

# The Dawn

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## Table of Contents

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### HIGHLIGHTS OF DAWN

The Birth of Jesus 2

### INTERNATIONAL

#### BIBLE STUDY LESSONS

Jesus Comes to His Own 10  
Life Can Begin Anew 12  
Never to Thirst Again 14  
The Meaning of Christ's Coming 16  
Becoming Whole 18

### CHRISTIAN LIFE AND DOCTRINE

Psalms 23 Series—Part 12,  
Our Eternal Home 20  
The Decade that Is Ending 37  
Weekly Prayer Meeting Texts 29

### "FRANK AND ERNEST"

Radio Schedule 34

### THE BIBLE ANSWERS

TV Schedule 36

### TALKING THINGS OVER

The Work in Finland 30  
1990 General Convention Preview 58

### VOICES FROM THE PAST

Two Phases of the Kingdom 45

### ENCOURAGING LETTERS 53

### OBITUARIES 57

### SPEAKERS' APPOINTMENTS 63

### CONVENTIONS 64

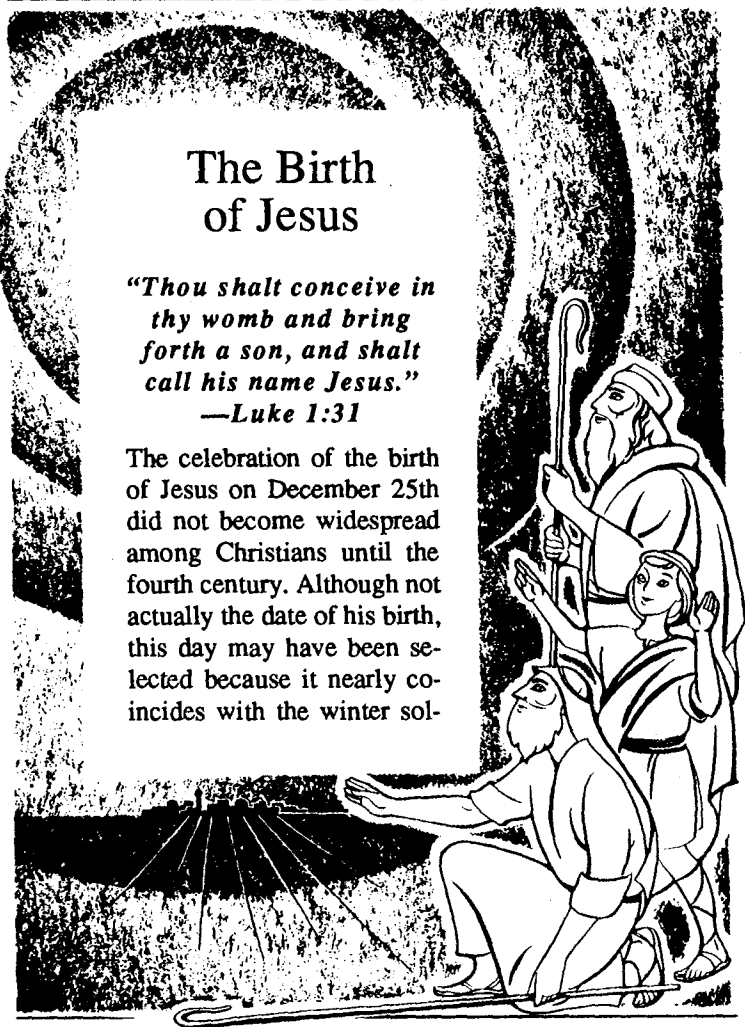
# Highlights of Dawn

## The Birth of Jesus

*"Thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus."*

*—Luke 1:31*

The celebration of the birth of Jesus on December 25th did not become widespread among Christians until the fourth century. Although not actually the date of his birth, this day may have been selected because it nearly coincides with the winter sol-



stice, a time of rejoicing among many ancient cultures. And it was about the same time, also, that the angel, Gabriel, appeared to Mary in Nazareth with the message that she would be the one who would bring forth Israel's promised Messiah, the one who would receive "the throne of his father David."—Luke 1:32

For thousands of years faithful men of old had been looking for the time when Messiah would appear. Daniel prophesied that "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two [sixty-two] weeks." (Dan. 9:25) Because prophetic days often equal literal years, many probably interpreted Daniel's sixty-nine prophetic weeks as a period of 7 X 69, or 483 literal years. That would explain why, just prior to Jesus' ministry, "the people were in expectation" and men "mused in their hearts of John, whether he were the Christ or not."—Luke 3:15

When Gabriel made his announcement to Mary, she was engaged to be married to Joseph. It was the custom among the Jews of that time to make the period of engagement a year long. Any unfaithfulness during this time was considered adultery even though the actual marriage had not yet occurred. Although we usually see only the benefits to Mary when she was told by an angel that her child would be called "the Son of God" (Luke 1:35), think how her husband-to-be would consider it.

Mary "was found to be with child" (Matt. 1:18) through the power of the Holy Spirit of God. Because Joseph, her husband, was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly. But after he had considered this, an angel of the LORD appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit."—Matt. 1:18-20, *New International Version*

The verses in Matthew and Luke clearly state that the conception of Jesus was a miracle. The life of the one called the Word (Greek: *Logos*), in John 1:1, was transferred by God to

the womb of Mary. This was required to produce a perfect man to ransom mankind, since all the descendants of Adam were under condemnation, and none could give a ransom for his brother.—Ps. 49:7

Yet in spite of this clear presentation of the Scriptures, some Biblical expositors suggest that the conception of Jesus was no different than the origination of any other child. But were we to nullify the doctrine of the virgin birth of Jesus, we would of necessity have to nullify God's plan of salvation as taught in the Scriptures, as well as many direct statements made by Jesus himself.

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## **. . . do the Scriptures teach the 'virgin birth'? . . .**

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Look at just some of the evidences supporting the virgin birth:

1. From the Old Testament prophecy: "The LORD himself shall give you a sign, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isa. 7:14
  2. Jesus said: "Verily, verily I say unto you, Before Abraham was, I am." (John 8:58) "Glorify thou me . . . with the glory which I had with thee before the world was." (John 17:5) "I came down from heaven not to do mine own will."—John 6:38
  3. Some words of the Apostle Paul on the subject include: "Let this disposition be in you which was also in Christ Jesus, who, though being in God's form, yet did not meditate a usurpation to be like God, but divested him
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self, taking a bondman's form, having been made in the likeness of men."—Phil. 2:5-7, *Diaglott*

None of these direct statements of Scripture could apply to Jesus if he were merely the son of Joseph. For Jesus to give his perfect life as a ransom for the forfeited, perfect life of father Adam, it was absolutely necessary that he be perfect. Such could only be the case if his father were perfect. Joseph may have been a "righteous man," but he was not perfect. It was the power of God that transferred the life of his only begotten Son from spirit nature to the human genes in Mary's womb. This produced a 'man child' who was "holy, harmless, undefiled, separate from sinners."—Heb. 7:26

### **Bethlehem Experiences**

"It came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed." (Luke 2:1) Israel was under subjection to the Roman Empire. To comply with this decree of taxation Joseph and Mary had to leave their home in Nazareth, and travel to Bethlehem—a small village some five miles south of Jerusalem because Joseph was of the line of David and Bethlehem was the City of David. (See I Samuel 20:6.)

Jerusalem and the surrounding villages were teeming with visitors who, like Joseph and Mary, were there because of the taxation decree. So it is not surprising to read that there was no room for this expectant mother and her husband in the inn. When the time came for Jesus to be born, the Son of God was not ushered into this world in the best of circumstances, but in the most humble. Mary brought forth her firstborn child, and laid him in a manger.

Mary and Joseph were poor. We know this because Mary offered two turtledoves at the end of her days of purification, the offering of one who could not afford a lamb of the first year. (See Leviticus 12:8, and Luke 2:24.) The gold, frankincense, and

myrrh brought by the wise men from the East provided funds which supported this family, especially during their flight into Egypt, and until the death of Herod. (See Matthew 2:11-15.)

The birth of Jesus into a poor family in humble circumstances can be appreciated by those who have the Spirit of God. They see the beauty in such an arrangement. Our Lord did not come to taste the best the world had to offer. He came to seek and to save that which was lost. At the peak of his ministry he observed, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."—Matt. 8:20

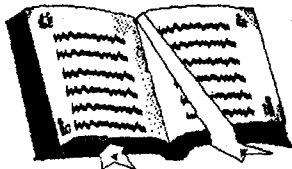
"There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, so, the angel of the LORD came upon them, and the glory of the LORD shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:8-11

### WHAT CAN I DO?

The small ad reprinted below has brought good results when inserted in local shopping papers:

### "THE KINGDOM OF GOD"

Thought-provoking questions deserve reasonable answers. This presentation suggests solutions based upon church history, the sacred writings of the Scriptures, and current world affairs regarding the doctrine of the kingdom of God. This booklet is now offered as a gift throughout the month of January.



WRITE TO:  
Dawn Publications  
Box 60, General Post Office  
New York, NY 10116

The angel of the LORD did not appear to the leaders of Israel, religious or secular; he came, rather, to humble shepherds. Of course they were afraid. Nothing could be so extraordinary or overawing than the sight of an angelic being! But the angel calmed them with a remarkable message, one that continues to warm the hearts of mankind to this day. "Good tidings" comes from the same Greek word rendered "Gospel," in Matthew 11:5, where it states, "The poor have the Gospel preached to them." (Matt. 11:5) Surely the Gospel message is one of great joy.

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## **...the angels did not appear to the *leaders* of Jesus' day, neither secular nor religious...**

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This joy comes because the Savior, Jehovah's Anointed, had arrived on the human scene. He was the long-awaited Messiah, the one who was the only hope of Israel and the world. The realization of God's plan to bless the whole world of mankind began to be carried out in a tangible way with the birth of Jesus. At this time he was only an infant, unable to carry out any sacrificial work, until he reached the age of thirty—maturity as a Jewish man. Then he would live a sacrificial life for three-and-one-half years, finally dying on a cross. After lying in the grave for parts of three days, he was raised by his Heavenly Father to a new life.

### **The Bride of Christ**

Since the time of the resurrection of our Lord Jesus to his new position in the heavenly realm, God has been taking out of the world a "people for his name." Sometimes they are called 'the church', sometimes 'the bride of Christ', as well as other equally descriptive terms. These are the ones who are willing to suffer

with Christ, and who will be raised to the same likeness as he has been given, to a position where, eventually, they will reign with him in his kingdom. They will have the privilege of opening wide the door to life and everlasting happiness to all mankind during that coming kingdom.

