

The Dawn

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Highlights of **Dawn**

Trouble Aboard Spaceship Earth

THAT magnificent vehicle Spaceship Earth, rocketing along through the vast unknown at the incomprehensible speed of 65,000 miles an hour, continued in 1972 to be plagued with troubles during its year-long journey of 580,000,000 miles. Distressingly, the perplexed officers and crew, while aware that there is something seriously amiss aboard the ship, still seemed unable to diagnose the trouble and thus have been unable to initiate satisfactory corrective measures. And their confusion has been communicated to their helpless passengers who, in turn, have themselves become fearful as to the fate of the vehicle.

Not that there was anything wrong with the manufacture of the ship itself. It was marvelously designed and flawlessly constructed by its Maker, who unconditionally guaranteed it forever against all defects of workmanship. It was precisely projected on its prescribed course, and was holding perfectly to that course when it was turned over to the management of its crew. It was bountifully stocked with every provision needful for the sustenance and well-being of the crew and passengers all during the long journey—pure air and water, joyous light, food, clothing, shelter.

Starvation—in the Midst of Plenty!

No, the trouble is not with the spaceship itself. The

trouble is mainly with the officers and crew in charge of the ship; and to a lesser extent the fault also lies with the passengers on board. For instance, and unbelievable as it may seem, while most of those aboard are well supplied with food, others of their fellow passengers are suffering hunger—some actually starving, in fact! There is an abundance of food aboard, but through inhuman unconcern for others it is not being shared on an equitable basis.

And even more incredibly, the ample but limited supply of oxygen upon which the life of each one on the ship depends is being permitted to suffer contamination! Indeed, even the precious water and food supplies are heedlessly becoming polluted because of failure to take the simple precautions necessary to preserve healthful conditions within the ship. As a result, the passengers have become restive, frightened, and finally rebellious as they observe the futile efforts of those in charge to avoid what seems like impending disaster to all.

Well, so much for the parable. At best, an allegory has but limited application. But if it has assisted somewhat in grasping the fact that, for better or worse, all mankind is in this situation together, it will have served its purpose.

"As a Man Thinketh in His Heart . . ."

As we daily scan the various forms of news media our minds are endlessly bombarded, often visually and gruesomely, with evidence of man's inhumanity to man. We are confronted daily with man's selfishness, his cruelty toward his fellow beings, his avarice. We witness his almost total unconcern with the destruction of vital areas of the environment. On every side nations and individuals are largely immersed in their own selfish concerns, in efforts to improve their own well-being as nations or as individuals, with little or no thought for the consequences of their actions on their fellow pilgrims on this wonderful earth.

Our Shrunk Planet

Trite it may be to liken the planet Earth to a spaceship; but the simile is not without merit. One astute observer recently referred to the world as a "global village." And how like a village, in many respects, is the world today! For today in this world which has been so strikingly shrunk by jet planes, telephones, telegraph, and television we are in fact all neighbors of one another. As in a small village, we all know pretty much what is going on about us, and all about each other. And again as in a village, and more importantly, that which affects the well-being of one affects the comfort and prosperity of all. Mankind is beginning at long last to sense that the destiny of any given nation is inextricably involved with the destiny of the whole world.

Well then, just what has been going on in the "village" this year? There was, of course, the carry-over into 1973 of most of the irksome problems that harassed the world in the year before, along with some intensification of many of these difficulties. The appalling carnage continued in Vietnam, although hopeful indications developed that this may ere long be terminated. In Northern Ireland the frightful religious war showed no signs of decelerating, as the deep-rooted hatred between the combatants worked to circumvent all efforts at conciliation. It is a sad historical fact that no atrocities, no heartless cruelties exceed those that are committed in the name of so-called Christianity.

In Africa the State of Uganda, itself but recently liberated from foreign oppression, engaged in its own brand of brutality by ruthlessly expelling from its soil many Asians who had for generations made that country their homeland. In South America the ruling military powers invited the exiled former President Juan Peron—his considerable political and personal sins forgiven—to return to Argentina because they found themselves unable to cope with the chaotic economic situation that had developed in that

ronically, it was this same military clique that
enforced Peron to flee the country seventeen years
under implications of gross corruption.

hundred Million Neighbors!

to be sure, are but a random handful of the items
business" carried over from the years before. But
of these there have been superimposed a number
and extraordinary occurrences in the year just
light on the list of these was the unprecedented
February, while he was still in office, of a Presi-
the United States to China; emphasizing, once
at this is indeed a "time . . . the like of which was
there was a nation."—Dan. 12:1

Nixon's decision to journey to that exotic land re-
considerable insight regarding a truth that the
world must some day come to recognize and em-
and that is that on this tiny planet all people are in
neighbors; and Mr. Nixon feels that 800,000,000 neigh-
titude much too large a part of the neighborhood
ignored. Their lives and well-being are inescapably
linked with the lives and well-being of the rest of
the world, and it is Mr. Nixon's hope that improved po-
litical and commercial relations between these two great
may help to lessen international frictions and en-
hance the quality of life in all countries.

On the general approbation of the China visit still
in his ears, Mr. Nixon finessed the diplomatic ad-
vantage gained from that coup by journeying in May to
He had but shortly before ordered the renewed
bombing of North Vietnam and the mining of
essential harbor, Haiphong, and as a result the
reaction of the Russian visit was for a time in doubt.
Powers in the Kremlin swallowed hard, and wel-
come President and Mrs. Nixon to Moscow, thus tacit-
ly indicating that there was much at stake for themselves

in the forthcoming discussions—far too much to permit the hoped-for gains to be jeopardized by their chagrin at Mr. Nixon's stepped-up military actions against their ally North Vietnam.

Nuclear Stalemate

And indeed there was, for out of those summit meetings there emerged important agreements between the two nations to co-operate in research in health and medical science, in the many aspects of environmental pollution, and in joint space flight adventures. But beyond all doubt the most vital of all the agreements to come out of the discussions was that related to arms limitation. Based on the assumption that each of the great powers already possessed far more than enough nuclear arms to annihilate the other, and considering the great cost of continuing the futile build-up of missiles and submarines, the powers agreed to freeze their nuclear striking power at about its present level. Apart from the monumental loss of human life, the economic waste involved in the creation of military equipment and in the prosecution of military operations constitutes a bankrupting strain on the wealthiest of nations; and Russia is presently faced with the urgent need to mollify its populace with an improved standard of living.

An apt quotation was recently printed in one of our leading literary publications in which it was stated that what the world needs today is a declaration of interdependence. Whether this was expressed as a serious statement, or tossed off as a casual cliché, is immaterial: the principle is sound; indeed, it is essential to the attainment by man of peaceful existence on this earth.

The concept of "one world" is not new; it has long been advocated by thoughtful men who sensed that if man is to survive and enjoy the fruits of peace there must be universal co-operation between nations and individuals. The defunct League of Nations was created in that fine spirit,

but selfishness rendered it powerless, and finally destroyed it. The United Nations Organization, similarly, is the product of this same noble ideal; but it, too, is having extremely difficult going, and for the same reason: the world has come to be too small a place to peacefully contain selfishly motivated peoples.

Is Russia at long last really seeing the light in this respect? Or, forced by circumstances nearer home, is she offering merely temporary concessions in order to gain time to promote her ideological aims at a more propitious time?

The Quickening Downward Slide

The original Olympic Games were held in Greece beginning in 776 B.C., and they continued for more than 1,100 years. Wars might rage between the ancient nations of earth, but for the duration of the games a recess was invariably called; international animosities and weapons of war were laid aside while the athletes contested for honors in the spirit of good will and sportsmanship. Peace reigned while the games proceeded; with their cessation the wars were resumed with a will. After eleven hundred years, the demise in A.D. 393 of the ancient Olympic Games was brought about by the disease of professionalism and dishonesty.

After a long lapse of 1,500 years the games were revived in 1896, when they were staged in Athens. Since then they have been held at four-year intervals with some degree of regularity except for periods of war—quite the reverse of the ancient arrangements, wherein wars were recessed in order to hold the games.

On their revival in modern times the games were re-established on the original Greek concept of sportsmanship. In the hope that they would aid in promoting much-needed international amity this 1972 edition of the games was enthusiastically acclaimed by many nations. But even

before the games began at Munich there arose problems of racism; and as the days went by the hoped-for harmony was marred by charges of professionalism, of biased judging, of the use of drugs by athletes to unfairly improve their performance, and other unpleasant incidents. There was a time (it seems to long ago) when it was taught—and believed—that winning is not the important thing; regretfully, it is more and more becoming the accepted doctrine that winning is the ONLY thing; and don't be concerned as to HOW.

Then, seemingly to top off these unsavory but relatively lesser difficulties, came the brutal murder by Arab extremists of two Israeli Olympic athletes, and the subsequent death of nine Israeli hostages along with four of the Arab terrorists when the German police sought to effect the release of the captive Israelis. Now there is talk of giving up the whole idea of continuing the games. It is interesting to observe that it took eleven hundred years for corruption finally to destroy the original Olympic Games. Will the present accelerated rate of moral decay destroy the revived series of games in less than a hundred years?

"One World" of Interdependent Neighbors

If one accepts the view of the world as a relatively compact area inhabited by interdependent peoples, it is probably fair to consider the election of a President of the United States as a world event. For whatever happens in this nation; whatever military, financial, economic, and social policies are adopted here, these profoundly affect the rest of the world. Different policies can make the difference between war and peace; between prosperity and poverty; between friendship and hostility. And, indeed, the entire world was watching with keen interest the progress of the presidential contest.

However, once Senator George McGovern was chosen to

be the Democratic standard bearer, the final result was not very much in doubt. The numerous private polls indicated that Mr. Nixon would be an easy victor; and the old line politicians seemed to know it. Even faraway Hanoi sensed it; for once Mr. Nixon's victory seemed assured North Vietnam made her first real concessions toward arriving at a cease-fire. Quite possibly Hanoi was moved by the consideration that she did not want four more years of Mr. Nixon's heavy bombing and mine laying. Also, it is quite possible that secret conversations between Mr. Nixon and his Chinese and Russian counterparts had stipulated that those nations (for a price) would bring pressure on Hanoi to co-operate toward ending the war in Indo-China. At any rate, serious efforts at attaining that end proceeded, and held considerable promise of being productive. If some sort of peace is achieved, however tenuous, it will be the most important happening in the world for a long time past. It will also be the capstone of Mr. Nixon's achievements for his entire first term.

