

# The Dawn

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# Highlights of Dawn

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*It has long been the claim of Christianity that interpretation of the Bible is lawful only by those who possess authorized man-made credentials.*

*Christian people today are rapidly becoming aware that this claim is wrong.*

*The Bible was written for the personal study of any and all who desire to know . . .*

## The High Thoughts of God

***“My thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”***

*Isaiah 55:8, 9*

IN OUR text, the LORD tells us that as the heavens are higher than the earth, so are his thoughts higher than our thoughts and his ways than our ways. In this respect the situation is somewhat similar to that which exists between adults and children, except that the superiority of God's thoughts over ours is vastly greater than that of grownups over children.

All who are familiar with the art of teaching know that in conveying thoughts to the mind of a child illustrations are very helpful, whether the illustrations be in story form, in picture form, or otherwise. An infant learns the meaning of the word 'round' much more quickly when illustrated by a ball or a circle. The word 'orange' takes on a definite meaning when the child sees its color, its shape, and enjoys its odor and taste.

These are simple illustrations, but they have to be simple in order that a child may grasp the thoughts which the adult

endeavors to convey to its immature mind. We do not think that we would be straining the comparison to say that the most mature minds, and those possessing the greatest intelligence in the world of grownups, are but as infants before God. Surely this must be true if, as our text declares, his thoughts are higher than our thoughts as the heavens are higher than the earth.

We can readily understand, therefore, the problem involved in our being able to understand the high thoughts of God. Indeed, we would not be able to understand them at all except as he has associated them with objects with which we are at least partially acquainted.

Actually, of course, all language is largely pictorial. The word 'city', for example, would convey no meaning to our minds except as we associate it with a concentration of people, living in a relatively small area, and with their homes, office buildings, factories, etc., which help to make up what the word city means to us.

### **On the Human Plane**

God created man in his own image, endowing him with the ability to think, to reason, to know right from wrong. But, with us, these qualities of the Creator are all limited to this earthly realm of existence. Man's ability to reason is confined to what he can see and feel, and hear, and taste, and smell. He might increase the scope of his vision by a telescope, or enlarge it with a microscope; he might send the sound of his words around the world by the use of electronics, and by these scientific means enlarge the sphere in which he can reason, but still his reasoning is limited to a material cosmos.

This being true, it should at once become apparent that in order that the Creator may convey to us his thoughts relating to his human creation, he must speak to us in language within the limitations of our understanding. This is the reason, then, that the language of the Bible is human

language; that is, language which has its roots of understanding clinging to material, mundane things and objects with which we humans are acquainted.

As we have noted, even our plainest speech is in reality largely pictorial, for nearly every word uttered conjures up in the mind of the hearer an object which gives meaning to our speech. This is true even with the literal language of the Bible. But besides this literal language, which is itself pictorial, the LORD has purposely used objects and creatures of various sorts—those, that is, possessing characteristics known to man—as symbols, or illustrations, to help us grasp some of his high thoughts relative to his plan for human salvation.

In almost all languages, words which are not directly anchored to some particular object or thing frequently undergo changes in meaning. Thus the word 'peculiar' originally meant something special, or extraordinary, and this still is one of its meanings; but more frequently today this word is used to convey the idea of being odd, or queer. But the material things of creation, and the phenomena of nature which the LORD uses in his Word to illustrate his high thoughts never change. From this standpoint, the Bible speaks the same language to the LORD'S people today that it did to his ancient people.

In the symbology of the Bible, we find that the LORD has used the sun, the moon, the stars, clouds, storms, rain, mountains, hills, valleys, rivers, oceans, trees, grass, rocks, wheat, tares, and the earth itself. In the animal kingdom he has used sheep, goats, lions, leopards, bears, foxes, serpents, dragons, etc. These do not change their characteristics from century to century.

The sun, with its warming, healing rays, and its blistering heat on the desert sands, is exactly as it was when the LORD caused the writers of the Bible to use it for certain illustrative purposes. Sheep have not changed, nor have goats. Their characteristics today are just as they were

when Jesus said in a parable that he would divide the people as a "shepherd divideth his sheep from the goats." (Matt. 25:31,32) The same is true of all the illustrations employed in the Word of God.

In some instances God has explained the meaning of the illustrations he uses. At other times the intent of the symbol is so obvious that no explanation is needed. Indeed, in many instances an explanation would destroy the beauty and force of the intended lesson. How apparent, for example, is the meaning of the language employed in the Twenty-third Psalm: "The LORD is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."—vss. 1-3

There are also those beautiful illustrative expressions in the Ninety-first Psalm: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the LORD, he is my refuge and my fortress: my God; in him will I trust." (vss. 1,2) Again: "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."—vs. 4

All are well acquainted with the fact that water is used for cleansing purposes, so no explanation of the symbol is needed when the apostle speaks of our being sanctified and cleansed with the "washing of water by the Word." (Eph. 5:26) How clearly the idea is thus conveyed to us that God's Word of truth acts as a cleansing power in the lives of those who obediently yield to its sanctifying influence!

On the other hand, water is also necessary to life, so at times, it is employed in the Bible to illustrate the life-giving power of the Word. In this use of the symbol, the Bible speaks of the "river of water of life."—Rev. 22:1

The known characteristics of fire make it a suitable symbol of destruction. In this association, fire is employed

in the Bible to picture the destruction of a social order; the destruction of the willfully wicked; and the destruction of the "wood, hay, and stubble" of Christian character. But what grossly wrong ideas have been taken from the Bible through a failure to realize that fire is never a preservative in which conscious life is maintained, and the living ones tortured!

Reading the high thoughts of God correctly, as he has portrayed them in his Word by picture language, requires our considering carefully the natural and apparent characteristics of the things used to convey those thoughts. Take, for example, Jesus' parable of the wheat and the tares. (Matt. 13:24-30; 36-43) Many have supposed that the wheat in this parable represents Christians, and that the tares are a symbol of sinners. But this view fails to take into consideration that, in reality, tares bear a very close similarity to wheat, and that the two are used in the parable to represent on the one hand, the true followers of the Master, and, on the other, those who are merely his professed followers—wearing merely a veneer of Christianity.

In explaining this parable, Jesus said that the wheat were the "children of the kingdom," and the tares the "children of the wicked one," that is, the Devil. The children of the kingdom are such because they are begotten of and enthused by their hope of the kingdom and their prospect of participating with Jesus in the work of the kingdom. The tares are children of the wicked one, not because they are immoral and unregenerate, for they are often quite the opposite, but because they hold to the erroneous teachings of the prince of this world, and their lives are governed by these teachings.

### **Heavens and Earth**

In the natural realm a very close and significant relationship exists between the heavenly bodies which we refer to in a general way as the 'heavens', and the earth. All life on

the earth is subject more or less to the influences of the heavens—our seasons, atmospheric conditions, tides, etc., being controlled thereby.

Thus the literal heavens and earth are a fitting illustration of the fact that human associations, or civilizations, are influenced by higher, or spiritual powers. For this reason the Bible describes the social order, or cosmos, which existed before the Flood as consisting of a heavens and an earth. The Bible also speaks of a heavens and earth which has existed since the Deluge; and also of the “new heavens and a new earth, wherein dwelleth righteousness.” (II Pet. 3:6, 7, 13) This latter will, in reality, be the spiritual and human phases of the kingdom of Christ.

The sun and the moon, in their relationship to each other, are sometimes used in the Bible to illustrate the light of the Gospel, and the reflected light of the Law as given to Israel, together with the types and shadows of their Tabernacle services. Because of its warming and healing powers, the sun is also used in the Bible as a symbol of the healing power of Christ when enthroned in his kingdom for the purpose of restoring the human race to health and life. The Prophet Malachi wrote in this connection that “the Sun of Righteousness shall arise with healing in his wings.”—Mal. 4:2

### **The “Mountain of the LORD”**

During the time when the nation of Israel was a kingdom under God, its kings sitting upon the throne of the LORD,” the governmental headquarters of the nation were located in a mountain—Mount Zion in Jerusalem. Zion was Israel’s Capital Hill. From this mountain, the LORD ruled over the nation. How appropriate, then, that the Bible should refer to the kingdom of Christ as “the mountain of the house of the LORD.”—Micah 4:1

Mountains always occupy a dominant position with relation to the surrounding terrain, and, from this standpoint, fittingly picture kingdoms, or governments, in their

dominating position over the people. Thus the prophecy which speaks of the mountain of the house of the LORD as being established "in the top of the mountains," very beautifully portrays the fact that Christ's kingdom will take control over all the nations of the earth, that the "kingdoms of this world are become the kingdoms of our LORD, and of his Christ."—Rev. 11:15

### **"In the Midst of the Sea"**

In answer to his disciples' questions concerning the signs of his return and of the end of the age, Jesus said that there would then be "upon the earth distress of nations, with perplexity," that "men's hearts would fail them for fear, and for looking after those things which are coming on the earth." (Luke 21:25, 26) He further illustrated this by likening these distressing conditions to the roaring of the sea and the waves.

Long before Jesus uttered this prophecy, David wrote prophetically of the same time, saying to and of the LORD'S people who would be acquainted with the meaning of events, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:2, 3

One who has ever heard the roaring noise of voices emanating from an angry mob of people, will at once recognize the similarity of the sound to that of the roaring waves of the sea. And what a powerful symbol this is of world occurrences today. The masses of mankind, in an ever increasing crescendo of demands, are clamoring for their real and fancied rights, with the result that during this present century many of the most powerful mountain-kingdoms of the earth have been carried into the midst of the sea—that is, brought down into the hands of the masses. Never before in the experience of man has there been, in so

short a time, such a toppling of kingdoms, leaving the world in a condition of increasing chaos.

