

The Bible Standard

“Send out your light and truth! Let them lead me;...”

Psalm 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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IT’S IN THE VALLEYS I GROW

ANNOUNCEMENTS



Charles Taze Russell

GOD BLESS THEIR MEMORY

“The righteous shall be in everlasting remembrance” (Psalm 112:6).

(Repeated PT 775 Autumn 2021)

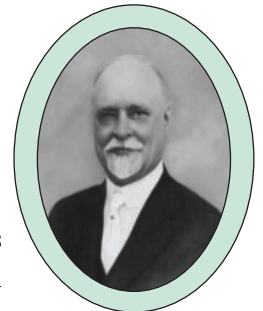
God will remember the righteous with everlasting life, “but all the wicked will he destroy” (Psa. 145:20).

Also, the righteous will be honored and held in everlasting remembrance by those who appreciate the standards of truth and righteousness, and most especially by those who have received blessings from them. “They that be wise [*teachers*, margin; teachers of the true wisdom that comes from above] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan. 12:3). Their work and labor of love will never be forgotten by their grateful fellowmen. They will be held in everlasting remembrance.

It is in harmony with this principle that the Apostle Paul exhorts (1 Thes. 5:12, 13): “We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work’s sake.” Some might mistakenly construe this as “angel worship” (which is forbidden: Col. 2:18; Acts 14:14, 15; Rev. 19:10; 22:8); we must, however, distinguish carefully.

Surely St. Paul would not in Col. 2:18 warn the brethren against the worshiping of angels (messengers) and then in 1 Thes. 5:12, 13 entreat them to do so! There is a great difference between (*a*) reverencing, adoring, worshiping, and doing homage to them (see PT ‘52, pp. 71-76) and, on the other hand, (*b*) recognizing them and esteeming them very highly in love on account of their work, their labor of love for the Lord, the Truth and the brethren. It is in this latter sense, and not in the sense of worshiping them, that the Lord’s people who properly appreciate the labor of love of, and the blessings received from the examples of, the Parousia and Epiphany Messengers, and the precious unfolding of Truth that the Lord gave to us at their hands, honor their memory.

While we have received many blessings from the righteous people of God in Old Testament times (Heb. 11) and from the pre-Laodicean saints of New Testament times, especially the Apostles and other star-members of that period, it is particularly appropriate that we hold in love and high esteem the Angel to the



Paul S. L. Johnson

Laodicean Church, the Parousia and Epiphany star-members; for it is at their hands that the Lord has given us the great feast of Truth that became due at the time of His Second Advent (Matt. 24:45-47; Luke 12:37-44; Rev. 3:20; 19:5-10), and they are the seventh and eighth principal men (Micah 5:5).

Bro. Russell’s and Bro. Johnson’s memory deserves to be kept fragrant among us and this can best be done by a faithful use of the Truth that they ministered to us, and by a loyal copying of their holy examples as they followed Christ (1 Cor. 11:1, 2; Phil. 3:17, 18). Such a course on our part will be conducive to their memory being continually blessed to us and to others and is the best kind of celebration of their life and death.

If a memorial service is planned, the class could open the service with using Bro. Russell’s and Bro. Johnson’s favorite hymns, 273 and 299 respectively, and have testimonies along the line of the benefits derived from their ministry. Such a memorial service will prove helpful, not only in increasing our appreciation of the blessings received through the ministry of these two Messengers but also in renewing our determination to be faithful to both the Truth of God’s Word and the Spirit of the Truth that they ministered to us. This is especially needed in view of many having ceased advocating and/or having rejected the teachings and arrangements given by the Lord through them.

We have seen in varying degrees a drifting away from the Parousia Truth and its Spirit on the part of the majority of those who once claimed Bro. Russell as their Pastor and recognized him as “that faithful and wise steward,” through whom the Lord gave them “their portion of meat in due season.” Not only this, but also, we have seen and are still seeing many reject the light of the Epiphany Truth that the Lord has shed upon our pathway through the ministrations of His Epiphany Messenger.

While many have rejected much of the Parousia and Epiphany Truth without ever having accepted it, others have accepted it and enjoyed it for a season while walking in its light, and then, later on, have repudiated portions

of it, becoming apostate and “opposed to the Truth, men corrupted in mind, disapproved concerning the faith” (2 Tim. 3:8, *Diaglott*). Let us be careful, dear brethren, not to follow “their pernicious ways” (2 Pet. 2:2).

Let us diligently study the Scriptures with the aid of the Parousia and Epiphany Truth writings and carefully practice their precepts and conform our lives to their principles. Another way in which we can honor the Parousia and Epiphany Messengers is to defend and bear witness to the Truth that the Lord has given to us through their writings. Let us, then, be very active in giving the bread of life to others.

TWO PRINCIPAL MEN OF THE LAODICEAN CHURCH

Charles Taze Russell was the Parousia Messenger (Matt. 24:45-47), “who then is a faithful and wise servant, whom his Lord has made ruler over His household, to give them meat in due season.” He was faithful in great and small things. He was wise in his words, methods, plans, arrangements, and works. He was full of the faith, hope, and knowledge that makes one wise. He was an example of the self-control and patience that makes one strong. He practiced that piety and brotherly love that make one just, and he was a living expression of that charity that makes one loving. Beautifully did he exemplify humility, meekness, longsuffering, and forbearance. His courage, industry, self-forgetfulness, liberality, amiability, and frugality were most striking. He was as nearly a model Christian as Adamic imperfection has permitted any of Adam’s fallen children to be.

As the Lord’s special eye, it was not only his office to see the things that the Lord wanted to be seen for the advancement of His cause; but he actually did the work of seeing them. As the Lord’s hand, he actually superintended the reaping and gleaning of the wheat to a successful conclusion, the gathering of goodly numbers of the Great Company and Youthful Worthies, the infusing of life into languishing Zionism, the binding of the kings and princes of Christendom, and the executing of the judgments written, as well as indirectly superintending the gathering and binding of the tares. Additional to superintending these great works, he personally participated in every one of them, and was more effective therein than any other individual. Yes, Pastor Russell was privileged in April of 1877 to make the pronouncement “Behold the Bridegroom”!

Paul S. L. Johnson was the Epiphany Messenger. He was a principal man. We read in Revelation 19 of a

message that the Epiphany Messenger was to declare; that he was to give to the Great Company a charge as a voice from the throne saying, “The Lord God omnipotent reigneth! The marriage of the Lamb is come, and his wife hath made herself ready.” Then the call to the Great Multitude, “Blessed *are* they which are called to the marriage supper of the Lamb.” This message came from the Epiphany Messenger, for the Parousia Messenger never gave this message. It was not due in his time. It was for the Epiphany Messenger to give, “And I fell at his feet (the Epiphany Messenger) and he (Bro. Johnson) said to me, ‘See that you do not do that! I am one of your brethren!’” The Epiphany Messenger was one of our brethren. Praise the LORD! One of his parting messages, warns us against angel worship. We are not to worship the Parousia Messenger or the Epiphany Messenger. However, we may defend their teachings (PT ’52, p. 72; PT ’50, pp. 192, 193).