But a peace in Vietnam between Hanoi and Washington does not necessarily mean that the decades of difficulties suffered by that nation will be ended, and happiness forthwith restored. For peace will not bring back the Vietnamese dead (nor the American dead for that matter); peace will not miraculously make the blind to see, the crippled to walk; peace will not restore dead children to their parents, or give parents to orphans—many of them despised half-breeds; nor will it automatically erase from the tortured minds of millions of peace-craving people (whose dearest wish is to be permitted to grow their rice) the endless scenes of suffering, brutality, and devastation through which they have somehow managed to survive. And the diverse aims and selfish ambitions of those involved in that sadly stricken land, both North and South, seem destined to bring tragedy to that long-suffering land for a long time to come.

Love Thy Neighbor

The nations are no longer really separated from each other by vast oceans, mighty mountain ranges, arid deserts, or ice-covered continents. They are separated by their heart condition. Mankind, without having intended to do so, by their inventive genius have been drawn very close together in a kind of physical sense; but they are still far apart in those many aspects of life that really matter. As with neighbors in a village (which they in truth are), they know each other by name, so to speak; they are aware of their comings and goings, aware to a degree of their problems or prosperities; but they do not truly love their neighbors as themselves, according to the Lord's instruction and example.

Sadly, the year past has for the most part been but a continuation of those deep-seated and developing problems of the years that have gone before, the solution to which continues to elude the best efforts of man. For pervading human selfishness and imperfection destroy any hope of man's gaining real peace and real happiness through his own efforts. None-the-less, there is a solid reason to hope that man will eventually enjoy peace and joyous life here on this planet. This hope is not based on what man can or will do; it is based on what the Heavenly Father can do, and on what he has promised he will do. It is based on the solid Rock of Christ, who redeemed the world of mankind by the voluntary sacrifice of his life as a propitiation for sin.

We believe that the increasing realization by serious-minded people of the insolubility, even by well-intentioned men, of the many problems that beset this world is in itself a sign that the long-promised, righteous kingdom of God is near at hand. Jesus indicated that just prior to the time when the world would become aware of his presence with power and great glory in order to establish God's kingdom on the earth, there would be "upon the earth dis-

tress of nations with perplexity [Greek, no way out]; . . . men's hearts failing them for fear and for looking after those things which are coming on the earth." (Luke 21:25, 26) We believe we are already in the beginning of that phase of the world's journey that points to there being "no way out" so far as man's own efforts are concerned. And it is at this point that the Almighty God of heaven takes a hand in the affairs of men to establish his kingdom.

This entire experience in the history of mankind will have provided an everlasting lesson in the need to know and to do righteousness, to love and serve the Lord, and to love one's neighbor as oneself. And how comforting it is to know that He who is seated at the mighty, universal, and eternal Command Module in the heavens directing the course and destiny of Spaceship Earth is wise, and powerful, and kind; and that every single one of its frail human cargo is precious in his sight, and safe in his loving care! A Happy New Year to all in the Lord! □



ONE GOVERNMENT

To be discussed by

'FRANK and ERNEST'

WFLA—970 kc.—9:30 A.M.

SUNDAY, JANUARY 21

Tune in this enlightening discussion, and send for a free copy of the booklet, "God's Plan." Address:

"FRANK and ERNEST"
Box 60, Dept. N. General Post Office
New York, N.Y. 10001

For Your Newspaper

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

FEBRUARY SPECIAL: On Sunday, February 18, "Frank and Ernest" will discuss the subject, "God's Remedy for a Suffering World." This topic will be of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Sheffield WSHF 1290 1:30 p.m.

CALIFORNIA

El Centro KICO 1490 10:30 a.m.

Los Angeles KBIG 740 9:30 a.m.

Redding KVCV 600 7:45 a.m.

Sacramento KGMS 1380 8:30 a.m.

San Francisco KNEW 910 8:15 a.m.

COLORADO

Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.

Lewiston KRLC 1350 9:35 a.m.

Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 8:30 a.m.

West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Indianapolis WIBC 1070 8:00 a.m.

Muncie WLBC 1340 8:45 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.

Louisville WAVE 970 8:15 a.m.

Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit WQTE 560 10:30 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 10:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.

Great Falls KEIN 1310 8:06 a.m.

Miles City KATL 1340 10:15 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLd 1270 12:00 noon

Kingston WBaz 1550 9:45 a.m.

Mineola (Sat.) WTHE 1520 9:00 a.m.

Rochester WBBF 950 9:00 a.m.

NORTH CAROLINA

Beaufort 1400 9:00 a.m.

OHIO

Cleveland WHK 1420 8:45 a.m.

Columbus WBNS 1460 10:30 a.m.

Radio Broadcast Schedule

Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WAKC 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

TENNESSEE

Clinton WYSH 1380 10:30 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
Pleasanton KBOP 1380 7:30 a.m.
Shomrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 9:30 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Seattle KAYO 1150 10:30 a.m.
Spokane KUDY 1280 9:30 a.m.

WISCONSIN

Milwaukee WEMP 1250 8:45 a.m.
Milwaukee WYLO 540 9:15 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Port Aux Bosques, Nfld.
CFLW 1230 10:30 a.m.
Prince Albert CKBI 900 10:30 a.m.
Stephenville, Nfld.
CFGN 910 10:30 a.m.
St Thomas, Ont.
CHLO 1570 10:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

St. Croix (Sat.) WSTX 970 9:00 a.m.

MALDIV E ISLANDS

Radio Moldives (Tue.) 4740 9:00 p.m.

AUSTRALIA

Geelong 3GL 222m 10:00 a.m.

PANAMA

Panama City HOQ 1250

RADIO TOPICS FOR JANUARY

7—"The Triumph of Christianity"

21—"One Government"

14—"The Manner of His Coming"

28—"Unquenchable Fire"

Bible Study

LESSON FOR JANUARY 7

The New Covenant

MEMORY VERSE: "I will put My law in their inward parts, and write it in their hearts: and will be their God, and they shall be My people."—Jeremiah 31:33

JEREMIAH 31:31-34

WHEN God gave Jeremiah his commission as a prophet he told him not only that, through the Word of the Lord, he would "pull down and destroy," but also that he would "build" and "plant." (Jer. 1:10) The thought is, of course, that these activities would be the subject matter of Jeremiah's prophecy.

It is interesting to note that in his prophecies pertaining to God's dealing with Israel beyond their seventy years of captivity in Babylon, Jeremiah goes far beyond a reformation of the people from their sins and their return to freedom in their homeland. In this lesson, for example, he tells, not of returning to harmony with their original Law Covenant, but that God will make a "New Covenant" with them. We quote: "Behold, the days come, saith the Lord, that I will make a

new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them."

The Israelites had been permitted to go into captivity because they had broken that covenant. But now the Lord promised that he would make a New Covenant with them, and that this covenant would be "not according" to that original covenant. The law of the New Covenant will be basically the same as in the case of the original covenant, but one of the "not according" features will be in the fact that instead of being written on tables of stone it will be written "in their inward parts" and in their hearts.

This was the situation with man in the beginning, when created in the image of God. The promise of this New Covenant, then, implies a restoration to the original perfection of mind, heart, and body, as enjoyed by our first parents before they transgressed the law which God gave to them concerning the forbidden fruit. This work of writing the law of God in the hearts of the people will be accomplished during the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

While this promise in the first instance is made to "the house of Israel, and the house of Judah," its blessings will be extended to all mankind. And when the work of making this covenant is complete the whole world will know God, and the willing and obedient ones will have his law in their inward parts and in their hearts.

Through Jeremiah the Lord continues, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." This glorious outlook will not become a

reality until the close of the thousand-year reign of Christ.

JEREMIAH 32:36-41

In this section of the lesson also, Jeremiah outlines a program of restoration which goes far beyond the return of the captive Israelites to Jerusalem and the rebuilding of that literal city. We quote: "Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be My people, and I will be their God."

This is undoubtedly a reference to the regathering of Israel to their own land. And in this prophecy also we are assured that the Lord will give them "one heart, and one way, that they may fear me forever, for the good of them, and of their children after them." And how blessed is the further reassurance, "I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."

QUESTIONS

When will the New Covenant be made?

Is the present return of the Israelites to their land a fulfillment of prophecy?

Prophet to Displaced People

MEMORY VERSE: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me."—Ezekiel 3:17

EZEKIEL 1:1-3

EZEKIEL was a priest, and after his exile in Babylon, was called to be a prophet. He was to warn the people against continuing in sin, which was responsible for their being in Babylon, but unlike Jeremiah, he is not classified as a prophet of doom. Jeremiah's mission was to declare the coming judgments upon Israel, as represented in their Babylonian captivity, while Ezekiel prophesied at the time when these judgments were falling heavily upon the typical people of God.

As we saw in last week's lesson, not only did Jeremiah forecast the captivity of Israel, but he also foretold a time when God would make a new covenant with them—a covenant the law of which would be written in their inward parts and in their hearts. This is a great future blessing which is to come upon the Israelites and all mankind.

Likewise, in addition to warn-
ing the Israelites concerning

their sins, Ezekiel was used by the Lord to forecast many messianic kingdom blessings. The information concerning these future blessings was probably given to Ezekiel when "the heavens were opened," and he "saw visions of God." "The heavens were opened" to Jesus at the beginning of his mission, and while the revelation of truth thereby imparted to him was much more complete, embracing, no doubt, the entire plan of God, Ezekiel had a similar experience, although much more limited, and doubtless his own personal comprehension of what he saw in his "visions" was much less clear.

Ezekiel, by the Lord's help, did forecast some wonderful things pertaining to the plan of God. In chapter 16, verses 58-63, speaking of death as a state of captivity, Ezekiel forecasts the resurrection, not only of the Israelites, but also of heathen nations. This will take place in "the times of restitution of all things, which God

hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

In chapters 36 through 39 Ezekiel prophesies the restoration of Israel to the favor of God and to their land; and of being cleansed from their sins.

In chapter 47:1-12 Ezekiel pictures a symbolic river which flows from a symbolic temple which he has previously described. Like the symbolic river in Revelation, chapter 22, this river also has trees on its banks, and these are for food and for medicine.