In passing, it is well to note that the Bible uses the earth itself to picture a more or less stable society, in contrast to the restless, roaring sea. Thus, as the prophet foretold, because the mountains are carried into the midst of the sea, the symbolic earth is itself removed. We will discuss these symbols in greater detail when tracing the outline of God's plan of the ages as revealed in his Word. We are mentioning them here briefly merely as examples of the wonderful manner in which the LORD conveys his thoughts to us by associating them with objects and circumstances with which we are already acquainted.

### **Beasts—Governments**

In many instances the pictorial language of the Bible is similar to the manner of speech customarily employed by man. Throughout the centuries, beasts of one kind or another have been used to symbolize kingdoms, or governments. A couched lion was the symbol of the pharaoh's right to rule over ancient Egypt. Today we have the British lion, the Russian bear, the Chinese dragon, and the American eagle.

Similarly, the LORD uses beasts to represent kingdoms, or governments. In the seventh chapter of Daniel's prophecy, four beasts are depicted, to represent four kingdoms, which students of prophecy identify as Babylon, Medo-Persia, Greece, and Rome. Of the Roman beast, the prophet said that he saw it stand upon and "devour the whole earth." (vs. 23) What a lucid picture this is of a selfish and cruel government exploiting the people under its control and appropriating their resources for the furtherance of its own selfish ends!

It is important to observe in connection with the symbology of the Bible that any given symbol is not always used to convey the same idea. We have already noticed that

water in one association may be used to represent a cleansing power, and in another to convey the thought of life-giving energy. Thus, while in Daniel 7:4 a lion is used to picture the ancient Babylonian empire, the Apostle Peter wrote, "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."—I Pet. 5:8

Again, in Isaiah 35:9, in describing favorable conditions which will exist during the age to come when the highway of holiness is opened for the people, the prophet wrote, "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Here 'beasts' are used to picture all the devouring or destroying influences from which mankind will be protected during the kingdom age, as they are returning to perfection of life.

### **Trees of Life**

In the twenty-second chapter of Revelation the blessings of the people through the agency of Christ's kingdom are pictured by a "river" which flows out of "the throne of God and of the Lamb." On either side of this river are said to be trees of life, bearing twelve manner of fruits, and yielding their fruit every month. The leaves of these trees are said to be for the healing of the nations. How beautifully this represents the fulfillment of God's promise to bless "all families [or nations], of the earth"!—Gen. 12:3

In Psalm 1:1-3 we read, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Here a tree is used to symbolize a godly person who delights in the law of God.

We are not attempting to explain all the symbols used in

the Bible. To do so might well require a book larger than the Bible itself. We are merely endeavoring to present some of the underlying principles involved in the understanding of Bible symbology, the application of which will help us in our study of the Word. And one of the important things to remember in this connection is that we should not place arbitrary interpretations upon any of the picture language used in the Bible.

If the Bible itself does not explain the meaning of a particular symbol, then we need to take into careful consideration its principal characteristics, and in harmony with the known elements of truth with which it may be associated, seek humbly to understand the LORD'S mind in the matter. It is well, also, to remember that the symbolism of the Bible is used to give us a clearer understanding of God's thoughts, not to hide his thoughts from us.

In saying this, we are not overlooking Jesus' statement to his disciples that his reason for speaking in parables to the world was to prevent the ungodly from understanding his teachings. (Matt. 13:10,11) But these very parables, when explained to his disciples, enabled them, and are helping us, to understand many of the details of the divine plan of the ages much more clearly than otherwise would have been possible.

This brief examination of the style of language the LORD uses has, we trust, helped to portray to our minds the reassuring fact that he has a plan which has been progressing throughout the ages, which will reach a glorious consummation in the future blessing of all mankind with health and life. Perhaps a fitting closing would be that marvelous picture of the kingdom of Christ presented to us in Revelation 21:1-5. We quote the description:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride

adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." □



## MY SATISFYING PORTION

My God, the spring of all my joys,  
The source of my delights,  
The glory of my brightest days,  
And comfort of my nights!  
In darkest shades, if thou appear,  
My dawning is begun;  
Thou art my soul's bright morning star,  
And thou my rising sun.  
The opening heavens around me shine,  
With beams of sacred bliss,  
And all thy promises combine  
My longing soul to bless.  
My soul would keep the narrow way  
In footprints of my Lord,  
And run with joy the shining path,  
Directed by thy Word.

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# International Bible Study Lessons

## LESSON FOR NOVEMBER 2

### The Northern Kingdom Destroyed

**KEY VERSE:** "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the Law which I commanded your fathers, and which I sent to you by my servants the prophets."—II Kings 17:13

**SELECTED SCRIPTURE:** II Kings 17:6-8, 13-18

WHEN describing the wickedness of several of Israel's kings who reigned over the ten-tribe kingdom, the Scriptures state that they followed the way of Jeroboam. Apparently Jeroboam's unrighteous course was so marked that to compare someone with him was all that was necessary in order to explain his depth of sin.

The division of Israel into the ten-tribe, or northern kingdom, and the two-tribe, or southern kingdom, was from the LORD in the sense that he permitted it as a punishment for their sins, and especially for the sin of Solomon in introducing the worship of heathen gods. The LORD told Solomon that after his death the kingdom would be taken from his family. "Howbeit," he said, "I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake

which I have chosen."—I Kings 11:13

Jeroboam was made king over the ten tribes, which left only two tribes over which Rehoboam ruled. Almost at once the northern, or ten-tribe kingdom, began to deteriorate; for Jeroboam did not walk in the way of righteousness. He induced the people to worship false gods. The LORD said to Jeroboam that he had not followed him, "but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and has cast me behind thy back."—I Kings 14:9

During the time of Jeroboam's reign, the LORD determined that Israel was to be cast off and uprooted from the land, and through the Prophet Ahijah sent a message to the king, saying, "The LORD shall smite Israel, as

a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.”  
—I Kings 14:15, 16

All the kings who ruled over the ten-tribe kingdom were wicked, and the nation under their leadership drifted further and further from the path of righteousness and from God.

In Amos 6:1-6 we are presented with a prophecy implying the desolation of the ten-tribe kingdom of Israel. It is a pronouncement of woe, of doom, upon the kingdom. According to the marginal translation, “woe” was to come upon those who felt “secure in Zion,” and who put their “trust in the mountain of Samaria.”

It was in the mountain of Samaria that Jeroboam, the first king of the ten tribes, established his headquarters. (I Kings 12:25) He went out from there, we are told, and built ‘Penuel’. Many years before this, Gideon destroyed the tower of Penuel. (Judg. 8:17) Evidently it was a center for the worship of heathen gods, and Jeroboam restored it

as such. It was in the ninth year of the reign of Hoshea, king of Israel, that the Assyrian armies captured Samaria, and the ten tribes were taken captive to Assyria.—II Kings 18:10-12

The woe pronounced by Amos emphasized that the supposed stronghold of government established by Jeroboam II could not be depended upon to save the nation when the hour of desolation came, even though Israel had been named “chief of the nations.” The prophet then reminds the people to take note what had happened to Calneh, Hamath the great, and Gath of the Philistines. All these had at one time or another been recognized as strong cities, but they had all fallen, and so would Israel.

Gath of the Philistines was the home city of Goliath, the giant who was killed by David. At the time the giant was killed, the army of Israel pursued the Philistines even to Gath. At that time the LORD was fighting for Israel, and no enemy could stand up against them. In the closing days of the ten-tribe kingdom, God had withdrawn his favor from them so they were without protection, with the result that the nation perished.

What a sad end remains for those who refuse continually to hearken to God. □

## The Southern Kingdom Destroyed

**KEY VERSE:** "Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."—*Jeremiah 7:23*

**SELECTED SCRIPTURE:** *II Kings 24:18-20; 25:1-9*

HAD these words of the Prophet Jeremiah been heeded, the history of King Zedekiah would read much differently. Zedekiah was the last king of Judah, the southern kingdom of Israel, although he ruled as a vassal to Nebuchadnezzar, the king of Babylon. Refusing to consider the counsel of Jeremiah over that of the false prophets with whom he had surrounded himself and the people, Zedekiah was deposed, and having been blinded, was taken to Babylon along with most of the inhabitants of Jerusalem.

The overthrow of the kingdom of Judah and the taking of the people into captivity was a gradual development. The kings of Judah were all from the royal line of David, and upon the death of a king it was the prerogative of the people to select which of the royal line would be the successor. Jehoahaz, the son of the good king, Josiah, was the last king the people were allowed to choose, and he was permitted to reign only three months.

Then the king of Egypt stepped in, overthrew Jehoahaz, and appointed his brother, Eliakam, to reign in his stead, changing his name to Jehoiakim. The king of Egypt also taxed the land a hundred talents of silver, and a talent of gold. This was just twenty-two years before the overthrow of Israel's last king, Zedekiah. In the nineteenth year, Nebuchadnezzar wrested power from Egypt's king, and Jehoiakim came under his domination, and from then until the people were taken captive to Babylon they were vassals to the king of Babylon.—*Dan. 1:1, 2*

The prophets, Ezekiel and Jeremiah, were used by the LORD in connection with the overthrow of the nation at that time. Ezekiel wrote concerning Zedekiah: "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the LORD God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I

will overturn, overturn, overturn, it: and it shall be no more until he come whose right it is; and I will give it him.”—Ezek. 21:25-27

The people of Judah must have been most unhappy and miserable in their new surroundings as captives; and Jeremiah, in his poetical Book of Lamentations, gives expression to the profound grief of his people under these circumstances. He emphasizes that this great evil had come upon them because of their sins against their God, with whom the nation had entered into a covenant at Sinai.