The last principal man finished his earthly sojourn Oct. 22, 1950, and we are now beyond the forty-nine-star members and their ministrations to the Church, yet we are holding faithfully to the Truth that the LORD gave through those stars that He held up in His right hand, supporting them. Oh, they had imperfections. They were not perfect, but when we can prove what they wrote by searching the Scriptures, like the Bereans of old, if these things be so, and we find teachings supported by the Word of God, then we can hold to those teachings through thick and thin, and the LORD is bound to give us the victory. Truth crushed to earth shall rise again.

Our prayer that God bless their memory should not complete itself in words merely. It should be translated into acts. How may we, therefore, co-operate with the Lord in furthering the blessed influence of their memory? In the first place, we can do so by imitating, and by encouraging others to imitate their character. By sympathetically contemplating their character, as it displayed itself in their life and work, we will hold in our minds and hearts the thoughts of noble traits of character, well developed, strengthened, balanced, and crystallized. Let us not do these things in the form of Angel-worship!

FOOD SHOULD BE THE ATTRACTION

“And he said unto them, Wheresoever the body [the carcass, the food] is, thither will the eagles be gathered together” (Matt. 24:28; Luke 17:37).

The lesson is that *in that day*, when the Lord is gathering His people from the four winds of heaven—from every

quarter of the Church—he will attract them as eagles are attracted, by food, for which they have keenness of vision and appetite; that in due time the Lord would provide the proper food, and His true people would recognize and be gathered to it—the ready and worthy taken, the others left.

The food of “present truth” (the body or carcass) now provided by our Lord, and the gathering of His people by and to it, fits the description of this prophecy exactly. The present call is not out of one “mill” into another “mill”; nor out of one “bed” into another of about the same size. It is not the gathering by one man or many men, to himself or to them, into a new denomination—but a gathering together unto Christ Himself, the true and only Master and Teacher.

Where and when before was there ever such a public recognition of all who trust in the precious blood of Christ and who are consecrated to Him, as the one household of faith, all brethren, and the one and only Lawgiver Christ, regardless of human creeds and dogmas upon other subjects? Never and nowhere since the days of the Apostles, so far as we may judge.

Moreover, it is worthy of note that great human ability, oratory, *etc.*, have been notably connected with other movements, but not with this gathering to the Lord. Here the *truth*, the spiritual food which Jesus is supplying, is the whole attraction: human flourish and oratory find little room for exercise here; they are lacking but something better is to be found. The gathered and gathering ones come

together because they hunger and thirst after righteousness and they find the satisfying portion that the Lord Himself provides; and each for himself is eating thereof.

Those who do not live near to God and Jesus cannot know nor appreciate the unlimited power that They supply for every time of need to the consecrated ones who ask in faith, believing, and who diligently seek and consider God’s Word, Spirit, and providences for the answer to their prayers.

“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 [of the world, who seek not God’s strength] shall faint and be weary, and the young men [in their prime and filled with all the strength that the world can supply] 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 [in the unfailing strength that God supplies], and not be weary; [Gal. 6:9]; *and* they shall walk [in the paths of righteousness, as God points the way—Psa. 23:3], and not faint” (Isa. 40:28-31). What a heritage is ours who wait upon the LORD, renew their strength, and mount up as eagles!

The Truth is mighty and will prevail. May we zealously further it, rather than hinder or oppose its course! And may it have a free course and be glorified at our hands!

LIVING SACRIFICES

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12:1).

Whoever fails to see that the “body members” of the Christ suffer with Him *sacrificially* (after being “justified by faith in His blood”), will be logically bound by and by to interpret the *sacrifices* and *sufferings* in some other way. Some un-wise in the Truth as due already do this. They say that we offer *merely*, “the sacrifice of thanksgiving” (Psa. 116:17), “the sacrifice of praise to God” (Heb. 13:15). True, we answer, the word sacrifice is used in that broad sense, even though it is a pleasure rather than a sacrifice to praise God, as the word sacrifice is now generally used. This sacrifice under the Law was represented in the “peace-offerings” and “thank-offerings.”

With the eyes of understanding we recognize that the

Little Flock, as members of the Christ, suffer with Him *sacrificially* (after being “justified by faith in His blood”). St. Paul urges us, “Present your bodies living sacrifices, holy and acceptable to God” (Rom. 12:1). He as well as the Master intimates that there is a more difficult sacrifice than the offering of praise before us when we forsake all and take up our cross to follow Him in the narrow way. St. Paul urges, “Let us go to Him outside the camp, bearing the reproach with Him.” He identifies these words with the sin-offering by pointing out that the blood of both the bull and the goat of sin-offering was taken by the priest beyond the second veil into the Most Holy. He identifies it again



by his reference to the burning of *both* “outside the camp.” Compare Heb. 13:11-13 and Lev. 16:27. If once you saw the beauty of this application of the “better sacrifices” and see it not, confess the blindness that has come upon you and seek the precious eyesalve of Divine supply. So far from the “sufferings of Christ,” which we experience, being sufferings for our sins, the reverse is true. Even the “Great Company” suffers not for its own sins but suffers the “destruction” of its *justified flesh* (as Azazel’s goat), because they fail to *sacrifice it*.

This is the *one* peculiar and distinctive feature of the Gospel Call of this Gospel Age, differentiating it from the preceding and the succeeding ages! Some of the past, from Enoch to John, had the sacrificing spirit and did lay down their lives in the service of the Lord and righteousness, but God did not accept them as *sacrifices*. Our Lord’s great sacrifice was necessary first for our *actual* justification before God. Since then, until 1914 was the opportunity for believers who have had the same sacrificing spirit—“Present your bodies living sacrifices, holy and acceptable to God.” “*Now* is the acceptable time”—“the acceptable year of the Lord”—the time in which God accepted your sacrifices because he accepted you as “members” of the Body of the Christ, the Great High Priest, the Great Mediator of the New Covenant (Isa. 61:2; Luke 4:19; 2 Cor. 6:2; 1 Pet. 2:5; Eph. 1:6; Rom. 12:1). In the future Age “the acceptable time” will be past—the sacrificing of the antitypical Atonement Day will be at an end. Satan will be bound and none will any more suffer for righteousness’ sake. Now note the import of this. The Ancient Worthies will get restitution blessings as a part of the world. “Instead of thy fathers, they shall be thy children” (Psa. 45:16). They will be the first-born children of “the everlasting father.” Under the new order of things, they will be made the earthly agents or representatives of the Kingdom. And the world will get restitution blessings also, as under the New Covenant they obey the great Mediator. But *why* is this? Is there partiality with God that we of this Gospel Age alone are offered a *spiritual* inheritance?

No, we answer! The *gift* in every case is the same, namely *restitution of earthly rights* secured by our Lord’s *sacrifice of His earthly rights*. The whole difference is that we lived in the “acceptable year (or time) of the Lord” and willingly took advantage of the privilege afforded. That privilege was

THE LINE OF BATTLE STARTS WITH OUR THOUGHTS

“Study to show thyself approved unto God...rightly dividing the word of truth.”

2 Tim. 2:15



restricted to those who had ears of faith and heard the “glad tidings,” and fleeing from sin became servants of righteousness and presented their “bodies living *sacrifices* holy and acceptable to God.”