Those who have heard God's call and accepted the invitation to walk in the footsteps of Jesus, have been begotten by the Holy Spirit, as was their Master. They are authorized to proclaim the same message brought by the angel of the LORD to the shepherds: "Fear not, for behold, [we] bring you good tidings of great joy, which shall be to all people. For unto you is born . . . a Savior, which is Christ the Lord." (Luke 2:10,11) The church can rejoice with unspeakable joy as it proclaims this message even in the midst of trials, difficulties, and weaknesses of the flesh! By the eye of faith, we can look forward to the coming kingdom when the prophecy to the shepherds by the angel and the heavenly host will indeed become a reality.

The heavenly host praised God, saying, "Glory to God in the highest, and on earth peace, goodwill toward men." (Luke 2:14) Isaiah prophesied that the savior would be the "Prince of Peace." (Isa. 9:6) There is no peace on earth as yet. But soon the Prince of Peace will establish his kingdom. Then "they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." True peace shall reign, "from sea to sea, and from the river, unto the ends of the earth."—Isa. 2:4; Ps. 72:8

The miracles performed by Jesus during his brief three-and-a-half-year ministry were only a foretaste of what the kingdom will be like. The whole world is sick, blind, deaf, and lame. Satan, the god of this world, has blinded the minds of those who believe not. But in the kingdom, the Savior will heal the world, not just rid them of *physical* blindness, deafness, and lameness, but will free them from *spiritual* sicknesses of all kinds. Spiritual blindness today is caused by ignorance and superstition. But then,



"the earth shall be filled with the knowledge of the glory of the LORD as the waters cover the sea." (Hab. 2:14) "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."—Rev. 21:4

Surely these are indeed good tidings of great joy which shall be to all people! And this work of blessing will extend throughout the thousand years of Christ's kingdom when—at the close of that time—the prophecy of the angelic hosts will be fulfilled. Then all God's creatures, both in heaven and in earth, will offer praise and glory to the one who sits upon the throne, and to the Lamb forever and ever!—Rev. 5:11-14

Instead of singling out just one particular day a year, we should remember on *every* day this great Savior whose birth, whose death, and whose resurrection from the dead, means so much to all mankind. No words can ever proclaim or express greater blessings to come than those which were spoken by the angel at the birth of Jesus:

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." □

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It came upon a midnight clear, that glorious song of old,

From angels bending near the earth to touch their harps of gold:

"Peace on the earth, goodwill to men, from heavens all-gracious King."

The world in solemn stillness lay to hear the angels sing.

Still through the cloven skies they come, with peaceful wings unfurled,

And still their heavenly music floats, o'er all the weary world:

Above its sad and lowly plains they bend on hovering wing:

And ever o'er its Babel sounds the blessed angels sing.

For lo, the days are hastening on, by prophet bards foretold,

When with the ever-circling years, comes 'round the age of gold:

When peace shall over all the earth, its ancient splendors fling,

And the whole world give back the song which now the angels sing.

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# International Bible Study Lessons

## LESSON FOR DECEMBER 3

### Jesus Comes to His Own

**KEY VERSE:** *"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."*—John 1:29

**SELECTED SCRIPTURE:** John 1:6-8, 19-23, 29-34

THE 'lamb' symbolism is used very prominently in the Scriptures in connection with God's plan of redemption and restoration through Christ. It first appears associated with a burnt offering which Abel presented to the LORD. (Gen. 4:4) Its last appearance is in Revelation 22:1, where we are informed that "a pure river of water of life, clear as crystal," was seen "proceeding out of the throne of God and of the Lamb."

Again a lamb was offered in sacrifice by Abel. Our first parents had been sentenced to death and driven from their home in the Garden of Eden, but the LORD had said that the "seed of the woman" would bruise the serpent's head. (Gen. 3:15) This indicated that divine love in some way still overshadowed God's human creatures. Our

first parents, yielding to the influence of "that old serpent which is the Devil, and Satan," had transgressed God's law.—Rev. 20:2

They had sinned, and had forfeited their right to God's favor. But God's mention of the seed bruising the serpent's head indicated that in some manner their sin would not always stand against them. So it might well be that having made this promise, God began to illustrate how it would be carried out: that there was to be a remission of sin through the shedding of blood—the blood of "the Lamb of God which taketh away the sin of the world."—Heb. 9:22

The symbol of a lamb was used in God's dealings with Abraham. God had promised the patriarch that through his seed all the families of the earth

would be blessed. (Gen. 22:18) Here, again, the setting aside of the death sentence was pictured. When God asked Abraham to offer his son, Isaac, a type of Christ the true 'seed', as a sacrifice, Abraham complied. When he had built the altar, and had laid Isaac upon it, he raised his knife to slay his son. But an angel of the Lord intervened, directing that Abraham substitute a lamb on the altar instead of Isaac.—Gen. 22:5-13

This is a very meaningful illustration. The offering of Isaac indicates that before all the families of the earth could be blessed, a loving father must give up in sacrifice his beloved son. In the outworking of the divine plan, the Scriptures reveal that it is the Heavenly Father who gives his "only begotten Son" for the sins of the world. (John 3:16) The lamb that was substituted as a sacrifice pictures the Son of God whom he sent to redeem mankind from sin and death, and who would be known as "the Lamb of God."

In the prophecies, the Redeemer is described as a lamb which would be "brought to the

slaughter." (Isa. 53:7) This prophecy further states concerning God's Lamb, that "he is despised and rejected of men; a man of sorrows, and acquainted with grief."

The lamb symbolism is used again at the time of the Exodus of the Israelites from Egyptian bondage. Israel's first-born were the first to be saved under the protection of the blood of the Passover lamb, and the next morning the entire nation was led forth to freedom, saved from the continuing oppressive hand of Pharaoh, which eventually would have destroyed them. Thus in the Passover and Exodus we are reminded that, in God's plan of redemption and salvation, the followers of the Master, the antitypical firstborn, are the first to be delivered from the thralldom of sin and death, and then, in the morning of earth's new day, all mankind will be delivered from the bondage of sin and death.

John the Baptist had the blessed privilege of identifying the one that all of these typically sacrificed lambs pointed to—our Lord Jesus. ☐

## Life Can Begin Anew

**KEY VERSE:** "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3

**SELECTED SCRIPTURE: JOHN 3:1-17**

NICODEMUS had evidently heard that Jesus was preaching that the kingdom of heaven was at hand; and possibly he may have heard that Jesus was claiming to be the Messiah, the great king in that kingdom.

But in view of the Lord's complete absence of political influence, and with only a handful of followers from among the common people, Nicodemus was naturally perplexed that such claims should be made. Hence Jesus' emphasis of the fact that a man must be "begotten from above" if he would 'see', in the sense of understanding, that the kingdom is in its embryo state during the Gospel Age. For instance, Paul says, God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," suggesting that God's people, when begotten

from above, enter into a new world, a spiritual world, with new hopes, aims, ambitions, interests, old things having passed away, and all things having become new.—Col. 1:13

The apostle further says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." (Rom. 14:17) In Nicodemus' question, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" we see the operation of the natural mind, with its ability to reason only on the level of earthly things. And in his reply, Jesus enunciates a further vital truth that can be fully appreciated only by those Spirit-begotten. "Verily, verily, I say unto thee, Except a man be born [or begotten] of water and of the Spirit, he cannot enter into

the kingdom of God.” (vs. 5) To ‘see’ and ‘enter into’ the kingdom, one needs to be ‘begotten from above’ through the Word of truth.

This Spirit begetting, our Lord tells us, is brought about by means of two things—‘water’ and ‘Spirit’. First, the cleansing, sanctifying power of the water of truth occurs—living by every word that proceedeth out of the mouth of God; being built up by the Word of his grace. (Acts 20:32) Secondly, the Holy Spirit begins its operation, quickening our mortal bodies in the work of sacrificing the flesh, renewing and transforming our minds that they may become more and more like the mind of Christ. (I Cor. 2:16) In this way we are prepared to be born as spirit beings in the resurrection.

Jesus here tells us that there is more than one kind of begetting and birth. As the begetting and birth of the flesh is a real thing, so the begetting and birth of the spirit being is just as real and necessary to be understood if one would see and enter the heavenly phase of Messiah’s kingdom. However, as the rec-

ord suggests, Nicodemus continued to marvel, and failed to grasp our Lord’s meaning.

In verse 8, Jesus seems to say that the work of the Holy Spirit is not visible to the natural eye. He is saying, let me give you an illustration of the Spirit: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born [or begotten] of the Spirit.” From this we gather that the operation of the Holy Spirit is like the wind—invisible and yet powerful.

Many inquirers, like Nicodemus, are perplexed at the things written in the Bible, being unable to ascertain their spiritual significance. How thankful we should be that because of faith in the Redeemer and a consecration to God through him, we are able to lay aside the natural mind and, by being begotten from above, ‘see’ the kingdom of God—appreciate the things of the kingdom—the conditions for membership in that kingdom, and the work of the kingdom, now and in the future. ☐

## Never to Thirst Again

**KEY VERSE:** "*Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst.*"—John 4:13,14

**SELECTED SCRIPTURE:** John 4:7-15, 27-27, 39-42

JESUS, who was more anxious to preach the Gospel than to drink of the water offered by the Samaritan woman, was not to be drawn off by her questions into a discussion of the wrongs and rights of Samaritans. He had an important lesson to teach, and so he said to her, "If you knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

The force of the expression is seen when we realize that the words used by Jesus, "the gift of God," were quite familiar words to her. They were the words used by the water carrier who was heard daily in the cities crying, "The gift of God! The gift of God!" How strangely wonderful the statement must have seemed to her! How wonderful it is to us, even after we

have learned its real depth of meaning! The more we learn about it, the greater is the refreshment as we continue to partake of it.

Just as our physical systems call for water and cannot do without it, so we thirst for higher things. The world is seeking to satisfy its thirst in various ways. The thirst for wealth, for influence, for power, is insatiable; but what the world is seeking and failing to get, our LORD gives to his people. Jesus said that whoever drank of Jacob's well would thirst again. And we know it is true that every source to which men go for happiness and satisfaction still leaves a craving for something else.