While the Book of Lamentations, as its name indicates, is principally one of lament over the calamities which had come upon God's chosen people, nevertheless it also emphasizes God's mercy and faithfulness in dealing with his people. Jeremiah wrote, “It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.” (Lam. 3:22, 23) It was because of God's mercy that they were taken to Babylon as exiles instead of being consumed.

God is always faithful to his people, in many instances despite their unfaithfulness to him. In the case of his people, Israel, he had made many promises that

in spite of their waywardness he would ultimately reestablish them in the Promised Land, and pour out his blessings upon them through the agencies of Christ's kingdom. Ezekiel had prophesied concerning the one who would come, having earned the right to occupy the throne of David.

The time of the final gathering of Israel under the messianic kingdom is mentioned by Paul in Romans, chapter eleven. The Israelites had only recently committed their greatest sin—the sin of rejecting their Messiah and persecuting him unto death. But despite this, Paul informs us, when Messiah's kingdom is established, mercy will be extended to these unfaithful ones.

“And so all Israel shall be saved:” Paul writes, “as it is written, There shall come out of Zion [the spiritual phase of Christ's kingdom] the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.” (Rom. 11:26, 27; Jer. 31:31-34) Paul adds that God hath “concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!”—Rom. 11:32, 33 □

## A Promise of Return

**KEY VERSE:** *“I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and righteousness.”—Zechariah 8:8*

**SELECTED SCRIPTURE:** *Zechariah 8:3-13*

ZECHARIAH served the LORD as prophet after Israel's return from exile in Babylon. One of the services rendered by Zechariah was to stir up the people to resume the work of rebuilding the Temple. He had close contact with Joshua, the high priest, and Zerubbabel, a prince of Judah, who directed the rebuilding project.

Due to their return, it was fitting to prophesy concerning a time when they would return from a far more widespread captivity, a captivity among all nations, which, as we know, was to last more than eighteen centuries. Since this latter returning was to take place concurrent with the establishment of Messiah's kingdom, its implications in connection with Israel's blessings, and the blessing of the Gentile nations, were far more profound.

The prophecies show that with this final return of Israel to the

Promised Land there would be great opposition against them, but through Zechariah the LORD promised ultimate deliverance.

It is made clear in the prophecy that in order for the returned people of Israel to receive permanent blessings from the LORD it will be necessary for them to recognize their sin in rejecting Jesus at his first advent; and Zechariah foretold that they would do this. But once established in their land, and receiving kingdom blessings from the LORD through their cooperation with kingdom agencies, the happy lot of the people of Israel will be noted by other nations, and they will seek similar blessings, and from the same source.

Zechariah 8:13 reads: “As you have been a byword of cursing among the nations O house of Judah and Israel, so will I save you and you shall be a blessing.” (R.S.V.) While much has happened with Israel in recent

times, relative to the fulfillment of Old Testament prophecies, yet further developments still remain for that nation and its people to stand before God in "truth and righteousness," as Zechariah was instructed to write. (vs. 8) However, this full salvation is assured, as the Apostle Paul wrote: "The gifts and calling of God are without repentance." This does not mean that they are unconditional. The greatest of all his gifts is his beloved Son, whom he gave to be the redeemer of Israel and all nations. But even this gift must be accepted through belief in order to be saved. (John 3:16) God does not repent of this gift, but as individuals the life which it provides can be lost through failure to believe and obey.

The same thing is true of the gift of the New Covenant. No one will be blessed under its terms unless he obeys those terms. God does not repent of promising the covenant, and its arrangements will be available for all, but it will not give life to any except those who qualify through obedience to its terms.

This is also true of God's callings. He does not repent of these, but those who are called must make their calling and election sure by obedience to the terms of their calling. This was true of the house of servants, and

a remnant of each generation did qualify. It has been true of the house of sons, and again there have been a few in each generation who have made their calling and election sure. It was not true of the broken-off branches, for these, as Paul explains, did not obtain that for which they were seeking, and to which they were called.—Rom. 11:7

But "all Israel" will have an **opportunity** to be saved, and this is what Paul is emphasizing. Truly our God is great and loving, and we rejoice in the abundance of his mercy as it will be manifested toward Israel, and ultimately toward the whole world. Israel will be the first to have the opportunity of sharing in the blessings of the kingdom. Without doubt, they will quickly fall into line with the laws of the kingdom and, to the extent of their proved worthiness, will have the opportunity of furthering the interests of the kingdom for the blessing of others. What the LORD will then be doing for the Israelites whose blindness is removed, and who have become loyal subjects of the kingdom, will quickly be noticed by the rest of the world, who will seek the same blessings, and will receive them upon the same basis—through obedience to the principles of truth and righteousness. □

## A Remnant Rebuilds

**KEY VERSE:** “*The children of Israel kept the dedication of this house of God with joy.*”—*Ezra 6:16*

**SELECTED SCRIPTURE:** *Ezra 1:2-4; 6:14-16*

MANY problems accompanied the reconstruction of the Temple after the Jews returned from exile. Because Jerusalem's walls were sorely damaged, they had little protection from enemies trying to disrupt their building efforts. Also the more elderly Jews who remembered the grandeur of their former Temple were disheartened at the austere lines and far less glorious materials used in the new construction. As a result, many delays were incurred, and the people began to lose interest.

The LORD sent special prophets and leaders to Israel during this time to give them heart, and spur on their efforts to complete the work. One of these prophets was Ezra. While Ezra encouraged them in building, he also knew that if their new Temple, when finished, were to have any meaning and purpose for them, another kind of reconstruction program was needed—a restoration of the Israelites themselves to harmony with the law of their God, and a creating in them of a

steadfast desire to remain in harmony therewith.

Ezra, the scribe, was an ardent servant of God. He loved the LORD, and he loved the people of God; and loving them, he wished to see them prosper. He knew that during their long exile in Babylon they had lost contact with God's law, that probably the vast majority of those who had been born in captivity knew little or nothing of that law. It would be useless to expect them to be obedient when they had so little knowledge. So, Ezra journeyed from Babylon to Jerusalem, and upon arrival initiated among the Israelites an educational program designed to acquaint them with God's law, and encourage them to be obedient to it.

On the first day of the seventh month of the year, the people all gathered together to hear the Book of the Law read to them. (Ezra 7:7-10) “So they read in the Book in the Law of God distinctly,” the account states, “and gave the sense, and caused them to understand the read-

ing." The people agreed to obey it. They made a covenant with the LORD based upon what they had just learned. At Mount Sinai the whole nation had entered into a covenant with God based upon the Law, so what occurred in Ezra's time must have been merely a renewal of that covenant.

There is no greater source of strength for the accomplishment of difficult tasks by God's people than the assurance that they are doing his will, and that he will be with them in what they undertake to do for him and his cause. It was this assurance that God gave to the Israelites through the Prophet Ezra. "The LORD stirred up the spirit of . . . the remnant of the people; and they came and did work in the house of the LORD of hosts, their God," and the Temple was finished.

The experiences of the Israelites, and God's providences over them in connection with their return from captivity in Babylon, convey many inspiring lessons which should be of great benefit to spiritual Israelites of this age. One of those lessons is summed up for us in our Key Text. It is a lesson of victory through endurance, and not becoming weary in well-doing. Many failures along all lines of human endeavor are due to a lack of that quality

which enables one to stick to a project until it is accomplished.

Momentary enthusiasm for an undertaking, which quickly diminishes when the novelty wears off, is of little value, either in the ordinary walks of life, or in our service of God.

The Temple was a symbol of God's presence in the midst of Israel. To the natural-minded Israelites, who lacked faith in the unseen things of God even at the best of times, outward symbols of his presence no doubt proved to be a great aid in their worship. But even more important, God designed them to be typical of his spiritual temple made up of Jesus and his church.

Our work for the LORD today, as it has been true of the LORD'S people throughout the Gospel Age, is of a spiritual nature. We are workers together with God in the construction of a spiritual temple. We, too, have our enemies. They are the world, the flesh, and the devil. Satan and the world ever seek to discourage us and hinder our work by appealing to us through the weaknesses of our fallen flesh. But God has also sent us help—teachers whose ministry and lives have spurred us on to complete the work and to live for that day of great joy when the spiritual temple of God will be dedicated! □

## Rejoicing in the Law

**KEY VERSE:** *“Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart.”*

—*Psalm 119:11*

**SELECTED SCRIPTURE:** *Psalm 119:105-112*

THIS psalm gives wonderful expression of David's admiration and love for the law of God. His meditations upon its testimonies, he stated, gave him more understanding than all his teachers. (vss. 97-99) “How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!” (vs. 103) Few indeed can find such beautiful and meaningful words to express the feelings of the heart toward God's law. But how aptly the great talent of the psalmist touches our thoughts, for we also love God's law, and make it an object of daily meditation.

We understand the word ‘law’ to mean a rule of conduct prescribed by a supreme authority. From whatever angle we consider any part or action of the universe, we come to the conclusion that its creation and its activities are the result of laws made by divine power. Without divine guidance, without divine laws, the universe and life could

not have been developed nor continue to exist.

Man can plan profitably because of the dependability and constancy of these laws; he can rely on the uniformity of the material with which he works. He cannot change these natural laws according to his fancy. He can accomplish things only by complying with and taking advantage of these laws. He can build bridges or skyscrapers because he knows that a steel girder of a certain size and quality will support a certain weight, and any other girder of the same material, size, and quality will support a like weight. Man cannot violate these laws without harmful consequences.

It is quite evident, therefore, that if man wishes to make the best of life, he must learn these laws of the Creator and use them as his guides. Do we not see here a wonderful illustration? Here

are the laws of a great Creator, of our God, and all things are the result of his wisdom and his power. His laws and rules extend even to man and his behavior; and only the acceptance of these laws will bring the blessings man so much desires, eternal life and happiness.

