

The Dawn

Volume LIX, Number 3
(USPS 149-380), March 1991

Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP5 3EB

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

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

Germany: Tagesanbruch Bibelstudien-Vereinigung, Postfach 4 D8567, Neunkirchen am Sand

Greece: He Haravgi (The Dawn), Afexdiou 81 Ano Ilisia, GR 15771 Athens

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

New Zealand: P.O. Box 1358, C.P.O. Auckland

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

Table of Contents

HIGHLIGHTS OF DAWN

The Passover and Jesus' Memorial Supper	2
---	---

INTERNATIONAL BIBLE STUDY LESSONS

Counsel for a Church in Crisis	14
Moral Responsibility	16
Guidance in Marriage	18
Being Responsibly Free	20
Victory over Death	22

CHRISTIAN LIFE AND DOCTRINE

Taking Heed Lest We Fall	24
The Gospel Series, Part 3— The Gospel of Luke	44
Weekly Prayer Meeting Texts	58

YOUNG ADULTS' BIBLE STUDIES

The Golden Thread Series —Part 14, God Delivers His People	54
--	----

"FRANK AND ERNEST"

Radio Schedule	34
----------------	----

THE BIBLE ANSWERS

Television Schedule	36
---------------------	----

MEMORIAL SUPPER DATE

ENCOURAGING LETTERS

TALKING THINGS OVER

General Convention Bulletin	60
Registration Form	61

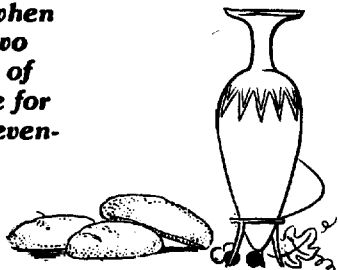
OBITUARIES

SPEAKERS' APPOINTMENTS

CONVENTIONS

During this crucial time of trouble in world affairs, many millions of earth's population will pause this month to observe a ritual initiated about 4,000 years ago—the Passover. Nearly 2,000 years ago, a spin-off from this event was instituted by Jesus when he and his disciples observed the Last Supper.

Both Jews and Christians tend to keep these rituals with a view to the past, as a heritage handed down, having no particular message for the future. However, when fully appreciated, these two memorials are harbingers of the world's brightest hope for universal peace, and the eventual brotherhood of man.



The Passover and Jesus' Memorial Supper

GOD HAD INSTRUCTED the Israelites that each year they should commemorate the first Passover night in Egypt, when the shed blood of a lamb had saved alive their firstborn. This observance was generally carried out as a family, and before the roast lamb was eaten with its bitter herbs the head of the household recounted the story of the first Passover.

It is of interest to note that Jesus observed his final Passover feast with his twelve apostles—those who at that time represented his family, the nucleus of his church to be selected later. No doubt some or all of them had been with him on previous Passover occasions. However, only this last one is recorded in

detail because of some profound truths which were there illustrated for the very first time.

We can be sure Jesus' accurate and colorful recitation of the facts surrounding Israel on that long-past night in Egypt was most impressive, and they must have been quite unprepared for the cryptic remark that followed—"One of you shall betray me." (Matt. 26:21) In virtual disbelief each began to ask, "Lord, is it I?" (vs. 22) For all but one it was impossible for them to realize the full extent of that betrayal; they must have imagined it as much less severe an act than one which would cause his death.

We can picture in our minds how the room must have become quiet when they observed him methodically collecting some bread at his plate. No doubt they were all earnestly watching as he bowed his head in his customary way to pray. And using words and intonation of voice familiar to them, he asked his Father's blessing upon the bread. Then something quite unexpected and new happened. He broke the bread in numerous pieces, enough for all in attendance, and gave the bread to his disciples, saying, "Take, eat, this is my body." (Matt. 21:26) As the plate was passed from one to another around the table we can envision the strange quietness, the silent glances between them.

What did this mean? This had never been part of the ceremony. When the plate had made its circuit we read that he placed a cup of wine in front of him, and once more, as all eyes were upon him, they saw him bow his head in prayer over the wine asking the LORD's blessings upon it, and upon them. "He gave it to them, saying, All drink ye of it, for this is my blood of the New Testament which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink of it new with you in my Father's kingdom." (vss. 27-29) The cup passed silently from one to the other, and as they supped, there must have been looks of sheer bewilderment. The wine, he said, represented his blood. They wondered how could this be? Some, no doubt, recalled a quite similar statement he had

made at an earlier time—one that was just as perplexing. He had stated that if anyone would gain eternal life, they would have to eat his flesh and drink his blood.—John 6:53-56

Shortly after this they sang a song, and went out into the Mount of Olives. Terrible things began to happen, and in such quick succession that the apostles no doubt soon forgot, at least for a time, the events of the Last Supper. Before long Jesus was imprisoned by the authorities, and then he whom they loved was put to death in a cruel and inhuman way—crucifixion. The gentle hands which had touched and healed and comforted, were now nailed to a cross, and some of the very ones to whom he had tirelessly preached the Gospel cried to Pilate, “His blood be upon us and our children.” (Matt. 27:25) He who had opened the blind eyes, cleansed the lepers, raised the dead, was himself dying as a spectacle before a strange gathering of Jews.

We can never fully feel the despair which came to the apostles and disciples when Jesus died so suddenly, and so terribly. The apostles had seen him miraculously heal the sick. These same miracles he had given to them also to perform. Why was he not using them for himself? Before them all, he had admitted to Peter that he was the Messiah. What could a dead Messiah do? The one who must have been bowed deepest in sorrow was his mother. The angel, Gabriel, had told Mary that her son was to be the Messiah, as we read in Luke 1:31-33: “Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the LORD shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” She was to remember later what Simeon had said to her, “Yea a sword shall pierce through thine own soul also.” (vs. 35) This great sorrow had now come to pass.

Between the time of Jesus’ arrest and death, and his later revelation to them as the risen Lord, we doubt they thought much of the Last Supper experience. Thoughts of that last night, and the words which he had spoken to them there were

crowded out with the many astounding events which followed his resurrection. One of the most heart-warming and tender of these is recorded in Luke 24:13-32.

There we are told of two disciples, one named Cleopas, who were walking to the village of Emmaus, a few miles from Jerusalem. En route they were joined by a 'stranger' to them, who was later identified as the risen Lord. He had assumed a body different in appearance than anyone they had known. It appears that after a polite acceptance of the 'stranger' as a walking companion they fell into their previous conversation. It became evident that the two travelers were so sad and shaken over Jesus' death that they could think or talk of nothing else.

The 'stranger' finally interrupted to say, "What manner of communications are these that ye have one to another as ye walk, and are so sad?" We discover that their conversation had been about Jesus' crucifixion, when Cleopas asked him, "Art thou a stranger in Jerusalem, and hast not known the things which are come to pass in these days?" When the stranger replied, "What things?" they began in detail to tell the facts. They spoke of Jesus' mighty deeds, his words, and his miracles of healing. They recounted in obvious bewilderment of how the chief priests and rulers had crucified this one who had been sent as a prophet by God.

Finally, they spoke what was on their hearts, saying, "We trusted that it had been he which should have redeemed Israel." They had thought that Jesus was the promised Messiah who would sit on David's throne forever. They concluded their explanation to the 'stranger', supposedly unacquainted with the facts, saying, "Today is the third day since these things happened." Almost as an afterthought, they said some of the women disciples claimed they saw angels at his empty tomb who declared that Jesus was alive. When some of the men went back to the tomb, it was, indeed, empty, but they did not see Jesus.

Then the 'stranger' replied with a question: "Ought not Christ [or Messiah] to have suffered these things, and to enter into his glory?" The object of the question, evidently, was to

prepare their minds for a new approach to the solving of their confusion. Normally when one is asked a question there is an immediate attempt to frame an answer. And while they were yet pondering what to say, Jesus began to speak. The approach he used is quite interesting, and has numerous lessons. First, he wanted them to be purged of overwhelming emotion as he reasoned with them. If he had first revealed himself as their Master, they, in their joy and elation and excitement, might have been quite unable to follow even the simple, yet superb, prophetic presentation he made.

We read, "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." This statement opens the door for much contemplation on our part. It would seem logical that the Lord would first explain the need for redeeming Adam. Perhaps he told how the Passover lamb foreshadowed the Messiah's death. Probably the Atonement Day sacrifices were enlarged upon to show how God required a poured-out life before the world could be blessed. A ransom, a corresponding price in the form of a perfect man must take Adam's place in death.

It also seems reasonable that the 'stranger' outlined the detailed prophecy of Messiah's life, death, and resurrection, as recorded in Isaiah 53. The Scriptural explanation had the desired effect on the minds of the disciples. Their confusion was swept away and faith restored that Jesus was indeed the Messiah. A stronger faith replaced their doubts, and they received a hitherto unmatched joy of heart. Recalling this exciting revelation, they later said "one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened unto us the Scriptures?"—Luke 24: 32

When the two disciples reached their destination, Jesus "made as if he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening. . . . And it came to pass, as he sat at meat with them, he took bread, and blessed it, and broke, and gave it to them." Then he opened their eyes to know him, and vanished. Perhaps as he took the bread and blessed it, and broke it, they recognized

the words he often used in such instances. The sound of his voice was distinctive and familiar, and must have caused them to lift their eyes toward him—when suddenly he vanished. The 'stranger's' chair was empty. Understanding filled their minds and hearts, and immediately they knew the risen Messiah had walked and talked with them.

They lost no time, but hurried back to Jerusalem to find the remainder of the eleven apostles gathered together, and other disciples as well. "They told what things were done in the way, and how he was known of them in breaking of bread." (vs. 35) No doubt this meant a recitation of the numerous scriptures called to their attention by Jesus. Without question the gathered disciples responded to these prophecies as did the two on the road to Emmaus. In spite of this it says "they were terrified and affrighted" (vs. 37) when suddenly Jesus appeared in the midst of them. He gently allayed their fears by words and actions. Then, when they were calm, he said, "These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me."—vs. 44

His next words especially make us wish we could have been there! "Then opened he their understanding, that they might understand the Scriptures." (vs. 45) How wonderful it would have been to hear the risen Lord delineate the prophecies involved, and explain their meaning in his matchless words!

It would seem reasonable that on this occasion he first explained that the perfect Messiah himself had his life transferred from the realm of heaven. It was necessary that they realized his need of absolute sinlessness in order to be the ransom price for Adam. Thus the phrase he uttered as the 'stranger' had meaning, "Ought not Messiah to have suffered these things and enter into his glory?"

When the disciples first understood that Jesus had been the firstborn of all creation they were overawed. Allusions to his prehuman existence and glory keep showing up in John's writings. Note John 1:1,3: "In the beginning was the Word, and

the Word was with God. . . . All things were made by him." And in John 1:14 we read, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The Scriptures say he walked with them to Bethany, and then departed. No doubt the rest of the night was spent in animated conversation. They must have noted with amazement the clarity of God's testimony concerning everything that happened to Jesus. They could have discussed his unusual statements at the Last Supper. No doubt they had heard from his own lips how the Passover Supper pictured his death.

They realized now why he had been called the "lamb of God" by John the Baptist. (John 1:36) They attempted to place in order the words of his ministry as they recalled them, with the newly revealed truth. Perhaps they thought his statement in John 6:53 was the basis for the bread and wine symbols of the Last Supper. It reads: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

He appeared to them at various times and in different locations. The Scriptures tell us to whom he showed himself, "being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3) When they realized he was indeed the risen Messiah, and that his death was a necessary part of the plan, they became anxious for the kingdom to begin! Note their words, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom unto Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye *shall* receive power after that the Holy Spirit is come upon you." (vss. 6-8) In other words, after they received the Holy Spirit at Pentecost, they would understand God's times and seasons. Then he vanished from their sight.