The consecrated Little Flock candidates received of our Redeemer *earthly restitution rights* by faith and *sacrificed these* with whatever they had of earthly advantage. All such were accepted as “members” of the Christ, under the Redeemer their Head, the Prophet, Priest, Mediator and King of the world. Whoever sees this sees “the Mystery hid from past ages and dispensations, but now made manifest unto the *saints* . . . Christ in you [which is, that you are His ‘members,’ and that this fact is the only ground for your] hope of glory” (Col. 1: 26, 27). Whoever helped to *blind* those who once saw this great “Secret of the Lord” (Psa. 25:14), beguiled them of the prize (2 Cor. 11:3), whether he knew what he was doing or not. Whoever loses sight of the *fact* will cease to strive for it. And the fact that the Lord led us as New Creatures into the light of “Present Truth” and showed us the “Secret,” the “Mystery,” implies that He would not let us be plucked out of His hand and away from His leading unless the *heart* was at fault. Nor is it necessary for us to specially *condemn the hearts* of those who are now losing their sight of what they once claimed to see as clearly as we. Some of them may be merely blinded by dust and may be recovered; and find their chief trial along the line of humility in the matter of acknowledging their error. Let us neither do nor say anything to make their way back more difficult. Let us apply the principle rather to ourselves. Let us find comfort, peace, and joy as well as caution in the assurance that if our hearts are *loyal*, God by myriads of agencies is able and willing to keep our poor heads!

At birth, “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Psa. 51:5), all mankind were born in a sinful condition. This begs the question: what did and what can mankind do to lift himself up from that condition? This begs another question: Do the Scriptures teach that the sinner is justified in God’s sight before he becomes a consecrated child of God? Yes, the sinner, coming to faith, is justified before his consecration. The difficulty in seeing this point arises from a failure to discern that justification and sanctification are two separate steps, both necessary to those who would fully accept and respond to God’s blessing during the Gospel or faith age (Rom. 12:1). Sinners cannot be sanctified as such. Unjustified sinners were not invited to present their bodies

living sacrifices to God. They were first called to repentance, and to the exercise of faith in Christ as the Redeemer and the only way by which they could approach God. The moment the sinner accepts Christ by faith, with a desire to approach God, he is justified by his faith, and at once becomes privileged as a justified individual. This teaching remains true today, *though spirit-begotten* has ended.

Likewise, when we [non-Spirit-begotten] consecrate our lives to God, laying down self-will and accepting His will to govern us in all things, come what may, He is well pleased with us also and is glad to cover us with Christ's robe of righteousness and accept us because of Christ's ransom merit imputed on our behalf. He accepts us as His beloved sons (John 1:12; Rom. 8:15; 1 John 3:1), either actually, as in the case of the Little Flock and the Great Company, or tentatively and anticipatorily, as in the case of the Youthful Worthies and the Consecrated Epiphany Campers. God gives to us His holy Spirit and reveals to us of His secrets, His Plan of the Ages (Psa. 25:14; Prov. 3:32; Amos 3:7). He leads us by His Word, His Spirit and His providences. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). If you are faithful in following the Father's leading, He will do for you as He did for Jesus, "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). We are His workmanship (PT '71, p. 36).

As His workman Jehovah request the consecrated to have perfect righteousness, "Be ye perfect" (Matt. 5:48). This has always been the condition on which God recognizes or communes with any of His children. Christians in the Gospel Age, although *not individually perfect*, are *reckoned* so by faith in the merit of Jesus' Ransom-sacrifice, being hid *in Christ*, and covered by His robe of righteousness. His righteousness is imputed to them. But in the coming time, after the application of Jesus' merit on behalf of the whole world (1 John 2:2), His imputed righteousness will not avail, but "every man shall die for his own sin" (not the sin of Adam), or *vice versa*, live by his own righteousness (perfect obedience; Ezek. 18). Faith in Christ will be needed, but they will be judged then "according to their works" (Rev. 20:12; PT '85 p. 42).

ENOCH TO JOHN EXPLAINED

Of Enoch we read in Heb. 11:5: "By faith Enoch was translated that he should not see [experience] death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." He had accomplished the greatest achievement of

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life. He had brought joy to the heart of Almighty God. He walked by faith; and "without faith it is impossible to please him" (Heb. 11:6).

ENOCH AS A TYPE

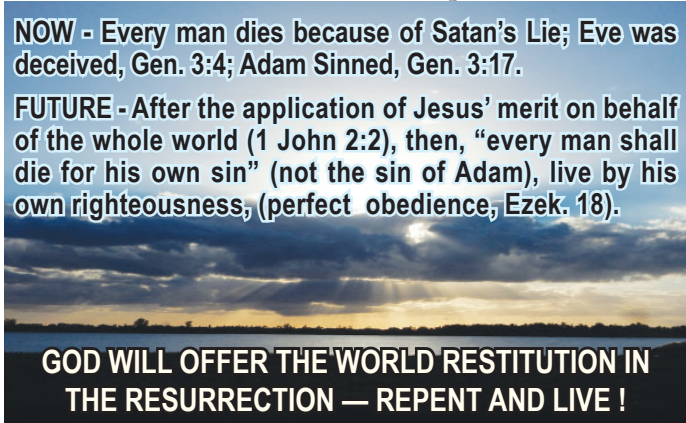
Enoch types that part of the Church that would not have to sleep in death and await the resurrection, *i.e.*, the Laodicean Saints, those Little Flock members who would be "alive and remain" (1 Thes. 4:17) after Nisan 16, 1878, when the sleeping saints were awakened. Our main reason for believing that Enoch is a type is that he is introduced as such in Heb. 11:5. His prophesying (through the testimony of the Great Pyramid, especially its Pit—E-6, pp. 272, 273, 399) that "the Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude 14, 15) types the Laodicean Little Flock members preaching the Day of Vengeance (Isa. 61:2; comp. 63:4).

The name Enoch means *teaching* and seems to allude to the Bible exposition with which the Laodicean Saints were especially occupied. In the Hebrew, Gen. 5:22, 24, Enoch is spoken of as *causing himself* to walk with *the* (emphatic) God, typing the fact that these saints were diligent in studying, practicing, and spreading the seasonal Truth of God's Word after our Lord's Return, and faithfully enduring the incidental experiences in fellowship with God. And Enoch's receiving before his translation the testimony that he pleased God, types the fact that they were given this seasonal Truth, with the privilege of practicing and serving it, as God's attestation of their being pleasing to Him.

Had Enoch died, he would have fallen asleep, and could not have been used to type those saints who would not sleep in death. But by his being translated without death, their not sleeping could be pictured forth by his not sleeping. His translation types their "change" into the Divine nature. His not being seen thereafter by the people, though he was alive, types the fact that the antitypically translated ones, though alive, will as spirit beings be forever invisible to mankind (PT '73 p 92).

NOW - Every man dies because of Satan's Lie; Eve was deceived, Gen. 3:4; Adam Sinned, Gen. 3:17.

FUTURE - After the application of Jesus' merit on behalf of the whole world (1 John 2:2), then, "every man shall die for his own sin" (not the sin of Adam), live by his own righteousness, (perfect obedience, Ezek. 18).