Matter performs only in conformity with certain fundamental laws and rules made by the Creator. All forms of life on earth (lower than man) similarly have implanted within themselves a certain amount of instinct causing them to perform all the functions necessary to preserve life according to the will of God, and to carry out the purpose of God.

Man is the supreme creation in the material world of the universe. He was made in the image of God. He is as superior to the solar system as he is to the atom, because he possesses life and conscious purpose, the ability to think. He alone is a free moral being, having the privilege of doing good or evil, the privilege to keep the law of his Creator or to disregard it. The fearful conditions existing on this earth are convincing proof that mankind has chosen not to live in harmony with the law, the principles of God, his Creator. As a result man is reaping the consequences of his disobedience—death. “The wages of sin

is death.” “Dying thou shalt die.” —Rom. 6:23; Gen. 2:17, **margin**

We might ask the question: What is this law of God which man has failed to observe? Plainly and simply stated, it is love for God—love for his Creator. Our Lord himself summed up God’s law, saying, “Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind.”—Matt. 22:37

We read in Psalm 89:14, “Justice and judgment are the habitation of thy throne.” In these qualities are reflected and mirrored all of God’s attributes: his love, his wisdom, his justice, his power. It is of utmost importance, as well as of great interest, that we as members of the divine family have a good understanding, a thankful appreciation, and an admiration for his law as it relates to all his works. For, as we increase in our discernment of the ways of our God, our love for him increases and with it our desire to walk more fully in the path of his light. Let us dwell, therefore, upon God’s law as it exhibits him; his law as it relates to man; his law as it rules the universe. All these things God has testified to in his Word. They have become our law, the heritage of the New Creation, and they are a rejoicing of our hearts. □

# Christian Life and Doctrine

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*TIMES AND SIGNS, Part 5*

## Israel's Double Portion

*“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the LORD’S hand double for all her sins.”—Isaiah 40:1, 2*

THE marginal rendering of the Hebrew word translated ‘warfare’ in our text is, ‘appointed time’. This, together with the word ‘double’ which appears in the text, reveals clearly that, through Isaiah, the LORD is here referring to one of the time measurements in his great plan of the ages. It is a period of time pertaining to ‘Jerusalem’, which here we understand to relate to the people of Israel. The text reveals that an appointed time of chastisement was to come upon this people, which, from the standpoint of this prophecy, had been completed.

This double period of punishment is also mentioned in Jeremiah 16:18. This reference to Israel’s double portion is preceded by a promise and prophecy pertaining to their return to the land which God had promised to their fathers. In verses fourteen to seventeen this return of the captives is compared to the release of the Hebrew children from the land of Egypt under the leadership of Moses, but with the explanation that this could not come to pass until

after the LORD had “recompensed” their iniquity “double.” In Zechariah 9:12 we have another reference to Israel’s double portion. The text reads, “Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee.” The context of this statement reveals that the expression ‘today’, which was to be the beginning of the double, was at the close of Jesus’ ministry, when he rode triumphantly into Jerusalem and was acclaimed king by his friends, but rejected by the rulers of Israel.

This was but a few days before Jesus was crucified, when, as if to pinpoint the fulfillment of Zechariah’s prophecy, he said to Israel, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD.” —Matt. 23:37-39

Thus we have three references to Israel’s double portion. Through the Prophet Jeremiah we are informed that there was to be a ‘double’. The Prophet Zechariah establishes the time when the punishment portion of the ‘double’ was to begin; while Isaiah writes concerning the completion of the ‘appointed time’ of chastisement. These three prophecies therefore combine as a sure testimony of the fact that here we have another important time prophecy of the Bible, and one which applies specifically to God’s dealings with his typical people, Israel.

A proper understanding of this time prophecy depends upon ascertaining the length of the first half of the double. To do this, it must be determined when it began, for the Prophet Zechariah and Jesus reveal when this first half of the double ended. This time prophecy applies to

Israel as a people, not as individuals, and it was at the death of Jacob that God first began to deal with this patriarch's twelve sons as the representative heads of the twelve tribes of Israel.

It will be recalled that Isaac's parental blessing could be given to only one of his sons, which was Jacob. It could not be shared. By contrast with this, Jacob passed on a blessing of one sort or another to all of his sons. This helps to emphasize the change which took place in the experiences of God's typical people when Jacob died. Now the entire family, the nucleus of the Israelitish nation, was being dealt with by God.

The chronological point, therefore, at which the double time measurement began was at the death of Jacob. Jacob died 198 years prior to the exodus, and the Scriptures reveal that from the exodus to the death of Jesus was 1,647 years, making a total of 1,845 years from the death of Jacob, when God began to deal with his twelve sons as the 'twelve tribes of Israel', to the time when Jesus said to this people, "Your house is left unto you desolate," which was only a matter of days before he died. — Matt. 23:38

God had promised to Abraham that his seed would bless all the families of the earth. By reason of this and subsequent promises, his descendants believed that God would send them a Messiah, a great king, who would rule over them, and to whom the gathering of all people would be. This hope took a definite form as a result of a prophecy by Jacob, uttered on his deathbed. Concerning his son, Judah, Jacob prophesied that the sceptre, the right to rule, would not depart from him, "nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." — Gen. 49:10

Various of God's holy prophets foretold the coming of this great one who was to be born in the tribe of Judah. Isaiah wrote, "Unto us a child is born, unto us a Son is

given: and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end. . . . The zeal of the LORD of hosts will perform this." —Isa. 9:6, 7

So the coming of the Messiah was the hope of Israel. While at various times, on account of their sins, God punished his chosen people, permitting other nations to oppress them and allowing them to be taken into captivity for varying lengths of time, he did not utterly cast them off, and the people again and again left their idolatry and renewed their hope in the promises of God.

Nor did their being overthrown as an independent kingdom in 606 B.C. blot out this national hope of a coming Messiah. It was not to Israel as a kingdom that the promises were made. For hundreds of years God dealt with them as a people, as a family, the descendants of Abraham. In ancient times the words family and nation were almost synonymous in their use. For example, God's promise to Abraham that through his seed all the 'families' of the earth would be blessed, is referred to by Paul as all the 'nations' of the earth being blessed. —Gen. 12:3; Gal. 3:8

Beginning with the death of Jacob, God dealt with the twelve tribes as a family, or nation. This continued until the exodus, through their forty years' wandering in the wilderness; the six years during which Canaan was being divided among the tribes under the leadership of Joshua; and the 450 years ordinarily spoken of as the period of the judges. It was not until the close of this period that the people, or nation, of Israel became a kingdom. Even then it was not by God's design, but because the people clamored for a king, wanting to be like the surrounding heathen nations.

God asked Samuel, the last of the judges, to warn the people of the difficulties they would experience under

the rulership of kings, but instructed him, nevertheless, that if the Israelites still insisted on having a king, he was to seek out a suitable man and anoint him to be king. Samuel warned the people, as the LORD had instructed him, but they still wanted a king; so, Saul was selected, anointed, and became their first king.

In his great wisdom, God is always able to overrule the mistakes of his people to his own glory. So, since the people of Israel insisted on being a kingdom, and having a king, God continued to rule over them, accepting their kings as merely his representatives. Thus, Israel as a kingdom became typical of the messianic kingdom of promise. But since this was an arrangement insisted upon by the Israelites themselves, it did not mean that God ceased to deal with them when their last king, Zedekiah, was overthrown.

God permitted his people to experience seventy years of captive punishment in Babylon, and then, under Cyrus, King of Persia, gave them liberty to return to their own land. (II Chron. 36:22,23; Ezra 1:1,2) From then on they remained a subject people, but otherwise enjoyed the favor of the LORD. His blessing was markedly upon them in connection with the rebuilding of their Temple in Jerusalem, and the reconstruction of the city and its walls.

Under Nehemiah and Ezra, not only were the Temple and the city rebuilt, but the Law of God was also restored to his people. About that time, or shortly thereafter, God sent the Prophet Malachi to his people to remind them that the "Messenger of the covenant," one of the titles of the Messiah, would surely come, and that there would come a "messenger" to prepare the way for the Messiah. — Mal. 3:1

These various incidents confirm the fact that God's favor was still upon his people, although they had lost their

national independence. The greatest of all evidences of divine favor upon Israel was the coming of their Messiah in the person of Jesus, the son of David. This was the great objective of God's watchcare over his people throughout the centuries. No greater favor could come to any people, or nation, than to be the ones to whom the Creator of the universe would send his own Son to be the redeemer, savior, and king of all mankind.

But this greatest of all favors from God was also the final test of their worthiness to continue to be exclusively the people of God. Had they passed the test they not only would have continued to enjoy God's favor, but all whom the LORD called to be joint-heirs with the Messiah would have been from this people. No such exclusive opportunity will ever again be given to any one family, or people, of the earth. —Gal. 3:27-29

However, Israel as a people failed in this test. Jesus came to his own, and although a few did receive him—qualifying thereby to become his joint-heirs—this did not save the standing of the nation in the eyes of God. (John 1:11,12) As a people, under the influence of their jealous and oftentimes hypocritical religious leaders, they continued to reject Jesus, and at the close of his short ministry of three and one-half years, brought about his death. That is why Jesus said just a few days before he was crucified, "Your house is left unto you desolate." —Matt. 23:38

In this connection Jesus uttered a remarkable prophecy. He said to the people of Israel, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD." (Matt. 23:39) Here is a definite assurance by Jesus himself that the people of Israel were still loved by the Lord, and at a future time, which would be after his second advent, they would recognize him as the Messiah and call him blessed.