From his last remarks they drew hope that they would soon know when the Messianic kingdom would be set up. After the Holy Spirit came upon them at Pentecost they were to learn another astounding truth, not previously mentioned by Jesus

in his various appearances. They were to learn that the Messiah was not Jesus alone, but it included also a 'disciple class' who were to be selected from among men. This class would be given various titles such as the 'body' of Christ, the 'bride' of Christ, 'joint-heirs' of Christ, as well as being illustrated in other ways.

Through the enlightenment of the Holy Spirit the disciples learned that the Messiah—composed of Jesus and his 'body members'—were to have an heavenly inheritance. This class would be drawn by God, begotten by his Spirit, and would be developed in the likeness of Jesus' disposition. Then, when complete and in glory, there would begin the establishment on earth of the long-promised kingdom of the Messiah. This would mean the resurrection of the dead, and the end of sickness and death. Every rich promise of the Old Testament would be fulfilled in a most remarkable way.

It must have taken those early disciples some time to absorb all that was meant by this new revelation. For instance, the Apostle Peter had earlier openly identified Jesus as the Messiah when he said, "Thou art the Christ [Hebrew: '*Messiah*'], the Son of the living God." (Matt. 16:16) He was curious about what such discipleship would mean to him and the other apostles personally. Hence he asked, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27) Jesus' answer must have caused Peter to have some thoughtful moments: "In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—vs. 28

Whatever Peter made of Jesus' promise, it must have been an earthly concept. After he had received the Holy Spirit, he spoke with clearer understanding and in an exalted manner, of the hope that the true followers of Christ share. His words were, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature"—II Pet. 1:4

After the Holy Spirit enlightened their minds the disciples saw the Passover type with special clarity. The nighttime when

rupt Peter here to ask emphatically, "Why should we rejoice in suffering?" And Peter answered this question with these words, "Inasmuch as ye are partakers of Christ's [the Messiah's] sufferings; that, when his glory shall be revealed, ye may also be glad with exceeding joy."—vs. 13

In other places we are told why Jesus suffered. In Hebrews 2:10 we are told, "It became him, for whom are all things . . . in bringing many sons to glory, to make the captain of their salvation [Jesus] perfect through suffering." And again, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) If we are partakers of the Messiah's suffering it must be for the same purpose.

Thus we realize that when Jesus offered to die in Adam's place, the Father willed that he **not** go out of existence forever. And so at the point in time when Jesus offered his life in sacrifice at Jordan, the Heavenly Father begot him to a new nature. Jesus met the many difficult, and sometimes excruciatingly painful experiences with heart loyalty, and it fixed in him a character which will never deviate from righteousness throughout all eternity. In this way it can be said that he learned obedience by the things which he suffered.

Our Lord Jesus realized that his Father selected each experience he would endure with meticulous care. Because of this he could say as he faced his final, ignominious, painful experience on the cross, "The cup which my Father has given me, shall I not drink it?" (John 18:11) And we, too, who partake of his sufferings realize the same thing. The Father selects each experience, and they are all designed for the crystallization of our character in righteousness. 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."—Rom. 8:28,29

"There is now no condemnation to those who are in Christ Jesus." (Rom. 8:1) But until the kingdom is established, the only ones released from condemnation are the disciples of the Gospel Age. However, the only reason the followers of Christ

are released from condemnation now is that they might have an acceptable offering to make to God, and lay down their lives in sacrificial death. Jesus said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. . . . Whosoever shall lose his life for my sake and the Gospel's, shall save it."—Mark 8:34,35

Because of this the Apostle Paul stated: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) He incorporated the oneness of the Messiah class into the Last Supper symbols of the bread and wine, saying, "The cup of blessing which we bless, is it not the communion [Greek, 'partnership'] of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread."—I Cor. 10:16,17

*. . . So many of us as were
baptized into Jesus Christ were
baptized into his death . . .*

Therefore we realize that the Passover celebration commemorated the actual deliverance of Israel from Egypt. It also pointed toward the sacrifice of the Lamb of God that takes away the sin of the world to Jesus and to his church. And, in a veiled way, it showed that during the nighttime of sin and death—this Gospel Age in which we now live—the firstborn, or the spirit-begotten, would be under the blood of Christ. This, in turn, pictures that those with whom God deals in a special way are released from condemnation, or, to say it in other words, they are justified to life.

The symbols of the bread and wine introduced by Jesus enlarge upon the experiences of the firstborn class in the plan of God. They illustrate that this group now partakes of the benefits of the ransom Jesus provided. They also illustrate that those who are of this class must lay down their lives in sacrifice. We must be baptized into Christ's death. Those who will

partake of the Memorial of our Lord's death on March 28th of this year, are those who have been drawn by God and have accepted Jesus as their Savior, and have consecrated themselves to be dead with him.

As we partake of the emblems, many thoughts should and will course through our minds. We should be especially grateful to our Father for our enlightenment, and our call to follow in Christ's footsteps. We will think, too, of the nobility of heart possessed by Jesus—that he was willing to die for us and for all the world of mankind. And we will thank our Father that we have been called to be part of the Messiah class, having the privilege of being baptized into Christ's death.

We shall also be mindful that before long we will be with our Lord in the realms of heaven, and experience that matchless moment when we see our Heavenly Father face to face!

And we shall rejoice that the nighttime is nearly over. Soon the glad new day of blessing will come to the world through the beneficent reign of the Messiah, when we shall have a part in wiping away all tears from off all faces. And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away.—
Rev. 21:1-2



Alas! and did my Saviour bleed?

And did my Sovereign die?

Would he devote that sacred head

For such a worm as I?

Well might the sun in darkness hide,

And shut his glories in,

When Jesus, God's Anointed, died,

For man, undone by sin.

But drops of grief can ne'er repay

The debt of love I owe;

Here, Lord, I give myself away,

'Tis all that I can do.

Jesus died for you, And Jesus died for me,

Yes, Jesus died for all mankind; Bless God, Salvation's free!

***Alas! My
Saviour
Died!***

LESSON FOR MARCH 3

Counsel for a Church in Crisis

KEY VERSE: *"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you."*

—I Corinthians 1:10

SELECTED SCRIPTURE: *I Corinthians 1:10-17; 3:1-9*

THE SITUATION THE Apostle Paul addressed in this letter was one where the brethren were not well grounded in the fundamental doctrines of the truth, and as a result were divided over a preference for leadership. In another statement Paul informs us that unity in Christ is based upon our united belief in the "one Lord, and one faith."—Eph. 4:5

Our Lord and Redeemer is Jesus Christ, and in him is centered all the great fundamentals of our most holy faith. What a harmonious group of doctrines is clustered around Jesus to make up the one faith which is the light and inspiration of our lives! The creation and fall of man; the Abrahamic promise of deliverance from sin and death;

the coming of Christ at his First Advent to redeem mankind from death; the high calling of this Gospel Age; the return and second presence of Christ; the establishment of his kingdom for the blessing of all the families of the earth—are some of these soul-satisfying teachings.

Our unity is based upon the fundamental doctrines of the divine plan. The question might be raised as to how we are to determine what are the fundamental doctrines. We suggest that the fundamental teachings of our most holy faith are those which can be firmly established by a 'thus saith the LORD'. This is true of those we have mentioned, and of the others. There are frequently certain viewpoints we enjoy which we would


find difficult to establish directly by the Bible. These are sometimes based upon philosophy; sometimes on guesswork; sometimes they are traditions. We like them, but perhaps some other brethren do not. Their philosophy is different; they guess differently; and they have other traditions which they like better than ours!

It is well to keep in mind that we cannot maintain the unity of the Spirit by insisting that all in the ecclesia conform to our ideas. All should want to conform to the LORD's ideas, and we can know whether or not they are his by applying the simple test of their credibility by a 'thus saith the LORD'. If the ideas which mean so much to us are not clearly expressed in the Bible, we can conclude that the LORD did not consider them very important.

It is upon the fundamentals that Paul advises us to all speak the same thing. When the focal point of our fellowship is an appreciation of the truth of God's plan, we will be less apt to consider it important to argue over leaders. Each has his own unique style

and manner of expression, as did Paul and Apollos, but if they are presenting the same message of truth we should all rejoice together in the knowledge and Spirit of truth presented.

Paul mentions our "speaking the truth in love" (Eph. 4:15) as being associated with growing up into Christ in all things. This is related to our use of the truth. The proper use of the truth is also one of the fundamentals of our unity in Christ. One of the purposes for which the LORD gave us the truth is that we might be its ministers.

Thus we see that unity of the Spirit is based on the great fundamentals of the faith and the proper application of these basic truths in our lives. We are to be doers of the Word as well as hearers. We are to keep this unity of the Spirit in the bond of peace. Peace and goodwill among ourselves, and a loving, enthusiastic cooperation in the ministry of the truth are possible only within the framework of the basic doctrines of present truth, so let us hold fast the profession of our faith. 

Moral Responsibility

KEY VERSE: *"Ye are not your own, for ye are bought with a price: therefore glorify God in your body."*

—I Corinthians 6:19,20

SELECTED SCRIPTURE: *I Corinthians 6:9-20*

THE SIN OF carnality as reflected in the spirit of division among the brethren is one of the main points in Paul's letter. The verses cited for today's lesson, relate to immorality which the apostle learned existed in the Corinthian church. "Your glorying is not good" (I Cor. 5:6), he wrote, indicating that perhaps they took pride in their false sense of brotherly love which was causing them to tolerate such a condition.

In the case of one offender in particular, whom Paul had called to their attention, he directed that the church put him out from their fellowship, or as Paul put it, "deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (I Cor. 5:5) Paul spoke of this proper action as the purging out of 'leaven' in their midst. 'Leaven', in the Scriptures, is al-

ways used as a symbol of sin in one form or another, never as a pure and wholesome influence.

That immorality should exist among a congregation of the "sanctified in Christ Jesus" (I Cor. 1:2) seems strange, but perhaps not when we take into consideration the former habits of some in Corinth who had accepted Christ and attached themselves to his people. The Grecians in Corinth were heathen worshippers—Venus was their goddess. One historian wrote, "The worship of Venus here was attended with shameful licentiousness." Since immorality had been part of their former religious worship, perhaps it would not at first be viewed by some of the brethren in Corinth with the same degree of disdain as it otherwise would have been. But it was contrary to the will

of God, and Paul took drastic steps to correct the disorder.

Nevertheless, this inflexible stand against wrong was taken by Paul in love. He reveals this in his second letter to the same church. (II Cor. 2:1-11) Paul was planning to visit these brethren, and he wanted nothing to mar the joy of the occasion. He commended the church for having taken the action against the wrongdoer which he had urged. But he considered that now this brother had learned his lesson, and to avoid overburdening him with sorrow, he now suggested to the church that he be forgiven. If the church took this action, Paul explained, he would join them in it, believing that this also would be the attitude which would be taken by Christ. We here see, not only that Paul wanted wrongdoing to be corrected, but also desired the wrongdoer to be saved.

Paul wrote, "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God?" (I Cor. 6:19) Edifices called temples were well-known to the ancients, both Jews and

Gentiles. In Israel, the Temple, which took the place of the temporary building known as the Tabernacle, was the meeting place between God and his people. It was looked upon by the devout of Israel as a sacred, holy place, and the faithful among them endeavored to keep it that way. Time and again, however, under the rulership of wicked kings, the Temple became defiled by idol worship set up within its very walls.

