. But it wasn't in them. But that generation assured Joshua that they really meant it. And that generation had more that meant it because even the elders who outlived Joshua and that generation that did were of a different sort.

But they were unable to convey their experiences to the next generation and of course you see what happened. We see what happened as soon as Solomon was dead. The children of Israel thought they could save on their taxes. And guess what. They spent it in war with Judah. They might just as well have paid taxes to the house of David and saved the loss of life. But people are often short-sighted.

Then the prophets came along whom we call the latter prophets. Isaiah in chapter six verses nine and ten Ezekiel chapter twelve verse two. These two areas have been quoted at length.

Then also in Isaiah twenty nine verses nine to eleven. Isaiah twenty nine nine to eleven.

An insight into the people who descended from Abraham, Isaac and Jacob.

Even under the in Judah under the throne of David. How many were spiritually drunk.

How many did not see. Jesus had every reason to describe a field in which there were terrors as well as wheat. Bad fish as well as good in the net. In the New Testament these same passages describing people who did not grasp. Some are interested in what is said or heard on radio seen on television and heard. They may for a short time be interested or a longer time and some don't grasp it at all.

Then there are those who are brought to conversion through the spirit of God and these verses in Isaiah and Ezekiel defining the nature of the human mind left to itself are quoted very clearly in Acts chapter 28 verses 26 and 27 in reference to the house of Judah.

In Romans eleven eight in reference to the whole house of Israel in Ephesians four eighteen.

It isn't just in this age that some of the Abrahamic people are blinded.

Even the nations as a whole and so if we look on the world now it is remarkable what we see. If you want to know the nature of the human mind just look at the social life of the great cities in particular of Latin America the great cities of the United States the great cities of Europe the great cities of Australia New Zealand or let's say black Africa all the way to South Africa. Now you notice very carefully that I have not named India and China and the Arab world and the rest of Asia where there are other religions. Before you decide to look there we should ask what kind of world has the Christian world become. Well it has become something quite different than a field of wheat.

Look at the history of Europe look at what has happened what you will discover is a remarkable story of individual successes if you please the lives of saints without having to name where they are but any practicing Catholic for example which means much of Europe significant parts of black and southern Africa and the whole of north and south America a recognition that within that area of Christianity have been numbers who have done wonders to bring the knowledge of the Bible or of Christianity and to practice numbers I won't attach any figures and then when we look at the other side one marvels at the wars one marvels at the social privation in so much of the new world and we have to ask ourselves whatever happened to the Christianity that we know of in this world not to mention no real understanding of the Messiah Jesus the Christ it is remarkable and in some cases no understanding of even the meaning of sin hence the question of the need of a Messiah who dies but in this world we recognize that over the centuries Christianity had an impact in India and Kerala state in the south and has had an impact as a result of the British but overwhelmingly India has been a land of idolatry and China has been a land of philosophy and idolatry and did have an impact from Christianity in modern times where westerners brought missionaries brought the Bible brought opium it's a sad story but it need not surprise us when we read Jesus parables when we read the story that Pentecost is simply the harvest of the first fruits that multitudes who lived and died from Abraham's time through New Testament times and once the New Testament church was established from New Testament times till now never had access to the information that we do and when they did it was brought by men who and women sometimes who were willing to give their lives Paul said that some lay the foundation they sow the seed and others reap the harvest and he was talking Jesus was talking to the disciples and Paul was talking to the ministry of his day Jesus own disciples entered into a harvest but what planted that harvest were those who were already dead or some of whom