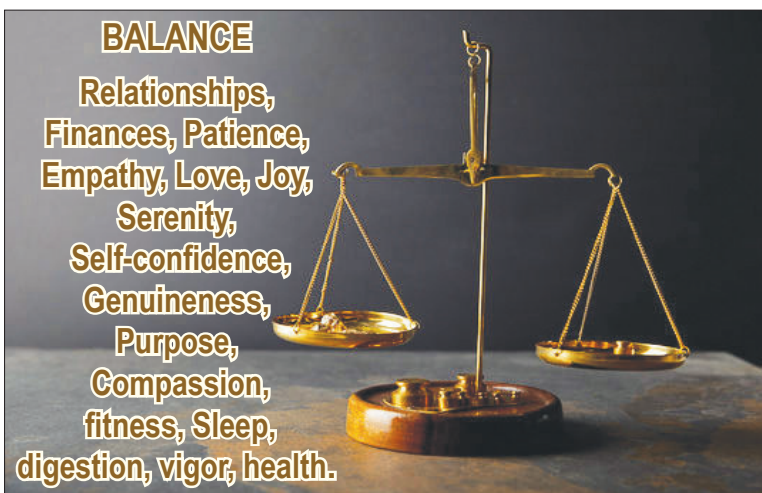


GOD WILL OFFER THE WORLD RESTITUTION IN THE RESURRECTION — REPENT AND LIVE !

SOME STEPS IN CHRISTIAN GROWTH

“But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.” (1 Pet. 5:10 NKJV)

The above words were penned by the Apostle Peter, who, after years of experience in the Master’s service and under His discipline, through much tribulation had evidently reached the blessed experience of one established, strengthened and settled in the faith and in the practice of the principles of the gospel. Peter had much to suffer and endure in his continuous effort to overcome. In common with all our Lord’s disciples, he had



much to bear from without, in the way of reproach, and sometimes of persecution, for the Truth’s sake. But he had probably much more to contend against from within: his disposition was naturally impulsive, wavering and difficult to bring under restraint, even when the Truth was clear to his mind and when his affections were fastened upon the Lord. It should be the aim of every truly consecrated child of God to reach this desirable state of strength and settled establishment in the faith. This condition cannot be reached at a single leap; it is gained by a gradual steady growth under the discipline of suffering—as the Apostle says, “after ye have suffered a while.” “Now,” as St. Paul remarks (Heb. 12:11, 12, 13), “no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” “Wherefore” with him we would add, “lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way.”

Are you weary and disheartened in the journey, discouraged at your slow progress, and almost overwhelmed with the cares and various besetments of this life? Is a lethargy and indifference creeping over you, cooling your ardor for the Master’s service, relaxing your energies in that direction, and enlisting your interest more and more in other matters? Then beware! It is high time to wake up. Be sober; be vigilant, because your adversary, the devil, as a roaring lion walketh about,

seeking whom he may devour. Sometimes he goes about as a roaring lion, and sometimes as a sleeping serpent in the grass. Sometimes, lion-like, when we are off guard, he springs upon us unawares, stirs up the evil of the old nature, and unless desperately resisted he will take full control and drive us on to ruin, or he will endeavor at least to turn us off the track of the narrow way. And sometimes, serpent-like (2 Cor. 11:3), he assumes a pleasing and seemingly

reasonable aspect, and endeavors to beguile us from the way. If we permit ourselves to be so off guard, either by neglect to feed upon the Truth, or by indifference to the reception and cultivation of its spirit, we may be sure that our ever vigilant adversary will gain an advantage over us which we may not be able to resist or with difficulty resist.

Our only safety, then, is in giving earnest heed to the Apostle’s counsel. Be sober, be steadfast in the faith, be vigilant, and resist the adversary. We find foes within as well as foes without, which we must not deal with too gently. The old nature, which we covenanted to crucify, must not be too sensitively regarded by ourselves, though we should be careful and thoughtful in our dealings with others. We must let the old nature die and rejoice to see the new mind, heart, and will triumph over it. We must look our old nature squarely in the face, anxious to see all its deformity, and be thankful for a brother’s or a sister’s kindly showing of the same; and even the heartless rebuke of an enemy, or the impatient criticism of an unwise but well-meaning friend, should be soberly considered and profited by, though it may severely wound the sensitive quivering flesh. All this is a part of the crucifying process, a part of the humbling under the mighty hand of God—under the discipline of His Truth. If we study it carefully and cultivate its spirit day by day, seeking constantly to purge out all that is contrary to it, our characters will mature, ripen and grow more and more like the glorious model given for our imitation. Our convictions of the

Truth will become more settled and clearer; our faith in God and in the power of His love and grace will be more and more established. And our constant effort to learn and to do the will of God will harden into habit, and we will grow strong in the Lord and be able to strengthen and to confirm the faith of others.

If we have cares, we are invited to cast all our cares upon the Lord, knowing that He careth for us. And we have the encouraging assurance in the midst of present trials that if in steadfast sobriety and humility, we can work out our salvation with fear and trembling, having been first redeemed with the precious blood of Christ, and through faith having gained the privilege of working it out with fear and trembling.

Also, we are comforted in the midst of trials with the blessed assurance that while God resisteth the proud, and they also resist Him, He giveth grace to the humble. Let us humble ourselves therefore, as His consecrated children, under the mighty hand of God, that He may exalt us in due time. And let us bear in mind that not

all of the suffering and cross-bearing comes from the world's opposition to the Truth, but that much of it must necessarily come from our faithfulness, not in excusing and cultivating, but in humbling and subduing the evil propensities of our fallen nature, for our better fitness in the Lord's service.

“If any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was” (Jas. 1:23, 24). Let us, as Jehovah's consecrated children, be both a hearer and a doer of the Word of God. The Word of the Lord cannot profit anyone who does not in a meek and prayerful spirit come to its pages for instruction!

“Oh, to be nothing, nothing,
Painful the humbling may be;
Yet low in the dust I'd lay me,
That the world my Savior might see.”

THE PERFECT LAW OF LIBERTY

“He that fixes his view on the perfect law, that of liberty, and abides in it, being not a forgetful hearer but a doer of the work, he shall be blessed in his doing.” James 1:25, Darby

Lift up your heads! Our Lord Jesus, speaking of the distress of the nations at the time of the end—all too evident in our own day—gave us also a reason to rejoice: “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:28). What was the significance of Jesus' message? He was surely telling us that the painful death throes of Satan's oppressive regime are also the birth-pangs of a new order, for the kingdoms of this world are soon to become the kingdom of our Lord Jesus Christ. *Your redemption draweth nigh!* You will soon be free!

Are we, consecrated children of God, then captives? Are we subject to powers that limit our freedom, direct our thinking, control our activities, and altogether rule our lives? This is sadly true for the great majority of the human race, and even we who have the light of the gospel of Christ are to some extent fettered by the faults and limitations of our fallen flesh under the Adamic curse and are necessarily subject also to the powers that be, in this imperfect world.

Attending worship in His hometown of Nazareth, Jesus read from Isaiah's prophecy (Luke 4:16-19). These thoughts are found in Isaiah's prophesy Isa. 61:1; “The

spirit of the LORD God is upon me; because the LORD hath anointed me to preach the good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound.*”

Jesus closed the book, and one can imagine the buzz of expectation as the eyes of all in the synagogue were fastened on him. He told them: “This day is this scripture fulfilled in your ears” (Luke 4:20, 21).