The Temple picture is a symbolism used where Paul refers to the fleshly body of each believer as a 'temple', the dwelling place of God through his Holy Spirit. This is in keeping with the teachings of the Word that each disciple of Christ is also his ambassador, and occupied in the "ministry of reconciliation." (II Cor. 5:18) Paul wrote, "God was in Christ, reconciling the world unto himself." (vs. 19) Those who are called are brought to God through Christ by his ambassadors. Thus they are as 'temples', through whom God meets those who are drawn to Christ. □

Guidance in Marriage

KEY VERSE: *"Every man hath his proper gift of God, one after this manner, and another after that."*

—I Corinthians 7:7

SELECTED SCRIPTURE: *I Corinthians 7:3-16*

WITH THESE WORDS to the church at Corinth, Paul answered a request for his advice on various matters of morality and marriage. In considering his advice we must understand the complex situation existing in that, and other, mixed congregations of Jews and Gentiles. The Jews, having been under the Law, had higher ideals of morality and the sanctity of marriage than those whose background was pagan, and who traditionally held those matters lightly.

The apostle's advice was neither for or against marriage. He himself had chosen celibacy, but readily conceded that this might not always be the best course for others. He advised those who chose marriage to do so with a deep sense of responsibility toward its demands and requirements—marriage was not to

be treated casually, and Christian principles must rule.

Paul was fully cognizant of Jesus' teaching on the matter of marriage, when he said, "What therefore God hath joined together, let not man put asunder." (Matt. 19:3-9) This is the essence of the Master's teachings concerning marriage. His lesson was occasioned by an attempt by the Pharisees to trap Jesus into saying something contrary to the Law of Moses.

In his sermon on the mount, Jesus had said that "whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." (Matt. 5:32) In making this assertion, Jesus, in part at least, repudiated a ruling made by Moses which said, "Whosoever shall put away his wife, let him give her a writing of divorcement."—vs. 31

The Pharisees were eager to expose Jesus as being disloyal to Moses. They asked him, "Is it lawful for a man to put away his wife?" (Mark 10:2) In answer to this, Jesus referred them to the Genesis record of Creation and of the law which the Creator there inaugurated—namely, that male and female when united in marriage become one flesh. The joining, therefore, was according to divine law, hence no human being has a right, arbitrarily, to bring about a separation.

This was the answer the Pharisees were waiting for, and they quickly asked Jesus how he harmonized his view with the teaching of Moses on the subject. Certainly they did not expect the answer which the Master gave them. "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (Matt. 19:8) In other words, Moses had made a concession to the unrighteousness of the people, and whether or not the expediency met with divine approval, it did not change God's original ar-

rangement, nor make it wrong.

Jesus, explaining in greater detail how the divine law should operate among Christians, forbade divorce, except where one of the parties should be guilty of fornication. While this ruling set forth by Jesus should help a great deal to safeguard marriage, it can serve only as a legal safeguard under divine law, and if adhered to only through constraint, and not in spirit, its value is largely lost.

While Paul's heart-searching treatise on the subject of divine love, translated "charity" in our Common Version (I Cor. 13:4-7), was not particularly designed by him as an answer to marriage problems, it can well be adapted to this purpose. Whether it be in the home, in the church, or in any association with others, to the extent that the spirit of love is manifested there is certain to be peace, harmony, and unity. Love will find a way to surmount every difficulty occasioned by human imperfection. If it were diligently applied in marriage, most divorces would be eliminated. □

Being Responsibly Free

KEY VERSE: *"Take heed lest by any means this liberty of yours become a stumbling block to them that are weak."*—*I Corinthians 8:9*

SELECTED SCRIPTURE: *I Corinthians 8:8-13; 9:1-4, 19-23; 10:32,33*

TO UNDERSTAND THE Apostle Paul's lesson about our responsibilities to fellow brethren, it is first of all necessary to fully understand what liberty in Christ means. It seems evident that liberty in Christ is something quite apart from the ordinary human concept of liberty.

When Jesus said to those who believed on him that they would know the truth and that the truth would make them free, they replied, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Jesus' answer to this question was, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you

free, ye shall be free indeed."—*John 8:32-36*

The thought here is clear. Our liberty in Christ is freedom from control by the great taskmaster, Sin. In Galatians 5:13, Paul wrote, "Ye have been called unto liberty; only use not liberty as an occasion in the flesh, but by love serve one another."

Paul warned that this liberty does not imply the right to give loose reign to the flesh. The Christian's struggle against the weaknesses of his fallen nature is to be just as energetic as though he expected to gain perfection and God's approval by his own efforts. Selfishness is basic to all human weaknesses, but instead of serving and catering to self, we are to serve the brethren, even to the point of laying down our lives for them.

A Christian's conscience is regulated by his understanding of the truth concerning God's will. Since there are varying degrees of understanding, there will be different views among the LORD's people as to what is right and what is wrong. This has always been true among the brethren, and will continue to be until the last member passes beyond the veil. There are certain details of conduct which constituted tests of love in the Early Church which are no longer issues among the brethren. But the viewpoint of the apostles in these matters can, and should, serve as guides for us, even now.

The offering of meat to a lifeless idol, which represents a nonexistent god, in no way affects the meat, so no harm, morally or otherwise, can come from eating such meat. But Paul pointed out that the liberty of action resulting from knowledge should not be used if its use would cause a weaker brother to stumble. The lesson is that there are conditions under which it is best voluntarily to refrain from doing what would be the most pleasing to ourselves,

even though it would be right, in order to be of greater service to others. This simply means that the liberty of action which we attain through a knowledge of the truth should not be considered more important than the spiritual welfare of our brethren. We cannot insist on exercising our own liberty—regardless of the effect it may have upon others—and, in so doing, also be pleasing to the LORD.

Liberty in Christ is a freedom from the condemnation of sin based upon believing in Christ and obeying his commandments, of which love is the prime factor. Its emphasis is not on liberty of action.

Indeed, the Christian's personal liberties are often curtailed by the law of love, for love is a daily laying down and giving up, a continual foregoing of our own preferences so that others might be blessed. Those who have taken the Master's name have no liberty to go in any direction other than the way he went.

Paul wrote, "Where the Spirit of the LORD is, there is liberty."—II Cor. 3:17 ☐

Victory over Death

KEY VERSE: *"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."*

—I Corinthians 15:57

SELECTED SCRIPTURE: *I Corinthians 15:12-58*

THE SCRIPTURE LESSON for our study includes the earlier part of Paul's famous treatise on the resurrection of Jesus and the blessings to accrue therefrom. He mentions, in particular, two kinds of glory; namely, that which was possessed by Adam at the time of his creation—an earthly glory—and that which was given to Jesus at the time of his resurrection, and is eventually to be given to his church—a spiritual, or heavenly glory.

The earthly glory Paul described as terrestrial, and the heavenly glory as celestial. The thought of these two general classes is carried through the entire chapter. It is introduced first in the 23rd verse, where, in outlining the order of the resurrection, the sequence is stated as being, "Christ the firstfruits, after-

ward they that are Christ's at his coming."

In the latter part of the chapter, which we have for today's lesson, it is the nature of these two classes that is emphasized. The firstfruits class is made up of those who, in the resurrection, will partake of the celestial or heavenly glory, while those of the "afterward" class are the ones who will partake of the terrestrial, or earthly glory. In closing the lesson, the apostle ties the two thoughts together, saying that when "this mortal shall have put on immortality"—that is, when the last member of the heavenly class has been exalted to celestial glory—"then"—that will be the time when God will fulfill his promise to deliver up death in victory. This promise is recorded in Isaiah 25:8, and upon examining the prophecy of which it is a part, it is found to be definitely a

reference to the work of restitution to be carried out during the Messianic kingdom reign.

Paul was not the first to speak of terrestrial, or earthly, glory. David, in writing of man's creation, said, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." (Ps. 8:5) David's reference to the original glory of man was in connection with his inquiry as to why God was interested in the human race—so interested that he proposed to send his Son to visit the earth. While David does not state the purpose of this proposed visit, it is evidently connected with the fact that man had fallen and his glory had faded.

Paul commented on David's prophecy, saying, "We see not yet all things put under him [man]." "But, adds the apostle, "we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb. 2:8,9) From this we see that Jesus at his First Ad-

vent partook of the terrestrial glory as possessed by Adam before his fall into sin. It was given to Jesus that he might, in turn, lay it down as a sacrifice for sin—a substitute for the forfeited life of the first man, who was of the earth, earthy.

There was no other way for the lost glory of the human race to be restored, except by the way of the cross, the way of sacrifice. And when Jesus laid down the earthly glory he parted with it forever. When he was raised from the dead, he was no longer an earthly, but a spiritual being. It is in this way that he becomes the "last Adam." —I Cor. 15:45

By speaking of the resurrected and glorified Jesus as the 'last Adam', Paul reminds us that he is to be the restorer of the race. Thus it is made plain that the Adamic race is to be regenerated. Jesus spoke of the time of "regeneration," which is the same time as that mentioned by Paul—the period during which Jesus reigns to destroy all enemies of God and of righteousness.—Matt. 19:28; I Cor. 15:25



The Memorial Supper was not instituted by Jesus to be merely a reminder of his life of dedication to the service of God, but more particularly as an expression of our resolve to share this service with him. The bread and the cup are but empty symbols if their meaning goes unheeded in our lives.

Fifty-four years ago the late editor of The Dawn magazine, Brother Norman Woodworth, wrote and published this article, which speaks in a very practical way, of our continuing responsibilities to God, the Truth, and our brethren. We are happy to republish this VOICE FROM THE PAST.

Taking Heed Lest We Fall

"Wherefore let him that thinketh he standeth take heed lest he fall."

—I Corinthians 10:12

OUR TEXT IS but one of many in the sacred record which remind us of the possibility of falling away from the position of special favor with the LORD. The apostle's words also indicate clearly that there is a very definite part we must play in maintaining this standing—a part which he describes by the expression, 'take heed'. To take heed means 'to give attention, to be warned, to observe silently, to watch, to look at'. Taking heed, to the Christian, means 'to stop, look, and listen' in his spiritual affairs, that he may know of the dangers ahead, and be prepared to cope with them.

The apostle indicates that the importance of our taking heed is in order that we may not 'fall'. That there is danger of the Christian falling is prophetically indicated by the Spirit through the words of the psalmist, saying, "A thousand shall fall at thy

side, and ten thousand at thy right hand; but it shall not come nigh thee." (Ps. 91:7) A study of the prophet's words, just quoted, indicates that the reason ascribed for some not falling is that they dwell "in the secret place of the Most High," and have made his truth their "shield and buckler."

Obviously no one could fall away from a standing with the LORD unless he had at one time enjoyed such a standing; so it is important to have clearly in mind just what it means to stand in order that we may intelligently take heed lest we fall. The Scriptures outline our standing from various viewpoints, and as we put together the various testimonies of the Word bearing on the subject we learn that to stand in God's sight is a very definite and vital thing, and that to lose this standing would be indeed tragic for a New Creature in Christ Jesus.

Standing in the Lord

For example, Philippians 4:1 reads: "Therefore, my brethren dearly beloved and longed for, my joy and crown, **so stand fast in the Lord**, my dearly beloved." To stand in the Lord means to be trusting in the merit of the shed blood, and, through full consecration and immersion of our wills into his will, to be counted in as members of the anointed company of which Christ is the Head. What a blessed standing this is! It implies and requires humility in recognizing our need of the saving grace of God through the blood. It calls for the full and unqualified devotion of our wills to the doing of the divine will. And to take heed in maintaining this standing means a daily searching of our hearts to make sure that we have no cross-grained will of our own that is in opposition to the will of God as it is expressed through our Head, Christ Jesus.

But to stand in the LORD implies a standing along other lines, also. The Apostle Paul said, "Watch ye, **stand fast in the faith**, quit you like men, be strong." (I Cor. 16:13) The faith in which we are to stand is, of course, the "faith once delivered unto the saints." (Jude 3) This faith has been almost entirely lost sight of by nominal churchianity. This is the faith which was first of all delivered to Abraham, and then to Isaac and Jacob,

and to all the prophets. The great central theme of this faith is the Messianic hope of a future kingdom to bless all nations, and God's high calling to the Christian to be joint-heirs with Christ in that kingdom. Are we standing fast in that faith? Or has it become a mere tale, that is old and uninteresting?