EZEKIEL 3:14-17

Ezekiel wrote, "So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me." As the Lord directed him away from his own home he "came to them of the captivity at Tel-abib." It was while here among his countrymen that the Lord said to Ezekiel, as indicated in our memory verse, "Son of man, I have made thee a watchman unto the house of Israel," and he was to sound warnings to them concerning their sins.

Tel-abib was on the banks of the Chebar. Chebar was really just a canal. It was near the Euphrates, from which it probably received its water. Many of the exiles settled by its

banks.

EZEKIEL 4:1-3

In this section of the lesson Ezekiel is instructed, in a very unique way, to predict the siege of Jerusalem; that is, by setting up a pattern of how the enemy would proceed. Ezekiel was, of course, now in Babylon, as were those of the Israelites to whom he would deliver this message. Certainly this would not be a pleasant message for them.

It was a message that implied destruction of Jerusalem, its temple, and probably many of their countrymen who had not taken the opportunity to flee from the city when it was offered to them. Probably Ezekiel was more or less reluctant to deliver this message of gloom, but the hand of the Lord was heavy upon him, and if he was to be faithful to his God there was no escape from delivering his message. The Lord's servants today at times have messages to deliver which are not pleasant to the hearers.

QUESTIONS

Under what circumstances did Ezekiel serve the Lord as one of his prophets?

Mention some of the special features of God's plan which Ezekiel prophesied.

God Really Cares

MEMORY VERSE: "Ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."—Ezekiel 34:31

EZEKIEL 34:1, 2, 7-15

THE title of our lesson, "God Really Cares," is appropriate, for although the Israelites were now a captive people in Babylon, God arranged that Ezekiel should serve them as prophet. In the message of this lesson he is instructed by the Lord to warn the "shepherds" of the Lord's people to give attention to the needs of the people, rather than to use their office for their own selfish ends. "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?"

Some commentators suggest that the "shepherds" here referred to were probably the civil rulers of the Israelites, including perhaps some of the religious rulers. Ezekiel's message was, in the first instance, delivered in Babylon, and to a captive people. It is doubtful that they could carry on with their governmental affairs as they did prior to the captivity, but they may well have been granted considerable liberty. It

would seem that there were those who were considered leaders among them, to look after the interests of the people, and it was to these that Ezekiel directed the message of the lesson, referring to them as "shepherds."

The reason the Israelites were in captivity was that they had persistently been disobedient to God. This was largely due to their unfaithful leadership. To a great extent the Israelites followed the example of their kings and priests. When these were faithful the people walked in the ways of the Lord more consistently than otherwise.

And it was an unfaithful people whom the Lord permitted to be taken captive to Babylon. This does not mean that all the people were unfaithful, for some were truly loyal to their God, and served him faithfully. Daniel and his three friends were among these; and, of course, there was Ezekiel himself. But God was dealing with the Israelites as a nation.

Ezekiel's assignment was to preach righteousness to the people, with the thought that at the end of their seventy years of captivity they would be prepared to return to their own land. Many of them did, at that time, have respect unto the promises of God, and when Cyrus, king of Persia, issued his decree of liberation these took advantage of it; but many of the Israelites preferred to remain in Babylon, indicating that their faith in the promises of God was at a low ebb.

The exile, Daniel, who became highly placed in the Babylonian government, and later in the Medo-Persian government, was concerned over the sinful ways of his people, and prayed to God on their behalf. This eloquent prayer is recorded in the 9th chapter of the Book of Daniel. In it he acknowledges the sins of the Israelites, and asks that God's mercy be extended toward them.

In the last five verses of the lesson the Lord reminds the Israelites that while their shepherds were unfaithful, he himself would be a Shepherd to his people. He assures them that his care as a Shepherd would extend long beyond their captivity in Babylon. God, in his foreknowledge, knew that for the most part the Israelites would continue to be unfaith-

ful, and that this would result in their world-wide scattering, which as we now know continued for nearly two thousand years.

But as their Shepherd the Lord promised that he would bring the Israelites "out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."

The Lord continues: "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock."

Our memory verse continues God's assurance that he considered Israel his flock, and that he would continue to care for them. Verses 23-31 of the chapter indicate clearly that the promise extends into the Millennial Age.

QUESTIONS

Who was Ezekiel and where did he prophesy?

What is the burden of the message in this lesson which Ezekiel was commissioned to proclaim?

Who is the great Shepherd of God's people?

No Alibis with God

MEMORY VERSE: "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

—Ezekiel 18:27

EZEKIEL 18:1-4, 25-32

ONE of the main points emphasized in this lesson is the one contained in our memory verse; which is that those who turn away from their wickedness and obey God's laws of righteousness will live and not die. The thought is attached, in verse 2, by the use of the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." The context indicates that possibly the Israelites at that time were using this proverb as an excuse for their transgressions, resting on the thought that it was their fathers' sins which had resulted in their captivity, not their own. It is from this thought that the title of our lesson is derived.

In Jeremiah 31:29 the Prophet Jeremiah quotes this proverb, and gives it a time setting in the plan of God: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth

are set on edge." Verse 21 indicates that the "days" referred to by Jeremiah are the time when the Lord makes a New Covenant with the house of Israel, and with the house of Judah.

The Prophet Jeremiah wrote, "Our fathers have sinned . . . and we have borne their iniquities." (Lam. 5:7) So it was true that the Israelites were exiled in Babylon because of the accumulative sins of their fathers, but this did not excuse them for continuing in sin while blaming the unrighteousness of their fathers for their own wicked way of life. What the Lord is impressing on his people is that, after all, and regardless of the unrighteousness of those who went before them, they were individually responsible to him for their own course in life.

Applying the proverb in question to the experiences of the entire human race, it is true that Father Adam ate the sour

grape of sin, and his entire progeny—the whole human race—are suffering and dying as a result. This will continue until the Lord makes a New Covenant with the people, in which he will write his law in their inward parts, and in their hearts. Then if they wilfully disobey the Lord they will die.

Meanwhile the whole world of mankind is dying. It is not possible by turning from sin now to save oneself from dying. Actually this was not possible for the Israelites in Ezekiel's day, for being members of the sin-cursed and dying race they could not turn from sin to the full degree necessary for God to consider them worthy of continuing to live.

Actually, of course, there were certain transgressions of God's law which called for a mandatory death sentence. Any who committed one or more of these sins, and then displayed genuine heart repentance could and did have divine mercy shown to them, and were permitted to live. Jeremiah points out that this divine principle operated toward all Israel in connection with their exile in Babylon. He wrote, "It is of the Lord's mercies that we are not consumed." (Lam. 3:22) Israel had been sinful enough to warrant the death penalty, but in his mercy God tempered the punishment to seventy years'

captivity in Babylon.

The use of the word "soul" in verse 4 of the lesson is revealing: "The soul that sinneth, it shall die." According to most of the creeds of Christendom, the soul is supposed to be immortal, and therefore immune to death, but here we are told distinctly that sinful souls die.

The explanation is simple. The soul, as referred to in the Bible, is not a separate entity within a being, but it is the whole being.

Man "became a living soul." He was not given a soul. He was created from the elements of the earth, but had no life, and then the Creator breathed into his nostrils the "breath of life," not a soul. This started the lungs to function, and the heart, and the blood from the heart, carried the oxygen of the air to all parts of the body, which up to this point had been but a lifeless body. But now it was animated by the breath of life. Man became a living soul, or living being. When sin entered this living being it began to die.—Gen. 2:7

QUESTIONS

Explain the proverb, "The fathers have eaten the sour grape, and the children's teeth are set on edge."

What is a soul?

The Holy Spirit of God

"The Spirit of God moved upon the face of the waters."

—Genesis 1:2

NO SUBJECT is of great importance than the Bible's testimony concerning the Spirit of God and its relationship to all his mighty acts. The Spirit of God is referred to hundreds of times in the Bible. In the New Testament it is usually called the "Holy Spirit"—often mistranslated "Holy Ghost" in the King James Version. In the Old Testament "spirit" is translated from the Hebrew word **ruwach**, which Prof. Strong defines as "wind." The same word is many times translated "breath." In the New Testament "spirit" translates the Greek word **pneuma**, meaning, according to Prof. Strong, "breath, or current of air."

Let us not conclude, however, that the Holy Spirit of God is merely wind, or a blast of air. The ancient Hebrew and Greek languages did not contain specific words for everything, and this was particularly true in expressing thoughts pertaining to God and his mighty works. However, through use, many words with specific meanings took on accommodated meanings. Thus **ruwach** in the Hebrew language and **pneuma** in the Greek language, because of their original application to the invisible power of the wind, came to mean any invisible force, or power, and were used to describe the invisible power of God.

Broadly speaking, then, the Spirit of God is the invisible power of God. It is the invisible, indefinable energy of the Creator by which he accomplishes all his good purposes. It is that mighty power which cannot be thwarted, and which enables the Creator to accomplish all the good pleasure of his will. Jehovah says, "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:11) The Creator also says, "My word . . . that goeth forth out of my mouth . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:10, 11

The Spirit or power of God is manifest throughout all creation. It was the Spirit of God that transformed this planet from an empty, shapeless mass into the beautiful earth which it is, making it capable of sustaining countless varieties of things animate and inanimate. In this work of transformation it was God's Spirit which set the bounds of the mighty oceans so that the Creator could say, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."—Job 38:11

It was God's power that brought forth the grass and herbs in the earth. It was his Spirit that implemented his decree, "Let the waters bring forth abundantly the moving creature that hath life." Surely "the Spirit of God moved upon the face of the waters." (Gen. 1:2, 20) It was Jehovah's Spirit that fulfilled his word, "Let the earth bring forth the living creature after his kind." (Gen. 1:24) It was his power that operated in the creation of man.

It is the power of God, directed in secret processes known only to him, that enables all life on earth to reproduce its kind. Solomon wrote, "Thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." (Eccles. 11:5) Solomon was the wisest of all men in his day, but he acknowledged

his ignorance of how the Spirit of God operates, and our scientists today can do no better than say "Amen" to Solomon's confession.

We cannot understand the workings of divine power. We can merely marvel at what it accomplishes. Like the wind, it is truly an invisible power. Gravitation is one of its manifestations—He "hangeeth the earth upon nothing." (Job 26: 7) But the earth is only an infinitesimal speck in God's great universe. Think of the countless billions of suns and stars and planets, all of which are likewise hung upon "nothing," yet they spin around in the orbits designed for them, kept in place by what we call "the law of gravitation."