FULFILLED THIS DAY

Yes, by that time our Lord Jesus had already been *anointed* to the work of redeeming mankind. Even at His birth, some had seen in prospect the deliverance of Israel and of the whole world. The just and devout Simeon saw the babe as the bringer of salvation, “A light to lighten the Gentiles, and the glory of thy people Israel.” And Anna the prophetess spoke of Him to “all them that looked for redemption in Jerusalem” (Luke 2:32, 38).

But the full outworking of redemption is not a matter of a few short years. It is not a mere payment of the price for sin, followed quickly by the release of all mankind from the sentence of death. Freedom too soon bestowed on the unready may be a dangerous endowment. Even

in today's imperfect social order, some attempt is made towards the rehabilitation of prisoners, to fit them for the responsibilities of life outside the prison gates.

Release from custody gives what is known in philosophical terms as *negative freedom*. Mastery over self, the power to choose and accomplish one's course in life, is defined as *positive freedom*. It was this positive freedom that our first parents, Adam and Eve, possessed until Satan, the great seducer, betrayed their trust and took them captive, and with them by genetic inheritance, their entire progeny.

It is not only release from captivity but the positive restoration of perfect free will that God has promised. We have His assurance through the Apostle Paul that all creation—every member of the human family—shall be rescued from their present subjection to Satan, the god of *this* world, to rejoice in glorious liberty as children of the God who, at the dawn of human history, breathed into them the breath of life (2 Cor. 4:4; Rom. 8:21).

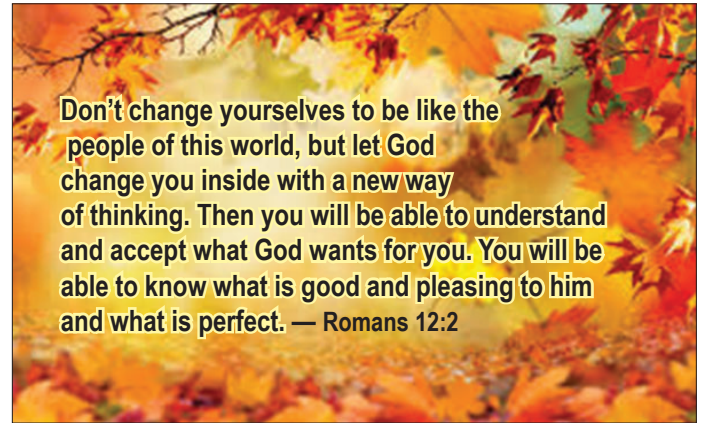
WHEN WILT THOU SAVE THE PEOPLE?

A hymn by Ebenezer Elliot begins with these words of longing, based on Psa. 115:13; "He will bless them that fear the LORD, *both* small and great." When? The answer is that many are already saved. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

Saved through faith! And that faith is *counted* as righteousness, making us—though actually still imperfect—acceptable to God, and He adopts us, as it were, as his children and heirs. "For ye have not received the spirit of bondage . . . but the Spirit of adoption" (Rom. 8:15). The Son has made us free, and we are free indeed as to our heart's intentions and desires. We are reckoned as being under that "perfect law of liberty" which may be summed up as the law of love, which works no ill to a neighbor and no ingratitude or irreverence to God but is holy and just and good.

Does this mean we make no mistakes? Does the law of liberty eliminate from our characters the faults and failings, the fears and doubts that belong to the impaired human nature—the old self we seek to overcome? Alas no! Beginning with the Apostles and the other early disciples, the experience of God's people has been a lifelong battle to overcome the forces of evil, within and without. We know that we cannot right the wrongs of the world at the present time. That is a Kingdom work. But preparation for service in that Kingdom is our present concern. It is a voluntary discipline. There is no compulsion. Yet

liberty has its own laws, and the blessings of liberty are dependent on the wholehearted acceptance and practice of those laws.



LORD CHANGE ME!

The weight of personal sin has broken the hearts of its victims since Eden. What grief Mother Eve endured when her firstborn took his brother's life! How David wept in prayer and despair at his own wrongdoing! John Bunyan styled himself "the chief of sinners" when writing of God's abounding grace, and in *Pilgrim's Progress* he pictured our release from the guilt of sin, as Christian's burden rolled away. Even the masterful Apostle Paul found the subduing of the old selfish nature a bitter fight: "What I would, that do I not; but what I hate, that do I. O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:15, 24).

Paul spoke also of fighting without, and fears within. Fears? *We are not exempt*. How can we be touched by a feeling of the world's infirmities unless we experience the same? While Scripture and reason ask the question: "If God be for us, who can be against us?" even though the answer is evident, we are nevertheless often deeply afraid (Rom. 8:31).

The old nature reasserts itself and revives our many fears: of people, of danger, of loneliness, of ostracism; fear of the future; of pain, sickness, poverty, death; loss of love and esteem, exposure of our sins; fears of the disapproval of a just God, and of failure at the end of life to merit eternal life.

Such misgivings are the common experience of all of us who wish to be *changed*—transformed by the renewing of our minds (Rom. 12:2). And by this means we are made more deeply aware of the crying needs of a world that also needs to be changed. There is a great future work to be done when we shall share with our Lord in bringing blessings to all families of the earth, and this present world is our training ground. Words we can all say: I have done some things.

THE WORK OF REHABILITATION

This will not be accomplished without the co-operation of the discharged prisoners. Jesus gave Himself a ransom for all, and it is God's will that all men and women shall come to understand this truth (1 Tim. 2:4-6). In the grave, of course, there is no knowledge, but released from that darkest of prison cells to become citizens of the Kingdom of Christ, all will have a full, fair opportunity to come into harmony with His righteous rulership.

Though the Kingdom is to continue for all eternity, the Bible clearly shows that there will be a probationary period at its beginning, during which the rehabilitation processes will be accomplished, Christ and the saints having already been appointed and *anointed*, to do that work (Isa. 9:7; Dan. 7:22; 1 Cor. 6:2). "Behold, a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1).

Judgment is not solely the passing of a sentence, but in the Biblical sense includes also instruction, counsel, testing, and correction. The right to eternal life must be conditioned upon a genuine heart-conformity to the principles of right living. As Jesus expressed the matter: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . and . . . thou shalt love thy neighbour as thyself" (Matt. 22:37, 39). "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). This is sometimes described as the "Golden Rule."

HUMAN RIGHTS RESTORED

He will restore the right to life itself—the privilege of perfect existence in harmony with the Divine law—and its associated *life-rights*—the privileges of a perfect environment, life-sustaining foods, pure air and water, and a beautiful home (Isa. 65:21, 22). Fellowship with God will be fully regained, and it will be recognized universally that all that was lost in Adam is restored through the redemptive work of Christ.

And the conditions of this perfect life? The keynote is harmony with the Divine law of love and liberty—not an irksome stricture imposed by an awesome majesty, but a welcome into the aching arms of a Father who loves us and yearns for our own loving response as children who strayed but are now reconciled. Christ has made us free!

How true are these words: *He that fixes his view on the perfect law, that of liberty, and abides in it, being not a forgetful hearer but a doer of the work, he shall be blessed in his doing.*



*"For behold, I create new heavens and a new earth; and the former shall not be remembered or come to mind."
Isaiah 65:17
And according to God's Promise, we look forward for new heavens and a new earth wherein dwelleth righteousness.
2 Peter 3:13*

DIVIDED MOUNTAIN

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" Zech. 14:4.