St. Paul indicated that it would require strength to stand in the faith. "Quit you like men, be strong," he said. It has always required courage to stand in the pure faith of the Gospel. This is manifest by the rapid 'falling away' that occurred after the apostles fell asleep. It was not long before the pure doctrines of the faith were corrupted, and those who were seeking spiritual comfort were fed on Oriental mysticism, and emotionalism. And even now, there is a tendency on the part of some to feel that these Dark Age substitutes for the faith once delivered to the saints are the more desirable; the claim being that they bring us nearer to the LORD. But we should always remember that if we want to dwell close to the LORD in our spirit of fellowship we must be interested in what he is doing, and spend our energy where he is working; and that is only possible as we stand fast in the faith of the divine plan.

If we are truly standing in the LORD, we will be standing in the liberty of Christ. We quote: "***Stand fast*** therefore ***in the liberty*** wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1) To stand in the liberty of Christ means to have liberty to do everything that Christ would have us do. Liberty in Christ implies bondage to Christ, in that we are bondslaves to him. Such slavery to Christ means that we cannot be subject to the will of man, nor to man-made institutions. If we find ourselves in restraint to the will of man, and thereby being held back from saying and doing the things which we know to be pleasing to God and to Christ, then we are not wholly standing fast in the liberty of Christ. So let us 'take heed' along this line in order that we may not fall.

The apostle mentions still another important phase of our standing in the LORD, namely, that of standing fast "in one spirit." He said: "Only let your conversation be as it becometh

the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye ***stand fast in one spirit***, with one mind ***striving together*** for the ***faith of the Gospel***." (Phil. 1:27) There is a remarkable blending of important Christian principles set forth in these words. The apostle urges that we stand fast in one spirit, not by compromising the faith, but by striving together for that faith. How different is this from the modern recipe for unity of the spirit, so prevalent in nominal church circles, which advocates unity not by striving together for the faith, but by ceasing to strive or to contend earnestly for the faith once delivered unto the saints!

It is in the spirit of the truth in which we are to stand together; and how can we stand in the spirit of the truth, unless we strive together for the truth? Obviously standing together in the spirit is very closely associated with standing for the faith; and to continue in such a stand will require courage, strength, fortitude, and the help of God to enable us to strive together, to contend, to fight the good fight of faith. This means that we must be "strong in the LORD, and in the power of his might."—Eph. 6:10

Pride Goeth before Destruction

There are various danger signals by which we may be forewarned of an impending fall—signals which are readily discernible if we are alertly taking heed. One of these is the spirit of pride. "Pride goeth before destruction, and an haughty spirit before a fall," the Spirit testifies. (Prov. 16:18) And how easy it is for the spirit of pride to enter into our hearts, causing us to be haughty and self-important. The spirit of humility engenders meekness, gentleness, teachableness, patience, and forbearance. How important, then, that "none think of himself more highly than he ought to think."—Rom. 12:3

Another danger sign is that of indifference toward the truth. The truth is God's voice speaking to us; and if we are to maintain our standing in him, how alert we should be to listen to his voice. And how attentive and how obedient we should

be to the message! Yes, our standing in the LORD depends upon our obedience to his truth, for it is by the truth that we are sanctified. (John 17:17) Satan would like to have us believe that to stand in the LORD is one thing, and that to stand in the truth is something else. He would like to have us believe that it does not make any difference where we stand with respect to the truth as long as we love the LORD. But this is false theology. It is one of those wiles of the devil by which he is endeavoring to draw us away from the LORD by causing us to lose our appreciation of his glorious message of truth—that message through which he speaks to us and guides us in the narrow way. Let us, then, continue to cherish the truth, to feed upon it, that thereby we may grow strong, and remain strong—so strong that we will not fall, because we have made the truth our buckler and our shield.

Failure to meet with the brethren, or indifference to the privilege of fellowship, is another danger signal. God has so arranged the church's affairs as to make fellowship with others of like precious faith one of the important means of grace. If we fail to appreciate this provision of the LORD for our strengthening in the faith and in the Spirit, whenever possible, we are thereby neglecting one of the important means by which we are kept from falling.

The spirit of bitterness and hatred is another danger signal which should be readily discerned by those who are properly taking heed. These unholy manifestations of evil are the very opposite in nature to the spirit of love, which is the Spirit of God. To permit their entrance into our hearts, and still worse, to harbor them, will sooner or later result in the complete fall of the New Creature, the complete loss of standing in Christ Jesus. Let us, brethren, diligently take heed in this respect, by quickly and effectively rooting out every thought of bitterness from our hearts through prayer, and instead seek to be filled with, and controlled by, the spirit of love.

Nor should we permit the spirit of the world to take control of our hearts and lives. The spirit of the world is one of self-seeking, of ambition to shine before others, of vain-glory. In

short, it is the spirit of selfishness, which is the spirit of the devil. We should take heed that this spirit does not possess us. If we find the spirit of the world beginning to encroach upon our minds and hearts we should recognize it as a danger sign of pitfalls and snares ahead by which the Adversary is endeavoring to bring about our fall from steadfastness. Let us seek to be filled with the Spirit of the LORD—so filled with that Spirit and so occupied with the things of the Spirit, that there will be no time or place for the spirit of the world to gain even the slightest entrance into our lives.

How We Fall

There are many ways by which, through failure to take heed, we may fall away from the position of full faithfulness before the LORD, and from our blessed standing in his grace. We may, for example, fall asleep spiritually by permitting a spirit of lethargy to creep over us, dulling our spiritual senses. This results, gradually, in a lack of appreciation of the truth, a carelessness in seeking to do God's will, a lack of zeal for his service, and a coldness and indifference toward our brethren in Christ, and the privilege of laying down our lives for them.

We may fall from **grace** by doing despite unto the spirit of grace. We may fall into **condemnation** by unfaithfulness along almost any line, and particularly by not seeking the services of our beloved Advocate when we transgress the divine law. We may fall into **reproach** by stubbornly endeavoring to carry out our own plans, irrespective of what the clearly expressed will of God may be. We may fall into **temptation** by not faithfully taking heed to the danger signals along the way, and thus becoming enmeshed in one or more of Satan's snares.

We may fall away from the faith, the truth, or from its service. We may fall away from our love for the brethren and our love for God. We may fall into the hands of the living God by willfully ignoring the divine provisions for us through Christ, and wantonly going contrary to the leading of the Holy Spirit. We may fall from our steadfastness by failing along any line of Christian endeavor to remain steadfast, unmovable, and fail-

ing to be "always abounding in the work of the LORD" in all its glorious aspects.—I Cor. 15:58

"Ye Shall Never Fall"

The Apostle Peter gives us a splendid formula by which we may keep from falling. He reminds us of the precious promises upon which our hope for the divine nature is based, and indicates that these promises are also the groundwork of our faith. Then he bids us add to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and love. "For if these things be in you and abound," the apostle said, "they make you that ye shall neither be barren [idle] nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." But, "if ye do these things, **ye shall never fall**: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—II Pet. 1:4-11

But we should remember that when the Bible speaks of 'falling' it means more than mere 'stumbling'. In a sense, we stumble every time we make mistakes. Because of fleshly imperfection, we stumble and blunder more or less as we walk the narrow way; but if our hearts are pure before God, he will watch over us and his everlasting arms will be under us to bear us up and start us out afresh every time we need his grace. Let us then take courage and press along in the blessed task of doing his will, knowing that eventually, if we continue taking heed, we will come off more than conquerors through him who loved us and died for us.

We must *hear* the message of truth with an understanding heart, and with a spirit of appreciation, else it will fail to have the desired effect in our lives. Jesus said, "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. [*Margin*, thinketh that he hath]." (Luke 8:18) 'Hath used', and 'hath not used', is apparently the thought of the Master's words; and thus he shows that if we

take heed how we hear the truth it will mean that we recognize the responsibility our hearing of it imposes upon us—in other words, that we shall be “doers of the Word, and not hearers only.”—Jas. 1:22

Effects of Hearing the Truth

And for what purpose has the LORD given us the truth? Jesus said that we are to be sanctified by it. (John 17:17) This sanctifying work of the truth in our hearts is two-fold. Through its precepts, our lives should be more and more conformed to the high standards of righteousness and godliness exemplified in God's law; and then, these transformed lives are to be devoted to the service of God, as directed by the truth. We are in the school of Christ to learn and apply the truth, in order that we may be equipped to serve as the ambassadors of Christ now, and through faithfulness to the divine will, may be worthy to serve in the future work of the kingdom, as joint-heirs with Christ.

And if we hear the truth with appreciation, our love for it will be demonstrated by the amount of energy we exert to defend it. Has our hearing of the truth so inspired us that we are willing to die “for the witness of Jesus, and for the Word of God”? (Rev. 20:4) If we thus take heed to how we hear the truth, then each day will find us busily engaged in using it to the divine glory, in proportion to our talents and opportunities. Failing in this full appreciation of the privilege that is ours of hearing the voice of God speak to us through the truth, we become more or less subject to the deceptive influences of the Adversary by which he is endeavoring to bring about our fall from divine grace and favor.

A proper taking heed to the manner in which we first heard the truth, and continue to hear it, is illustrated in the parable of the sower. (Luke 8:5-8) Some of the seed fell by the wayside. In this case there were no hearing ears at all. Some fell among the rocks. Here the message was heard, but soon forgotten—the hearers did not take heed how they heard or what the

(Continued on Page 37)

TEN-CENT BOOKLETS

ARCHEOLOGY PROVES THE BIBLE

Designed to increase faith

CHRIST'S THOUSAND-YEAR KINGDOM

Christ's reign will bless mankind

COMING BACK FROM HELL SOON

A new approach to an old subject
Available in large print

GOD AND REASON

How God will bring peace

HOPE BEYOND THE GRAVE

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

GOD'S PLAN

Illustrated by charts

GOD'S PLAN FOR MAN

A series of twenty-three lessons

GOD'S REMEDY FOR A WORLD GONE MAD

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

GRACE OF JEHOVAH

God's appeal is through love

CREATION

Examines the Genesis record

ISRAEL IN HISTORY AND PROPHECY

Significance of the present rebuilding
of Israel

THE KINGDOM OF GOD

Evidence that it is near

OUR LORD'S RETURN

Reveals the manner and purpose

PARADISE WITHOUT POLLUTION

God's solution to man's problems

A ROYAL NATION

Deals with British-Israel doctrines

SCIENCE AND CREATION

Harmony of Science and Bible

THE TRUTH ABOUT HELL

What the Bible really says

WHEN A MAN DIES

Solves the riddle of death

WHY GOD PERMITS EVIL

A satisfying message of comfort



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

—FREE BOOKLET

... INFORMATIVE AND DEVOTIONAL

FIVE-CENT BOOKLETS

ARMAGEDDON, THEN WORLD PEACE

Discusses prophecies of our day

THE BLOOD OF ATONEMENT

Basis of reconciliation with God

BORN OF THE SPIRIT

When and how?

THE CHURCH

The true church—how to join

THE DAY OF JUDGMENT

Presents hope for the unsaved dead

DIVINE HEALING

When sickness and death will end.

Available in large print

THE FUTURE OF ISRAEL AND THE WORLD

A bright hope for Jew and Gentile

HOPE FOR A

FEAR-FILLED WORLD

Mankind will not be destroyed

REINCARNATION

VERSUS RESURRECTION

Shows that life after death is through the resurrection

HOW GOD ANSWERS PRAYER

Comforting and reassuring

JESUS, THE WORLD'S SAVIOR

Portrait of his qualifications

LIFE AFTER DEATH

A bright future for all mankind

THE LIGHT OF THE WORLD

Identifies the true witnesses of Jehovah and Jesus

PEACE THROUGH CHRIST'S KINGDOM

The world's only hope

SPIRITUALISM—IT'S CLAIMS

Can the dead communicate?