Think of the power of the great Creator which is contained in our sun, and is given off under a controlled process that furnishes our earth with light and heat! We are told that the sun gives off as much energy in one second as man has used with all his gadgets ever since he has been on the earth. And even the power or energy utilized by man has its origin with God. Man cannot produce power except through utilizing the created things of God.

Man has now discovered the tremendous energy that is locked up in a single atom. Try to figure out the number of atoms contained in all of God's vast creation! It is impossible for the human mind to fathom, but the mere contemplation of it may help us to grasp a little more realistically the almighty power of God. For a Creator possessing such unlimited sources of power, the preparation of the earth for human habitation was a simple matter.

The Power of Life

The Spirit, or power, of God, can also be a life-giving power. In Genesis 6:17 **ruwach** is translated "breath" in the expression, "breath of life." We could say, then, that the **ruwach**, or Spirit of God which moved upon the face of

the waters, is also the Spirit of life. Confirming this, we read in Job 12:10 concerning the Creator, "In whose hand is the soul [margin, 'life'] of every living thing, and the breath [ruwach] of all mankind." It is this thought that Paul expressed in his sermon on Mars' Hill when he said of God, "In him we live, and move, and have our being." —Acts 17:28

God's Spirit is the power that created inanimate as well as animate life. "Only God can make a tree," a poet wrote, and this highlights the fact that but for the Spirit of God there would be no trees, no flowers, no grass, no fruit, no vegetables. Scientists can put together all the elements in a blade of grass, but they cannot make it live. In his sermon to the Athenians Paul said that God is not "far from every one of us." (Acts 17:27) Certainly the Spirit of God is manifest all around us—in the beauty and fragrance of the flowers; in his loving provision of food; and in the gorgeous landscapes which enrapture us with their beauty, formed by the blending of myriads of forms of inanimate life.

When Paul sought an illustration of Christian activity in proclaiming the Gospel he likened it to the sowing and watering of seed, but explained that it is God who gives the "increase." (I Cor. 3:7) How futile would be the work of a farmer in sowing seed in the springtime if God did not give the increase! Some farmers may realize when they see the tiny plants push up the earth and spread forth their leaves that the Spirit of God is working to give the increase, but many do not. How much more every manifestation of life with which we are surrounded would mean if we could just keep in mind that what we see is not merely a chemical process, not a fortuity of "blind nature," but the working of the Spirit of God.

God's Spirit in Man

Marvelous though the various manifestations of God's

Spirit are as seen all around us every day of our lives, the Bible reveals that there is a more personal exercise of this power in the lives of his human creatures, especially those who serve him. This comes to light in God's dealings with Joseph in the land of Egypt. Pharaoh told Joseph his dreams—the dreams which were prophetic of seven years of plenty in the land, to be followed by seven years of famine. "And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do." (Gen. 41:25) God "showed" Pharaoh through his dreams, interpreted by Joseph. Later Pharaoh said concerning Joseph, "Can we find such a one as this, a man in whom the Spirit of God is?"—vs. 38

Yes, the "Spirit" of God was in Joseph. In this instance God used his power, first to impress the two dreams upon the mind of Pharaoh, and then to reveal to Joseph the prophetic meaning of the dreams. But how could that be done, some may ask? The simple answer is that we do not know. Neither do we know how God makes a tree. Surely the mighty power that hangs the earth and every other heavenly body in the universe upon nothing, that gives life to every living thing, would have no difficulty impressing certain thoughts upon the mind of one of his creatures, and giving another the ability to interpret those thoughts.

It was the Creator who designed the human brain, with all its marvelous nerve and blood connections by which it normally functions. It would be a simple matter for him to cause thoughts to enter the brain other than through the normal media of the five senses. All life is a miracle so far as our ability to understand its functions is concerned. Once we recognize this, and then accept the fact of the mighty power of God as manifested in all his creative works, the miracles recorded in the Bible will not be stumbling stones to our faith. We will see them to be but commonplace activities in the outworking of the Creator's wise designs toward his human creatures.

"All Manner of Workmanship"

Another, and different, manifestation of God's Spirit was given to Bezaleel at the time of the construction of the tabernacle in the wilderness. The need for this is apparent. The Israelites had been held slaves in Egypt for generations, and it is quite unlikely that they were permitted much opportunity to learn the skills of that day, in the use of metals, etc. When it came time to build the tabernacle and provide its furnishings a need arose along this line, and God took care of the situation.

The Lord said to Moses concerning Bezaleel, "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee."—Exod. 31:3-6

When Moses received the instructions from the Lord concerning the building of the tabernacle and the making of all its fine and intricate furnishings he probably wondered just how it could be done. He may have questioned that any of the Israelites were capable of such an understanding. But it was no problem to God. He whose Spirit had created the universe and has deposited all the basic metals in the earth; would have no problem in revealing to those whom he chose the needed wisdom to fashion those metals, to carve the wood of the trees, and "to work in all manner of workmanship." He could have commissioned the angels to do this skilled work had he chosen to do so, but in his wisdom he saw best to give some of his human servants the ability to do the work. And in this we

have still another manner in which God exercises his power, his Spirit.

In connection with the building of the tabernacle our attention is called to still another way in which God's Spirit made the undertaking possible. It was marvelous that God gave certain ones the needed ability, but this would have been useless unless they had materials with which to work. At the time the Israelites were in the "wilderness." They could not embark on mining expeditions to secure the needed metals, but even this did not pose a problem to the Lord. By his providences the Israelites had obtained jewelry of various sorts which they took with them when they left Egypt.—Exod. 12:35, 36

When the time came to build the tabernacle, Moses "spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat's hair." (Exod. 35:4-6) Moses continued the list of all the things which would be needed for the tabernacle and its furnishings. Then, in verse 21 we read, "And they came, every one whose heart stirred him up, and every one whom his [the Lord's] Spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments." (Exod. 35:21) Here we see the power of the Lord operating in the hearts of his people, stirring them up to donate the needed materials for the tabernacle which he had instructed Moses to build. But, again, we cannot comprehend how it was done.

Still another and different manifestation of God's power is mentioned in connection with his dealing with Israel during the period of the judges, in which the nation had no central government. This lack of organization made them

easy prey to their enemies. When they became oppressed, and destruction threatened, the Lord intervened. He did this by raising up a leader, or a "judge," whom he would bless in dispersing Israel's enemies. The record is that the Lord put his "Spirit" on these; that is, he empowered them to accomplish his purposes (see Judges 3:10; 6:34; 11:29; 13:25; and 14:6).

When Zerubbabel was rebuilding the temple of God in Jerusalem, and encountering much opposition, the word of the Lord came to him saying, "Not by might [margin, army], nor by power, but by my Spirit, saith the Lord." (Zech. 4:6) This is true of every aspect of our existence, if we are endeavoring to serve the Lord and are looking to him for guidance and help. His Spirit, when enlisted on behalf of his people, can overcome every obstacle in order to accomplish his design in their lives.

In Matthew 12:28 Jesus indicates that his mighty miracles were accomplished by the Spirit of God. He shows that this will be true of all the blessings which will reach the people when the kingdom of God is functioning in the earth. Thus, again, we are assured that the promises of God concerning the healing of the sick and the raising of the dead are sure to be fulfilled. His Spirit will allow no defeat of the divine purpose. How thankful we are that such unlimited power is under the control of a just and loving God—a God who is also infinite in wisdom. Because of this, we know that his Spirit will never be used to crush or injure his people, but always to lift up and bless.

God's Spirit Everywhere

Some mistakenly speak of the omnipresence of God, meaning that he is present everywhere at the same time. This tends to deny the personality of the Creator. However, God's Spirit, his power, is everywhere present, and all the time. There is no situation in the whole universe over

which he does not have full control, or could not exercise his power. David wrote, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell [sheol, the death condition], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Ps. 139:6-10

Here David is expressing his confidence that even in death; that is, in "hell," he would not be beyond the reach of divine power. How strange the psalmist's statement would be if hell were a place of fire and torment! But when we accept the scriptural fact that hell is the state or condition of death this expression becomes rich with meaning. It is simply David's poetic way of affirming his belief in the promises of God to restore the dead to life. It means that God's Spirit will reach down into the death state and awaken the dead. This was confirmed in the resurrection of Jesus Christ from the dead by the Almighty power of the Father. God did not leave Jesus' soul, his being, in "hell," in sheol.—Ps. 16:10; Acts 2:27, 28, 32; Eph. 1:19, 20

In his original perfection man enjoyed the favor of God. The Lord caused his face to shine upon him. In the light of God's countenance man enjoyed life, for as David wrote, in God's favor there is life. (Ps. 30:5) God provided a beautiful garden home for his human creation, instructing him to multiply and fill the earth, and subdue it—make it all, that is, like the garden spot which God had provided. But this provision of a home and of life was dependent upon man's obedience to divine law, and he disobeyed. Then God hid his face from man, and his human creation became fearful and "troubled." They began to die and to return to the dust. Through the sentence of death the "breath of life" was, to to speak, removed.

But this was not the end of human experience; not the final destiny which God had decreed for man. Through the redemption which is in Christ Jesus, God made provision for man to be restored from death. This was to be accomplished by divine power, the same power that gave man life in the first place. The psalmist explains it this way: "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth." (Ps. 104:30) The Spirit of God which "moved upon the face of the waters"—that mighty power which brought into being every atom in the whole great universe, that gave life to every living thing, animate and inanimate—will, in God's due time, reach down into death and restore the dead to life.

Many have supposed that in order to experience life beyond the grave there must be no cessation of life. But this is false reasoning, which does not take into consideration the Spirit or power of God. The psalmist uses a good word to help us over our weakness of faith in the power of God. He said, "Thou sendest forth thy Spirit, they are created." When the breath of life reverts to God who gave it, and the body returns to dust, the person has actually ceased, temporarily, to exist. He is as though he "had not been." (Eccles. 12:7; Job 10:18, 19) Thus, what is actually accomplished by the Spirit of God in the resurrection is a re-creation of the individual.