## The Turning Point

Here, then, was the turning point of Israel's double. They had enjoyed God's favor as exclusively his people for 1,845 years. Now they were to suffer under the withdrawal of his favor for a like number of years. Since this turning point was in the year A.D. 33, 1845 years from that date would bring us to the year A.D. 1878, or, essentially, to our own day.

As we have noted in the examination of other time prophecies of the Bible, they pinpoint the beginning of the events or circumstances to which they apply, not to their completion. Take, for example, the circumstances at the time Jesus said to Israel, "Your house is left unto you desolate." So far as the people of Israel at that time were concerned, it is doubtful if any of them noticed any change, nor was there any perceptible change in their experiences until many years thereafter.

The death of Jesus and the subsequent development of a little group of his disciples whom the Jews looked upon as being deluded seemed of no special consequence to the fortunes of Israel. Nor did they realize that Gentiles becoming disciples of the one they had crucified denoted the loss of their own exclusive right to divine favor. Had anyone asked the Jews of that day about it, they all would have affirmed that no change was taking place.

Nevertheless, a change was occurring. Thirty-six and one-half years after Jesus said, "Your house is left unto you desolate," Jerusalem was besieged by a Roman army under Titus, and the city was destroyed and their Temple burned. Three years later, in the spring of A.D. 73, all Judea was subjugated under intolerable conditions. The people began to disperse, and subsequently were completely scattered. And they remained a dispersed and persecuted people throughout all the centuries, having no

recognition as a nation until in this, our day.

Israel's double, then, included a declining period of thirty-six and one-half to forty years. This would call for a similar period at this end of the age during which we should be able to trace increasing evidences of God's returning favor upon his typical people. Since then, the main period of the double—1845 years—reached to A.D. 1878, we should expect to find something in history about that time, or soon thereafter, to indicate at least a slight change in Israel's status before the world. And we should find increasing evidence throughout the following years of God's returning favor, with some sort of culmination being reached in the years 1914 to 1918—the dates reached by the thirty-six and one-half to forty years extension of the double.

Such historical evidence we do find! As a result of the Berlin Congress of Nations in 1878, conditions in Palestine began slowly to improve for the Jews. The change was not great, even as their loss of God's favor at the turning point of their double was not noticeable. Even now it can be discerned only as we look back upon it in the light of events which followed.

England, by secret treaty with Turkey, who then possessed the Asiatic provinces which included Palestine, assumed a protectorate over those provinces. Because of England's attitude toward Jews, this automatically brought about a lessening of the hardships of the Israelites in Palestine, and more and more of them began to go there.

In 1896, the Zionist Organization was formed, under the leadership of Dr. Theodore Herzl. This organization worked incessantly to awaken the Jews of the world to a renewed interest in Palestine, and in their national hopes which centered in this Promised Land. While from the standpoint of comparative numbers, not many Jews actually returned to Palestine, there was a crescendo of interest in

(Continued on page 37)

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<b>INDIANA</b> Hammond	WJOB 1230	8:30 a.m.	<b>TEXAS</b> Fort Worth	KFJZ 870	6:15 a.m.
LaPorte	WCOE-FM 96.7	10:00 a.m.	Pearsall	KVWG 1280	9:15 a.m.
<b>KANSAS</b> Goodland	KLOE 730	8:15 a.m.	<b>VIRGINIA</b> Richmond	WGGM 1410	7:45 a.m.
<b>KENTUCKY</b> Bowling Green	WLBJ 1410	8:00 a.m.	<b>WASHINGTON</b> Clarkston	CKLK 1430	10:00 a.m.
Winchester	WHR5	10:30 a.m.	Everett	KWYZ 1230	9:30 a.m.
<b>MARYLAND</b> Baltimore	WCBM 68	6:45 a.m.	Spokane	KUDY 1280	9:45 a.m.
<b>MAINE</b> Portland	WDOS-FM 106.3	9:45 a.m.	Tacoma	KAMT 1360	7:30 a.m.
<b>MICHIGAN</b> Pontiac	WPON 146;	6:00 a.m.	Yakima	KUTI 980	6:45 a.m.
Pontiac	WPON 1460	10:00 p.m.	<b>WISCONSIN</b> Milwaukee	WNOV 85.6	7:00 a.m.
			<b>WYOMING</b> Cheyenne	KSHY 1370	10:15 a.m.
			Sheridan	KWYO 1410	12:00 noon

**PUERTO RICO**  
 Aguadilla WABA (Fri.) 8:00 p.m.

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**U.S. BROADCASTS—Spanish Language**  
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**ARIZONA**  
 Nogales KFBR 1340 9:00 a.m.

**FLORIDA**  
 Miami WRHC 8:30 a.m.

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**CANADIAN BROADCASTS**  
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**ALBERTA**  
 Wetaskuin CJOI 7:45 a.m.  
 Lethbridge CJOC 7:15 a.m.

**BRITISH COLUMBIA**  
 Castlegar CKQR 8:45 a.m.  
 Duncan CKAY 9:00 a.m.  
 Duncan CKAY 7:30 p.m.  
 Grand Forks CKGF 9:00 a.m.  
 Penticton CIGV 10:15 p.m.

**LABRADOR**  
 Churchill Falls CFLC-FM 97.9 7:15 a.m.

**MANITOBA**  
 Winnipeg CKJS 9:00 a.m.

**NEWFOUNDLAND**  
 Corner Brook CFCB 570 7:15 a.m.  
 Deer Lake CFDL-FM 97.9 7:15 a.m.  
 Goose Bay CFLN 1230 7:15 a.m.  
 Pt. au Choix CFNW 790 7:15 a.m.  
 Pt. aux Basques CFGN 1230 7:15 a.m.  
 St. Andrews CFCV-FM 97.7 7:15 a.m.  
 St. Anthony CFNN-FM 97.9 7:15 a.m.  
 Stephenville CFSX 910 7:15 a.m.  
 Wabush CFLW 1340 7:15 a.m.

**NORTHWEST TERRITORIES**  
 Yellowknife CJCD 9:00 a.m.

**ONTARIO**  
 Hamilton CKOC 7:00 a.m.  
 Leamington CHYR 5:00 p.m.  
 St. Thomas CHLO 10:45 a.m.

**QUEBEC**  
 Montreal CFMB 5:15 p.m.

**SASKATCHEWAN**  
 Prince Albert CKBI 900 7:30 a.m.  
 Weyburn CFSL 1190 7:15 a.m.

**YUKON**  
 Whitehorse CKRW 9:30 a.m.

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**OVERSEAS BROADCASTS**  
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**BRITISH ISLES**  
 Radio Caroline (Tues.) KHZ962 8:45 p.m.

**BRITISH WEST INDIES**  
 Grand Cayman Radio Cayman 9:30 a.m.

**CEYLON**  
 Colombo RadioSri Lanka (Sat.) 7:15 p.m.

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

**ITALY (Italian)**  
 Europa Radio Milano 83.3-FM 11:30 a.m.

Euro Tele Radio Calabria MHZ 102 (Fri.) 5:30 p.m.

Radio Corleone Centrale FM-88-500 FM92 11:00 a.m.

**MEXICO (Spanish)**  
 Mazatlan XECQ 8:30 a.m.

**NEW ZEALAND**  
 Dunedin 4XD 11:15 a.m.  
 Whakatane IXX 6:45 a.m.

**NIGERIA**  
 Radio Africa (Wed.) 8:00 p.m.

**PANAMA**  
 Panama City HOQ 1250 10:30 a.m.

**PHILIPPINES**  
 Manila (Sat.) DWXX 1026KH2 7:15 p.m.

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

**SPAIN (Spanish)**  
 Radio Gerona (Mon.) 9:45 p.m.

**TONGA**  
 Nuku' Alofa (Mon.) 10:15 a.m.

**URUGUAY (Spanish)**  
 Montevideo (Sun.) 9:15 a.m.  
 Radio El Espectador 810

**VIRGIN ISLANDS**  
 St. Croix WSTX 970 9:00 a.m.



Ye are the light  
 of the world.  
 Matthew 5:14

# The BIBLE ANSWERS

## REGULAR TELEVISION BROADCASTS

We regret we are unable to furnish the day and time of many of the broadcasts for the following stations:

<b>CALIFORNIA</b> Chico (Sun.)	KMPN-5	8:30 p.m.	<b>MICHIGAN</b> Ann Arbor (Sun.)	WIHT-31	12:00 noon
<b>FLORIDA</b> Miami	WKID		<b>MISSISSIPPI</b> Jackson	WAPT	
Jacksonville	Channel 17		<b>MISSOURI</b> Springfield	KOLR	
<b>GEORGIA</b> Albany (Sun.)	WTSG-31	9:30 a.m.	<b>NEW MEXICO</b> Roswell	KSWB	
Atlanta	WATL		<b>NORTH CAROLINA</b> Hickory	WHKY	
<b>ILLINOIS</b> Champaign- Springfield	WBHW		<b>OHIO</b> Dayton	WHIO	
<b>IOWA</b> Cedar Rapids	KTS-13		<b>TEXAS</b> Lubbock	KCBD	
Mt. Vernon- Lisbon (Every weekday)	WTVL Cable	7:00 a.m.	<b>WEST VIRGINIA</b> Logan (Mon.)	Channel 12	
	<b>GUAM</b> (Sun.)		<b>KUAM</b>		9:00 a.m.



## SATELLITE CABLE BROADCASTS

EVERY Sunday morning, over four hundred cable stations air **The Bible Answers** TV program in forty-three states and Puerto Rico, at 9:00 a.m. Eastern Standard Time, 8:00 a.m. Central Standard Time, 7:00 a.m. Rocky Mountain Standard Time, and 6:00 a.m. Pacific Standard Time.