WHAT CAN A MAN BELIEVE?

The Bible answers

YOUR ADVERSARY, THE DEVIL

Who is he? Who created him?

FATHER, SON, AND HOLY SPIRIT

Understandable and Scriptural



PHONE—Dawn Publications: (201) 438-6421

FREE TRACTS—Available on a wide variety of interesting and informative subjects:

Has Christianity failed?

The World of Tomorrow

Hope for a Fear-filled World

Hope of Universal Peace

Why God Permits Evil

God Has a Plan

The Homecoming of our Dead

Human Destiny

God's World of Tomorrow

Do You Know?

The Truth about Hell

Where Are the Dead?

Prophecies Fulfilled

Death Itself Will Die

Israel Fulfilling Prophecy

"FRANK AND ERNEST"

Sundays Unless Otherwise Noted

ARKANSAS

Little Rock KAAY 1090 6:30 a.m.
Marshall KOGS 960 4:30 p.m.

CALIFORNIA

Claremont KTSJ 1220 9:45 a.m.
Lancaster KVOY 1340 10:15 a.m.
Los Angeles (Mon.) KTYM 1160 6:30 a.m.
Los Angeles (Spanish) KALI 1430 5:45 a.m.
Monterey KNRY 1240 8:30 a.m.
Sacramento KJAY 1430 10:00 a.m.
San Francisco KEST 1450 3:30 p.m.
Tehachapi KTFI-FM 103.1 10:15 a.m.

FLORIDA

Jacksonville WXTL 1010 7:45 p.m.
Orlando WVCF 1480 4:30 p.m.
Tampa WTMP 1150 8:30 a.m.

ILLINOIS

LaSalle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 6:15 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Hammond WJOB 1230 8:30 a.m.
LaPorte WCOE-FM 96.7 10:00 a.m.
North Vernon WKRP 1460 8:00 a.m.

KANSAS

Goodland KLOE 730 7:15 a.m.
Coffeyville KGGF 690 9:05 p.m.

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.
Winchester WHRS 10:30 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.

NEW JERSEY

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

NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

NEW YORK

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

OHIO

Cincinnati WNOP 740 9:00 a.m.

PLEASE TAKE NOTE

of adjustments which are being made regularly in the schedule for the "Frank and Ernest" programs. New stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

OREGON

Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Jenkintown (Wed.) WIBF-FM 103.9 12:30 p.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.
Beaufort (Sat.) WVGB 1490 1:00 p.m.

TENNESSEE

Nashville WLAC 1510 7:45 p.m.

VIRGINIA

Richmond WGGM 1410 7:45 a.m.

WASHINGTON

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

WISCONSIN

Milwaukee WNOV 85.6 7:00 a.m.
Jackson WYLO 540 2:15 p.m.

.... WORLDWIDE RADIO BROADCASTS

Canadian Broadcasts

ALBERTA

Brooks CIBQ 1340 9:00 a.m.

BRITISH COLUMBIA

Duncan CKAY 1500 9:00 a.m.

Duncan CKAY 1500 7:30 p.m.

Nanaimo CHUB 1570 9:30 p.m.

Qualicum-CHPQ 1370 9:30 p.m.

Parksville

MANITOBA

Winnipeg CKJS 810 9:00 a.m.

QUEBEC

Montreal CFMB 1410 5:15 p.m.

SASKATCHEWAN

Weyburn CFSL 1190 8:45 a.m.

Estevan CJSL 1280 8:45 a.m.

Overseas Broadcasts

BRITISH ISLES

Radio Caroline (Tues.) KHZ 819-AM 8:45 p.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman 9:30 a.m.

Trinidad Radio Trinidad 610 10:30 p.m.

ECUADOR (Spanish)

Quito Radio Anoranza (Sat.) 99.7-FM 8:45 a.m.

HONG KONG

Radio Villa Verde (Fri.) 6:00 p.m.

ITALY (Italian)

Europe Radio Milano 83.3-FM 11:30 a.m.

Euro Tele Radio Calabria (Fri.)

MHz 102 5:30 p.m.

Radio Corsica Centrale

FM-88-500 FM-92 11:00 a.m.

MEXICO (Spanish)

Culiacán Ranchera XECQ 8:30 a.m.

NEW ZEALAND

Dunedin 4XD 11:15 a.m.

NIGERIA

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

PANAMA (Spanish)

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

Joubert Park (Thurs.) SWAZI Music

Radio 1400 & shortwave 49 & 60 9:00 p.m.

SRI LANKA

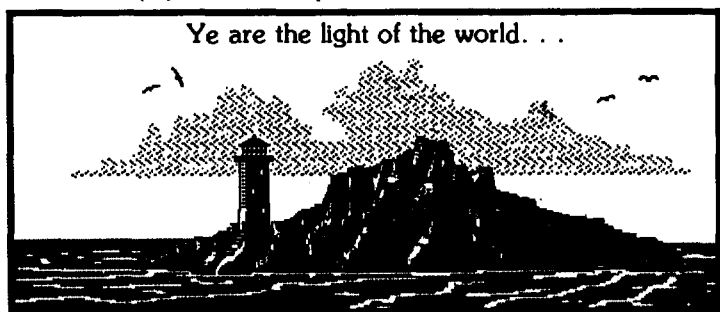
Columbo (Sat.) Radio Sri Lanka 7:15 p.m.

TONGA

Nuku' Alola (Mon.) 10:15 a.m.

URUGUAY (Spanish)

Montevideo Radio El Espectador 810 9:15 a.m.



THE BIBLE ANSWERS—TV Programs

ALABAMA	Channel	MAINE	Channel	Ashland	Channel
Montgomery	56	Portland	57	Delaware	56
ARIZONA		MARYLAND		Findlay	6
Bullhead City	26	Leonardtown	52	Fremont	2
CALIFORNIA		MICHIGAN		Youngstown	20
Arroyo Grande	66	Detroit	26	OKLAHOMA	
Lancaster	38	Muskegon	40	Broken Bow	28
Yucca Valley	20	MINNESOTA		Oldhama City	7
FLORIDA		Minneapolis	13	Tulsa	33
Daytona	42	MISSISSIPPI		PENNSYLVANIA	
Ft. Myers	7	Bolivar	8	Harrisburg	40
Jupiter	9	McComb	36	Johnstown	9
Naples	9	Philadelphia	20	Pittsburgh	63
St. Petersburg	35	Stackville	5	TENNESSEE	
Tallahassee	9	Tallahatchie	11	Harrogate	18
Tampa	57	MISSOURI		Helskell	12
GEORGIA		Cameron	35	Murfreesboro	27
Columbus	16	Columbia	2	TEXAS	
Cordele	55	St. Louis	7	Austin	13
Savannah	55	NEBRASKA		Corpus Christi	50 & 7
ILLINOIS		Lincoln	67	Mt. Pleasant	54
DeKalb	7	NEVADA		Sulphur Springs	18
Plano	30	Las Vegas	33	VERMONT	
Rockford	45	NEW JERSEY		Killington	18
Urbana	1	Hammonton	8	VIRGINIA	
INDIANA		NEW YORK		Gloucester	51
Indianapolis	11	Glens Falls	8	Norfolk	68
IOWA		Jamestown	8	WASHINGTON	
*Cedar Rapids	13	Oneonta	15	Wenatchee	27
Des Moines	33	Rochester	40	WEST VIRGINIA	
Marshalltown	39	Syracuse	14 & 18	Huntington	55
KANSAS		NORTH CAROLINA		*Logan (Mon)	12
Junction City	6	Charlotte	15	WISCONSIN	
KENTUCKY		Henderson	34	Waukegan	43
Morehead	10 & 7	Raleigh	63	PUERTO RICO	
Mt. Sterling	6 and 2	Wilmington	10	Mayaguez	42
LOUISIANA		OHIO			
Jennings	13	Akron	29		
New Orleans	61				

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

hearing really meant, hence the sun of opposition and persecution soon stopped their growth. Some of the seeds of truth "fell among thorns." Here was a class that heard with some appreciation, but the cares of this life, the spirit of the world, and various other adverse influences, stunted the growth that should have taken place in their hearts.

The seed which fell on the "good ground" represents the true hearing of appreciation and heart understanding. The good ground hearers are those who take heed what they hear and how they hear, with the result that a fruitage is produced—a fruitage to the glory of God. These become sanctified by the truth and serve faithfully as its ambassadors, letting their light shine, rather than keeping it under a bushel.

"Take Heed that No Man Deceive You"

Deception is the method frequently used by Satan to lead God's people into his various snares and pitfalls; and he usually practices his deceptions through human agencies. Hence we are warned by Jesus to "take heed that no man deceive you." (Matt. 24:4) This particular warning has to do with the truths pertaining to our Lord's second presence, and the end of the age; and how the professed followers of the Master have been deceived along these lines. And if it were possible, Jesus reminds us, the very elect would be deceived; but evidently this is not possible; and largely, no doubt, because they are the faithful ones who 'take heed'.

The Apostle Paul also reminds us of the necessity of taking heed lest we be deceived, saying, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:6) 'Vain words' would be those not in harmony with the plan and will of God—especially those words which appeal to human vanity. Flattery is one of the Adversary's chief methods of deceit. If we are properly taking heed we will stop, look, and listen very carefully when we hear the voice of flattery appealing to us to turn to the right hand or to the left.

The warning, Let no *man* deceive you, reminds us of another apostolic warning to the effect that "of your own selves men shall arise, speaking perverse things, to draw away disciples after them." (Acts 20:30) The deception of human leadership is perhaps one of the most subtle with which the saints of God have to contend. There is the constant temptation upon elders and teachers to become leaders; and there is also the willingness on the part of so many of the LORD's people, because of human weakness, to be led. It seems so much easier to follow the Lamb, we may imagine, if we can see him represented in some human head or leader. And it is so flattering to an individual, or group of individuals, to believe that God is leading his people through him, or them. Oh, how much we need to take heed along this line!

In this respect the elders need to specially take heed, for their responsibility is great. To the elders at Ephesus and to the elders in all the classes today, Paul says: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God which he purchased with his own [Son's] blood." (Acts 20:28) Note that proper taking heed on the part of the elders means that they will 'feed the flock of God'. This is their privilege, their duty. But they are not to lord it over God's heritage, nor assume leadership or headship in the church.

But all in the church should take heed how and what they are fed. We should not shift our individual responsibilities upon the elders of the class. How much sorrow could be avoided simply by all the brethren taking heed not to permit ambitious brethren in the church to become leaders. And the leader-complex is not necessarily manifested in a desire for a large following. No, the desire to lead is often satisfied by having a mere handful of followers—perhaps just a small class of two or three. But often these small groups are led to separate themselves from an ecclesia of the saints for no legitimate reason, simply because they have allowed themselves to be influenced by the vain words of a brother who seems incapable of being just one of the brethren along with the others. Friends, let us

take heed along this line, remembering that "one is your Master, even Christ; and all ye are brethren." (Matt. 23:8) There are no super-brethren in the church of God!

Take Heed How We Build

"We are laborers together with God," the Apostle Paul said, "Ye are God's husbandry, **ye are** God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man **take heed** how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—I Cor. 3:9-13

The manner in which a Christian builds for the future, as a co-worker with God, is thus clearly outlined. First, there must be the foundation of the ransom; and this means that everything built thereon must square with the ransom. Upon this must be built the superstructure of faith and character. And if we take heed how we build, and build as co-workers with God rather than along lines of our own choosing, our building will be capable of withstanding all the storms which are permitted to test us, and the fiery trials too, which shall try every man's work, of what sort it is.