In the original creation of Adam, while he was given a perfect brain, with perfect capacity to think, to reason, within the limits of the human mind, no thoughts were implanted in his brain. These he received later, being impressed upon his mind through his five senses. But in the re-creation of the dead, described in the New Testament by the word "resurrection," the original bank of thoughts which the individual had built up during his former span of life, will be implanted in the new brain, and thus he will again be David, or Isaiah, or John Smith.

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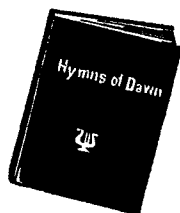
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THE HOLY SPIRIT OF GOD

(Continued from page 31)

The psalmist further explains that when the Spirit of God is sent forth for the re-creation of the human race, the "face of the earth" will also be renewed. When God sentenced our first parents to death he said, "Cursed is the ground for thy sake." (Gen. 3:17) During the thousand years of Christ's reign, when the Spirit of God is restoring the dead to life, this curse upon the earth will also be removed. The Revelator declares that "there shall be no more curse." (Rev. 22:1-3) Then the whole earth will become one vast paradise home in which the restored human race will have the glorious privilege of enjoying God's favor forever.

How wonderful it is to realize that the Spirit of God which moved upon the face of the waters, and prepared the earth for human habitation, will again manifest itself in restoring the dead to life, and in restoring paradise! Yes, God's Spirit will be exercised to provide blessings of health and life for all mankind. Then God's human creatures will join in the song of praise first sung by David, "O Lord, how manifold are thy works: in wisdom has thou made them all: the earth is full of thy riches."—Ps. 104:24

However, prior to the time when the Spirit or power of God will reach down into the tomb to restore the dead to life; before the "curse" upon the earth will be removed; and before God's Spirit fills the earth with his glory, and with riches of health and life for the joy of his human creation, there is still another and different manner in which his Spirit operates to accomplish his purposes. It is this functioning of the Holy Spirit which is spoken of in so many ways, and so frequently in the New Testament. It is related to God's dealings with Jesus and with his footstep followers. Our next article will begin an examination of the Bible's testimony in this connection, and will be entitled, "The Holy Spirit of Truth." □

The Brightshining of His Presence

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [presence] of the Son of man be."—Matthew 24:27

NEVER has the presence of an earthly king or potentate been so glorious and all-powerful as properly to be likened to a brightness sufficient to enlighten the whole world—from the east unto the west. This, however, is to be true of the presence of earth's new King, Jesus, for this is his own description of the manifestation of his presence as he explained it to his disciples when he answered their question, "What shall be the sign of thy coming [presence], and of the end of the world?" The fact which at once strikes us as we ponder the meaning of these words is that they do not and could not apply to the presence of a human king, but can be understood only with relation to a divine being, One who, like the Creator himself, is invisible to the human eye, and all-powerful.

The Master's own preface to this explanation of the evidence of his second presence bears out this conclusion, for he warned his disciples that if anyone claimed to have discovered him in some secret hiding place, not to believe it, for he would not be present in the earth in that manner; that is, as a human. Jesus had previously explained that his presence (Greek, *parousia*) would be as a "thief in the night"; that is, unknown to all except to those who would

be watching for him, but he did not want them to understand this to mean that he would be hidden away somewhere as a human, and that his followers could discover his whereabouts by searching for him.

The disciples had asked concerning the indications of the Master's second presence, and in telling them of his lightning-like presence he not only gave them one of the signs, but explained much concerning the manner in which his presence would become known—first to his own people, and ultimately to the whole world. What then did Jesus mean when he said that his presence would be like the lightning, shining from the east to the west? Luke answers this question when, also quoting Jesus, he says, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."—Luke 17:24

The meaning of these words is evident: Jesus' presence will enlighten the world. And as light is used in the Scriptures to symbolize knowledge—the knowledge of God and his plan for the salvation of the people—what the Master really told the disciples in symbolic language was that his second presence on the earth as the King of the new world would be manifested by a great increase of knowledge that ultimately would become so all-pervading that the knowledge of the glory of God would be caused to fill the whole earth as the waters cover the sea.—Isa. 11:9; Hab. 2:14

The object of Christ's return is to establish a righteous government over the earth—the kingdom of God. All the wonderful promises of the Old Testament concerning the Lord's kingdom are to be fulfilled through and by Christ, as the "Mighty God" of Isaiah 9:6, 7. One of these promises is recorded by the Prophet David, and reads, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his

throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."—Ps. 97:1-5

All of the Master's prophetic utterances were based upon the prophecies of the Old Testament, and were designed to clarify what had been written. The disciples believed that Jesus had come to be the great King foretold by the prophets, and it is apparent that Jesus, in explaining to them how the presence of the King would affect the world, had in mind the revealing prophecy just quoted in which David states that the "lightnings" of the new King would "enlighten the earth," and that when the people would see these lightnings they would "tremble."

It is important also to notice that while this is a prophecy descriptive of world conditions at the time "the Lord reigneth," it shows clearly that conditions the world over would not at once become tranquil and peaceful as a result of his reign. "Clouds and darkness are round about him," the prophet declares. "A fire goeth before him, and burneth up his enemies," David continues. The people tremble at the lightnings which reveal the presence of the new King, and the "hills" melt "like wax" at his presence. These thoughts are very revealing, and it is most essential to keep them in mind if we are to understand clearly all that is involved in the second coming and presence of Christ.

He returns to reign. The Apostle Paul explains that he must reign until all enemies are put under his feet, "and the last enemy to be destroyed is death." (I Cor. 15:25, 26) We are glad that the great enemy Death is to be destroyed; but there are other enemies as well which are to be destroyed by the reign of Christ, and among these are the "kingdoms of this world." It is these that are referred to

by the prophet as the "hills" which melt like wax at the presence of the Lord.

It is apparent from this and other prophecies that the beginning of Christ's reign on earth is marked by a world-wide upheaval of "civilization" in which the kingdoms and governments of this world, one after another, are destroyed. Obviously such a condition as this would cause the people to "tremble"; and since they do not understand the real cause of the trouble, so far as the world is concerned the presence of the new King is in "clouds and thick darkness"; that is, they do not know that the overthrow of the world is due to the fact that a new King, even Christ, has taken unto himself his "great power, and hast reigned."—Rev. 11:15, 17, 18

But while the "lightnings" associated with the presence of the Lord first of all precipitate a storm of human passions destroying the old social order, they symbolize much more than this. As we have seen, the Scriptures indicate clearly that the primary thought is that of enlightenment—indeed, it is through the enlightenment of the people that the world is brought to an end. This prophetic enlightenment in the last days of Satan's world is described by the Prophet Daniel as an increase of knowledge, accompanied by much and rapid travel over the earth—a world-wide "running to and fro." (Dan. 12:4) And Daniel associates this increase of knowledge with a great "time of trouble, such as never was since there was a nation." (Dan. 12:1) Thus in plain language the prophet tells us of the same sequence of events described by David as the "lightnings" which enlighten the world, causing the people to tremble and the governments to "melt."

Jesus qualified the "lightnings" which he said would reveal his **parousia**, or presence, saying that it would come out of the east and shine even unto the west. There is only one great light which regularly traverses an east to west

course in its enlightenment of the earth, and that is the sun. But the effect of the Master's presence is not in every way like the sun, hence Jesus did not use the Greek word which denotes sunlight. The word he did use in this remarkable illustration of the manner in which his presence would be revealed is **astrape**.

This is the only Greek word in the New Testament translated lightning, but it is also used to describe other forms of light. It is the word which is used to describe the light of a candle (Luke 11:36); and it is also used with respect to the brilliance of the garments of the angels at Jesus' tomb following his resurrection. (Luke 24:4) It is properly translated lightning when associated with thunder, but the word is broad enough in its meaning to denote a "bright-shining" of any nature.

It was this word that Jesus used when he said his **parousia** would be like a brightshining coming out of the east, ultimately illuminating the whole earth. Thus far the enlightenment has been largely along material and scientific lines, but in God's due time it will include the light of the knowledge of the glory of God, for it will be then that Jesus will be that "true light" which will enlighten every man that cometh into the world. The east-to-west shining of the Master's presence suggests the rising of the sun; and as we are all aware, those who are awake and watching for the dawn are the first to know that a new day is approaching, for they alone see the gray streaks in the east which are the harbingers of the rising sun. It is this blessed privilege that is now being enjoyed by the Lord's watchmen on the walls of Zion.

The first to be blessed by the brightshining of the Master's presence are his own people, his footstep followers. The knowledge of truth pertaining to the divine plan is also symbolized in the Bible as "meat," and Jesus promised

that when he returned he would serve his people with "meat in due season." (Luke 12:37; Matt. 24:45) This is another promise which indicates that the Lord's own people would be the first to be enlightened by the bright-shining of his presence. This promise has been and still is being wonderfully fulfilled.

The Scriptures foretold that following the death of the apostles there would develop a great falling away from the true faith of the Gospel, and that the truth of the divine plan would become corrupted. This occurred with respect to practically every doctrine of the divine plan. The apostasy developed until the nominal church actually set up a counterfeit kingdom of Christ by uniting with the civil governments. Thus the hope of the real kingdom of Christ and the blessings it would bring to the people was lost.

The Scriptures clearly reveal that in the creation of man it was God's intention that he live forever on the earth, and have dominion over it. He sinned, and lost the privilege of living, being sentenced to death. There is no truth more clearly taught in the Bible than that "the wages of sin is death." (Rom. 6:23) But during the Dark Ages the term "death" was distorted to mean eternal torture in a fiery hell, and the notion was developed that Jesus came to save sinners from this terrible future abode of the wicked, and that those who believe on him would be taken to heaven instead. Thus this basic truth of the Bible was buried in the rubbish of human theories.

The Scriptures teach, on the contrary, that Jesus came to die for Adam and his entire race, that they might have an opportunity to be restored to life on the earth. "As in Adam all die, even so in Christ shall all be made alive," is the way the Apostle Paul states the matter. (I Cor. 15: 22) The period in which man will be restored to life on the earth is described by the Apostle Peter as "times of restitution of all things, which God hath spoken by the mouth

of all his holy prophets since the world began." (Acts 3:19-21) This great hope of the world is now seen by the faithful watchmen in Zion, being one of the rays of heart-cheering light which has gladdened the hearts of those who have first detected the brightshining of the Master's presence.