Those, however, who have tasted of the good Word of God, the living waters, can testify to the truth of our Lord's next words: "Whosoever drinketh of

the water that I shall give him shall never thirst." Indeed, it satisfies our longings as nothing else can do.—vs. 14

But this is not all, for our Lord went on to say that it "shall be in him a well of water springing up into everlasting life." Our hearts rejoice as we see in this the suggestion of blessing other hearts—passing on the blessing and refreshment—which will eventually "satisfy the desire [the thirst] of every living thing."—Ps. 145:16

Jesus explained that the water which he gave, when properly assimilated, would be in the believer as a well of water, springing up into everlasting life. Properly appreciated and assimilated, it will be in us as a fountain gushing forth the message of the Gospel for the refreshment of others. Isaiah speaks of those who draw water from the wells of salvation. "Behold, God is my salvation; I will trust, and not be afraid: for the LORD Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in

that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: this is known in all the earth."—Isaiah 12:2-5

This Scripture speaks of God as an overflowing fountain prepared to supply the wants of all his creatures. It applies also to his plan of salvation as the source of comfort which he has opened through his redeeming mercy to satisfy the needs of all mankind.

There are those called to assist in the dispensing of these future blessings. Each dedicated follower of the Master, even in the present life, should be as a well of salvation, in the sense of being a proclaimer of the Gospel of Christ. In the kingdom, when exalted to reign with Christ, they will be wells of salvation in a more complete sense in that, as associates with Jesus, they will extend blessings of health and everlasting life to all who will accept them upon the basis of faith and obedience.—John 14:12; Gal. 3:8, 16, 27-29 ☐

## The Meaning of Christ's Coming

**KEY VERSE:** *"And the Word was made flesh, and dwelt among us."*—John 1:14

**SELECTED SCRIPTURE:** *Luke 2:8-12; John 1:1-5, 9-18*

JESUS did not take the attitude that just because the world was going to be converted and blessed with life during the Millennial Age, there was no need to do anything about it now. He was given the privilege of exercising divine power to heal the sick and raise the dead, and this gave great weight to his oral message of good tidings.

The good works of the Master were not occasional incidents, but his life's habit. He was never too occupied to give heed to the needs of those who came to him for help. Not only did he use the miracle-working power of God, which was at his command, to heal the sick and raise the dead, but he gave of his own strength as well. So unselfishly and generously did he thus give, that his perfect human body was

practically worn out at the close of his short ministry of three and one-half years.

In a general way, Jesus' ministry was on behalf of all Israel. He considered it a privilege to do good unto all, as later suggested by the Apostle Paul. (Gal. 6:10) However, he was particularly interested in his immediate disciples. These were being prepared to carry forward the work of the Gospel Age after the Master returned to heaven, and part of their training was the observance of his life of unselfishness in giving his attention and energy so unstintingly on behalf of others.

The Apostle Peter—through his association with the Master, observing the unselfishness of his life of sacrifice, and the wisdom of his methods,



learned well the lesson of love which leads to the laying down of life for others. Peter expressed himself on the subject, saying, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth."—I Pet. 2:20-22

Jesus said to his disciples, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (John 14:12) Those who are filled with the Master's spirit of self-sacrifice and are faithful in following him into death by laying down their lives for others will, in the kingdom, share with him in the work of healing all the sick and raising all the dead. The healing of the sick in that day will be permanent, and those who are awakened from the sleep of death shall have the opportunity of

living forever if they will be obedient to God's laws. Thus, all the true followers of Jesus will truly share with him in doing works far greater than those which he performed at his First Advent.

But even now, and in order that we may demonstrate the spirit by which we are controlled, God gives us the opportunity, as ministers of the Word, to do all we can toward the opening of spiritually blind eyes, and unstopping spiritually deaf ears. We also now have use of the Word of reconciliation to cleanse away the leprosy of sin. Those dead in trespasses and sins may even now, by accepting the Gospel message as proclaimed by members of the body of Christ, be awakened to righteousness, and have their mortal bodies quickened by the Spirit to serve the living God.

May the example of Jesus serve as a reminder that there is indeed something good for us to be doing, and that by doing it we may prove worthy to suffer with Christ now, and later to live and reign with him. For this cause Jesus dwelt among us. ☐

## Becoming Whole

**KEY VERSE:** "Jesus saith unto him, Rise, take up thy bed, and walk. And immediately, the man was made whole, and took up his bed, and walked."—John 5:8,9

**SELECTED SCRIPTURE:** John 5:1-15

NO ONE who believes the Bible will deny that Jesus actually healed the sick, and that he did so by divine power and in keeping with the will of his God. However, those whom Jesus healed subsequently died, and those whom he raised from the dead ultimately went into death again. So the question arises as to why even his cures were not permanent.

Perhaps the most direct scriptural answer to this question, as it relates to the miracles Jesus performed, is found in the statement recorded by John concerning the miracle of turning water into wine. "This beginning of miracles," said John, "did Jesus in Cana of Galilee, and manifested forth his glory." (John 2:11) The thought of this text is that by his miracles Jesus displayed his glory to the

people of his day, in advance of the time when it would be revealed to the whole world by a health program that would bring, not temporary life, but everlasting life to all mankind.

This was, then, a necessary part of his ministry in order that his teachings and the fact of his Messiahship might be established. The public mind in ancient times expected some outstanding demonstration of divine authority and power on the part of those whom they accepted as having been sent by God.

Israel's God had fought for them in battle and destroyed their enemies. Some of his prophets had raised their dead. Could they be expected to accept Jesus as the greatest of all their prophets, the one, indeed, who all their prophets said

would come, if he could do less than those who had promised his coming?

This is one reason that Jesus' ministry was accompanied by miracles—the healing of the sick, and the raising of the dead. And in doing this he was also giving object lessons of what he, as the promised Messiah, would do for the whole world, upon a permanent basis, when God's due time would come for this feature of the divine plan to be inaugurated.

It is God's will that ultimately all who accept Christ and obey the laws of his kingdom will be restored to health and live forever as human beings. Each of the holy prophets, in one way or another, foretold a worldwide program of health and life. Jesus referred to it as a time of "regeneration." (Matt. 19:28) The Apostle Peter described it as the "times of restitution of all things."—Acts 3:19-21

But Jesus did not initiate this program at his First Advent, nor did he promise any of his disciples that they could expect to be divinely cured of

their physical ailments because of their faith in him. During the short period of Jesus' First Advent ministry, he preached the hope of the kingdom, and in connection with his message he gave many practical demonstrations of what kingdom blessings would mean for the people.

There is no denying the fact that the Bible has much to say about divine healing. God is represented as a Great Physician who heals all the diseases of his people. (Ps. 103:3) The Prophet Isaiah foretold a time when "the inhabitant shall not say, I am sick." (Isa. 33:24) The same sacred writer prophesied that all the blind eyes would be opened, and all the deaf ears unstopped. He also promised that the lame would leap, and the dumb sing.—Isa. 35:5,6

Diseases of all kinds are simply an evidence that the human race is dying. They are the concomitants of death, and the Apostle Paul informs us that Christ must reign until he has destroyed death. (I Cor. 15:25,26) The destruction of death will include the destruction of disease which leads to death. ☐

# Christian Life and Doctrine

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## PSALM 23 SERIES, PART 12

### Our Eternal Home

*"I will dwell in the house of the Lord forever."*

*Psalms 23:6*

THE green pastures, still waters, rod and staff, and the valley of the shadow of death, as well as the other details mentioned by David in the 23rd Psalm, made up the daily experiences of sheep under the care of oriental shepherds. When possible, the flock was led into a sheepfold at the close of the day, where they could dwell safely for the night. Thus to David this safe and desirable conclusion of the vicissitudes of life as experienced daily by sheep served well to symbolize his own daily rest in the LORD, and his future place in the divine arrangements.

While David greatly rejoiced in what this illustrated to him as one for whom Jehovah cared, its meaning to us is still more significant; for in a very special sense the psalm was written for the Christian church. To us there is a daily dwelling in the house of the LORD, and also a glorious hope of being actually with our Lord Jesus in that place in the Father's house which Jesus went away to prepare.

Jesus said to his disciples, "In my Father's house are many mansions." (John 14:2) The word mansions as here used is a translation of a Greek word meaning 'a staying', or 'a place to stay', 'a residence'. It is used only twice in the New Testament, and both times by Jesus in this 14th chapter of John. In Jesus' second use of the word, the **King James Version** gives us the English word 'abode' as a translation. It is in the statement, "If any man love me, he will keep my words: and my Father will

love him, and we will come unto him, and make our abode with him.”—John 14:23

Here, as we have noted, the word abode is a translation of the same Greek word that is translated ‘mansions’ in verse two of the chapter. This verse might well be translated, “In my Father’s house are many places to stay, many abodes.” In the 23rd verse Jesus is saying that both he and his Father find a place to stay in the hearts of those who love him and are obedient to his words. It also means that the Father and the Son dwell together with those who love them; that their dwelling place becomes ours, and that where we live in our innermost hearts and minds they also live.

The Father’s house might be understood as the entire vast universe which he has created, and in this house are many places to stay, many abodes. As human beings there is only one of these abodes that would be suitable for us, and that is the earth. But our Creator did not confine himself to the creation of human beings and a home suitable for them. The Scriptures indicate that there are other orders of beings, and that these are adapted to live under circumstances quite different from those prevailing on the earth. There are angels, principalities, and powers. The plane of life on which these live is their abode, their place to stay. In Noah’s day many of the holy angels sinned by leaving “their own habitation.”—Jude 6; I Pet. 3:19,20; II Pet. 2:4,5

While there are many places to stay, many abodes, in the Father’s house, there was none suitable for the bride of Christ, hence Jesus said to his disciples, “I go to prepare a place for you. And if I go,... I will come again, and receive you unto myself; that where I am there ye may be also.” (John 14:2,3) This indicates that the place, the abode, the future dwelling place of the church did not exist prior to the Lord’s First Advent. The Father’s house contained many abodes in which dwelt the various orders of intelligent beings originally created by him, but there was no place for the church. Together with Jesus, her heavenly bride-

---

groom, the church, the bride of Christ, was to be a New Creation, hence it was necessary that a new abode be prepared.

There is a special sweetness to this promise of Jesus—"I go to prepare a place for you." It is as though he were saying to his disciples and to us that while there were already many mansions in the vast expanse of his Father's house, none of them was good enough for his bride, hence a special mansion was to be prepared. "And if I go,... I will come again," Jesus said, "and receive you unto myself; that where I am, there ye may be also." It is impossible for us to grasp with any degree of clarity what conditions will be like in that place which Jesus has prepared for us, but we can have some idea of what it will mean to be with Jesus, to dwell where he dwells, and to share his home.