Since the foundation of this building of God is the great doctrinal fact of the ransom and our own acceptance and conformity thereto, this means that the things which are built upon that foundation must be the other doctrines of the divine plan, together with the outgrowth of Christian character resulting therefrom. Therefore, a proper taking heed how we build, implies a carefulness in our study of divine truth and its proper application in our lives. In other words, we cannot ignore the doctrines of the truth, and expect to build acceptably to God. As the ransom is the foundation, so the other doctrines are the framework around which, by God's grace, we must carefully

build with personal works of faith and love. If we thus take heed how we build, we will have a structure that will stand up against all the winds of false doctrine, and withstand the fire of this day of special trial.

Departing from the Living God

In Hebrews 3:12, the Apostle Paul mentioned another manner in which we should take heed. He said, "**Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.**" The context here refers to the unbelief of Israel in the wilderness. That unbelief was manifested in their tendency to so soon forget the miracles God had wrought on their behalf, and their disposition to turn away from him to the worship of other gods. Thus, through lack of appreciation, they departed from the living God.

How is it with us? Have God's blessings which came to us through the truth become commonplace? Do we still appreciate the miracle of his grace to us as it abounded, and still abounds, through Christ Jesus? Or have we permitted the trials of the way to mar the sweetness of God's loving watchcare over us? Do we still hear the voice of God speaking to us through his truth, or are we listening for other voices—voices which bid us walk in a way less narrow and in paths more pleasing to our flesh? How is it with us brethren? Are we taking heed that we do not depart from the living God through failure to appreciate constantly the miracle of his truth revealed to us, counting as commonplace the fact that he has taken us into his confidence and revealed to us the secrets of his divine plan?

Take Heed to the Ministry

In Colossians 4:17 we read: "**Take heed to the ministry which thou hast received in the LORD, that thou fulfill it.**" In this particular apostolic injunction, the taking heed is enjoined in order that we might fulfill the ministry. St. Paul seemed to have realized that there would be a danger of our neglecting to be ministers, or servants of the truth. And how easy it is to fall away from our steadfastness along this line! Satan is always

take heed along this line, remembering that "one is your Master, even Christ; and all ye are brethren." (Matt. 23:8) There are no super-brethren in the church of God!

Take Heed How We Build

"We are laborers together with God," the Apostle Paul said, "Ye are God's husbandry, ~~ye are~~ God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man **take heed** how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—I Cor. 3:9-13

The manner in which a Christian builds for the future, as a co-worker with God, is thus clearly outlined. First, there must be the foundation of the ransom; and this means that everything built thereon must square with the ransom. Upon this must be built the superstructure of faith and character. And if we take heed how we build, and build as co-workers with God rather than along lines of our own choosing, our building will be capable of withstanding all the storms which are permitted to test us, and the fiery trials too, which shall try every man's work, of what sort it is.

Since the foundation of this building of God is the great doctrinal fact of the ransom and our own acceptance and conformity thereto, this means that the things which are built upon that foundation must be the other doctrines of the divine plan, together with the outgrowth of Christian character resulting therefrom. Therefore, a proper taking heed how we build, implies a carefulness in our study of divine truth and its proper application in our lives. In other words, we cannot ignore the doctrines of the truth, and expect to build acceptably to God. As the ransom is the foundation, so the other doctrines are the framework around which, by God's grace, we must carefully

build with personal works of faith and love. If we thus take heed how we build, we will have a structure that will stand up against all the winds of false doctrine, and withstand the fire of this day of special trial.

Departing from the Living God

In Hebrews 3:12, the Apostle Paul mentioned another manner in which we should take heed. He said, ***"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."*** The context here refers to the unbelief of Israel in the wilderness. That unbelief was manifested in their tendency to so soon forget the miracles God had wrought on their behalf, and their disposition to turn away from him to the worship of other gods. Thus, through lack of appreciation, they departed from the living God.

How is it with us? Have God's blessings which came to us through the truth become commonplace? Do we still appreciate the miracle of his grace to us as it abounded, and still abounds, through Christ Jesus? Or have we permitted the trials of the way to mar the sweetness of God's loving watchcare over us? Do we still hear the voice of God speaking to us through his truth, or are we listening for other voices—voices which bid us walk in a way less narrow and in paths more pleasing to our flesh? How is it with us brethren? Are we taking heed that we do not depart from the living God through failure to appreciate constantly the miracle of his truth revealed to us, counting as commonplace the fact that he has taken us into his confidence and revealed to us the secrets of his divine plan?

Take Heed to the Ministry

In Colossians 4:17 we read: ***"Take heed to the ministry which thou hast received in the LORD, that thou fulfill it."*** In this particular apostolic injunction, the taking heed is enjoined in order that we might fulfill the ministry. St. Paul seemed to have realized that there would be a danger of our neglecting to be ministers, or servants of the truth. And how easy it is to fall away from our steadfastness along this line! Satan is always

active in his endeavor to draw us away from witnessing to the plan of God. But if we are properly taking heed, we will recognize his cunning devices, his misleading philosophy, and not be affected thereby.

Jesus, our example, came into the world to serve, to be a minister in the great work of reconciling a lost world to God. Our calling is to cooperate with Jesus in this ministry or service. Thus, no matter how faithfully we may be meeting all the other requirements of the truth, if we neglect the ministry we fall short of the very purpose of our calling. Let us, then, indeed take heed to the ministry, proclaiming the Gospel as far and wide as it is possible for us to do, that we 'fulfill it'.

But we should not take heed to the ministry only to 'fulfill it' We have an important responsibility in connection with the manner in which the ministry is conducted—especially our own part in it. Note the apostle's words in II Corinthians 6:3: "Giving no offense in anything, that the ministry be not blamed." The entire 6th chapter of II Corinthians is a wonderful admonition, going into detail concerning the things to which we should take heed in order that the ministry be not blamed.

Purity of faith and practice, longsuffering, patience, love, self-sacrifice, and the whole armor of righteousness, are among the things to which we should take heed, according to the apostle, if we are not to bring reproach upon the ministry. Separateness from temples of idols is another prerequisite which he mentions. There are hideous creed idols today, enshrined in the various temples of nominal Christianity. The pageantry of outward show in these modern temples is alluring to the devotional instincts of some of the LORD's people. But let us remember that these temples are defiled by their blasphemous creeds. That their demon god is not our God—that our God has bid us to "come out from among them, and be ye separate, saith the LORD, and touch not the unclean thing; and I will receive you; and be ye clean that bear the vessels of the LORD."—II Cor. 6:17; Isa. 52:11

Ah yes, that is our ministry, to 'bear the vessels of the LORD', the vessels that contain the pure water of his truth.

And how vital it is that we keep those vessels clean that those who drink therefrom may be truly refreshed with the living waters of divine truth—refreshed with the glorious intelligence that “God is love.” (I John 4:8) Only as we minister the truth of the divine plan can we hope for God’s blessing upon our ministry. Only as we keep that truth pure in our own minds and hearts, and minister it in its purity to others, are we truly taking heed to the ministry.

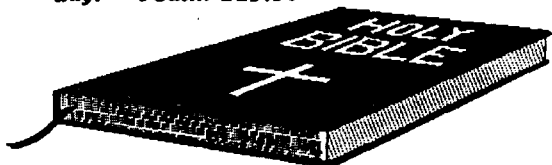
It is along this same line that Paul admonished Timothy, saying, “**Take heed** unto **thyself**, and unto the **doctrine**; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.” (I Tim. 4:16) Here we have, in reality, a summary of all that is involved in our taking heed lest we fall. It means to take heed to ourselves, in every way, and to take heed to the doctrines of the truth. Or, as indicated by the apostle, we take heed unto ourselves by continuing in the doctrine. But note, to do this means much more than to merely give mental assent to them. To continue in the doctrines or teachings of the Gospel means to believe them—yes—and to defend them—most assuredly—but also, to be guided by them in our own Christian conduct and ministry.

Failing to do this would mean failing in the development of divine love in our hearts and lives; and this would mean that even though our ministry may be couched in the oratory of “men and of angels,” it would be, in God’s sight, but as “sounding brass, or a tinkling cymbal.” (I Cor. 13:1) Obviously then, a proper taking heed unto the doctrines is possible only as we make certain that the doctrines are taking full control of our own lives, and producing in us the peaceable fruits of righteousness. Only in this way can we fully appreciate the doctrines ourselves, and read in them the shining letters of God’s love, and be inspired with the determination to be like him.

By thus taking heed unto **ourselves** and unto the **doctrines** we will become equipped with the armor of God, the armor of truth, and will be enabled to go forth as valiant soldiers of the cross. Then we will be able to defend the faith once delivered

unto the saints, in love. Our words will minister grace to the hearers—to all those who really have a hearing ear for the simple truth of the Gospel. In this way, as we take heed in the divinely prescribed manner, we will buttress and make sure our standing in the LORD, and in his truth. Thus our ministry of the truth will be continually blessed with the refreshing smile of his approval. □

"O how love I thy law! It is my meditation all the day!" — Psalm 119:97



**F
R
A
N
K
&
E
R
N
E
S
T**

*Listen to these
interesting topics
discussed Sundays
on*

**WOR-710
9:15 P.M.**

MARCH:

- 3-The Sheep and Goats Parable
- 10-Jehovah, Creator and Father
- 17-The World on Fire
- 24-Israel in Prophecy
- 31-Can We Talk with the Dead?

SEND FOR the free booklet
offered after each broadcast:
"FRANK & ERNEST"
Box 80, Dept. N
New York, NY 10116

FOR YOUR NEWSPAPER

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for three inches in one column.

MARCH SPECIAL

On Sunday, March 24th, **"Frank and Ernest"** will discuss a topic of interest to many. Attractive circulars are available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to:

The Dawn
East Rutherford, NJ 07073

THE GOSPEL SERIES—PART 3

The Gospel of Luke

"There is one God and one Mediator between God and man, the man Christ Jesus."

—I Timothy 2:5

EACH OF THE four Gospel writers described Jesus from quite different perspectives. Matthew described him as the King of Israel, the Messiah. He mentioned the wise men and the expensive gifts they presented to Jesus, but said nothing about the visit of the shepherds. Mark saw Jesus as the perfect *servant* of God, one who acted quickly and spoke seldom. John described Jesus as the *Son* of God, God's personal representative on earth. His was a theological account, not a biological one, and consisted largely of the words which had been spoken by Jesus.

Luke presented Jesus as a perfect *man*. His Gospel is the most comprehensive, comprising a prologue, a growing up period, and includes an account of his ascension into heaven after his resurrection. Luke traced Jesus' genealogy back to Adam, the first perfect man. His portrait of Jesus emphasizes the relationships which Jesus had with others, including his Heavenly Father.

As Bible students we should study Luke's portrait to see what we can learn from it, to see how we can bring our own lives into conformity with this image of Jesus as the perfect man. It was Paul who wrote, "Whom he did foreknow [true Christians—members of Christ's body] he also did predestinate to be conformed to the image of his Son."—Rom. 8:29

Relationships with Others

In Luke's portrait, Jesus is shown to be sympathetic to the poor, the despised, children, women, and even the hated Samaritans. On occasion he did associate with the rich, the powerful, and those of high social status, but few of those really interested him. We get a clearer insight into why this was the case from the account in Luke 7, beginning at verse 36. The following quotation is from the *New International Version Translation* of the Greek text:

"Now one of the Pharisees invited Jesus to have dinner with him, so he went to the Pharisee's house and reclined at the table. When a woman who lived a sinful life in that town learned that Jesus was eating at the Pharisee's house, she brought an alabaster jar of perfume, and as she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them."

At this occasion, Simon was the host. Although he said nothing that has been recorded concerning this occurrence, it is evident that in his heart he was critical of Jesus for permitting it to happen. Jesus knew what was in his heart, and so he spoke a parable.