Many of the false doctrines of the Dark Ages had a semblance of scriptural support. It was thus with the claim that believers go to heaven when they die. The Scriptures do hold out a heavenly hope for the true followers of the Master, but the reason they are called to this high position in the divine plan is not for the purpose of snatching them from eternal torture, but that they, as representatives of the human race, may have the privilege of reigning with Christ after they have been exalted to glory in the "first resurrection," (Rev. 20:4, 6) and together with him share in the blessing of all the families of the earth. This great truth was made clear to the watchers in Zion as a result of the brightshining of the Master's presence.

It was particularly fitting that the true relationship between the heavenly calling of the church and the hope of restitution for the world should be made more clear at this time, for it is the will of God that the faithful followers of the Master during this "day of the Lord" should proclaim as widely as possible the great hope of "restitution" for all mankind when the opportunity is given to them. The kingdom age, when the world of mankind will be given the privilege of living on the earth forever, is now near.

We are apt to forget that the enlightenment of the world today is something that has developed suddenly in comparison with the thousands of years of the past during which there was little or no increase of knowledge. Both with respect to the general education of the people and in

the matter of scientific achievement, the world has advanced incomparably more in the last one hundred years than in the previous six thousand years. It is claimed that today knowledge is doubling every ten years.

But it was not until the fifteenth century, when the printing press with movable type came into use, that there was much opportunity for real progress in scientific knowledge and achievement. It is impossible, therefore, to attribute the progress of our day to the growing intelligence of man, as evolutionists would like to have us do.

There is only one reasonable explanation as to why the world should continue in ignorance for thousands of years, and then suddenly emerge into an era in which—throughout some parts of the earth at least—children of ten know more than did the lords and barons of the past—an era also in which large masses of the people, even many wage earners, enjoy comforts of life unknown to the wealthiest of the ancients. That explanation is the one given us in the Bible; namely, that it is due to the brightshining of Christ's presence, bringing about the "increase of knowledge" which the Prophet Daniel said would characterize the "time of the end" of this present evil social order.—Dan. 12:4

(To be continued in next issue)

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God Sees, Hears, and Cares

NO ONE has seen God at any time. Indeed, no one can see him and live. But while we do not know his appearance, his character is revealed to us through his beloved Son, Christ Jesus, and we know that these same qualities are possessed by our loving Creator.

In addition to this, the Bible helps us to grasp more fully the idea of our Heavenly Father's love for his people by symbolic references to his "eyes," his "ears," and his "arms." This does not mean that God possesses eyes, ears, and arms like ours, but by the use of these as symbols we are given a clearer concept of our Heavenly Father's powers, and of his intimate love for us.

Just as we see with our eyes, and are aware of what is taking place within the range of our sight, so the Creator knows what is happening to his people, for they are always within range of his "vision." He is never weary, never faint, and is always ready and willing to give strength to his people in their every time of need. Isaiah 40:28-31 reads:

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall

utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

Our Heavenly Father said of his ancient people Israel—who typified spiritual Israel of the Gospel Age—that those who touched them to do them injury touched the apple of his eye. What an endearing symbol this is of how precious to our Father are his people!

The Bible tells us that the eyes of the Lord run to and fro throughout the earth. (II Chron. 16:9) This, also, is pictorial language, but how vividly it brings before us the idea of the Creator's ability to know what is happening everywhere! In this instance the assurance is given that the Lord's interest is to note the faithfulness of his own people, and to give them the necessary protection from their enemies, and the needed strength to serve him.

We are informed by the Scriptures that "the eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3) How vividly this language conveys the idea of God's ability to "see," or to know what is taking place everywhere; that nothing can be hid from his sight. Conscious of this discerning ability of his God, David prayed that his words and thoughts, even the meditations of his heart, might be acceptable in his sight.—Ps. 19:14

The human eye is limited in its vision. We can see only those things which are physical, or material, and then only within the range of our vision. But God's eyes are not thus limited, for he can search our minds, and discern the thoughts and intents of our hearts. (Heb. 4:13) How careful we should be to keep our thoughts and motives pure!

Jesus will be the great Judge of the people during the world's coming judgment day, and we are told that he will

not judge "after the sight of the eyes." (Isa. 11:1-5) Thus we are reminded of the limitations of human eyesight, and that Jesus, who is now "the express image" of the Heavenly Father, will have the ability to see into the minds of the people, and will therefore know how to judge them correctly. How wonderful are our Heavenly Father and his beloved Son!

God Also "Hears"

God's loving interest in his people, and his care for them, are brought further to our attention by the Bible's many references to his ability to "hear" when we cry to him for help, and that he bears us up in his everlasting arms. David wrote, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."—Ps. 34:17

God has not promised to hear favorably the prayers of his people if their requests are not in harmony with his will. God is abundantly able to grant us all the blessings for which we pray, and will do so if our requests are in keeping with the principles of his plan and laws. The Scriptures tell us that God has a "mighty arm," and a "strong hand," and that these will be used in keeping with justice, mercy, and truth.

During the present Gospel Age the Lord is dealing only with those whom he is preparing to live and reign with Christ in his coming kingdom. When that kingdom is established, and the knowledge of the Lord is filling the earth, "all flesh" will be lifting up their hearts in prayer to God, and he will "hear." David wrote, "O thou that hearest prayer, unto thee shall all flesh come."—Ps. 65:2

How the people will then rejoice that they have learned to know, to love, and to serve the true and living God, the loving Creator of the universe! Meanwhile, the Lord has not been indifferent to the sufferings of fallen mankind.

The Scriptures represent him as looking down from heaven and seeing the evil conditions and hearing the groanings of the people, who are as prisoners of death. It is indicated that the Lord has pity on these prisoners, and will release them.

The psalmist wrote, "This shall be written for the generation to come: and the people which shall be created shall praise the Lord: for he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." (Ps. 102:18-20) The releasing of the prisoners of death will be the great work of Christ during his thousand-year reign, when his faithful followers, having been brought forth in the "first resurrection" will be reigning with him. It is a work that was planned by God's wisdom, having been motivated by his love.

This loving future work of God, through Christ, is spoken of in the Scriptures as the opening of his hand to satisfy the desires of "every living thing." David wrote, "Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preservest all them that love him: but all the wicked will he destroy."—Ps. 145:16-20

When, in the kingdom of Christ, this promise is being fulfilled, the people will find that the Lord is very near to them. Those who truly reverence him will be rescued from death and all its evil associations and given an opportunity to live forever. The Prophet Isaiah wrote, "It shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear. The wolf and

the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord."—Isa. 65:24, 25

This blessed kingdom work of the future is prophesied as being accomplished by the "arm" of Jehovah, which is our Lord Jesus. This arm, the Prophet Isaiah states, is to be "made bare" so that all can see it. The text reads, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52:10) No longer will the people wonder about God's love, for it will be revealed to them that the blessings of that day are the result of the gift of his own dear Son to be their Redeemer and Savior.

Up to now Jehovah's "Arm" has been revealed only to a few, comparatively speaking. He was despised and rejected of men. Few indeed at Jesus' first advent recognized that he had come as the gift of God's love to save the people from their sin; so they persecuted him, and put him to death.

But we can rejoice that during Christ's kingdom the situation will be vastly different. Then the people from all the ends of the earth will recognize him, and will rejoice in the salvation which he has provided for them. Thus, not only has God's love and care been manifested toward his faithful people in the past, and at the present time, but eventually he will reveal himself to all mankind, awakening those who are asleep in death, that none may be left out. Those who then respond to his love in faithful devotion to him will also experience his love and care over them.

Who shall not worship thee, O God, when thy righteous acts are made manifest? ☐

The British Section

Heavenly Treasures

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

—Matthew 6:19-21

THIS admonition by Jesus is very plainly stated. As disciples of Christ we are not to lay up treasures on earth, but we are to lay up treasures in heaven. Jesus gave a very wise reason for this advice. He said that on earth "moth and rust doth corrupt" treasures which are stored away, and "thieves break through and steal." But in heaven it is dif-

ferent. There "moth and rust doth not corrupt," and thieves do not break through and steal.

The worldly-wise like to scatter their investments. They trust that thus a loss may be compensated for by a gain. We who follow Christ, and are laying up treasures in heaven, cannot scatter our investments. We cannot, with safety, lay up some treasures on earth, and some in heaven. We can only put our treasure into one of two places. Either we are laying up treasure on earth or in heaven.

The first step towards laying up treasure in heaven is a full and complete consecration of ourselves to do the will of God. Sometimes we see a notice displayed which reads, "This business in under an entirely new management." That is the kind of notice we hang in our hearts at consecration. Hitherto we served self; henceforth we serve God. Hitherto we did our own will; henceforth we do God's will.

Hitherto we laid up treasure of some sort here upon earth. Henceforth we lay up treasure in heaven. Hitherto we managed our own lives; henceforth our lives are to be managed by the Lord.

This first step of consecration is emphasized for us in our Lord's dealings with that rich young man who, as stated in Matthew 19:16-22, "came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but One, God: but if thou wilt enter into life, keep the commandments. He said unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man said unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have

treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

"What lack I yet?" asked this young man. In his reply Jesus, in effect, said, Young man, you have made a wrong investment. Follow me, and lay up for yourself treasure in heaven, not treasure upon earth. The young man went away sorrowful, for he had great possessions. If we have responded to the gracious invitation of Jesus to deny self, take up our cross daily and follow him, the earth is now our workhouse, and heaven is our storehouse. Our chief business here is to lay up treasure there.

Love of God

Part of the treasure we are laying up for ourselves in heaven is the love which we have for our Heavenly Father and the Lord Jesus. Paul wrote, "The Lord direct your hearts into the love of God." (II Thess. 3:15) How thankful we all are, having been directed into the love and appreciation of God, that we know him as a God of justice, wisdom, love, and power; that he

is the Author of the great plan of salvation; that he is about to open his hand and satisfy the desire of every living thing; that the Lord Jesus is the Heavenly Father's active and willing agent in the carrying out of this great plan of redemption; the One who was rich, but who for our sakes became poor.

Because of the love which we now have for our Heavenly Father and the Lord Jesus, and because we are thus laying up for ourselves this treasure in heaven, we shall not be entirely strangers when, having made our calling and election sure, we are ushered into their presence. May our consecrated hearts be more and more directed into the love of God, and into the love of the Lord Jesus, for this is indeed a heavenly treasure.