The Apostle John found it inconceivable to fathom the great heights of glory to which the faithful overcomers of this age will be exalted. He wrote, "It doth not yet appear what we shall be," but there was one thing John did know, and in this he saw a marvelous manifestation of divine love. "We know that ... we shall be like him," he wrote, "for we shall see him as he is." (I John 3:1-3) John, as a disciple of Jesus who walked with him while he was in the flesh, was quick to grasp the implications of what the Master said on matters of this kind. It was John who recorded Jesus' promise of the place to be prepared in which the Master and his followers would dwell together in glory. It was John who recorded the Master's prayer in which he said to his Heavenly Father, "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John 17:24

There was no doubt in John's mind that this prayer of the Master would be answered. In this prayer Jesus also asked that the Father bestow the same love upon his followers that he had displayed toward him. John realized what a great love this was, and wrote, "Behold, what manner of love the Father hath be-

stowed upon us, that we should be called the sons of God." And it is these sons of God who are to be made like Christ and dwell together with him.

While this new dwelling place prepared for the New Creation will be different from any of the other mansions already existing, it will be in the Father's house; that is, within his vast universe. Hence the psalmist could write prophetically of the church that we will "dwell in the house of the LORD forever." All the various planes of being created in the image of God and remaining obedient to him are properly said to be dwelling in the house of the LORD. The restored human family, living in perfection on the earth, will dwell in the house of the LORD forever, their particular mansion being the earthly Paradise. But the church, dwelling with her Lord and heavenly Bridegroom, will occupy the grandest of all the mansions, the dwelling place especially prepared by Jesus for her.

The apostle explains that even now those who believe do enter into rest. (Heb. 4:1-3) This is a rest of faith in the finished work of Christ, a peace of heart and mind which transcends all our trials and difficulties, and which is based upon our assurance of the Father's love and our confidence in his ability to supply all of our needs according to the riches of his grace in Christ Jesus. (Phil. 4:19) And then, in addition to this present resting place of faith and hope, we have the assurance of an abiding place, a mansion which Jesus promised to prepare for his faithful disciples. (Heb. 4:9) It is this thought of our present association with the LORD through his Word, and our future living with him in glory that Jesus discusses in the 14th chapter of John, where first he speaks of the abode, the mansion, which he would go away to prepare, and then adds that he and his Father would even now make their abode, their mansion, with those who love and obey them.

*I will dwell in the house of the LORD, David declares, not shall.* This suggests the possibility that his own determination to

---

dwell in the house of the LORD would have a great deal to do with attaining this much desired position in the divine arrangements. And it is true of the LORD's people in every age that their own willingness and desire to be in harmony with God and to be part of his household is a necessary prerequisite to their enjoying such a high position of favor. God does not compel anyone to dwell in his house.

In Psalm 27:4 David wrote, "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple." Here David is concerned with dwelling in God's house all the days of his *life*, whereas in Psalm 23:6 he declares his determination to dwell in the house of the LORD "*forever*." The one would seem to be contingent on the other. Certainly those who have no desire now to dwell in the house of the LORD and who spend their lives in alienation from him will not be prepared to dwell in the mansion Jesus promised to prepare for those who love and obey him.

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'The house of the LORD', as David used that term, is probably a reference to the typical Tabernacle. David desired to build a better house, a temple, in which he could inquire of the LORD but he was not permitted to do so. The Tabernacle—the house of the LORD—as viewed by David and by typical Israel—was a shadow or symbol of the real house of the LORD in which the church of this Gospel Age finds a dwelling place, and in which, ultimately, all mankind will find a haven.

The Most Holy of the Tabernacle typified God's own dwelling place and the center of divine authority. This is on the divine plane, inhabited only by those possessing the divine nature. Originally God was alone on this plane. Jesus was highly exalted to this plane when raised from the dead, and the church is promised the divine nature if faithful unto death.—I Pet. 1:4; James 1:12; Rev. 2:10

The first Holy of the Tabernacle, as well as the Court surrounding the Tabernacle, symbolize the present dwelling place of those who are sacrificing their human nature in order to enter into

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the Most Holy to dwell with the Father and with his glorified Son. If we think of the prophecy of Revelation 21:3 where we read that the "tabernacle of God is with men," then the camp of the Israelites surrounding the typical Tabernacle would represent the condition of the redeemed and restored world of mankind, the men with whom God will dwell; and they in turn will dwell with him; that is, they will be members of his household, living in the earthly abode or mansion created for them.

When David, speaking prophetically, declared his desire to dwell in the house of the LORD all the days of his life, the reference is to the great privilege enjoyed by the saints during this Gospel Age of offering themselves in sacrifice in the antitypical Court, and enjoying the rich blessing of spiritual communion with the LORD in the antitypical Holy. In verse 6 of the same psalm, David speaks of offering the "sacrifices of joy" in the LORD's tabernacle. And what unspeakable joy is ours as we realize the privilege we have of presenting our bodies a living sacrifice in the assurance that God will accept them and beget us to the divine nature.

True, the offering of sacrifice is not in itself joyous, but rather the reverse, for it is contrary to the desires of the flesh. Nor is the sacrifice of the saints pleasing to the world. Because of it, the LORD's people often find that the world hates them. A truly consecrated Christian is not at home in the world. David's own experience illustrated the position of the Christian in the world, particularly that of Jesus, our exemplar. David prayed to God, "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty."—Ps. 27:12

Then David added, "I had fainted, unless I had believed to see the goodness of the LORD in the land of the living." (vs. 13) How true this is of the saints of the Gospel Age. While we are not serving the LORD for a reward, nevertheless, the assurance that God's love, his goodness, will yet be revealed to us in all its glo-

---

rious fullness, and that ultimately his glory will be revealed to all flesh, is a compensating portion which sustains us through the hours of trial involved in laying down our lives in sacrifice. Just as the joy that was set before Jesus enabled him to endure the cross and to despise the shame, so it is with us. We know that the valley of the shadow of death through which we are now walking will yet be transformed into the land of the living, and that there, the goodness of the LORD will be revealed to all mankind. (Isa. 40:5) It is our confidence in the final outcome of this plan, and the joy that is set before us of cooperating to this end, that helps to keep us from fainting and becoming discouraged during the present time of trial.

David wrote that he desired to dwell in the house of the LORD in order that he might behold his beauty. The beauty of the LORD is seen in the glorious attributes of his character, his wisdom, his justice, his love, and his power. This beauty of divine holiness is discerned and appreciated only by those who are in covenant relationship with him and who are enlightened by his Holy Spirit. These are begotten through the Holy Spirit of truth, and enjoy spiritual vision. Through the Word of truth, they see the outlines of the divine plan for human redemption and salvation. Through that plan, they see the glorious attributes of God working for the eternal blessing of his creatures and to his own glory.

In the Holy of the typical Tabernacle were three pieces of furniture—the Golden Table which bore the shewbread, the Golden Candlestick, and the Golden Altar. Each of these is symbolic of the church. As the table, the church holds forth the bread of life. As the candlestick, she radiates the light of the Word, and in the Golden Altar we see the church as a sacrificing body, and her sweet-smelling savor of sacrifice ascending into the presence of God. Recalling Jesus' words saying that he and the Father would make their abode with the church, we realize that the glory of the LORD is to be seen only by those who are part of the

church, and who participate in the fellowship of the Word of God as he makes that Word known to his people, through his people. What high favor is thus shown to us of the Gospel Age in being permitted to dwell in the house of the LORD, where, through the channels of his own providing, we can see his glory displayed. Surely it should be our desire to dwell in this house of the LORD all the days of our life, even as David expressed concerning himself.

As we noted in the beginning, the thought of a daily dwelling in the house of the LORD was illustrated by the daily experience of the sheep in being led to a safe resting place. But in the larger picture, that final scene can well represent our actual dwelling with the LORD beyond the veil. And what a glorious ending this will be to all the trials and heartaches of the narrow way! Nor tongue nor pen can describe the joys of that blest day!

It will be a day when all our labors and trials will be over. There will be no more sorrow, no more sighing, no more tears. However, while our labors and trials will be past, there will be work to do. And this is an especially blessed thought for the people of God now, for we are living in that time mentioned in Revelation when the death of the saints will mean that they will rest from their labors, but their works will follow them. That is, they will not need to remain asleep in death,—Rev. 14:13

And think of the glorious works the saints will enjoy when dwelling in the house of the LORD as members of the divine family! They will be joint-heirs with Jesus as reigning kings over the earth for a thousand years. They will be associate judges with him in dealing with the people of that day. They will share the mediatorial work of the messianic kingdom. Yes, they will be co-workers with God and with Christ in the restoration of the human race to at-one-ment with the Creator and to perfection of human life. We cannot understand very clearly the glories of the divine nature; but we can visualize to some extent the blessedness of the privileges which will be ours, if faithful, of sharing in the king-



# Talking Things Over

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## The Work in Finland

THROUGH these photograph copies we were introduced to some brethren in Finland by Brother Timo Nordman, shown in the picture on the next page with his wife, Sirpa.

Some time ago they became subscribers to the English Dawn magazine and enjoyed it so much they started translating it into the Finnish language for the benefit of the other brethren. He wrote to us to find out if this was all right to do, and mentioned that he would like to have some truth message to give to others who speak his



language. Light bulbs went on, letters were exchanged, and today two new booklets can be found in Finland under the titles "Life after Death," and "The Blood of the Covenant." Samples are shown here.

No doubt other translations of our English language publications will follow in time.

We wish to thank Brother and Sister Nordman for their excellent work, and we feel certain some in their country will be blessed by it. May God bless you both, and the brethren in Finland.

# SISÄLLYS

Kuoleman jälkeinen elämä	1
Ylösnousemus toivo	5
Miksi ihmisen elämänsä?	6

# Kuoleman Jälkeinen Elämä

"Kun ihminen kuolee, siirrytään hän 14:14

# SISÄLLYS

Lunastus - mistä ja miksi?	2
Käsitä kuolevat Aadamissa	6
Lunastuksen väkijärjestelmä	8
"Jumala näin rakast"	10
Jeesus - ihminen ihminen	11
"Kuoleman kärsimysten tähden"	14
Ylösnousemus väkijärjestelmän	16
Toivo elämässä	21
Seuranta nyt, maailma myöhemmin	24
Kaksi viikkoa	25

Julkaisija: Dawn Bible Students Association  
East Rutherford, New Jersey 07073  
USA

Suomenmessu englanninkielisillä julkaisuilla  
"The Blood of the Covenant"

Painajaiset: Dawn Bible Students Association  
East Rutherford, New Jersey 07073  
USA  
1989

Jakelu Suomessa: Timo Nordman  
Ylösnousemus 26 A 101  
90570 Oulu, FINLAND

# Sovituksen Veri

"Meillä on puskutalo isän työssä, Jeesus Kristus, joka on senhetken, ja Hän on meidän sydämeimme sovitin, että voimme tulla meidän, vaan myös koko maailman" - 1 Joh 2:1,2

RAAMATTU OPETAA meillä selvästi, että Jumalan pelastussuunnitelma ihmiskunnan hyväksi perustuu Jeesuksen Kristuksen sovitukseen. Raamatun perspektiivi on, että yksikään voi pelastua syntien ja kuolemasta ilman uskoa Jeesukseen messiaan kunnioitettuna ja pelastajana. Tämä suuri totuus esitetään meillä useasti eri näkökulmista, josta selvemmin ymmärtämme sen merkityksen meillä ja koko maailmalla. Mainitsimme tässä muutamia Raamatun viittauksia, jotka koskevat tätä tärkeää opetusta.