Verses 41 through 47, *NIV*, reads, "Two men owed money to a certain moneylender. One owed him five hundred denarii and the other fifty. Neither of them had the money to pay him back so he canceled the debts of both. Now which of them will love him more? Simon replied, I suppose the one who had the bigger debt canceled. You have judged correctly. Therefore I tell you that her many sins have been forgiven—for she loved much. But he loves little who has been forgiven little."

At the time of Jesus, women were almost non-persons. They were rarely educated, and virtually had no rights. Then as now, those who became prostitutes were labeled sinners. Leaders spent their time with other men, not with women. But Jesus did not limit his fellowship to men—he was as comfortable with women as with men. We read, "As Jesus and his

disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord's feet listening to what he said."—Luke 10:38,39, *NIV*

He was also comfortable with publicans, as we see from a criticism recorded in Luke 5:29: "Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But the scribes and Pharisees murmured against his disciples saying, Why do ye eat and drink with publicans and sinners?"

Who were the publicans? This is what an encyclopedia says about them: "The publicans were hated as the instruments by which the subjection of the Jews to the Roman emperor was perpetuated. They were noted for their extortion and were tempted to oppress the people with illegal exactions so that they might the more speedily enrich themselves. The publicans were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, and willing tools of the oppressor. They were classed with sinners, with harlots, and with the heathen. The scribes and the people alike hated them."

Considered still worse than publicans were the Samaritans. The encyclopedia says this about them: "The Jews would have no dealings with the Samaritans that they could possibly avoid. 'Thou art a Samaritan and hast a devil' was the mode in which the Jews expressed themselves when at a loss for a bitter reproach. The Samaritan was publicly cursed in their synagogues; could not be adduced as a witness in the Jewish courts; could not be admitted to any sort of proselytism; and was thus, so far as the Jew could affect his position, excluded from hope of eternal life."

However, Jesus refused to accept the common prejudices of those around him. Far from avoiding Samaritans, on appropriate occasions Jesus praised them. In Luke 10:33 we read Jesus' well loved parable of the good Samaritan. In Luke 17:16, it is recorded that after Jesus cured ten lepers, only one—a Samaritan—returned to give thanks.

The easiest way for us to live is to copy those around us. But that is not the way the perfect man, Jesus, behaved. We learn from Luke's portrait of him that Jesus considered **all** human beings to be valuable, and worthy of his time and attention. He indulged none of the common prejudices of his day. He willingly spent time with women, children, tax collectors, and even non-Jews like the Samaritans.

Since we are to be conformed to his image, we do well to ask ourselves, How are we living today? Do we share the prejudices of those around us? Do we think our time is best spent with others just like ourselves? Or are we willing to follow the example of our Master and witness to the poor, to children, the disadvantaged, and even those who are openly sinful or might be considered unacceptable to the leaders of society? We need to remember that God has predestinated that we should be conformed to the image of his Son.

Relationship to God

If we did not know differently from what we learn in the Scriptures concerning Jesus, we might think that a perfect man would have no need for outside support. We could assume he would have inexhaustible energy, and could tap his own source of inner strength at any time. But that is **not** how Luke portrayed Jesus, the perfect man. From Jordan to the cross, Luke recorded many occasions not mentioned by the other Gospel writers which evidenced the fact that Jesus spent a great deal of time in prayer, seeking guidance and strength from his Heavenly Father.

Here are a few examples: "Now when all the people were baptized, it came to pass that Jesus also being baptized, **and praying**, the heaven was opened." (Luke 3:21) The baptism of Jesus was described by others, but the fact that he prayed to his Father at that time is mentioned only by Luke. At the very beginning of his walk as a New Creature, we find him praying to his Heavenly Father!

"So much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by

him of their infirmities. And he withdrew himself into the wilderness and prayed." (Luke 5:15,16) As time passed, Jesus had built up a large following. But he did not take credit for this success. He knew that the credit belonged to his Father, and therefore he continued to approach him in prayer.

"He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." (Luke 6:12,13) Selecting the twelve was an extremely important decision, and Jesus did not presume to make a choice without guidance from his Father. So he spent the entire night in prayer, and on the following day he was prepared to take the proper action.

After the twelve apostles had been very successful in their preaching and healing efforts among the people, "it came to pass, as he [Jesus] was alone praying, his disciples were with him." (Luke 9:18) Again he went to his Heavenly Father in prayer to thank him that the ministry of his apostles had been blessed.

"As he prayed, the fashion of his countenance was altered, and his raiment was white and glistering." (Luke 9:29) Matthew and Mark both have accounts of the transfiguration scene, but neither recorded that Jesus prayed on that occasion. There, as the three especially favored apostles received a transcending vision of the kingdom in glory, Jesus prayed.

"It came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray." (Luke 11:1) They were aware of Jesus' constant communication with his Father, and they knew his relationship with God was one that they did not have the privilege of enjoying. So they asked to be taught how to pray as he did, in order that they could enjoy a similar communion with God.

"He was withdrawn from them [his disciples] about a stone's cast, and kneeled down, and prayed saying, Father, if thou be willing, remove this cup from me: nevertheless not my

will, but thine, be done." (Luke 22:41,42) Right up until the close of his earthly ministry, Jesus again and again went to his Father in prayer to have fellowship, to receive guidance and assurance, and strength.

It is clear that he drew his strength from his Father, not from within himself. If he or his associates had success, he prayed about it. If he had a decision to make, he prayed about it. At his baptism and at the cross, he prayed for insight and guidance. It is by his example that we see how vital prayer is to our Christian health—it is indeed the very foundation of our relationship with God.

Wealth

Luke believed that there was no better test of a man than to look at how he used his money. Jesus himself was born into an exceedingly poor family. This is confirmed by the fact that at the time of Jesus' circumcision, Mary brought two turtledoves, a practice which the Law permitted only by those who were too poor to bring a lamb. (See Leviticus 12:8.) Paul wrote that he who was 'once rich' (beyond imagining!) became 'poor'.—II Cor. 8:9

Luke was the only author who recorded a parable of Jesus that contrasted false riches with the true: "He told them this parable: The ground of a certain rich man produced a good crop. He thought to himself, 'What shall I do? I have no place to store my crops.' Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. And I'll say to myself, 'You have plenty of good things laid up for many years. Take life easy; eat, drink, and be merry.' But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?' This is how it will be with anyone who stores things up for himself but is not rich toward God."—Luke 12:16-21, *NIV*

Clearly the parable indicates that this rich man did not understand the difference between earthly riches and true riches. As recorded a few verses later, Jesus spoke to his followers to

build on the lesson of this parable. He said, "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also."—Luke 12:32-34, *NIV*

Where is our treasure? We will know by discovering where our hearts are. It could be our businesses, our investments, our careers, our homes, or any of a variety of places where "moth destroys and thieves come near." These words seem to imply that to the degree that we are interested in the treasures of earth, to that degree we will have less treasure in heaven.

1991 Memorial Supper Date

THE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m., on Thursday, March 28, 1991.

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

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

The video cassette can be purchased for \$6.00, and is also available free on loan. Send your request to:

**Dawn Video Cassette Service
P.O. Box 4355
North Hollywood, CA 91617**

In another parable, a good Samaritan—with no hesitation—gave of his time and his money to help another person, one whom he did not know, and who was obviously not his nationality. In Luke's recounting of the parable of the rich man and Lazarus, we see the insensitivity of a rich man who did not do anything to help someone in great need who had been "laid at his gate." (Luke 16:20) The commendations and reproofs expressed by Jesus clearly indicate the attitude he favors.

Those with much of this world's goods have a difficult problem. Will they love earthly things so much that they lose an opportunity for spiritual things, or will they willingly sacrifice what they have in the interest of others? No matter how great the sacrifice, nothing can compare to Jesus' sacrifice, when he gave up his position of preeminence and authority in heaven as the only begotten Son of God—the archangel over all the creatures of heaven, and came to earth as a man to die for us.

Paul expressed Jesus' understanding of the matter, when he wrote: "Do nothing from party-spirit, or vain-glory; but in humility esteeming others as excelling yourselves; not each one regarding his own interests, but each one also those of others. Let this disposition be in you which was also in Christ Jesus, who, though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross."—Phil. 2:3-8, *Diaglott*

Concluding Thoughts

Luke's portrait of a perfect man is magnified by his description of how God showed his love for all mankind. The purpose of Jesus' ministry is summarized in Luke 19:10: "The Son of man is come to seek and to save that which was lost."

Luke compiled his account as an historian through interviews with those who were eye-witnesses of the events. Throughout his account he emphasized those events that

prove God's love is not limited to the Jews. He quoted Simeon's words that Jesus will be "a light to lighten the Gentiles." He quoted Jesus, giving examples of God's favor to non-Jews: a Sidonian widow, and Naaman the Syrian. He quoted Jesus commending the faith of a non-Jew as exceeding any faith found in Israel. He quoted Jesus as saying, just before his ascension, "Repentance and remission of sins should be preached . . . among all nations, beginning at Jerusalem."—Luke 2:32; 4:25-27; 24:47

Why did Luke emphasize these points which the other Gospel writers did not? Unlike the other writers, he was a Gentile, an outsider, despised by the Jews. He was a convert to Christianity, one who accompanied Paul in bringing the Gospel to other Gentiles. We know this is true, because in Colossians 4:10-14 it is stated that Aristarchus, Marcus, and Justus are "of the circumcision." Epaphras, Luke, and Demas—mentioned next—were not included among those listed as being in the category "of the circumcision," and therefore were not Jews.

Like Luke, we have received a knowledge of the will of God because someone was faithful to the commission to preach the name of Jesus among all nations. Let us draw lessons from Luke's portrait of a perfect man and apply them to our own lives. Since we must become conformed to the image of our Master, let us:

1. Not draw arbitrary distinctions among ourselves or others, based on age, sex, wealth, or social standing. As James said, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him."—James 2:5
2. Recognize the importance of prayer in our relationship with our Heavenly Father. Following the example of Jesus, we should come to the Father in prayer and thankfulness at all times, especially when he grants us success in his service, when he grants suc-

cess to others, when we must make important decisions, or when we must endure a particular trial.

3. Pay special attention to the way we use our money. The rich young ruler who wanted to inherit eternal life thought he had been reasonably successful following the commandments. But it was impossible for him to "sell all that he had and distribute it to the poor."

"Jesus looked at him and said, How hard it is for the rich to enter the kingdom of God! . . . Peter said to him, We have left all we had to follow you! I tell you the truth, Jesus said to them, no one who has left home or wife or brothers or parents or children for the sake of the kingdom of God will fail to receive many times as much in this age and, in the age to come, eternal life."—Luke 18:24,28, *NIV* □

PLEASE HELP US IF YOU CAN!

**FOREIGN COPIES OF
STUDIES IN THE SCRIPTURES**

THERE IS AN increasing demand for all of the six volumes of "Studies in the Scriptures" in languages other than English. If you have any of the volumes in a foreign language, and are able to donate them to the Dawn, we would be happy to receive them. At this time we are serving as a clearing house for those who request foreign language volumes of "Studies in the Scriptures." Send volumes to: **Dawn Publishers, 199 Railroad Avenue, E. Rutherford, NJ 07073, Attention: A. Koterba.**

We are presently printing foreign language volumes which are in sufficient demand, and when we have copies available to work with.

THE GOLDEN THREAD SERIES—Part 14

God Delivers His People



GOD SAID TO Moses, "Go and gather the elders of Israel together, and say unto them, The LORD God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I will bring you up out of the affliction of Egypt unto the land of Canaan, unto a land flowing with milk and honey!

"And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us. And now let us go, we beseech thee, three days'

journey into the wilderness, that we may sacrifice to the LORD our God.