Think of the meeting of Paul and Silas beyond the veil! After receiving their resurrection change, do you not think that they went over their labors together in the service of the truth? They probably recalled their experience in Philippi resulting from the faithful proclamation of the truth, when, after re-

ceiving many stripes, they were made fast in the stocks, and at midnight held a prayer and praise service.

How sweet it is, even in the days of our earthly pilgrimage, to meet, and with rejoicing go over those times of companionship which we have spent together in the service of the truth. Such is but a foretaste of what it will be when we meet beyond the veil. Neither moth nor rust can corrupt such treasured relationships, neither can thieves break through and steal them from us.

Doing Good

Another part of the treasure we are laying up for ourselves in heaven is the communion, or common union, we have together as brothers and sisters in the Lord. Sometimes this communion is had by the written word; sometimes by the spoken word. The Bible says, "But to do good and to communicate forget not: for with such sacrifices God is well pleased."—Heb. 13:16

Again, "Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no

church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit, that may abound to your account." (Phil. 4:15-17) What treasure in heaven those dear brethren at Philippi were laying up for themselves as they communicated with the beloved Apostle Paul while he was a prisoner in Rome!

Regarding the spoken word, we have the well-known and well-beloved verse in Malachi 3:16: "Then they that feared [reverenced] the Lord spake often one to another: . . . and a book of remembrance was written before him for them that feared [reverenced] the Lord, and that thought upon his name." Do you not think that to have our names written in God's book of remembrance is a part of the treasure we are laying up for ourselves in heaven? Let us, then, not forsake the assembling of ourselves together, whether it be at conventions, in the ecclesia, or in our homes. Let us think upon, and talk about, our Heavenly Father, the Lord Jesus and

the precious truth, for by so doing we are laying up for ourselves treasure in heaven.

Confessing the Lord

Another part of this treasure is the confession we make of the Lord and his Word. How the Lord's terms of discipleship do sift and test our very innermost thoughts. Let us hear him, as he says "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God."—Luke 12:8, 9

In the same Gospel we read these words of the Master: "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke 9:26) Let us examine ourselves to be sure that we are not ashamed of the Lord and his words. "Am I a soldier of the cross, a follower of the Lamb? And shall I fear to own his cause, or blush to speak his name?"

Jesus said, "Blessed are ye, when men shall revile you,

and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." (Matt. 5:11, 12) To endure such things for his sake means we are laying up for ourselves treasure in heaven.

Be assured that reviling and persecution will come to all those who have the courage of their convictions. We need to examine ourselves continually, lest to any extent we keep our light under a "bushel"—and there is quite an assortment of "bushels." It cannot be long, when, if faithful, we shall be glorified with our Lord. Those who now treat us unkindly because they are blinded and misled by the Devil will then bow their hearts before us as the anointed of the Lord. Yes, great will be our reward, our treasure, not here on earth, but there in heaven.

Interim Dividends

In business concerns, periodic accounts are prepared, and, on the basis of the profit made for the period, an interim dividend is paid to the shareholders on the money in-

vested by them. When at the end of the year final accounts are prepared, and the actual profit for the year ascertained, a final dividend is paid to the shareholders.

According to the words of the Master in John 4:36, our labor in the Lord is not in vain, either in the present or in the future. We have a present inheritance, an interim dividend, and we have also a future inheritance, a final dividend. The Master's words are, "He that reapeth, receiveth wages"; a present inheritance, an interim dividend; "and gathereth fruit unto life eternal," a future inheritance, a final dividend.

Even our smallest service is sure to be blessed and owned by our loving Lord and by our Heavenly Father. We have the statement in Hebrews 6: 10: "For God is not unrighteous to forget your work and labor of love." Every word we speak, every act we do, in his name and for his sake, becomes a part of that treasure we are laying up for ourselves in heaven. Even so small a service as the giving of a cup of water to a disciple of Jesus, because you belong to him, will be rewarded. Yes, such

will be drawing dividends when this present evil order of things will have become a complete wreck, never to be salvaged.

Let us note the following scriptural phrases referring to the final dividend which awaits those who have laid up treasures in heaven. "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." (Matt. 25:21) "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be

like him; for we shall see him as he is." (I John 3:2) "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

May we repeat that as disciples of Jesus, who have denied self, taken up our cross daily, and are following the Lamb whithersoever he goeth, earth is now our workhouse, heaven is now our storehouse. Our chief business here is to lay up treasure there. □



Weekly Prayer Meeting Texts

JANUARY 4—"Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."—Psalm 27:14 (Z. '95-20 Hymn 313)

JANUARY 11—"His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I

could not stay."—Jeremiah 20:9 (Z. '01-151 Hymn 164)

JANUARY 18—"Not slothful in business; but fervent in spirit; serving the Lord."—Romans 12:11 (Z. '91-9 Hymn 309)

JANUARY 25—"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."—Matthew 6:34 (Z. '98-44 Hymn 110)

The Word Goes Forth

"That I may publish with the voice of thanksgiving, and tell of all Thy wondrous works."—Psalm 26:7

THOSE who are truly thankful to the Lord for opening the eyes of their understanding to discern the wonderful works of God on behalf of his human creatures, as revealed through his divine plan of the ages, will be on the alert to seek ways and means to publish these glorious truths; to tell of all his wondrous works.

Your brethren of The Dawn are truly thankful for the privilege they enjoy of being co-workers with so many thousands of the Lord's people, scattered in so many places throughout the world, in publishing the truth. At the close of another year's activity we can look back and praise the way the Lord has directed in connection with the publishing of his truth as widely as possible in this chaotic world in which we live.

To us the truth which should be published is represented in the basic doctrines of the divine plan which are clearly set forth in the Word of God, such as the ransom, restitution, the high calling of the church, the glorious kingdom blessings for the world, and the hope we have of living and reigning with Christ in that kingdom. There are also those truths pertaining to God's purpose in the creation of the earth and of man, the divine penalty for sin, and the

glorious hope of resurrection for both the church and the world. There are also those truths concerning the Logos, and the Holy Spirit, and how it operates on behalf of God's people.

These are some of the basic truths of the divine plan which are clearly set forth in the Bible, and their proclamation is a veritable melody of praise and thanksgiving to God for his loving-kindness to us. No greater privilege has ever been offered by the Lord to his people this side of the veil than to publish his truths concerning the Creator's grand design.

And it is a particular joy at this time of world distress and chaos to be able to assure those who may have a hearing ear that the glorious messianic kingdom is indeed near. A dense darkness with respect to God's kingdom plan for the blessing of the people now fills the earth. Actually, the whole period of sin and death has been one of darkness, and during this nighttime weeping has continued, but how thankful we are that "joy cometh in the morning;" and that the promises of God are harbingers of that morning which are piercing through the darkness of the world's long night of sin.

What a glorious message we have to publish! And in our co-operation with the brethren to publish this kingdom of hope we will, as in the past, refrain from in any way interfering with the activities of local ecclesias, no matter how small the ecclesias may be. We will be happy to co-operate in any way we can, and to the extent that we are asked to do so, but to us the independence of the local ecclesia is a sacred thing which in no way should be abridged by a service organization, or in any other way. Throughout the more than forty years we have been co-operating with the brethren the Lord has continued to bless this principle of noninterference in local ecclesia affairs, and we are confident that he will continue to do so, to his glory, and to the blessing of his people.

The Past Year

During the past year the Lord has richly blessed the cooperative efforts of his people. The number of television programs carrying the Bible Answers programs has continued about the same; and the number of radio stations which broadcast the "Frank and Ernest" programs has remained essentially constant. The encouraging aspect of both the television and radio witness is that both these mediums continue to reach those who have "hearing ears." There are those rejoicing in present truth today who first heard the message over the air within the year.

True, these introductory methods of publishing the truth would not in themselves be completely effective without the availability of suitable literature with which to follow up the interest. Every name reaching us requesting literature receive four follow-up messages. One of these specially features "The Divine Plan of the Ages," another, "The Book of Books," another, "The Creator's Grand Design," and another, "God's Promises Come True." A catalog of all our publications is included with "The Creator's Grand Design" announcement, and The Dawn Magazine is especially mentioned in connection with the announcement of "The Book of Books."

Consolation Folders

The sending out of consolation folders is one of the most effective means of bearing witness to the truth. Many brethren throughout the country are participating in this effort, both individuals and ecclesias. We are greatly encouraged by the response of grieved persons asking for a copy of the "Hope" booklet. Many of these, after reading the booklet, send for "God and Reason" and other literature, including The Dawn. If you are not acquainted with this branch of the work, and are looking for something to do, we suggest that you write to us about it, requesting additional information.

Tracts

The distribution of tracts by the brethren throughout the country has continued to be one of the special features of sending forth the Word of truth. This work results in requests for a considerable number of booklets. In a number of places the brethren get together in groups to distribute tracts in certain areas. These groups are sometimes called "tracting parties." The brethren will meet at a certain time, usually at the home of one of the brethren, go out together to distribute the message, and upon returning will be served with a bit of food, and enjoy fellowship for an hour or two. At times they remain over for the evening and enjoy the blessings of a meeting.

There are many brethren who, because of physical infirmities, are not able to participate in the distribution of tracts. More and more of these are learning that there is a great blessing in store for those who can address envelopes and send the tracts out by mail. In a number of cases like this the local ecclesia furnishes the funds for the postage. Using this method the tracts go into the home under more favorable conditions than when distributed in the regular way; of course, the expense is much greater also.

Magazine Advertising

Toward the end of the year a number of announcements appeared in two national magazines, having a total circulation of approximately twenty-four million. There was a good response to these announcements, and many booklets were mailed to those requesting them. These names were followed up in the same way as are other names we receive, and a great deal of other literature was sent out, and many became Dawn subscribers. This branch of the work will be continued as we find it possible, and have the opportunity.

The Pilgrim Service

The pilgrim service was richly blessed during the year. There were four brethren who spent considerable time on the road in this much appreciated service; besides a great number who served as they had opportunity over the week-ends. Much of this latter service was in connection with conventions which the brethren of various classes arranged.