The mount of Olives [Olivet], "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey" (Acts. 1:12). In consequence of the vigorous laws about the observance of the Sabbath, it was enacted that no Israelite is to walk on the Sabbath beyond a certain distance, called a "sabbath-day's journey" [about ¾ mile].

The scriptures indicate that Jesus went often to the Mount of Olives: "And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives" (Luke 21:37; John 8:1). Jesus was descending its slope when the multitude welcomed him to the city. As he crossed its summit, Jerusalem burst into view and he wept over the fate which he knew awaited the city. "And when he was come near, he beheld the city, and wept over

it" (Luke 19:41). Jesus with his disciples gazed across the Kidron valley at the splendid Temple and city and prophesied the destruction of both. After his last Passover Jesus retired to the Mount of Olives (Matt. 26:30). Our Lord's weeping is reminiscent of King David's sobbing on Olivet, "And David went up by the ascent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up" (2 Sam. 15:30).

David's sobbing was over his neglect toward Absalom. For five years David had allowed the hard side of his nature to conceal his tender emotions: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son" (2 Sam. 18:33)! David in weeping over the death of his rebellious

son and Jesus wept over the destruction of Jerusalem; their weeping evoking a feeling of pity or sympathetic sadness. We offer these typical happenings as a means of helping us to understand the symbology of our study. In Ezek. 11:22, 23, “Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above. And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.”

In these scriptures we have a prophecy full of symbolism. His visions were most realistic and powerfully described. Mountains here depict Kingdoms with two parts, the east side of Jerusalem as a picture of how the sun of righteousness will shine divine Truth into the city. How nice has Zechariah prophetically pictured Jehovah standing on this same Mount of Olives to interpose on behalf of His people. “And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south” (Zech. 14:4).

Let us now establish a proper understanding of Jehovah’s feet; “Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?” (Isa. 66:1). In the Old Testament the word feet is sometimes used to represent a permanent residence or rest. This same thought is given in the New Testament; “Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?” (Acts 7:49). God’s footstool has been anything but glorious for the past six thousand years: sin, pain, crying, mental and physical suffering and death have made it one vast charnel-house in which now, conservatively estimated, at least fifty thousand millions of humanity wait for the time to come when the curse of divine justice shall be lifted; and the light of divine favor, shining in the face of Jesus Christ our Lord, shall rise as the Sun of Righteousness.

To this end God has made abundant provision. The *ransom* for Adam, and for all who suffered loss through him as his children, bought the whole world, and secured for each member of our race an opportunity for a trial for everlasting life under favorable conditions; but it

did more, it purchased back Adam’s Paradise home (lost by his transgression), and his dominion as earth’s king, representative of God, his Creator and Father.

So, we read, “And thou, O tower of the flock [Christ], the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion” (Micah 4:8). The Apostle Paul also, speaks of the “redemption of the purchased possession” (Eph. 1:14). Our Lord in one of his parables referred to this also, showing that he purchased not only mankind, the treasure, but also the field, the world, the earth from under the curse: and that all who join with him, as members of the Kingdom class, share in that purchase of the field and the treasure (Matt. 13:44).

The entire work of the Millennium will consist in reordering and making glorious God’s footstool. Paradise, when lost through sin, was but a “garden” in a corner of the earth; but inasmuch as the race of Adam has multiplied to fill the earth, in accordance with the divine intention (Gen. 1:28), and inasmuch as they all have been redeemed, it will be necessary to provide a Paradise sufficiently large to accommodate all:

and this will imply that the entire earth shall become as the Garden of Eden for fruitfulness and beauty and perfection. And all this is promised as the grand future consummation of the divine plan (Acts 3:20, 21; Rev. 2:7; 2 Cor. 12:4).


But the richest jewel of the Lord’s glorified footstool in the close of the Millennium will be mankind, in whose perfection, liberty, and likeness to God, in moral and intellectual graces, will be reflected as the very image of Divinity. And most gloriously will the perfect man reflect honor upon his Maker and his wondrous plan for his creation, redemption and restitution. And with that wonderful plan will always be intimately identified first the Lord Jesus, Jehovah’s “Word,” and second the Bride, the Lamb’s wife and joint-heir in disbursing the blessings secured by the ransom (P-4 p. 649).

This beautifying and glorifying of the Lord’s “footstool” will not be *completed* until our Lord Jesus, as the Father’s honored agent, “shall have put down all [conflicting] rule, and all authority and power. For he must reign, till he hath put all enemies under his feet,” before he delivers up the Kingdom at the close of the Millennium (1 Cor. 15:24-28).

The period of the reign of Sin and Death is represented as the time when God “remembered not his footstool in the

Acts 3:20, 21 “And He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

“He that hath an ear, let him hear... to him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.”



Revelation 2:7

day of his anger” (Lam. 2:1); but following the beginning of the Millennium, the people are prophetically called upon to—“Exalt the Lord our God and worship at his footstool; *for he is holy*” (Psa. 99:5). And this thought, that the establishment of the New Jerusalem, the Church of God glorified, as the new government in the earth, will mean the beginning of the restoration of divine favor to Jehovah’s footstool, is clearly set forth through the Prophet Zechariah (14:4, 5).

This prophecy is generally misunderstood, and applied to the feet of our Lord Jesus, at his second advent; and indeed, those who err generally go farther and assert that it will be the feet of flesh, pierced with the nails of Calvary—not realizing that our Lord gave his human nature, complete and forever, as our ransom; and that he was raised from the dead, by the Father’s power, a glorious spirit-being, “the express image of the Father’s person.”

Moreover, from these *two* Kingdoms (even before Jehovah’s *glory* rests upon them, to make them his channels of blessings to the whole world of mankind) has proceeded all “the *light* of the world” during all the darkness of the past: for are not these the representatives of the Old and the New Testaments, the old and the new Covenants? Do not these correspond to the Lord’s two witnesses and to the two olive trees of Zechariah (4:3, 11, 12) distinctly mentioned also in Revelation (11:4)? In that these two parts of the mountain symbolize the outcome of that covenant, the results of the witnessing the Kingdom in its heavenly and its earthly phases (P-4, p. 647-652).

Jehovah used his footstool [earth] before sin entered, but since then He has removed His presence and allowed sin to reign. In a typical way he established His presence among His Israel in the Tabernacle, Temple, and Glorified Church thru which the knowledge of the Lord will fill the whole earth. So it is that Jehovah prepares and cleanses His footstool to place His feet there, that His presence may abide with the restored race and be their joy and blessing. How do we know this? The Bible tells us so: “I [Jehovah] will make the place of my feet glorious” (Isa. 60:13). Paradise restored will no longer be a small garden on earth, but the entire earth! Yes, magnificent, delightful, wonderful, splendid!

God could have made the entire earth perfect as easily as He “planted” the little garden in Eden. But He foresaw that if the earth were perfected the *death-struggle* would be *longer*, and the *degradation* of man *greater*. The poverty of the world has assisted in keeping mankind back from greater depths of iniquity. The sentence, “In the sweat of thy face shalt thou eat bread,” was evidently intended as a blessing, that man might learn lessons of experience by

battling with the earth for his living. As the Creator said to the man regarding the curse of the earth, it was “*for thy [man’s] sake*.” So, man has learned that “The *wages of sin is death*.” The Heavenly Father has not, however, changed His Plan. When the Kingdom is set up, the earth shall yield her increase; and God assures us, “I will make the place of my feet glorious,” when the Kingdom is set up.