"And I am sure that the king of Egypt will not let you go, no, except by a mighty hand. And I will stretch out my mighty hand, and smite Egypt with all my wonders which I will do, and after that he will let you go."—Exodus 3:15-21

Moses answered and said, "But, behold they will not believe me, nor hearken unto my voice." The words of the slave he had attempted to help forty years before still echoed in his mind: "Who made thee a prince and a judge over us?" Because of this, the LORD gave Moses three signs—each of them a miracle—to convince the elders of Israel that God was indeed with him, and had chosen him as their leader.

First, his rod would change into a snake, and as he picked it up by the tail, it would become a rod again. The second sign was that his hand would become leprous, and then when he brought it out from under his shirt, it would be healthy and clean again.

This was an amazing miracle, especially since leprosy has always been (and still is) an incurable disease! The third sign was when Moses poured water from the river onto the ground, it changed into blood! (Exodus 4:1-9) These signs were encouraging to Moses, and were designed to convince Pharaoh that Moses had supernatural power on his side—that God had appointed him as the leader and deliverer of Israel.

When Moses and Aaron gathered all the elders of Israel together to tell them God's words and to show them the signs, they did believe. "They bowed their heads and worshiped." (verses 29 and 31) With the elders of Israel ready to follow Moses' leadership, Moses and Aaron then went before Pharaoh.

They entered into his magnificent palace and confidently advanced into the presence of the king himself, who was sitting on his impressive throne. They said to Pharaoh, "Our LORD God of Israel says to you, O king, Let my people go." They requested him to allow the whole nation of Israel to leave their tasks and go into the desert wilderness so they could hold a

feast unto God. But Pharaoh scoffed, "Who is the LORD, that I should obey his voice? I will not let Israel go." (Exodus 5:1,2) The king not only refused Moses' and Aaron's request, but he ordered that the burdens of the people be increased, giving them more and harder work to do.

Immediately Moses went to the LORD in prayer: "Why have you sent me? Since I went to Pharaoh to speak in your name, he has done evil to this people, and the people are not delivered." The LORD assured Moses that when he was finished with Pharaoh, he would drive the people from Egypt! But Pharaoh was stubborn, and it took ten hard lessons from God to accomplish this goal.

Pharaoh was immovable! Ten times Moses and Aaron strode into the throne room of the palace and boldly demanded the right for Israel to worship God in their own way and place. And each time, Pharaoh determinedly refused. But the LORD Jehovah punished him and his people for his obstinacy and his hardheartedness. Each refusal brought a plague from the LORD—ten plagues in all. Each was a terrible, unforgettable experience. The first plague affected the river water, streams, and pools. They changed to blood! All the fish died, and the people had no water to drink. Even the water they had stored in jars was spoiled. This awful plague lasted a whole week.

The second plague was a pestilence of frogs. Frogs were everywhere—in the houses and beds, in their ovens, and even in their bread! They were completely overrun by frogs. Pharaoh summoned Moses and Aaron, pleading with them to call upon their God to destroy the frogs. When the LORD answered their request, the frogs all died and they heaped them up into huge piles! But Pharaoh still would not relent.

So the third plague came the following day. It was an outbreak of lice. Next came the plague of flies. Then all their cattle died. After that, both men and animals were covered with painful boils. Still Pharaoh's heart was hardened, and he would not allow the Israelites to leave. Therefore, the plague of hail was sent by God, and many died from the huge

hailstones, and everything that grew, including trees, was broken down. It must have been a frightening scene, because, along with the hail there was booming, crashing thunder, and "fire ran along the ground!"

Meanwhile, the Hebrews, who were living in an area called Goshen, were protected from these plagues, having been affected only by the first three. Pharaoh now seemed to be giving in. He sent again for Moses and Aaron and said, "Go now ye that are men, and serve the LORD. And he drove them out from his presence." But Moses had told him that all Israel must be allowed to go—the young and old, sons and daughters, flocks and herds. So, the locusts came.

There were so many they darkened the sky as they flew over; they covered the earth; they ate every green wisp that was left! Pharaoh summoned Moses and Aaron in great haste, to pray to God to remove the locusts. Once again, when the plague was gone, Pharaoh stubbornly refused their appeal.

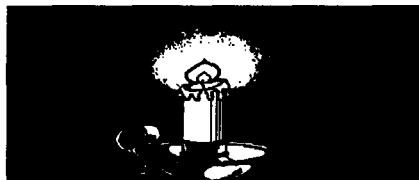
A plague of darkness fell upon all of Egypt. All, that is, except Goshen where Israel dwelt. Israel had light! But the darkness that was over Egypt was so heavy it could "be felt" and no one left their houses. This lasted three days. Pharaoh was beside himself with anger. He warned Moses and Aaron that if they ever came into his presence again, he would kill them! He would never let them go! Moses said to Pharaoh, "Thou hast spoken well, I will see thy face again no more."

The tenth and final plague was fearful; it was a plague of death on the firstborn of both men and beasts—even to Pharaoh's own son. It was so horrible that it finally caused Pharaoh to send Israel away. The Egyptians urged them to leave quickly, and gave them their jewels and their gold and silver. "They spoiled the Egyptians." (Exodus 12:36) Pharaoh rose up in the night and heard a great cry in Egypt; for there was not a house where there was not one dead. "Be gone," he commanded Moses and Aaron!

QUESTIONS

1. What did God tell Moses to do?

-
2. What request did Moses make of Pharaoh?
 3. What reaction did Pharaoh have to Moses' request?
 4. What was the result of Pharaoh's refusal to let God's people go?
 5. How many times did Moses go back to Pharaoh with the same request? How many times did Pharaoh refuse? How many plagues did God send upon Pharaoh?
 6. Can you name the ten plagues? If you cannot remember all the plagues, be sure to remember the last plague. What was it?
 7. Did the Israelites suffer any of the plagues along with the Egyptians?
 8. Why didn't Pharaoh learn how powerful God is from the ten plagues? Who do you think he represents? ☐



WEEKLY PRAYER MEETING TEXTS

MARCH 7—"If we love one another, God dwelleth in us, and his love is perfected in us."—I John 4:12 (Z. '03-56,57 Hymn App. Y)

MARCH 14—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Proverbs 16:32 (Z. '96-279 Hymn App. D)

MARCH 21—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matthew 5:44 (Z. '91-141 Hymn App. K)

MARCH 28—"Endure hardness as a good soldier of Jesus Christ."—II Timothy 2:3 (Z. '03-84 Hymn App. G)

TALKING THINGS OVER

General Convention Bulletin

SPECIAL ANNOUNCEMENT:

DUE TO A GENEROUS surplus in the General Convention treasury, this year all registrants 5-years old and older will receive a rate subsidy of \$21.00 weekly, or \$3.00 daily. Children 4-years-old and under are free. On the registration form this subsidy has already been applied. The rate indicated is the amount you will pay. The subsidy amount will be paid to the college by the convention treasurer.

WEEKLY RATE: (7 nights lodging, 18 meals, facility, tax)

Dormitory:

Ages 12, up (double occupancy)	
Ages 12, up (single occupancy)	\$180.50
Ages 5-11 (own room)	\$101.30
(same room as parents in sleeping bags)	\$ 50.00)
Ages 0-4	Free
cots or cribs—\$5.00	

Apartments: (2-bedrooms, up to 5 people)

Non-air-conditioned (limit 25) cost per person	\$390.00
Air-conditioned (limit 5) cost per person	\$418.00
(plus \$90.00 per adult, \$50.00 per child 5-11) meals	

DAILY RATE:

Lodging:

Ages 12, up	\$14.20 double per person
	\$20.50 single per person
Ages 5-11	\$14.20 or \$20.50
(no charge in same room as parents, in sleeping bag)	
Ages 0-4	Free
cots or cribs—\$2.50	

<u>Meals:</u>	<u>Breakfast</u>	<u>Lunch</u>	<u>Dinner</u>
Ages 12, up	\$3.65	\$4.75	\$6.65
Ages 5-11	\$1.35	\$2.35	\$3.30
Ages 0-4	Free	Free	Free

CHILDREN'S SUBSIDIES:

In addition to the general subsidy mentioned in the special announcement on the previous page, again this year the Convention Committee has made provision for subsidies to be paid for children seventeen years of age and under. The subsidy rates will be as follows:

AGES 6 TO 17 will receive a 50% subsidy if they have qualified by attending at least 75% of the Young Peoples' Bible Classes.

AGE 5's will receive a 50% subsidy with no qualifying restrictions.

AGES 4 AND UNDER are free. These subsidies are designed to help make it possible for young people to attend the General Convention and to enjoy the Bible Classes provided for them.

To obtain the subsidy, parents will pay the full children's rates (according to ages) when making reservations. Subsidy Application forms will be provided at the convention. These should be filled out and given to the Convention Treasurer, Brother Ernest Penrose, near the close of the convention.

DEPOSITS:

Minimum deposit required, per person, ages 5 and over, is 50% of your total costs. To facilitate processing, balance should be paid by July 14th. Checks should be made payable to Hope College.

AIRLINE PICKUP INFORMATION:

Please indicate the date and time that will best suit your requirements on the Registration Form in the space provided. Pickups will be made at the Grand Rapids Airport. There is no charge to you for this service.

EMERGENCY TELEPHONE NUMBER:

In the event of problems, call (616) 394-7860

MAIL COMPLETED FORMS TO:

Conference Services Director,
Hope College,
Holland, MI 49423

Registration Form

BIBLE STUDENTS GENERAL CONVENTION

Hope College • Holland, Michigan

July 27–August 1, 1988

☐ Number staying for the whole week, attending all meals.

(If you have filled in above box, you need not complete the form below.)

Fr	Breakfast	Lunch	Dinner	Lodging
Sa				
Su				
Mo				
Tu				
We				
Th				

Please indicate above which meals you wish to attend, and how many for each meal, if you are not staying the entire week, or do not wish to eat certain meals at the convention.

...

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

...

Please list names of **all** + **ages** of children, included in this reservation:

NAME

AGE of CHILD

Special
Needs

See
Over

SEND RESERVATIONS TO: Conference Service Director,
Hope College, Holland, MI 49423

MAKE CHECKS PAYABLE TO: Hope College

Please indicate *how many* in each category:

WEEKLY RATES (SUBSIDY HAS BEEN APPLIED)

Dormitory:

		Number	Cost
Ages 12, up (double occupancy)	\$129.10	_____	_____
Ages 12, up (single occupancy)	\$159.50	_____	_____
Ages 5-11 (own room)	\$ 80.30	_____	_____
(in parents room in sleeping bags)	\$ 29.00	_____	_____
Ages 0-4	FREE	_____	FREE
Cots or Cribs—\$5.00		_____	_____

Apartments: (2 bedrooms, up to 5 people)

Non-air-conditioned	\$390.00	_____	_____
Air-conditioned	\$418.00	_____	_____
(plus \$90.00 per adult; \$50.00 per child 5-11)		_____	_____

DAILY RATES (SUBSIDY HAS BEEN APPLIED) (Lodging for partial

Dormitory: week as indicated on reverse side)

Ages 5, up	\$ 11.20 double per person	_____	_____
	\$ 17.50 single per person	_____	_____
Ages 5-11: Parents' room in sleeping bags-FREE		_____	FREE
Ages 0-4	FREE	_____	FREE
(Cots or Cribs—\$2.50 per day)		_____	_____

<u>MEALS:</u>	<u>Breakfast</u>	<u>Lunch</u>	<u>Dinner</u>		
Ages 12, up	\$3.65	\$4.75	\$6.65	_____	_____
Ages 5-11	\$1.35	\$2.35	\$3.30	_____	_____
Ages 0-4	FREE	FREE	FREE	_____	FREE

TOTAL AMOUNT DUE: _____

Please send minimum deposit check for 1/2 Total Amount Due.

AIRPORT PICKUP INFORMATION:

Airline _____ **Date** _____ **Time of Arrival** _____ **Flight Number** _____ **No. of Persons** _____