Jeesus sanoi, "se lapsi, jonka minä annan, on minun ihani, maailman alkuun perustettu. Sitten hän lisää, "niille, jotka ovat polttaneet ihmisen ja juo Hänen vertaansa, ei tällä ole silleä iäkkäänä." - Joh. 6:51,53

"Yksi on Jumala, yksi myös välimies Jumalan ja ihmisen välillä, ihminen Jeesus Kristus, joka antoi itsensä lunastukseksi kaikkien edestä,

...se on niin huomattava asia kuin se, onko hän kuoleman jälkeen. Hän yleismaailmallinen idea järkeä vanhentuneita ajatuksia olosuhteissa kuolla, ja kaikenlaisia selityksiä ihmisten elämästä, että kaikkien kuolla pyöri kysymys: "Kuoleman jälkeen?" Niinpä kuolemasta leijuaan miehet ja naiset meitä kaikenlaisia filosofioita on kynnynyt pelkoa ja kateus. He ovat todennäköisesti oia sitä mitä se ole välttämättä, vaan sen astu erilaisten, sen.



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## ARKANSAS

Little Rock-Sat. KAAY 1090 6:30 a.m.

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Hammond WJOB 1230 8:30 a.m.  
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## OREGON

Portland KKEY 1150 7:00 a.m.

PLEASE TAKE NOTE of the many adjustments which are being made in the **"Frank and Ernest"** schedule. Each month, for several months, new stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

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### ITALY (Italian)

Europa Radio	Milano	83.3-FM	11:30 a.m.
Euro Tele Radio	Calabria	Fri.	
	MHZ 102	5:30 p.m.	
Radio Corleone Centrale			
	FM-88-500 FM-92	11:00 a.m.	

### MEXICO (Spanish)

Cullacán Ranchera	XEQC	8:30 a.m.
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### NEW ZEALAND

Dunedin	4XD	11:15 a.m.
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### NIGERIA

Radio Africa-Wed.	8:00 p.m.
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### PANAMA

Panama City	HOQ 1250	10:30 a.m.
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### PHILIPPINES

Manila-Sat.	DZAM 1026 KHz	7:15 p.m.
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### SOUTH AFRICA

Joubert Park-Thurs.	SWAZI Music	
Radio 1400 & shortwave	49 & 60	9:00 p.m.

### SPAIN (Spanish)

Radio Girona-Mon.	9:45 p.m.
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### TONGA

Nuku' Alofa-Mon.	10:15 a.m.
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### URUGUAY (Spanish)

Montevideo	Radio El Espectador	810	9:15 a.m.
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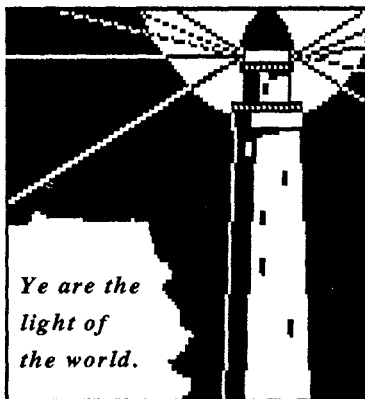
### VIRGIN ISLANDS

St. Croix	WSTX 970	9:00 a.m.
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## SHORTWAVE BROADCASTS

(Beamed to Africa, Europe, U.S.)

Eastern U.S. (Sat.)	WJRN 15.20	12:45 p.m.
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# The Bible Answers



## Television Broadcasts

WE ARE happy to announce that each Sunday afternoon, The Bible Answers television programs will be aired on Channel America and affiliates from 12:00 to 12:30 p.m., E.S.T. The list below represents the current stations under contract, and as additional stations are arranged we will update the list. \*For airing times, days, and/or channels, see your newspaper.

### CALIFORNIA

Arroyo Grande Channel 66

### FLORIDA

Daytona Beach Channel 42

Ft. Myers Channel 7

Ocala Channel 7

Orlando Channel 4

St. Petersburg Channel 35

Tampa Channel 57

### GEORGIA

Atlanta Channel 4

Cordele Channel 55

Savannah Channel 55

### IOWA

Cedar Rapids KTS Channel 13

\*Des Moines Channel 33

### LOUISIANA

Jennings Channel 13

New Orleans Channel 61

### MAINE

Portland Channel 57

### MASSACHUSETTS

Hyannis Channel 41

### MICHIGAN

Detroit Channel 26

### MINNESOTA

Minneapolis Channel 13

### MISSISSIPPI

Philadelphia Channel 20

### MISSOURI

St. Louis Channel 7

### NEBRASKA

Lincoln Channel 67

### NEW YORK

Buffalo Channel 67

Glens Falls Channel 8

Oneonta Channel 15

Rochester Channel 40

Syracuse Channels 14, 18

### NORTH CAROLINA

\*Mt. Airy

Raleigh Channel 68

Reidsville Channel 14

### OHIO

Cleveland Channel 29

Columbus Channel 62

### OKLAHOMA

Tulsa Channel 33

### PENNSYLVANIA

Harrisburg Channel 40

### TENNESSEE

Helkskell Channel 12

### VIRGINIA

Norfolk Channel 68

### WEST VIRGINIA

Huntington Channel 55

\*Logan (Mon.) Channel 12

### PUERTO RICO

Arecibo Channel 28

# Christian Life and Doctrine

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## The Decade that Is Ending

THIS December is the last month, not only for another year, but for another decade as well. A decade is approximately one-seventh of an average human life today, so to us it seems like a long time. But with the great Creator it is a very short period of time. In a prayer, Moses said to the Creator, "Before the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."—Ps. 90:2-4

How wonderful are the illustrations used in the Bible! In human experience, a day or a night often seems like a very long time. To one who has to keep awake, such as a watchman or someone beset with pain or anxiety, the night can seem interminable; and to one who is burdened with fatiguing labor, it seems as though the end of the day will never come. But in all these situations, when the individuals involved look back on their experiences they seem very short indeed.

This is true of the decade of the 1980's. At the beginning of this decade we who are interested in the prophecies of the Bible pertaining to the establishment of the long-promised kingdom, looked ahead with a wish that this might be fully realized during the ten years then to come. Now we know that it was not the case, but we do not despair, because as we look back upon these ten years which are ending it seems to be a short period of time, and we might easily wonder why we should have expected so much.

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However, the evidences that the kingdom with its power and great glory is indeed much nearer, are clearly seen as we look back upon the events of the last ten years. As all Bible students know, two of the important signs that we are in the end of the age, and the time of our Lord's second presence, which will lead to the establishment of his kingdom are given to us by Daniel in chapter 12:1,4. These signs are, first, a "time of trouble such as never was since there was a nation," and, secondly, a foretold running "to and fro" and an "increase of knowledge." We have had these signs with us dating back into the nineteenth century, but every year they become evident on an ever larger scale, and more and more convincing concerning the time of God's plan in which we are living.

Actually, the phenomenal increase of knowledge throughout the years has been responsible in no small way for the development of the foretold "time of trouble," or, as Jesus stated it, the "distress of nations with perplexity." One of the results of the foretold increase of knowledge has been the rapid means of travel now being utilized by men. This, figuratively speaking, has reduced the size of the world, bringing men and nations closer together; and because of the continued reign of selfishness in the human heart, this increasing proximity of man to man has produced a sorry state of affairs both within nations and among nations.

The rate at which knowledge has increased during the last ten years is almost unbelievable. Now we are told that the sum total of knowledge acquired and utilized by mankind is doubling every year, and that there is more than five times as much knowledge in the world today as there was at the beginning of the decade. Textbooks dealing with the various categories of knowledge may become outdated overnight.

The 1980's have been the decade of the micro-computer. While computers in use prior to the 1980's were generally large and expensive, now they have been reduced to desk-top size and

are priced within the means of just about everyone. There is today scarcely a business organization, household, or individual who does not have access to the uncanny capabilities of the electronic computer. The computer is now working its near-miracles to an extent that the man on the street never dreamed of at the beginning of the decade.

Since the time when the railway train replaced the stagecoach, and the automobile ended the days of the horse and buggy, there has been continual progress in the field of travel, and this progress has been most pronounced in the last several decades. It was during these years that the jet plane, to a large extent, replaced the propeller-driven flying machine, increasing the speed of commercial air travel to over six hundred miles per hour. So quickly does the general public become accustomed to increasing speeds of travel that already it would seem a hardship to return to the old propeller-driven planes which could fly only(?) three hundred miles an hour.

The 1970's and 1980's saw space travel mature to the point that men reached and walked on the moon. It is difficult for the layman to understand just what advantage this is destined to bring to the human race, but all admit that it was a great accomplishment. Through the study of rocks brought back from the moon, scientists have concluded that the moon is much older than they had supposed it to be—probably four and one-half billion years, according to their estimates.

We have now reached the advent of the space shuttle, and the early development of space platforms. It is planned that before the end of another decade, space travel to the moon and possibly to other planets will utilize space platforms as launching sites for these ventures. Only recently an unmanned space probe vehicle was released from an orbiting shuttle, eventually to reach the Planet Jupiter, in about six years.

Weather and television satellites were placed in orbit around the earth during the decade of the '80's, and it is now pos-

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sible to view, instantly, on television, occurrences of interest almost anywhere on earth. We see the horrors of war, disasters such as floods and earthquakes and revolutions, as well as many other happier events as they occur. We can travel around the world with the president of the United States, take a trip with a Congressional committee, or follow the journeys of the pope, if we wish, and be in on the action as it occurs.

All of this has come about in fulfillment of prophecy concerning the end of the age, and the time when the Lord would be preparing to establish his kingdom on the earth. A hundred years ago, the people of earth, even the wisest among them, would not have believed that such things could ever be possible. But it has been given to our generation to see them unfold! Yet only those who watch the "sure Word of prophecy"—the Bible—know the real meaning of what is taking place.

Certainly the prophetic 'time of trouble such as never was since there was a nation' has continued and increased throughout the 1980 decade. The threatening problems of the Middle East, of Africa, of Central America, and South America have continued unabated throughout the last ten years.