who were living in the Jewish communities around the Mediterranean world we do not go to countries who have never had a copy of the Bible we owe a debt to the Jews for having preserved the Hebrew scriptures to the Greek Orthodox Church for having preserved the New Testament scriptures whether you know it or not we do owe those debts we owe it to translators whether they be with ancient languages ancient Armenian Georgian Ethiopic for you have to recognize that even Ethiopia has been one of the few as Armenia and Georgia surviving Christian nations from early times in addition to those of the Mediterranean so there have been translations also into Arabic Aramean and Latin in the west and for the western world the translators into Latin have had a significant impact these may be few in number we would say the scribes who copy and seek to do it accurately played a much greater role and in modern times then we have what we call the missionaries who have brought western languages and translated into domestic languages and made it possible for us to harvest made it possible for Christ to harvest in Polynesia in the different areas of Africa and in Latin America and in parts of Europe and most certainly North America and the British Commonwealth areas people not because we first brought the Bible or that we translated it or preserved it the Bible was already preserved before the Protestant Reformation or revolution was preserved by others in the Christian world so it is interesting to recognize that God has used different institutions for different purposes he has used the Jews he has used the Latin world he has used the Greek world and he has used the world of modern learning and the people who ran the printing presses from the beginning of the last century to multiply the Bible and then he's used the empires of western Europe in the United States to bring that book whether they brought just good or evil is not the question but it did bring the book and people began to think about that but it has not penetrated that far into India or China or the Arab world the world of East Asia there are about one billion Roman Catholics one billion Muslims there are one billion Chinese so you can see to what extent Christianity has a long way to go yet to penetrate huge areas of the world the world of Hinduism the world of Buddhism which is smaller the huge world of Islam in the world of China which has various religious concepts philosophical concepts and formal atheism we are now some five weeks into this harvest there are two more weeks so to speak during this year and we will celebrate the feast of first proof so I would like you between now and then in the next two weeks to give some serious thought of one how small we are and how much has been done in some 60 years how much others have done to make even our work possible it is amazing when you stop to think of it all the translations you have access to in your own home if you wish the tools to better understand the bible as it is translated and to think of the work of those who have come and gone in the Christian world the orthodox the monophysites in Africa the Catholics in Europe the Protestants as a whole and the other groups that might not be directly a part of the Reformation all of which have made some contribution all of which have made some contribution in which there are individuals who have dedicated their lives I think it's good to have a broad perspective and to realize at the same time what has been done in and through the name of Christianity also has left a terrible black record as well as the light of the gospel so that if you really wanted to understand why there is Islam why there is Judaism why there is Buddhism why we have atheism why we have Hinduism and all the other religions of the world yet we would have to say no small part is due to the same failure that ancient Israel had where they did not live the life of the agreement they made with God so the Gentiles would compare their way of life with what God asked his people to be and today in the world the Christian world has so lacked what it should be even in this nation that less now than 60 percent of this country have real formal roots in the Christian religious tradition the Catholics have said in the leadership that France must once again be converted not being French I will agree and I think many French who are honest would agree that their nation has not represented what indeed the empire of Charlemagne was supposed to make of it and we and we have to ask how do we explain this Christian world in which we live with all of its political not to mention religious divisions

but you know the same thing is true in Buddhism with divisions in Islam with divisions and India has other sects beside Hinduism other groups there are reformed Hindus there are orthodox Hindus a traditional so the whole world is divided up and even within Islam today for example there are great controversies about the radical element Judaism is divided even the orthodox movement is divided that's a trait of human nature but now today let us realize the that trait the devil knows well that's why in Revelation 12 3 we find he is a deceiver of all nations they've all in some way been blinded and light comes in different ways to different people but the amount of light in this world is much smaller when we begin to look to individual lives of people and the world lies in sin is no false description of the morality of civilizations let's give thanks to those who've gone before who have brought the written message who have spoken the written message who have translated the written message who have created the instrumentation of printing the instrumentation earlier of the book the form of the book was invented at the close of the first century of the present era the concept of paper that arose in China the use of all the technologies that came with the printing press the first concept of movable type arose in Korea and then some centuries later took root in western Europe and has transformed the world then the printing press as we know it at the beginning of the last century these are all remarkable contributions the development of paper in such a way that you could have rolls of it not just a sheet there are many people who are going to be rewarded you are not going to be rewarded just because you were here there are many who have made a contribution to make it possible for us to be here and when we think of the fruit first fruits and the celebration and the weeks in between that represent the time of harvest and all the techniques that have been used not to mention of course the role of the satellites today I mean it's gone beyond anything I need to describe here but you can remember that from each festival the festival in the autumn we have now means of communication we never had before and all that is essential for us to do a work so we should be thankful in this time of harvest where we have a focus on what our work is we should be thankful for what god has called us to do and we should be thankful for those who have walked before us not alone in the church but who have made contributions that are as important as ours not everybody who was an inventor received the spirit of god though it is remarkable how often in ancient israel those who were the most creative artisans at the beginning in exodus 31 35 for example did have the spirit however it is just as important to realize there are people who have made contributions to this work over decades financially who never did understand spiritual truth they saw arguments they were loyal supporters of the work we have friends in pasadena and all through southern california who admire and who have made contributions and across the world for that matter who haven't yet come to see what some of us see spiritually but we can be thankful to them I would much rather in the judgment to come which jesus spoke be in the shoes of the queen of the south let's say remember the story or the city of ninova and he even named samim in gamora as awful as that was and he said it would be easier in the day of judgment for them entire and siden than it would be for those who thought they understood all spiritual truth and he had reference to his generation of those who say they saw and that they were not blind I hope all of you brethren will pray for those of us who are here wherever the church is and for those whom god may choose to use in whatever means as we know many friends around the world not in our fellowship have been used to enable us to do a work high and low in government or religion just as I had the privilege of showing buddhist monks what it was like on the floor above us so they could see how this remarkable building functioned and pray for those who have departed from our fellowship jesus said pray for one another he said pray for your enemies he didn't draw hard and fast lines when it came to that question of prayer I want to thank Mr. Tkach who said he was going to be listening for the responsibility that he has been able to shoulder and I hope all of you will also pray for his speedy recovery from the surgery after surgery Mr. Tkach is not quite like he is without it he is a man of vigor

and personality and he simply has to be much more quiet and careful right now as any of us would be so you pray for that too