In harmony with this thought as we read in Zech. 14:4 which gave a description of when and how Jehovah will establish His feet or residence, v. 3 says “Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.” The battle at first goes against Israel as described in v. 2, “For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city” [Jacob’s trouble].

Then the time will come for a manifestation of Jehovah’s justice against these nations, that He might return favor to His people. How will He manifest His power and fight against the nations? Certainly not by Jesus and the Saints appearing on Olivet with carnal weapons. No, it will be as “he fought in the day of battle.” “Then the angel of the LORD went forth, and smote [with death] in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were all dead corpses*” (Isa. 37:36). Also Judges 7:21, “And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.” This a picture of the time of trouble as the Midianites ran and cried as they imagined themselves being surrounded by a great host.

We now consider the story of Gideon’s brave three hundred under the scriptural thought of Zech. 4:6, “Not by might, nor by power, but by my spirit, saith the LORD of hosts.” Gideon, encouraged by the Lord’s promise of victory, sent messengers to the various tribes in Israel. Today’s study shows the resultant army of 32,000 with Gideon at the foot of Mount Gilboa, at Harod Spring—a little lake which drains off eastward to the Jordan. On the farther side of the lake were the Midianites, numbering about 135,000. An invading host, they had for some time been pillaging the Israelites unmolestedly; but now they learned that Gideon’s army was gathering; and they assembled themselves to crush it, see Judges 7.

While Gideon was feeling that his army was far too small for such a battle—one to four—the Lord directed him to the contrary—that the army was too large, and that there would be danger that the victory he purposed should come might not be appreciated as being from the

Lord, but be thought to indicate the dexterity of Israel's warriors. Accordingly, by Divine direction, Gideon gave word to his army of 32,000 that as many of them as were fearful and preferred to return home might do so. Many were fearful—22,000. The name of the spring, Harod, signifies coward; and it has been assumed that the name was given it because of the fear manifested by the 22,000 who went home.

Surely the faith of Gideon was tried as his little army melted to 10,000 men! But the Lord said to him, there are yet too many. Cause the host to go down to the spring to drink; and discern between those who drink directly from the pool, kneeling down and putting their mouths into the water and sucking it up, and those who, bending over, lap from their hands as a dog laps with his tongue.

There were three hundred of this latter class left by this test; and the Lord declared these to be the proper ones to especially win the victory. The remaining 9,700, however, would later join in the pursuit of the enemy.

The custom of lapping water with the hand was used by shepherds, etc. They became very expert at it. Symbolically, this act would seem to signify alertness and obedience. An ox drinks by putting his mouth into the water and sucking it and, when thirsty, gives his entire attention to the sucking of the water, refusing to pay any attention to the commands of his owner, and even resisting the use of the rod upon his flanks. The dog, on the contrary, while lapping the water with his tongue, is all alert, with his eyes watching in every direction, seeing everything about him, and ready to quit the water at any moment in pursuit of obedience to duty.

If water here, as elsewhere in the Bible, be understood to represent the Truth, these two companies of Gideon's army would represent two classes who love and appreciate the Truth. Both classes drink of the water of Truth, but the one class more for their own satisfaction. The other class, watchful, attentive, drink according to their needs, and do not neglect alertness in the Master's service, keeping eyes and ears open for the guidance of Divine providence at all times. This latter, wiser class are represented by the three hundred who were with Gideon, Gideon himself representing Jesus, the Captain of our Salvation (previous four paragraphs from R5606).

At all events, Gideon and a trusted companion were able to penetrate in the darkness of the night amongst the tents of the Midianites. Listening, they heard one relate his dream of how a barley loaf rolled down a hill and did havoc. Another offered the interpretation that this was Gideon and his small army, which was likely to be their undoing. The incident shows that the Midianites were

fearful, apprehensive. Gideon was confident; his faith was strengthened by this little experience which the Lord permitted him to have.

About midnight, shortly after the hour of the changing of the guards amongst the Midianites, was the time appointed for Gideon's attack. The method of warfare was novel. The three hundred were divided into three companies and spread out over a considerable space near the Midianites. In addition to their usual armor, sword, etc., Gideon and his three hundred had new weapons. Each in his left hand had a pitcher of earthenware, each pitcher had in it a lamp; and each soldier had in his other hand a ram's horn trumpet. The instructions to the three separated bands were that those who were immediately with Gideon should do as he did; and that the other bands, hearing, should imitate, breaking the front of their pitchers to let the light shine out ahead, shouting aloud, "Jehovah and Gideon" and blowing in the rams' horns.

The Midianites, waking out of sleep, beholding the flashing lights, hearing the clash of the pottery like the sound of armor, hearing the shouting of voices and the blowing of trumpets, imagined themselves being surrounded by a great host; and half-dazed, they fled. They fought each other, mistaking each other for foes. Gideon and his three hundred pursued and were soon in the fight, assisted by the remaining 9,700. The victory was a great one. The Lord was recognized to be the Deliverer; and Gideon, His servant, was honored accordingly.

This is a picture of the time of trouble as the Midianites ran and cried as they imagined themselves being surrounded by a great host. Just as Jehovah fought for Israel then, so also, will He at the time of their deliverance. This coming deliverance will be so great and marked that the Jews will recognize God's power and favor and with prayer and supplication they will come to a full recognition of the fact that as a people they had rejected and pierced their redeemer.

We read in Zech. 12:8-10 "In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them. And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem. And I will pour [the holy Spirit] upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they [Israel shall look unto Jesus with the eye of faith] shall look upon me whom they have pierced, and they shall mourn for him, [their blindness shall be turned away and they will recognize the love of Jehovah and Jesus by shouting the message of Isa. 25:9] as

one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.”

Isa. 25:9, “And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation,” a salvation from the veil of ignorance and Adamic death. Oh, that will be a delightful feast!

This study, so far, has showed to us how it will be manifested to Israel that God’s arm is ruling [“And the LORD said unto Moses, Is the LORD’S hand waxed short” Num. 11:23?] and now we receive the spiritual view of the Kingdom’s establishment in symbols. Mount Olivet represents the kingdom of light, peace, and divine blessing. From the olive we get oil for light, the olive branch representing peace, symbolically we have a kingdom of light and peace.

In this established day of the LORD, Jehovah will establish himself through His representative Jesus and His church giving them exaltation and power to invisibly smite and consume evil systems and governments. This kingdom once established is Jehovah’s foothold and the source of government for the guidance and blessing of mankind.

The division of the mountain into two parts represents the two phases of God’s kingdom; One the higher spiritual invisible kingdom, the Christ, and the other the earthly phase of God’s kingdom, composed of perfected fleshly beings, visible to humanity—Abraham, Isaac, Jacob with all the prophets and all those of past ages justified by their faith. This separation does not indicate opposition that the valley produced, rather will be full of light, free from shadows: for the sun will stream through it from the east to west. This represents the sun of righteousness and its full light of divine truth and blessing.