Three of the brethren engaged in this service do their traveling by car, and frequently are able to visit isolated brethren. This service has been greatly appreciated. We suggest that any of the brethren who are not being reached by these visiting brethren write to us about it, and we will be glad to put you on the list to receive service. It doesn't matter how small your group may be. Even if you are alone in your community you may enjoy the blessings of the pilgrim service. The pilgrim brethren are prepared to provide their own accommodations if you are not in a position to do this.

Pilgrim Brother Penrose takes a motion picture projector with him, and films suitable for public meetings. If you would like to arrange for such a meeting in your home or in a small hall, Brother Penrose will be happy to co-operate with you.

Dawn Recorded Lecture Service

The Dawn Recorded Lecture Service supplements the pilgrim service. Many new lectures have recently been added to our library, and the brethren in this department are very happy to serve you. If you are already on the list you will automatically receive the new recordings. Many of the discourses given at the General Convention are included in these new tapes. If you are not on the list, and would like to be, simply drop a card to The Dawn, and request that your name be added. You will receive two recordings, and when you return them you will auto-

matically receive two more, unless you request that they be discontinued.

These recordings are available for cassette machines, as well as for conventional recorders. The complete Dawn magazine is recorded each month for the benefit of the blind and near-blind. If you would like these tapes, simply write to us. There is no charge. Indeed, there is no charge for any of our recorded lectures, unless you desire to keep them. Then, the cost of the conventional tape is \$4.00 and the cassette tapes, \$3.00.

A Good Year

Yes, 1972 was a good year for the proclamation of the truth and the service of the brethren, and we look forward to 1973 with joyful anticipation of the many opportunities of service which the Lord's people will enjoy. It is easy, of course, to look back and evaluate the past, and to rejoice in the way in which the Lord blessed us. But for the future it is different.

All we can say is that as the outlook is now, the brethren will, in 1973, be able to continue in the ministry. But we need to remember that we are in the end of the age; and it just may be that we are nearer to the full end than now appears. For more than a half a century the Lord's people have been living with the thought that each year may be the last in which a general ministry for the truth could be carried on.

But still we go on—although with the certain knowledge that that final year of the Gospel Age will surely come, and exactly at God's due time. But even with this knowledge, it is the Lord's will, we believe, that the brethren continue to be alert, and ready for whatever opportunities of service may come to them. We believe that our brethren everywhere share this viewpoint, and that is why we are confident that, the Lord willing, 1973 will be another good year for the harvest work. □

STATISTICAL "GOOD HOPES" REPORT

OCTOBER 1, 1971—SEPTEMBER 30, 1972

	Receipts	Expenditures
General Fund	\$204,958.98	
Radio (Domestic only)	16,197.83	\$65,462.36
Television	7,558.24	39,766.58
Traveling Speakers	10,980.55	15,857.80
Overseas (includes Foreign Radio expenses)		
	15,639.72	19,057.78
Recorded Lecture Service	316.20	685.12
Free Literature	1,776.47	1,776.47
Free Subscriptions	419.00	419.00
Sales of Dawn Publications, Dawns, etc.	47,438.36	104,272.19
Bequests	91,466.17	
Advertising		17,932.47
Total Receipts and Expenditures	\$396,751.52	\$265,229.77

FREE LITERATURE: During the year 3,558,500 tract pages of free literature were sent out—tracts, kingdom cards, consolation cards, public meeting advertising, etc.

FREE BOOKLETS: Approximately 61,000 free booklets were provided during the year—in response to radio and television programs, tracts, kingdom cards, and magazine advertising. Many were sent to our brethren overseas.

MEETINGS SERVED: Approximately 750 class meetings were served by brethren of The Dawn, with a total attendance of approximately 37,000. Public meeting are served almost entirely by films. See reports in future Dawns.

AN EXPLANATION: It is the policy of The Dawn to use promptly and to the best possible advantage in the Lord's service all the funds which are so generously committed to it by the Lord's people. In the year ended September 30, 1971 the Dawn expended \$109,000 more than was received (see January 1972 Dawn). In the last year ended September 30, 1972, as reported above, receipts exceeded expenditures by about \$131,000. These year to year variations are unavoidable, as it is impossible to foreknow precisely what sums will be available for use, and when. Bequests, of course, are the greatest of these indeterminable factors. However, over the years receipts and expenditures tend to balance out.

We surely appreciate the co-operation of the brethren in connection with the financial needs of the work, and seek an interest in your prayers that we may use the funds made available to the Lord's glory.

Speakers' Appointments

Ministering the Glorious Gospel of Christ

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, N. J. A visit will be arranged when possible.

G. M. JEUCK		Miami, Fla.	21
Allentown, Pa.	Jan. 21	Orlando, Fla.	22, 23
		Tallahassee, Fla.	25
A. H. KRUMPOLT		Columbus, Ga.	26
New Haven, Conn.	Jan. 28	Louisville, Ala.	28
		Mobile, Ala.	30
R. J. KRUPA		Lake Charles, La.	31
Phoenix, Ariz.	Jan. 1		

L. B. POST

GEORGE PASSIOS		Baltimore, Md.	Jan. 14
Hartford, Conn.	Jan. 14	Philadelphia, Pa.	14

E. K. PENROSE

Nashville, Tenn.	Jan. 10
Louisville, Ala.	11
St. Petersburg, Fla.	14
Orlando, Fla.	15
Ft. Lauderdale, Fla.	19

H. J. TIEMEYER

Sayville, N. Y.	Jan. 7
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F. S. WASSMANN

New London, Conn.	Jan. 21
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The BIBLE ANSWERS

If day and time are not listed please contact station for information.

ALABAMA

Birmingham WBRC-TV Channel 6
Dothan WDHN-TV
Florence WOWL

CALIFORNIA

Fresno KMJ-TV Channel 24
Sundays, 7:30 a.m.
Los Angeles KTTV Channel 11
Sundays, 6:30 a.m.

COLORADO

Pueblo CATV

FLORIDA

Key West CATV
Orlando CATV
Sarasota WXLt

GEORGIA

Columbus CATV
West Point CATV

ILLINOIS

Kankakee CATV

INDIANA

Terre Haute WTHI-TV Channel 10
Sundays, 11:00 a.m.

LOUISIANA

Baton Rouge WRBT-TV Channel 2
Lafayette KLNI-TV Channel 15
Sundays, 11:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

MONTANA

Glendive KXGN

NEBRASKA

Hastings KHAS-TV Channel 5
North Platte KNOP

NEVADA

Las Vegas KSHO-TV Channel 13
Sundays, 10:00 a.m.

NEW YORK

Buffalo WUTV Channel 29
Saturdays, 1:00 p.m.

NORTH CAROLINA

Asheville WANC-TV Channel 62
Charlotte WCCB-TV Channel 18

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 8:30 a.m.

Chillicothe CATV

Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.

Coshocton WHIZ-TV Channel 71
Sundays, 8:30 a.m.

Dayton WLWD Channel 2
Every fourth Sunday, 1:30 a.m.

Marietta WCMO-TV

Zanesville WHIZ-TV Channel 18
Sundays, 8:30 a.m.

Television Schedule

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, (Time to be announced.)

WEST VIRGINIA

Bridgeport WDTV
Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.
Oak Hill WOAY-TV Channel 4

SOUTH DAKOTA

Aberdeen KCOO
Sioux Falls KSOO

WISCONSIN

Eau Claire WEAU-TV Channel 13
Fridays, 6:30 a.m.

CANADA

Brandon CKX-TV Channels 5, 9, 11
Sundays, 12:00 noon
Kitchener, Ont. CATV

TEXAS

Big Spring KWAB-TV
Lubbock KLBK-TV Channel 13
San Angelo KCTV Channel 8
Sundays, 11:30 a.m.

WEST INDIES

St. Kitts ZIZ-TV Channel 5



SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

ARIZONA

Tucson KXEW 1600 kc. 8:30 a.m.

TEXAS

Corpus Christi KCCT
1150 kc. 8:45 a.m.

CALIFORNIA

Fresno KXEX 1550 kc. 9:15 a.m.

URUGUAY

Montevideo Radio El Espectador
810 kc. Saturdays, 1:30 p.m.

Conventions

PHOENIX, ARIZ., Dec. 30-Jan. 1—Phoenix Woman's Club, 302 W. Earl Drive. Mrs. E. W. Enteman, 542 West Southern Ave. 85041

MINNEAPOLIS, MINN., Jan. 7—2601 Fillmore St., N. E. Mrs. Mike Nekora, 2601 Fillmore St., N. E. 55418

ST. PETERSBURG, FLA., Jan. 14—Heilman's Mobile Home Park, 8300 Seminole Blvd. (Alt. 19), Seminole, Fla. Mrs. Lloyd Hagensick, 518 81st Ave., North 33702

PALO ALTO, CALIF., Jan. 27, 28—Carpenter's Hall, 3065 Middlefield

Rd. Mrs. M. S. Blicharz, 104 Vista Del Monte, Los Gatos, Calif. 95030

CHICAGO, ILL., Jan. 28—Masonic Temple, 5352 W. Chicago Ave. Mr. Arthur Jezuit, 140 Forest Glen Rd., Wood Dale, Ill. 60191

DETROIT, MICH., Jan. 28—Northwest Branch YWCA, 25940 Grand River. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham, Mich. 48009

ORLANDO, FLA., March 3-5—Florida Annual Convention

VANCOUVER, B. C., May 19-21

ROCHESTER, N. Y., May 20

1973 GENERAL CONVENTION—DATE AND PLACE

Calvin College, Grand Rapids, Michigan—July 28-August 2

1973 MEMORIAL SUPPER DATE

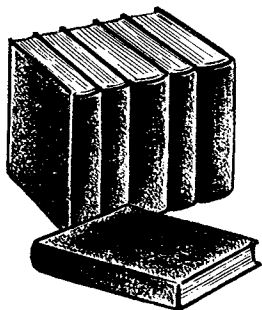
The proper date for the observance of the annual Memorial Supper will be after 6:00 p.m. on Sunday, April 15.

—oOo—

NEWS CAPSULE

The January issue of the National Geographic Magazine will run our ad on "Archeology Proves the Bible." Other magazines running ads in January will be McCall's, Parade, and Family Weekly.

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- ⊗ **THE NEW CREATION**
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To us the SCRIPTURES CLEARLY TEACH...

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

That the present mission of the church is the perfecting of the saints for the future work of service to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35