If you subscribe to cable TV, consult the listing in your local newspaper or guide, for the station in your area which shows these fine educational programs. In some cases, stations tape the programs and show them at a different time than that mentioned above. You may have to check the complete listings to locate **The Bible Answers** programs in your city. We are sure you and your family will find these programs inspiring and faith strengthening, well worth watching. **If you own a satellite dish**, the Bible programs can be seen on SATCOM F3, TRANSPONDER-6, at the same times listed above.

### Zionism in general.

In 1914 came the First World War, which, so far as its bearing on the hopes of Israel was concerned, resulted in wresting Palestine completely from Turkey, and later, through the League of Nations, giving the Jews a mandate to return and built up the country as a homeland for themselves. Thus, exactly on time, when the second half of their double was completed, the people of Israel, whose occupancy of the land became intolerable at the end of the first half of their double, were told by representatives of practically all nations of the earth, that they now had the right to return and to rebuild their country. And forthwith they did begin to return.

The Jews did not become an independent nation at that time; they were not an independent nation when the second half of their double began. This was not the point involved in the prophecies pertaining to their double. It was, rather, the matter of God's favor, the final withdrawal of that favor being manifested by the destruction of their Temple and subsequent dispersion from the land of their fathers. Their being granted the right to return to the land would, therefore, be a marked evidence that God's favor had returned to them.

### **Other Prophecies**

Some may ask, if God's favor returned thus so visibly to his people in 1918, why have they since that time, and particularly under Hitler, experienced one of the most severe periods of persecution? The answer to this question is that the persecutions of the Jews since 1918 are in fulfillment of another group of prophecies—prophecies which clearly point out experiences which were to postdate the time of their double. Jeremiah's reference to the double clearly shows this. Referring to tragic experiences which would induce the Israelites to return to their land, the

LORD, through Jeremiah, said:

“It shall no more be said, “The LORD liveth that brought up the children of Israel out of the land of Egypt; but, the LORD liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double.”—Jer. 16:14-18

Here the LORD is explaining that **first**, or **before** he would send fishers to entice, and hunters to compel his people to return to the Promised Land, he would render double unto them for their iniquity. He also explains that even in sending the fishers and the hunters among his people it would be because his eyes were upon their ways.

The clear implication of this prophecy is that the LORD would permit much trouble to come upon his people after the completion of their double, and that this trouble would not be an evidence of his disfavor, as were their persecutions during their double period of punishment, but rather it would be an evidence of his favor in shaping their circumstances in such a manner as to turn their faces toward the Land of Promise. And this is exactly what was accomplished by the Hitler persecutions, the hunters having their day.

### **With Fury**

Another prophecy which conveys a similar thought, is Ezekiel 20:33-37. We quote: “As I live, saith the LORD

God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the LORD God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.”

Notice that according to this prophecy, the Israelites are brought out from the countries where they have been domiciled by what is described as the LORD’S ‘fury’. Furthermore, the LORD declares that in doing this he would be ruling, or reigning, over his people. Certainly the LORD did not rule over his people during the double period of their punishment. Rather, this language denotes and refers to the time after their double is completed, and his favor is again upon them.

The illustration the LORD uses in this prophecy gives us the correct understanding. He says, “I will bring you into the wilderness of the people”; and again, “Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you.” Surely we must agree that God’s favor was upon his people when, in the person of Moses, he visited them and delivered them from their slavery. Even so, it was a trying time for the Israelites. It was necessary for them to experience some of the plagues which came upon the Egyptians in order to make them want to follow Moses out of bondage. In leaving Egypt, they shortly found themselves in the wilderness where their circumstances were most difficult. They did not move directly from Egypt to Canaan, the Land of Promise.

It would be thus, the LORD foretold, when he would bring them out from among the nations whither they had been scattered. Their uprooting from the Gentile nations would not immediately result in a peaceful and secure settlement in Palestine. Instead, there was to be a long 'wilderness' experience, a time of uncertainty and insecurity, such as we have witnessed since the completion of their double in 1918. First they were 'plagued', and since then have experienced much difficulty in connection with their possession of the Promised Land. As a matter of fact, they are in possession of only part of Israel.

Possibly it is this situation that is referred to in Joel 3:1,2. This is clearly a reference to the time when the LORD would be restoring his people to their land. The prophecy reads: "Behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations [the gathering to Armageddon], and will bring them down into the valley of Jehoshaphat [interpreted in verse fourteen as the 'valley of decision'], and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations [throughout the age], and [now in God's due time for them to repossess Palestine] parted my land."

Judging from this and other prophecies, it appears that the full accomplishment of God's purpose in the restoration of Israel to the Land of Promise is still future. In fact, returning to the prophecy of Ezekiel 20:33-37, which we have already quoted, we learn that after the Israelites are uprooted from among the various nations in which they were domiciled, and brought into the wilderness of the people—as Israel of old was brought out of Egypt into a wilderness—they were then to be brought 'into the bond of the covenant'.—vs. 37

This also parallels the sequence of events experienced by ancient Israel when delivered from slavery in

Egypt; for at that time they were first brought into the wilderness, and then into the bond of the Law Covenant, mediated by Moses at Mount Sinai. So now, the bringing of the Israelites into the bond of the promised New Covenant is the ultimate design of the LORD in the experiences through which he has been directing them since the ending of their double portion of punishment.

In the complete fulfillment of this purpose it should be obvious that the appointed time of the double serves merely to point out a beginning, which we have seen to be the granting of Israel the right to return to Palestine and establish a national home. In this, wonderful progress has been made. But from the end of their double onward, there are all the other promises and prophecies of the Bible to be worked out and fulfilled in God's dealings with them. There are no time prophecies with respect to these, except the very general one in the divine plan that all will be accomplished before the completion of the thousand-year reign of Christ and his church.

### **For God's Glory**

Beginning with Ezekiel 36:16, and continuing through chapters thirty-seven to thirty-nine, various ramifications of God's dealings with Israel at the time of their restoration are presented. In these chapters God reiterates his purpose to restore them to the Promised Land. In verse twenty-two of chapter thirty-six, the LORD gives us one of his reasons for doing this. We read: "Thus saith the LORD, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." In verse twenty-one, the LORD tells us that he had pity for his holy name.

In this we are reminded of a very interesting aspect of God's dealings with his typical people. The thought is first introduced in a prayer by Moses, in which he reveals his concern for the glory of God's name. The

LORD had told Moses that on account of the wickedness of the Israelites he proposed to destroy them all, and, beginning with Moses as the head, build a new nation. In prayer, Moses replied to this:

“LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.”—Exod. 32:11-13

In response to this prayer the LORD did change his mind about destroying Israel. In another account of this episode we learn that Moses asked the LORD to pardon his people, Israel, and the LORD responded, saying, “I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers.”—Num. 14:19-23

In Nehemiah 9:10 we read concerning the time God delivered Israel from Egyptian bondage, “So didst thou get thee a name, as it is this day.” Moses emphasized the point at issue in connection with the glory of God’s name by mentioning the oathbound promise that had been made to Abraham concerning the land of Canaan being an everlasting possession for this people. Moses was concerned as to

how this promise could be fulfilled if God destroyed all the Israelites and started a new nation.

So here was the challenge. The original promise to Abraham did not say that his seed would inherit the land if they faithfully served the LORD. No conditions were attached. Now, if God allowed this people to die in the wilderness, it would prove either his unwillingness to fulfill his promises, or his inability to do so.

To him to whom a thousand years are but as a “watch in the night when it is past” the inability to pardon and to save his people in the wilderness was only a temporary consideration. (Ps. 90:4) If he were to maintain the glory of his name and the integrity of his promises by keeping this people alive and eventually giving them the Land of Promise as an everlasting possession, it would have to be through centuries of time, and, even as in the wilderness, despite their many sins against him.

And the LORD has done just that! Since their dispersion the Jews have been a persecuted minority. Almost any other people under similar circumstances would have given up their determination to continue their identity as a people, and would have been assimilated by the larger, more favored nationalities and races. But not the Jew. Even during their double portion of punishment, God’s protection kept them intact as a people through whom, by restoring them to the Promised Land when his due time came, he could continue to magnify the glory of his name.

### **The Resurrection**

The glory of God’s name in connection with the restoration of the Israelites to the Promised Land involves much more than the returning of a percentage of the present generation to the land of Israel. This will, indeed, be a token fulfillment of his promises, and the returned exiles will be in Israel ready to receive the blessings of the

kingdom at the beginning of the time the whole earth will be filled with God's glory, but the work of restoration will continue even on behalf of those who have died.

We will fail to appreciate the full significance of God's promises if we overlook the resurrection feature of his plan of the ages. As we have seen, God is now uprooting the Israelites from the countries in which they dwell, as he brought up ancient Israel from Egypt. Thus far, even as then, his people have entered merely into a wilderness. But the objective is to bring them into the bond of the New Covenant.

This will be true of those who have died, as well as those who are now living. Ezekiel 16:53-63 shows this. Here the resurrection of the Israelites is described as a bringing "again" of their "captivity," not merely from captivity to other nations, but from the captivity of death. (vs. 53) The LORD adds, "I will establish my covenant with thee; and thou shalt know that I am the LORD."—vs. 62

Of the living generation of Israelites who are restored to the Land of Promise, the LORD said, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." (Ezek. 36: 31) This will be true, not alone of the living generation, but of those also who thereafter are raised from the dead. Concerning this we read: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them."—Ezek. 16:53,54

In verse sixty-one of the same prophecy, in reference to the people raised from the dead, we read,

“Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant, and I will establish my covenant with thee.”—vss. 61,62

### **All Have Sinned**

The Israelites, as a people or nation, have perhaps been no more or less righteous than any other race or nation would have been under similar circumstances. As members of the fallen race, all have sinned and come short of the glory of God. In this and other respects God has been pleased to use them as symbolic of the whole world of mankind among which a few individuals—one here and one there—have been loyal to the LORD, while the vast majority has not been.