We could almost speak of the 1980's as the decade of revolutions, for the outbursts of protest against repressive governments have become more and more prevalent, especially in the Eastern world. Much of the demand for reform has been associated with the failure of communism to provide for the needs of the people, resulting in rioting and unrest in wide areas of the world. Poverty, also, has been one of the principal causes for restlessness here in the United States, and while our Federal Government has declared war on poverty, and millions of dollars have been spent to implement this 'war', the results have been meager—not sufficient to prevent the people in poverty-stricken areas from continuing to be restive and threatening.

What with the rapidly expanding drug trafficking, and the increase of other crimes, one of the campaign issues in the 1988



election was 'law and order'. Both candidates promised, if elected, to establish law and order, and thus make it safer to walk on our city streets. But it has been difficult to fulfill these promises. These troubles are continuing to get worse, rather than to have improved since the new president took over the reins of government.

It was during the 1980's that certain very skilled surgeons could not only transplant life-saving organs, but were able to accomplish the unbelievable feat of performing micro-surgery with the use of laser beams and angiogram equipment. As wonderful as this is, we know from the promises of God that it is not his way of giving everlasting human life to the people—rather, the LORD's way is through the redemptive blood of Christ, and the resultant resurrection of the world of mankind, ultimately.

Terrible carnage, and its aftermath, still continues in the Middle East. Only time will tell what the next development will be. We know from the prophetic writings of the Bible that ultimately God will deliver Israel from her enemies, and—upon the acceptance of Jesus as their Redeemer and obedience to the laws of the messianic kingdom—they will be the first to receive the promised blessings of that kingdom. But so far as we know, the details of what will take place in the experiences of these ancient people of God between now and then, have not been fully revealed by the prophets. However, every eager student of the prophecies will continue to watch what takes place in the Middle East, and particularly in Israel.

This decade has brought certain television theologians into disrepute with the people, due to the revelation of many immoral and illegal activities. Much was made of this by the various news media of the world, and particularly by those of the United States. Of course, these men were showing that, despite their popularity on electronic pulpits, they were ignorant of their responsibilities as the religious leaders of the people. What they did not know and what they still do not know, is that they have no

appreciation of the divine principles of righteousness set forth by the true God of the Bible. He is the ever-living, ever-loving God—the Creator of heaven and earth, the author of the laws of righteousness, and justice, and love. He is the one who, at great cost to himself, sent his beloved Son into the world to be the Redeemer of mankind from sin and death, and who, in his own due time, and upon the basis of the redemption provided through Christ, will restore the dying race to health and life.

In his time, the late Pope John indicated that “a breath of air” had entered the halls of church dogma. This gave those bishops, and cardinals, and priests who desired to do so, the courage to speak out against dogmatic claims concerning the infallible authority of the pope. As a result of this, the Roman Catholic Church has been in deep trouble ever since. Priests and nuns by the thousands have left their posts each year. Many of these have renounced the Catholic Church altogether, joining other churches; and some have even given up religion entirely. Others profess to remain Roman Catholics, but now hold their meetings—including their masses—in private homes, much after the custom of the Early Church. Then, many of the congregations of the Master’s followers held their meetings in the homes of the membership, including the congregation at Rome.

Meanwhile there has been a continued and increased lack of faith and interest in formalized religion. Previously a widespread fervor in church attendance had developed among the general public. Church membership temporarily increased. But that is gone now. Recent polls indicate that there is an increasing lack of interest in organized religion. General church attendance is down, except for an occasional congregation. This is so in America, and even more so in many countries overseas.

The rapid increase of population has become a matter of great concern. In the 1980’s the population of the United States passed the 300,000,000 mark, with the prediction that the population will be 100,000,000 more, by the beginning of the twenty-

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first century. In other countries, the growth is increasing even more rapidly than in the United States.

This poses the question of where the food will come from to supply the needs of these increasing numbers of humans—and not only food, but clothing and housing as well. Many are concerned about the necessary water supply, as well as maintaining the integrity of our environment against the steady encroachments of harmful and deadly pollutants. These concerns enter into much of the discussion concerning birth control, and this in turn has raised one of the very disturbing controversies now confronting Catholicism.

When God created our first parents, he commanded them to multiply and *fill* the earth. (Gen. 1:26-28) The fact that world economists are now becoming concerned by the population explosion, fearing that all too soon the earth will be overcrowded if something is not done about it, would indicate that the commission to fill the earth will not long hence be accomplished. What God's solution to this problem is, we can only conjecture. But we can be sure that it will be the best and the wisest solution for the everlasting good of all. One prophecy says that under God's direction, "the earth will yield her increase." (Ezek. 34:27) This strongly implies that in the kingdom the population of the earth will never exceed the resources of the earth to provide adequately for mankind's needs.

Since the LORD has promised to restore the dead to life during the messianic kingdom period, the present population explosion would be one of the strong evidences of the nearness of that kingdom. For certainly the present population, plus those who have fallen asleep in death throughout the ages, is approaching the number required to properly fill the earth.

So, while world economists become increasingly concerned with rapidly expanding populations, we see this circumstance as another evidence that we are very near to the dawning of that glorious new day of promise when sin, sorrow and death will be de-

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stroyed. How wonderful it is then, to realize that God, in his love, made a marvelous and costly provision of redemption through Christ whereby all can and will be released from death, given an opportunity to believe, to obey, and to live forever!

How reassuring is the promise that "as in Adam *all* die, even so in Christ shall *all* be made alive."—I Cor. 15:21,22 ☐



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# Voices from the Past

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A Convention Talk by  
Brother Irving Foss, Los Angeles, CA

## Two Phases of the Kingdom

FOR thousands of years little was known about the two phases of the kingdom, because the New Testament—which records the words of Jesus on this subject—had not yet come into existence. However the two salvations *are* often spoken of by the prophets of old, although not with the detail or clarity devoted to them by the teachings of Jesus and his apostles which are available to us today. This important feature of God's plan is indeed a prominent doctrine of the New Testament.

God's ancient people knew and believed the promise Jehovah had made to their father Abraham concerning the fact that, because of his great faith, his seed was chosen to bless all the families of the earth. (Gen. 22:18) Here it is made clear that the "seed" is used to bring blessing, while "all the families of the earth" are those who are blessed—two separate and distinct groups are thus delineated.

And Israel knew well the account of Eliezer, Abraham's faithful servant who sought a bride for his master's son, Isaac. This was a beautiful picture of the spiritual phase of the kingdom, illustrating Jesus and his bride. The two phases of the kingdom are taught in the prophecies, in the histories, and in the allegories of the Old Testament, but not in a way that God's people could comprehend them fully.

Even when Jesus preached, saying, "The kingdom of heaven is at hand," his disciples could not accurately grasp his teaching, despite the fact that he spoke often of the earthly and the heavenly phases of his kingdom as he ministered to the multi-

tudes, and in an even more special way, to his disciples. After Jesus' resurrection, their understanding still was that Jesus would restore the land and the kingdom to Israel at that time. As recorded in Acts 1:6, "they asked of him, saying, Lord will thou at this time restore again the kingdom to Israel?" Their eyes had not yet been opened to see or to comprehend the concept of a heavenly kingdom.

We frequently express appreciation for the blessing of illumination to our spiritual understanding by the Holy Spirit. This enlightenment is graphically demonstrated in a very particular way by what occurred at and after Pentecost. If Peter, or any of the other apostles, had been asked—before the Holy Spirit came upon them—to explain the divine plan of salvation for the world of mankind, they would not have known what to say. They had thought Jesus was the Son of God, the Messiah, who would come to restore Israel to its rightful position in the earth—God's chosen nation. But then Jesus was cruelly put to death upon a cross between two malefactors. Even his resurrection from the dead, amply proven during the forty days by his many manifestations to them, did not give them full insight into the work of the new age just dawning—the Gospel Age.

But after the Holy Spirit came upon the waiting disciples early that Pentecost morning, Peter was moved to give his splendid sermon to the thousands of devout Jews who had come to Jerusalem to celebrate the holy day. He called their attention to the prophecy of Joel: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel 2:28,29

Many of the listeners to Peter's words may have been among those who had heard Jesus as he traveled throughout Israel. And although the scribes and the Pharisees, the chief priests

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and the Sadducees, did everything they could to hinder his ministry, the common people quietly, thoughtfully, gladly, listened—although they, too, could not comprehend his message fully. Jesus' words seemed to them to be a conundrum, a puzzle, and many things he said seemed paradoxical. Now, at Pentecost, as they listened to the apostles' revealing words, their hearts were pricked. Some realized that they had clamored for the crucifixion of this one who truly was the Son of God—the long-looked-for Messiah!

Peter said, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2:22-24) Then he went on to remind them of the words concerning David: "Men and brethren, let me speak freely unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." The thought here is, that the promises were not fulfilled in David himself, but the "sure mercies of David" were fulfilled in Jesus.

He continued, "Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He, seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."—vss. 30-32

Try to imagine what these words must have meant to the honest Jewish people who heard him on this Day of Pentecost. We read, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (vs. 37) Peter replied: "Repent and

be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.”—vs. 38

Here is one of the most familiar Scriptures among Bible students: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the LORD: and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive [retain] until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.



**Jesus and the  
Two Disciples  
On the Way to Emmaus**



“And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God sent him to bless you, in turning away every one of you from his iniquities.”—Acts 3:19-26

Since our subject concerns the two phases of the kingdom, we will go back to verse nineteen, as both phases of the kingdom are represented in this verse. “Repent ye therefore, and be converted, that your sins may be blotted out, when the *times of refreshing* shall come from the presence of the LORD [the face of Jehovah].” A casual reading of this scripture might give us the idea that this verse is referring to the time when the world’s sins are going to be blotted out—when restitution begins. But we know that Christians *during this age* who have made a complete consecration of themselves to God, and whose consecration has been accepted, have the merit of Christ applied on their behalf and their sins are immediately blotted out—they are accounted as righteous. Their sins are forgiven them because they have faith in the blood of Christ.

Therefore a better translation would read: “Repent ye therefore, and be converted *so that* times of refreshing shall come from the presence of the LORD.” In this instance, the phrase, ‘the presence of the LORD’, does not refer to the second advent of our Lord—the invisible presence of Jesus. We know the “LORD” spoken of here is Jehovah because the thought immediately follows that “*he will send Jesus Christ.*” The word *presence* in this verse could better be translated ‘face’, or ‘countenance’. In symbol, when Jehovah turns his face away from one, he is removing his favor from them. On the other hand, if he turns his face towards someone, he is exercising upon them his grace, mercy, and favor.

So, in this lesson, the Jews who have had God's favor turned from them because they rejected and crucified his Son, may now have his favor restored because of their repentant attitude. Because his favor returned, their sins are blotted out if they repent and accept Jesus as their Savior.