The shadows of sin, ignorance, superstition, and death will in due time be scattered. The valley will represent a place of favor, blessing, and protection made and guaranteed by both the heavenly and earthly phases of kingdom power. As Israel flees to this valley of safety, then they shall recognize him who they have pierced. According to the promises of God, ungodliness shall be turned from Israel, and they shall come to the inheritance of the land promised to Abraham, and then the fleshly seed of Abraham will be used as the agents of Jehovah in carrying to the world the blessing purchased by Christ. “And so all Israel shall be saved: as it
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God’s Plan *Flawless*

**And it shall be said in that day, Lo, this is our God;
we have waited for him, and he will save us:
this is the LORD; we have waited for him, we will be
glad and rejoice in his salvation.—Isaiah 25:9**

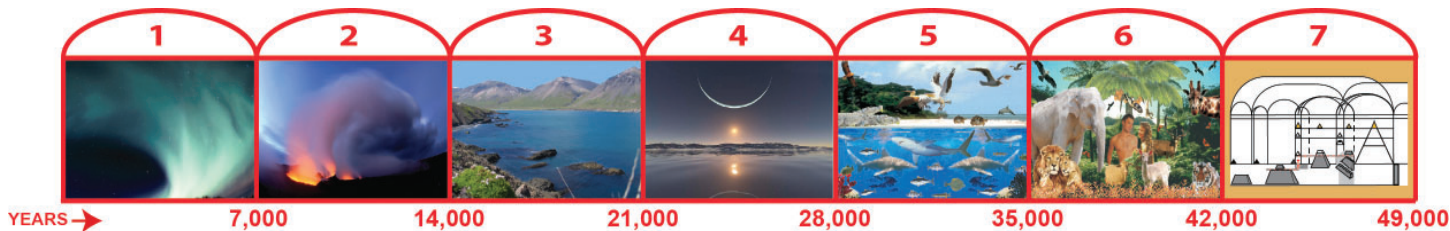
is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this *is* my covenant unto them, when I shall take away their sins” (Rom. 11:26, 27).

The earthly part of the kingdom is to spread until it fills the whole earth and is under the whole heaven; then

the Kings of the earth shall bring their glory and honor into it, by coming into harmony with its laws. These two parts: the north [heavenly] the south [earthly] will be in perfect harmony. Isa. 2:3, “And many people shall [the world in general] go and say, Come ye, and let us go up to the mountain of the LORD, [Jehovah’s Temple] to the house of the God of Jacob; and he will teach us [as well as the Jews] of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD [divine truth thru the Princes] from Jerusalem.” All will be invited to walk in His paths: “All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies” (Psa. 25:10).

By exercising the faith and obedience of Abraham, all mankind may become Israelites indeed, “The people of God.” The prophet Isaiah declares that “Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.” The richest jewel of the Lord’s glorified footstool at the close of the Millennium will be mankind, in whose perfection, full liberty and likeness to God, will be the very image of God’s Divinity. Most gloriously will the perfect man reflect honor upon his Maker and His wonderful plan for His creation, redemption, and restitution.

The period of the reign of sin and death is described in Lam. 2:1 as the time when God “remembered not His footstool in the day of his anger.” We live in a wonderful time; the first phase of God’s kingdom is in place; Jehovah’s feet are established on Olivet. We are privileged to pray “thy Kingdom come, thy will be done on earth, as it is done in heaven;” the second phase of Jehovah’s footstool will be made glorious. As Consecrated Epiphany Campers, the last of the five pre-restitution classes, God has prophetically called upon us to take part in this work: “Exalt ye the LORD our God, and worship at his footstool; *for* he *is* holy.” We can with full confidence say “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.”



DANIEL IN THE CRITICS' DEN

A master of art has given us a picture which well represents the attitude of the Higher Critics toward the Book of Daniel and its wonderful prophecies, which more clearly than any others point out our day, its present experiences and what is to be expected. Of course, in discrediting Daniel and the Prophets, and the Psalms of the Old Testament, these critics really discredit Jesus and the Apostles. These Higher Critics of all the great colleges have undermined faith in the Bible as the Word of God, and thus undermined all faith in a personal Creator with many.

These critics have little to say against Him who spake as never man spake; but the discerning minds of our day perceive that as Jesus and the Apostles quoted Daniel and the Prophets as Divinely inspired, the discrediting of the one is the rejection of the other. How could we rely upon the testimony of Jesus and the Apostles respecting other matters, if they erred respecting the prophecies of the past?

The condition of Christendom today is truly deplorable; and although we can see how it has come about, it seems almost impossible to restore a faith once lost. Only the very honest-hearted may we expect will be recovered. Their deflection had its start with the impossible thought that all except a handful of humanity must suffer to all eternity at the hands of fire-proof devils, because God thus foreknew and arranged matters from before the foundation of the world. They cast away the Bible because of the erroneous view that it is the foundation of all these various religious errors.

This unbelief advances like a mighty wave, and its influence is sweeping away all hope respecting a future life. It is preparing the world for anarchy. The wonder is that the great and rich, supporting colleges which thus teach, do not realize that they are bringing anarchy upon the world.

Even now, Labor, like the blind giant Samson, is groping for the pillars whose fall will overthrow present conditions.

LESSON 89

- 1* Who has given us a picture which represents the attitude of the Higher Critics toward the Book of Daniel? Par. 1
- 2* What does the Book of Daniel and its wonderful prophecies clearly point out?
- 3* Who have the Higher Critics discredited?
- 4* Who really do these Higher Critics discredit?
- 5* These Higher Critics of the great colleges have undermined faith in what?
- 6* Who spake as never man spake? John 7: 46, Par. 2
- 7* What do these critics have to say about Jesus?
- 8* Who did Jesus and the Apostles quote as Divinely inspired?
- 9 Would the discrediting of the one be the rejection of the other?
- 10* Can we rely upon the testimony of Jesus and the Apostles if they erred respecting past prophecies?
- 11* How is the condition of Christendom today? Par. 3
- 12* Who only will be recovered from this condition?
- 13 What did their deflection start with?
- 14* Why did they cast away the Bible?
- 15* What does this unbelief advance like and sweep away? Par. 4
- 16* It is preparing the world for what?
- 17 Who does not realize they are bringing anarchy upon the world?
- 18 Who is Labor compared to and how will it affect present conditions? Pat 5

* The questions marked with an asterisk are especially for children.



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TO:

It's In The Garden I Grow

Sometimes life seems hard to bear,
 Full of sorrow, trouble and woe,
 It's then I have to remember
 That it's in the valleys I grow.

If I always stayed on the mountain top
 And never experienced pain,
 I would never appreciate God's love
 And would be living in vain.

I have so much to learn
 And my growth is very slow,
 Sometimes I need the mountain tops,
 But it's in the valleys I grow.

I do not always understand
 Why things happen as they do,
 But I am very sure of one thing,
 My Lord will see me through.

My little valleys are nothing
 When I picture Christ on the cross,
 He went through the valley of death,
 His victory was Satan's loss.

Forgive me Lord for complaining
 When I'm feeling so very low,
 Just give me a gentle reminder
 That it's in the valleys I grow.

Continue to strengthen me Lord
 And use my life each day,
 To share your love with others
 And help them find their way.

Thank you for the valleys Lord,
 For this one thing I know,
 The Mountain tops are glorious,
But It's In The Valleys I Grow.

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