The prophecy of Ezekiel 16:53-63 reveals that when the Israelites are brought forth from the captivity of death, wicked Gentile peoples also will be restored. But all will, at first, be ashamed and confounded. The Prophet Daniel reveals that this will occur following the great time of trouble with which the present age comes to an end. Through Daniel, the LORD said: “At that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and them that turn many to righteousness as the stars forever and ever.”—Dan. 12:1-3

Daniel’s people, here promised deliverance from death, are God’s people. All are in the book of the LORD in the sense that they are assured an awakening from the sleep of death. But many of them will come forth to ‘shame’, as the Prophet Ezekiel pointed out. This will not

be unending shame, for the word here translated 'everlasting' simply denotes to a conclusion, or completion. When their shame has accomplished its purpose in humbling them, it will pass; as will be true also of all peoples.

As we have noted, God's promise to Abraham concerning the land was unconditional. Later he placed a condition upon the high honor of being his representatives in the teaching and blessing of the world. This condition was obedience to the covenant of statutes and laws. (Exod. 19:5, 6) In the original setting forth of these conditions, no mention is made of the fact that later a spiritual seed of Abraham was to be developed, also upon the conditions of faith and obedience. — Gal. 3:27-29

It is certain that throughout the ages of the past, prior to our Lord's first advent, many were faithful to God's Law, and thus qualified to be his special servants under the terms set forth in Exodus 19:5, 6. Indeed, Abraham himself, although not under the written Law of Moses—as well as others who preceded this Law and were likewise faithful—was proved worthy of that "better resurrection" mentioned by Paul in Hebrews 11:35

Beginning with Jesus, and at Pentecost, a spiritual class began to be developed under the terms of faith and obedience. The first of these were of the natural seed of Abraham. But to make up God's foreordained number of the spiritual seed, Gentiles were given an opportunity to qualify. But every natural descendant of Abraham from Moses onward, throughout both the Jewish and Gospel Ages, who has met the conditions of Exodus 19:5, 6, will participate in the future work of blessing both Israel and the whole world; some as the qualified spiritual seed of Abraham, and some as the qualified earthly seed.

It is to the resurrection of these, and their work, that the LORD through Daniel refers when speaking of

those in the resurrection who will shine as the firmament, and the other class who will shine as the “stars.” The vast majority of both Jews and Gentiles will come forth to varying degrees of shame and contempt. These will have to make amends for their past. But it will be different with those who will compose the spiritual and earthly phases of the new kingdom.

The wise, or teachers, as the margin states, will “shine as the brightness of the firmament.” Jesus said of these that they shall “shine forth as the sun in the kingdom of their Father.” (Matt. 13:43) Those who then are used of the LORD to turn many to righteousness (Isa. 26:9), shall shine as the “stars.” These Ancient Worthies, who proved worthy under the terms set forth in Exodus 19:5,6, will reflect to all mankind the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ.

Under these two groups of teachers, the spiritual and the human, the people will learn to know and to serve the LORD. From these will originate the invitation to partake of the water of life freely. Then, also, those who hear, accept, and obey will participate in the work of the kingdom, for the Revelator wrote, “Let him that heareth say, Come. And . . . take of the water of life freely.” (Rev. 22:17) What a glorious prospect lies before us! We know that it is a prospect of blessings soon to come to mankind, both Jews and Gentiles, for Israel’s double is fulfilled, and the transition into the kingdom is well under way. Praise the LORD! □



***“BEFORE the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”***  
—Psalm 90:2

# Talking Things Over

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## The Greek Work

### Activities in the United States

THE Greek Class of New York advertises the truth message in a Greek newspaper located in New York City, with a circulation of 60,000. Daily editions are distributed all over the United States, Canada, and South America, in Greek communities. In the Sunday edition, where the religious section is printed, our ad for one of our booklets appears for a month. The following month we advertise another booklet, and so on, for six months. At the present time we are paying \$500. for twenty-five ads. During this period we receive an average of six hundred letters, which is a cost of eighty-four cents for each response.

The booklets that we have offered in the Greek language are: **"God and Reason," "Where Are the Dead?" "Creation," "Israel in History and Prophecy," "The Truth about Hell," "Archeology Proves the Bible," "God Has a Plan," "Jesus, the World's Savior," "Hope for a Fear-filled World"** and **"The Language of the Bible."** With every letter we sent the booklet they wanted and a copy of the Greek **Dawn**. As a result, many requested a subscription to **The Dawn**.

The material for the Greek **Dawn** is taken from the English **Dawn**, particularly the Christian Life and Doctrine articles, and the International Sunday School Lessons. Also included are Interesting Letters from Greece, News and Views, and small articles for filling in. All the material is typed on an electric typewriter in the Greek language, and printed at the Dawn plant.

Cooperating in this work is the Greek Class in Chicago, and various individuals from various parts of the United States and Canada, and the Dawn staff in Rutherford, NJ.

### **Activities in Athens**

At the present time there are about thirty brethren in the class at Athens. Their three elders, in addition to serving at home, visit and minister to the needs of the class at Thessalonica, as well as brethren at Philippi, and other groups scattered throughout Macedonia. Occasionally they travel to Patros, which is located about one hundred and fifty miles from Athens. There they serve a small class of about eight brethren who have remained faithful for many years.

In their pilgrim ministry the Athens elders have held faithfully to the doctrines of present truth, and dispense the Gospel message with zeal and fervor for the LORD. In other areas the brethren are quite scattered, but get together for meetings whenever possible. This is the case in the area of Thessali.

Throughout Greece brethren read and study from the six volumes of the **Studies in the Scriptures**, and have various Dawn booklets for witnessing which are printed in the Greek language by the Athens class. Some of these are: **"God and Reason," "Where Are the Dead?" "Archeology Proves the Bible," "The Truth about Hell," "Israel in History and Prophecy," "God Has a Plan,"** and a tract entitled, **"God's Kingdom, the Hope of the World."**

### **Letter from Athens**

The following is a letter from the Athens Ecclesia:

"Dear Brother Hatgis, Greetings in our Redeemer's name! Today I went to the office of the weekly magazine. We decided to put an ad for the booklet, **"God and Reason"** and **"Where Are the Dead?"** for twelve issues, which will cost 40,000 drachmas (about \$1,330., U.S. currency). We

decided to continue the work of witnessing the truth as long as we are able, and as we have opportunity. This is our duty and our mission.

“Concerning the radio program that you wrote to us to check into for time and cost for “**Frank and Ernest**,” radio program, we deliberated in our ecclesia, and decided that with the way things are at present, great antagonism could result.

For many years we have done the LORD’S work through the newspaper ads, and lately with a weekly magazine. The door is open through the written medium and it seems it is the LORD’S way for the present work of witnessing to go forward. The magazine ads, some issued every fifteen days, and some weekly, go to every corner of Greece, Europe, Africa, England, Canada, Egypt, and South America, bringing good results. For the continuance of this work we ask your earnest prayers.

“The conditions now in Greece, with the Democratic government, are better than before. There is more freedom now. The Greek **Dawn** and the booklet delivery by the Post Office is better—but for how long we do not know. This is another story. The religious leaders always stir up agitation.

“We are blessed with the articles in the Greek **Dawn**, and are encouraged in the most holy faith. For this we thank our Heavenly Father for his abounding love and grace.

“To the Greek Friends in New York and other parts of the United States, and also the English-speaking friends at the Dawn, we send our fervent love and greetings! Yours in the blessed hope, The Athens Ecclesia. Secretary, Heracles Gonos.”



# Talking Things Over

## 1986 General Convention Report



**EVEN** though the General Convention of 1986 is now only a memory, its lingering impressions of sweet fellowship, and valuable study of God's Word, have in many ways permanently marked our lives for good. The six days of discourses on various vital aspects of our calling as children of God, were captured on video tape as well as audio cassettes, and are available to anyone who would like to consider their lessons again. The faces of those who ministered were also recorded and are published on the next few pages of this issue of *The Dawn*. Included also are some candid pictures of conventioning brethren enjoying their week at Albion. When the Apostle Paul advised us to forget those things which are behind, he did not have in mind such things as conventions. Let's keep these precious memories alive, and may they be a reminder of that which is before—the General Convention of 1987!



**SPEAKERS WHO SERVED:**

Top left-Joseph Panucci; Top right-Bill Harp; Second row left-Bob Gorecki; Center-Leo Post; Second row right-Steve Suraci; Lower left-Al Lankford.



Top left-Carl Boughton; Top right-Herb Snyder; Second row left-Richard Suraci; Center-Charles Zubowski; Second row right-Ray Krupa; Lower right-Steve Roskiewicz.



Top left-Lloyd Gaddy; Top right-Walter Blicharz; Center left;Tim Krupa; Center right-Burton Brown; Lower right;Bob Mottie.



Top left-Nick Kasperowicz; Top right-Mitchell Blicharz; Center-Edmund Blicharz; Lower left-Ernie Kuenzli; Lower Center-George Jeuck; Lower right-Emile Herrscher.



Top left-Ken Fernets; Top right-Steve Jeuck; Lower left-Mike Balko;  
Center- E.K. Penrose; Center right-Al Weeks; Lower right-Ray Rawson.