The term 'times of refreshing', in verse nineteen, and the words 'times of restitution', in verse twenty-one, refer to different periods of time. The word 'restitution' means 'restoration', 'reconstitution', and it has to do with everything being completely restored to the perfection which was lost in Eden. Jesus came to "seek and to save that which was lost" (Luke 19:10), that which was forfeited by transgression. Restitution is a new beginning. The term 'refreshing', however, is not so comprehensive; it has the meaning of 'recovery of breath', 'revival'.

Here is an example of the refreshment referred to: When the two disciples were on the road to Emmaus after the crucifixion of their Lord, we remember how dejected, discouraged they were—nearly ready to give up. At this point a stranger came along and inquired why they were so unhappy. He opened the Scriptures at the very beginning, and reminded them of something they had completely overlooked—that before the kingdom could be established, Christ must suffer and die! What effect did that walk and talk have? The downhearted, dejected couple was transformed into joyful followers of the Lord again, bright as the sunshine, by the time he completed his talk with them! "Did not our hearts burn within us when he opened up unto us the Scriptures?" were their words. They were refreshed!—Luke 24:13-32

They were refreshed, but they were *not* enjoying the blessings of restitution! We have been considering two distinctly separate salvations. Those who receive the refreshing of the LORD during the Gospel Age, beginning with Jesus' apostles and disciples, have the privilege of justification by faith in the Lord's blood, in order that they might have something worthwhile to offer to him in sacrifice. (Rom. 12:1) If they are "faithful unto

death" (Rev. 2:10) in their sacrificial walk, they will receive the "crown of life"—spiritual life, divine life! (II Pet. 1:4) On the other hand, those who will be privileged to receive a resurrection from the dead—"all" in Adam die, and "all" in Christ will be made alive (I Cor. 15:22)—all mankind will be *restored* to the condition of perfect human life here on earth, which was lost in Adam.—Matt. 6:10

The 'times of refreshing' are for the LORD's people of the Gospel Age. The 'times of restitution' are for the world of mankind who will be restored to full perfection as they walk up the highway of holiness. Jesus said to his disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2,3

Peter continued in his inspiring sermon on Pentecost Day, stating that "Moses truly said unto the fathers, A prophet shall the LORD your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." The prophet of whom Moses spoke was, of course, Jesus. But at the time of his First Advent, it was not true that all those who did not hear his voice were destroyed from among the people. The fulfillment of this portion of the prophecy will be at the close of the Millennial Age, when the complete prophet—Jesus, the head, and the church, his body—will make the final judgment as to who is worthy to be written in the Lamb's Book of life.—Rev. 20:15

Peter reminded the Jews that all these events were foretold in the prophecies of the Old Testament: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Then, because they were 'pricked in their hearts', he attempted to encour-

age them by assuring them of their favored position, because they were the children of the prophets: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus sent him to bless you, in turning away every one of you from his iniquities." (Acts 3: 25,26) How it must have thrilled their hearts to hear these words of comfort. Peter told them that they were being called to be part of the seed of Abraham. This should have reminded them of the gracious words that proceeded out of the mouth of Jesus, and the wonderful miracles he had performed.

There were those, of course, to whom those things meant nothing but a threat to their high and lofty positions—the scribes and the Pharisees. But others realized that "no man can do these miracles that thou doest, except God be with him." (John 3:2) When Jesus gave the parable of the rich man and Lazarus (Luke 16:20-31), he had Abraham say to the rich man (who represented the Jewish nation), "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." And this was certainly the case. When Jesus raised his friend, Lazarus, from the dead, it did not cause his enemies to realize that this man was from God. It only convinced the chief priests and the Pharisees to more relentlessly and quickly plot to put Jesus to death.—John 11:47-53

But there were those who did have ears to hear: "Howbeit many of them which heard the word believed; and the number of the men was about five thousand"—and "they were all filled with the Holy Spirit, and they spoke the Word of God with boldness!" (Acts 4:4,31) Even today, because these blessed truths have been revealed to us, we too can enjoy the 'times of refreshing', and be prepared to become part of that great prophet who will usher in the 'times of restitution', so much needed by all mankind!

# Encouraging Letters

## Enjoys Program

Hello! Greetings. I listen to your program every week and enjoy it very much, hearing it on Radio Caroline. I would like to order your books "God and Reason" and "Our Lord Returns." I discovered you on this station in August 1986. How I have come to write to you now is that I got your address from a list of programs, and I am very glad to have it. I listen every day to the radio—it is better than TV looking. May God give you all strength to keep on in this way. Thank you.—*Holland*

## Magazine Brings Peace

Dear Dawn Bible: I am a Dawn subscriber and look forward to the magazine every month. I think it will have to be renewed soon and I will do so. I feel very peaceful after I have read it and I am so sorry that I can't hear your radio program. God is very good to me, for which I thank him every day. Sincerely yours.—*NY*

## Profoundly Impressed

Dear Folks: The film where you have Peter and Paul discussing matters, made a profound impression on us. It made us feel like we were back in A.D. 50, hearing firsthand from the apostles. Then the comments to enlarge on the points discussed really enhanced the program. For us, adding discussion by the apostles was wonderful and in making new episodes we would love to see more of the apostles talking to one another. Your moderator and his two helpers are terrific! Sincerely.—*TX*

## Praises Layout and Presentation

Dear Dawn: I was introduced to **The Dawn** about three years ago by a relative in Western Australia. Since then I have been a regular reader and find the articles most absorbing and enlightening, as they help to clarify many puzzling passages in the Holy Scrip-

tures. I find the messages very comforting, and feel they are as much of an encouragement to those who have already committed themselves to Christ, as they are to all who are growing in the Holy Spirit, and also an encouragement to those who have not hitherto given themselves to Christ, and yet yearn to make that final surrender.

What is equally important in putting the message across is the layout and presentation. It is clearly and concisely worded, in simple English, and in good, clear print (the latter most important to tired, aging eyes.) The size makes it easy to carry in handbag or pocket, so that it can be with one when traveling, or for a perusal over lunch or coffee, a long wait, etc., etc.! Thank you for this most useful guide.—*England*

#### **A 'Fan'**

Dear Frank and Ernest: You have a fan in me after listening to you over Philippine Christian Radio's DZAM. My family and I became addicted to your nice voices, and fine preaching. Please keep up the

good work, it's heaven-sent. We look forward to hearing more. Fraternally yours.—*The Philippines*

#### **Minister Needs Answers**

Dear To Whom It May Concern: I'm sending for the free booklet, "Why God Permits Evil." I'm a minister, and I believe that it will help me along the way to help others to come to Christ, and help answer questions that I have been asked, and answers that I have been seeking. May God bless you and forever keep you in perfect peace.—*SC*

#### **Learn about Paradise**

Dear Frank and Ernest: I have been listening to your program for two months now, and I enjoy it immensely. I've learned a lot I never knew before, especially about Paradise, Earth. I have a friend who is Catholic, who listens to you every week and told me about you. He said your program has him searching the Bible for the real meaning! I think he somewhat doubts the teachings of his religion. Please send me your

## ARE YOU MOVING?



It will save the Dawn Publishers considerable expense in postage if you will notify us of your new address three weeks in advance of your move.

Thank you!

book, "Life after Death." If you have anything about Paradise, Earth, please send it to me. I know others believe in the Paradise, Earth, also. Thank you so much for your time.—*OH*

### From Panama

Sirs: When I heard on the radio your voices, I really felt very good. For weeks I was feeling that I was losing touch with God in my heart, and that made me very sad. The Radio Newspaper in Panama is a very good Christian radio station. Truly yours.—*Panama*

### Inside Prison Walls

Dear Sir: I was reading an old **Readers' Digest**, and I ran across your ad. Being one who is now suffering ... in prison, I am requesting a booklet of this

sort. Maybe I can better understand why so much suffering is going on around the world. Would you send me the booklet, "Why God Permits Evil," please. Thank you. Yours truly.—*TX*

### Lovely Program

From a lady in Panama Republic of Panama. Thank you for a lovely and blessed program on the Radio Newspaper. God bless you and the work you do.—*Panama*

### Touched Her Heart

Dear Sir: Please renew my subscription of **The Dawn** magazine. It has touched my heart, and brought me closer to the LORD. I also have more understanding and knowledge of the Bible. I would like a copy of "Book of Books," also.

Thank you for enlightening and enriching so many lives.—  
LA

### **One of the Best**

Dear Gentlemen: We feel that your program is one of the best that is being aired in the station because of its spiritual and moral teachings from the Bible that you religiously convey to your listeners at DZAM-AM. My neighbors and I had formed a community listenership club, and we group during Saturdays just to listen to your program! It has been a habit for us, now. More power, and kind regards. Respectfully yours.—*The Philippines*

### **Can't Wait for More!**

Dear Reverends Frank and Ernest: I am one of your regular listeners to your radio broadcast in Belgium. I must say that the benefits and joy I gain every week from your program cannot be quantified. This is why I am now writing to you. First to thank you for the wonderful evangelical work you are bringing to people's homes through the

radio; secondly to request the two books you have on offer: "The Divine Plan of the Ages," and "God and Reason." I do not want to miss them for anything in the world! I am eagerly waiting to receive those books. I pray that the Almighty God should protect, guide and bless all those who are preaching the Gospel all over the world. Thanks be to God. Yours in Christ.—*Belgium*

### **Overjoyed**

Dear Company: I just finished reading your book on "The Creator's Grand Design." I am overjoyed with it, so I am ordering another one, "The Divine Plan of the Ages." Please send it soon? Thank you.—VA

### **Lost Partner and Friend of Fifty Years**

Dear Dawn Bible Student Association: Recently I lost my wife, partner, and friend of fifty years, and needless to say found it very sad and depressing. But in the mail, from an anonymous sender I received your booklet called "Hope." I read this booklet and found a



peace I've never experienced before, and a clear explanation of death. I would make a request for you to send me at least one-half dozen more. Thank you again for your kindness.—IL

### Grieving for Her Mother

Dear Bible Students Association: I would enjoy having a free booklet entitled, "God and

Reason." I saw this on the back page of your booklet, "Hope," sent to me by your association. This booklet was much appreciated by my family and myself. I am sixteen years old, and my mother very recently passed away suddenly. I am grieving her sudden death, but your booklet helped me quite a lot. Thank you and I hope to hear from you soon. Thank you.—CT ☐

### PRAYER of the CONSECRATED

As with gladness men of old, did the guiding star behold;  
As with joy they hailed its light,  
Leading onward, beaming bright;  
So, most gracious LORD, may we, evermore be led to thee.  
As with joyful steps they sped to that lowly manger-bed,  
There to bend the knee before  
Him whom Heaven and earth adore;  
So may we, with willing feet, ever seek the Mercy Seat.  
Holy Savior, every day, keep us in the narrow way;  
And when earthly things are past,  
Bring our ransomed souls at last  
Where they need no star to guide, where no clouds thy glory hide.

## Obituaries

*We wish to express our sincere sympathy to the family and friends of these dear ones who have finished their Christian course.*

Sister Alice Karedis, Elk Grove Village, IL—May 31. Age, 91.  
Sister Effie I. Weida, Allentown, PA—October 6. Age, 94.

# Talking Things Over

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## 1990 General Convention Preview

THE General Convention Committee recently met with the director of conferences at Houghton College, to work out some of the details for our next general convention to be held July 21st through July 26th. And now we wish to let you in on some of the nice things shaping up for next summer's conference!

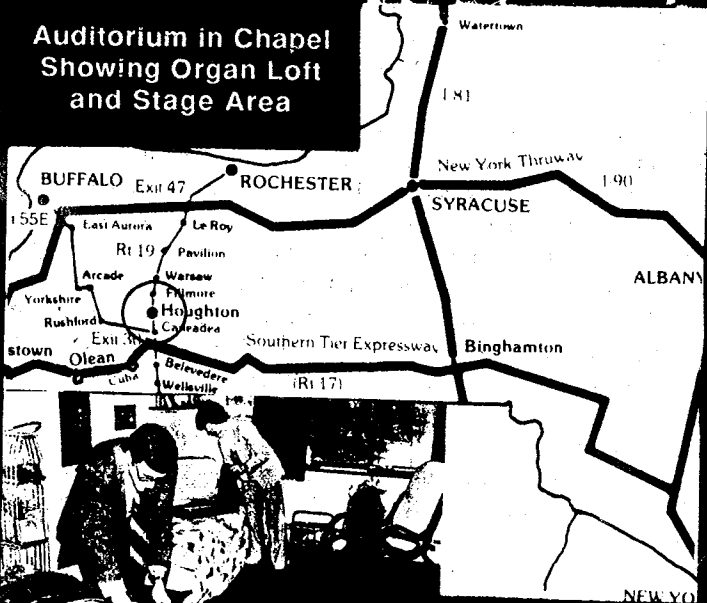
Houghton College is located in the village of Houghton—a small, quiet community in western New York State. Buffalo and Rochester, both about 65 miles away, are the nearest larger cities which have access to major airlines. Van service to their respective airports will be provided by the college.

Houghton is reached easily by automobile also, being located only fourteen miles north of an exit off New York's Southern Tier Expressway which, by the way, has been named as one of the most scenic routes of America.

The college has a delightfully spacious campus with a rural, relaxed feel about it, and beautiful country on all sides—an ideal and safe place for children and adults alike to enjoy. Since our convention will be the only group on campus, we will have full use of all the available facilities, which are many. They include a stone chapel auditorium, with a large pipe organ and grand piano; over 850 theater-type seats, sloping gently towards a very large, beautifully appointed stage; a balcony which has an additional 350 seats; projection booth; sound-recording booth; a video taping system; all complete with operating technicians at no additional cost. This building is not air-conditioned, but it does have a large air-ventilating system which, along with the thick, natural stone walls, they assure us, keeps the high-ceilinged interior quite comfortable during the summer.



**Auditorium in Chapel  
Showing Organ Loft  
and Stage Area**



**A Dormitory Room**

The committee had lunch there, and here is what we observed:

The dining room, which can seat 700 at a time at large, round tables, is nicely carpeted, well lighted with large windows on three sides, and air-conditioned. Two serving areas permanently built into the room design are located on either side of the dining hall, hidden from the main seating area by partial partitions. There are also two private dining rooms, seating up to 30 or 35 people each, and part of the main room can also be partitioned to create another private room of about the same size.

The food was excellent, both in quality and quantity, with no limit on anything. There are normally two or three hot entrees to select from, about six different vegetable choices, and seven or eight desserts available in the main serving lines. The salad bars had nine or ten good choices. There was a beverage area with four or five juice selections as well as iced tea and milk. A coffee and hot tea pick-up area was provided, and also a buffet table with small cakes, and pies. An ice cream bar with four or five flavors and various toppings was accessible, as well. All except the hot dishes were self-service. And as if this wasn't enough, they had a small delicatessen with cold meats and cheeses set up, where sandwiches could be made to order. About 700 people were served in 20 to 25 minutes, and boy did they eat! So did we!

The weekly prices which the college had previously quoted for rooms and meals (\$137.00 using their linens; \$116.00 using your own linens) were confirmed, with an additional quote for children: four-years-old and under will have free room and meals; five years-old to fourteen years-old are half-price. We were told that there might be a slight adjustment of a few cents in individual meal prices, but they would not know for certain until a little later on.

The use of the swimming pool—including their life guard, inside track, and other gymnasium facilities, are completely at our disposal and scheduling at no extra cost. The entire campus

will be reserved for our use, exclusively, including several large ball fields, outside track, tennis courts, etc.

When asked about the use of the pool for immersion, we were told, "Of course!" but the suggestion was made that we use a Wesleyan church with a baptismal font just outside the main entrance to the campus. We investigated it and it seems ideal. It will seat from 450 to 500, when the balcony is used. The room, equipped with a small pipe organ, grand piano, and beautiful stained glass windows, is available to us at anytime, and for as long as we wish, on Tuesday. It will be possible to have the baptismal talk and the immersion service right there. The distance is about three blocks from our regular meeting place—not more than a five- or ten-minute walk—and there is plenty of parking space for those who must be transported.

A new classroom building, just finished, is really beautiful! It has various sized rooms with capacities of from 15 to 40 people, all newly appointed and air-conditioned—just right for the children's classes!

All but one of the dormitories are new buildings, also—less than five years old. They are nicely carpeted and look exceptionally clean and well-cared for. Two, which have more than four levels, are equipped with elevators. Each dorm has a large lounge on the main floor, with smaller sitting areas on each floor. The one we looked at was two steps down from the level of the lobby, with a large stone fireplace on one end, and a grand piano at the other. In between were conversational clusters of wing-back chairs, coffee tables, and reading lamps, etc. All looked very appealing. We also peeked into one of the dormitory rooms and found it carpeted, well furnished, as colleges go, and very clean.

Built into each is a small room containing a sink that is shared with the adjoining room. The bathrooms, usually three or four on each floor, are located in the various wings, and seem to have very adequate accommodations. The shower rooms are equipped with stall showers, and are also located on each wing,

but separate from the bathrooms. Each floor contains a kitchen, also. Large laundry areas with washers and dryers are conveniently located in basements. There are also recreation rooms, a health center, and even a small chapel. For families of four or more, the top level of one of the dorms has all larger rooms with four beds (but no sinks) in the room, and here there are also corridor style baths. These larger rooms can be reserved for parents with children.

All the buildings on campus are in very close proximity, and are built around a central green, which is a level piece of ground. Almost all of the college buildings, as well as the main auditorium, can be entered without climbing steps. The dining room is one flight up, with two very wide stairways; and it has elevator service as well.

Evening activities can be varied. Some suggestions given to us by the director were: ice-cream social; apple and cheese party; pizza and soda party; barbecued Buffalo-wings special (famous in western New York State); punch and cookies; etc., etc. All, we believe, are unlimited servings. He will send us a list of other possibilities, along with relative prices. They would keep a record of the number participating, and bill the General Convention Committee. Ice cream, plus soft drinks, would be about \$1.05 per person; so would apples and cheese. Pizza and soda would be more like \$2.35, etc. We will talk about this matter at our next committee meeting.

We browsed through the college store, and it looks as though they have everything available for purchase that anybody might need, but might forget to bring with them!

The college will do the registration, at no extra charge. Arrival time will be late in the afternoon, on Friday, after 5:00 p.m., as there is another group leaving that morning, and the college will be hustling to get things ready for us. Friday evening dinner will be served between 6:00 and 7:00 p.m., at the regular charge per person for that meal.

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With the possibility of some substantial subsidy arrangements by the committee, it looks like a convention just about everyone will be able to afford and enjoy. So make your plans early! The committee will work hard to arrange an interesting and blessed program—a real spiritual feast! ☐



## Speakers' Appointments

<b>B. Brown</b>	<b>E.F. Lankford</b>
Phoenix, AZ      December 30,31	Phoenix, AZ      December 30,31
<b>N. Kasperowicz</b>	<b>T. Passios</b>
Middletown, NY      December 3	Phoenix, AZ      December 30,31

"HE SHALL  
BE GREAT,  
AND SHALL  
BE CALLED  
THE SON OF  
THE HIGHEST"



Luke 1:32

# Conventions

These conventions are listed by request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING and mail it to this address TWO MONTHS before the date of the convention: THE DAWN, 199 Railroad Avenue, East Rutherford, NJ 07073. Thank you.

**PHOENIX, AZ, December 30,31, January 1**—Quality Inn, 2420 W. Thomas Rd. 85015. Contact: Mildred Enteman, 542 W. Southern 85041. Phone: [602] 276-3267 / 254-7766

**LOS ANGELES, CA, January 21**—Masonic Temple, 248 East Olive Ave., Burbank 91502. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90271

**DETROIT, MI, January 28**—Redford YWCA, 25940 Grand River, Redford. Contact: Robert

Gorecki, 6731 Scotch Lake Road, Union Lake 48085  
Phone: (313) 363-6848

**PALO ALTO, CA, January 20,21**—San Jose Masonic Lodge, 2500 Masonic Drive, San Jose. Contact: Mitchell Blicharz, 104 Vista Del Monte, Los Gatos 95032  
Phone: (408) 356-7973

**SACRAMENTO, CA, February 16-18**—Sierra Inn, 2600 Auburn Blvd. Contact: Mrs. E.F. Lankford, 6000 19th Ave. 95820  
Phone: (916) 457-0569

THE word Savior, otherwise rendered 'deliverer', signifies life-giver in the Syriac language. What a wonderful thought is conveyed by that word! What is it that our poor, dying race needs? It needs deliverance from the sentence of death, and deliverance from death itself, into life complete and abundant and everlasting.

Our Lord has already become our Deliverer in the sense that he has bought us with his precious blood, that he has settled our account with Justice. As a result of this work already done, the church, the body of Christ, has followed in the footsteps of our Lord and has about "filled up that which is behind of the afflictions of Christ."—Col. 1:24

The mystery of God will soon be finished, and atonement for the sins of the world will be proclaimed with a full emancipation proclamation to all people! Good tidings of great joy it will surely be, full of gracious opportunities for enlightenment, restitution, and obedience, and for a full return to all that was lost by father Adam.