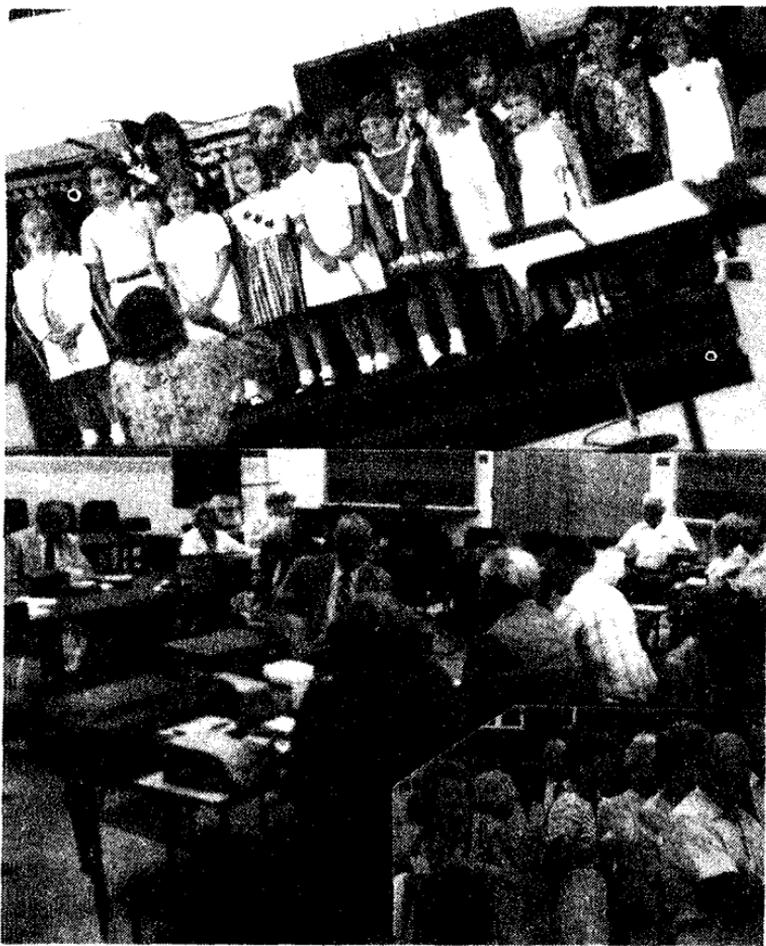


**OUR FOUR  
NEW BRETHREN**

Top left-Brother Ken Fernets performed the immersion; Top right-Brother Fiorino Bonamico, Italy; Center-Sister Kathy Houle (with her mother), Detroit, MI; Bottom left-Brother Virgil Harcourt, Indianapolis, IN; Bottom right-Brother Daniel Fenchak, Belle Vernon, PA.



Top: Our Italian Brethren; Center left-Outside Goodrich Chapel; Circle-Getting a Meal; Botton-Inside Goodrich Chapel.



Top-Our Youngest Chorus; Center-The Recording Room; Right inset: A small group of brethren fellowshiping.

# Talking Things Over

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## The Voice of Thanksgiving

*“I will wash mine hands in innocency: so will I compass thine altar, O LORD: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works.” — Psalm 26:6, 7*

TOGETHER with all the people, Christians appropriately give thanks to God for the material blessings of food, raiment, homes in which to live, and the measure of health they enjoy. However, for those who are walking in the way of sacrifice with Jesus, there are blessings of far greater importance than those which have to do with our temporal needs. How much more thankful we should be for those divine favors which are the necessities of the new creature!

We have been made partakers of the “heavenly calling.” (Heb. 3:1) This is a very “high calling.” (Phil. 3:14) It includes the high honor of being co-workers with God. (II Cor. 6:1) As we think of the LORD’S loving plan which makes it possible for us, as members of the fallen race, to enjoy such an exalted position as partners with him and with Jesus, our thankfulness should know no bounds. We should hold back nothing in the expression of our appreciation for God’s lovingkindness. Everything which we have and are should be put into our giving of thanks.—Ps. 103:1

In our text David wrote, “I will wash mine hands in innocency.” This seemingly was written prophetically of Jesus, who was innocent—“holy, harmless, undefiled, separate from sinners.” (Heb. 7:26) The sin of the human race did not contaminate Jesus, nor was he responsible for it. Through the merit of his perfect sacrifice his followers enjoy the same blessed position of innocency.

Cleansing ourselves by the “water of the Word” (Eph. 5:26), calls for the study of God’s Word, and the bringing of

ourselves into harmony with its righteous requirements. Briefly, these requirements are recognition of and repentance for sin; faith in the shed blood of the Redeemer; full consecration to do God's will and a daily effort to conform our every thought, word, and deed to the high standards of righteousness set forth in the Bible.

Our text also reminds us of the privilege of sacrifice, as typified by the brazen altar in the court of the Tabernacle. "So will I compass thine altar," David wrote. The cleansing of our lives by the blood of Christ, and by our best efforts to have our every thought, word, and deed conformed to the Word of God, are the necessary prerequisites to sacrifice. But this cleansing is not itself the sacrifice. Typically, the cleansing was done at the laver, but the sacrifice was offered upon the altar.

David continues, "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works." This indicates that true Christian thanksgiving involves publishing, or making known, the wondrous works of God. This in turn calls for sacrifice. This viewpoint is presented in Psalm 103:1: "Bless the LORD, O my soul: and all that is within me, bless his holy name."

Our text explains what is involved in offering the sacrifice of praise, saying that we should tell of all God's wondrous works. To do this means to bear witness to the truth. By doing this we show forth the praises, or virtues, of him who has called us out of darkness into his marvelous light. (1 Pet. 2:9) And what a privilege it is to tell others of God's works. Every feature of his plan is a delight to his people, and their joy in the truth increases as they tell it to others. Even when relating it to one another it becomes more precious, more wonderfully sweet. Shall we not, then, respond with the voice of thanksgiving, making melody in our hearts unto the LORD, and sounding forth his praises throughout the land? Let us thus "offer the sacrifice of praise continually."

Hebrews 13:15



# Weekly Prayer Meeting Texts

**NOVEMBER 6**—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans 12:1 (Z. '00-170 Hymn 8)

**NOVEMBER 13**—Your Father knoweth what things ye have need of.—Matthew 6:8 (Z. '04-90 Hymn 126)

**NOVEMBER 20**—If ye do these things, ye shall never fall.—II Peter 1:10 (Z. '97-148 Hymn 71)

**NOVEMBER 27**—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.—Ephesians 6:18 (Z. '01-80 Hymn 104)

## FOR YOUR NEWSPAPER

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

### NOVEMBER SPECIAL

On Sunday, November 16, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be 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.

## «Frank & Ernest»

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Nov. 9-The Truth about Immortality

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Nov. 23-The Three Worlds

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SEND FOR the free booklet offered after each broadcast. Write to:

"FRANK and ERNEST"  
Box 60, Dept. N  
General Post Office  
New York, NY 10116



# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

*These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.*

<b>K. FERNETS</b>		<b>G. JEUCK</b>	
Spokane, WA	November 1, 2	Middletown, NY	November 16
New York, NY	9	<b>S. KRYSSTEK</b>	
<b>E. HERRSCHER</b>		San Luis Obispo, CA	November 9
New York, NY	November 2	Riverside, CA	23
Rutherford, NJ	4	<b>E.K. PENROSE</b>	
Flushing, NY	6	Bath, NC	November 2
Allentown, PA	14	<b>L. POST</b>	
Pittsburgh, PA	16	St. Louis, MO	November 16
Columbus, OH	18	Jersey City, NJ	22, 23
Detroit, MI	19	<b>J. TATE</b>	
Indianapolis, IN	23	Allentown, PA	November 16
St. Louis, MO	25	Pottstown, PA	16

## Obituaries

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

Sister Helen (Nellie) Carson, Victoria, B.C.—September 7. Age, 93.

Sister Luella Naill, Grand Rapids, MI—September 10. Age, 90.

O we long to see Thy glory  
Streaming wide o'er all the earth;  
Every error, old and hoary,  
Flee to realms that gave them birth.  
For this glorious culmination  
Not for long shall Zion wait;  
Soon will come her coronation;  
Lo, her King is at the gate!



# Conventions

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**NEW HAVEN, CT, November 9—** Italian-American Club, 85 Chase Lane, West Haven. Contact: Mrs. Stephen Suraci, 19 River Rd., East Haven 06512  
Phone: (203) 467-0813

**DETROIT, MI, November 23—**Redford YWCA, 25940 Grand River, Detroit. Contact Detroit Bible Students, P.O. Box 51, Southfield, MI 38037

**SAN DIEGO, CA, November 28-30**  
LaJolla Village Inn, 3299 Holiday Court, LaJolla. Contact: Ruth Rice, 8060 Wing Span Drive, San Diego 92119  
Phone: (619) 589-1534

**PHOENIX, AZ, January 2-4, 1987—** Quality Inn, 2420 West Thomas Rd. Contact: Mrs. Mildred Enteman, 542 West Southern, 85041  
Phone: (602) 276-3267

**ST. PETERSBURG, FL, January 11—**Majestic Park Homes, Inc., 8300 Seminole Blvd. (Alt. 19). Contact Mrs. Lloyd Hagensick, Secy., 8003 Seminole Blvd., Lot 8, Seminole 35542  
Phone: (813) 391-1772



Come, let us anew our journey pursue,  
Roll 'round with the year,  
And never stand still till the Master appear.  
His adorable will, let us gladly fulfill,  
And our talents improve,  
By the patience of hope and the labor of love.

O! at close of our day may each of us say,  
"I have fought my way through;  
I have finished the work thou didst give me to do!"  
O! that each from his LORD may receive the glad word,  
"Well and faithfully done!  
Enter into my joy, and sit down on my throne!"

