

# 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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ANNOUNCEMENTS



# TRUST IN THE LORD

God has invited those that have a hearing ear and a seeing eye to trust in Him with all our heart; and not to lean on our own understanding. Let all consecrated children of God acknowledge Him and accept the path He puts before us. We have also God's expression: "Wait on the LORD." This does not mean a rendering of service to the LORD, but rather to wait for the LORD, yes, patient watching until we learn what our LORD would have us do. Every Christian should wait to be guided by Him, and not run on before Him, unmindful of what is the LORD'S purpose for him. Many of God's people have made mistakes along this line.

Having committed our ways to the LORD, we should go forward only as He leads us. If we are not clear as to His will, let us not be in too great a hurry, nor try to guide ourselves, but present the matter to Him in earnest prayer, asking that we may have no will or way of our own, but will be guided only as He wills. Then, let us wait and watch for the indication of His providence, and follow as He seems to lead, leaving the results with Him. We are not to follow our own choice without evidences that it is God's will. The question may sometimes be asked, are you going to do it this way or that way? Are you going to this place or to that place? Our attitude and our reply, if we have not as yet clearly ascertained the LORD'S will in the matter, should be: I am not yet fully decided. I will consider the Word of the LORD, to see how His instructions seem to apply in this case. Or I am watching to see what the LORD'S providence seems to indicate and I am praying over the matter, that I may be guided in the right way. The poet expressed the correct thought: "I am afraid to touch things that involve so much."

Those who wait on the LORD do not always seem to prosper best, from outward appearances. But the Psalmist declares that we should be of good courage as we thus wait on God. We are pursuing the right course and shall have His blessing. We make no mistake when we wait upon Him. Others may seem to be getting ahead, at first, but we are to wait on and Trust in the LORD.



It is our privilege to watch for the meaning of His providence. Study His Word.

Let not your faith depart from its foundation. "Be of good courage!" Good courage is courage of a good amount, not merely a little courage. Be of strong courage; "and He shall strengthen your heart; wait, I say, on the LORD" (Psa. 27:14). This

is to be understood to mean the soul, the being—especially the intelligent person.

Jehovah will support us, He will fortify us and make us strong to bear, strong to do His will as it is made known to us. They that wait on Him shall not want for any good thing.

## TRAITS NECESSARY TO SUCCESS

Courage, fortitude, and persistency in the service of the Heavenly Father are necessary for His people. Such traits are needful even to the world. Whoever lacks these qualities of character is sure to make poor success in life. Lack of courage, lack of hope, is one of the chief causes of failure in the world. Our text, however, calls attention, not to the world, but to those who belong to God. The precious promises of God's Word, which are only for His people, those who are wholly His, give these every reason for hope; they have full authority to be strong and of a good courage. The people of God will have trials and experiences similar to those of the world, in addition to experiences and trials peculiar to them as followers of Christ. However, these come not to us in a haphazard way as to the world but are under the direct supervision of the Lord.

Those of us who are new in the service of the Master might think for a time that matters should run smoothly and that we should not have the difficulties common to the world; and now that God sees us as His people, He would protect us from afflictions and mistreatment. But the deeper we study into the Word, it becomes apparent that this is not true; we come to see that we are to walk by faith, and not by sight. We learn that we are not to expect to have outward manifestations of His favor for all to see, but that it is our part to suffer as Christians

similar to the experiences that Christ had (1 Peter 2:20, 21; Acts 14:22). It is then that we learn to be obedient and find out what it means to be obedient.



The Master, Jesus Christ, learned what obedience meant “by the things which He suffered” (Heb. 5:8). The Christian way has never been an easy path. We, as His followers, learn that the Lord is now calling a class that has faith in Him, a class who accepts His Word fully. In time they come to see that, “If God be for them, who can be against them?” If matters do not go as they had expected, if trials come, they will say, “We know that all things work for good to them that love God.” Therefore, as we make progress in the School of Christ and are guided by the Word of the Lord, the instruction is for us to be of good courage and to pursue onward in the Christian way. There are many difficulties for the future, and it requires bravery to surmount these obstacles. The courage, born of faith in God and in His “exceeding great and precious promises,” fortifies us when otherwise our bravery might be overwhelmed. It provides strength to which the world are strangers.

#### **TRUST WHERE WE CANNOT TRACE**

When, as the followers of Jesus, we become discouraged and lose the Lord’s hope and strength, it is because the Lord’s promises have become distant and inaccessible to us. To lose courage is to lose faith. Loss of faith and courage makes a child of God powerless before his foes. We must trust our Father, even when the meaning of His providences are veiled from our eyes, and when our efforts to serve Him seem to be blocked. We look back at the Apostles and their experiences. The Apostle Paul was very desirous of carrying the Message of the Gospel to others. On several occasions, he tried to go into Asia, but he was prevented from going. He began to wonder why this was, why his efforts continued to prove failures. But the Lord revealed to him that he was to go into Greece instead. In his first Epistle to the Church at Thessalonica, he writes, “Wherefore we would have come to you, even I Paul, once and again; but Satan hindered us” (1 Thessalonians 2:18). But we are sure that the Lord will overrule the machinations of Satan and cause them to

work out His own glory, and the lesson of patience and submission will be a blessing to His children.

We see that in the Garden of Gethsemane our Lord had not lost faith in God but was fearful for a time. As He came to the closing hours of His experiences on earth, He wondered whether or not He had faithfully conformed to all the Father’s requirements. He knew that the slightest infraction of God’s Law would mean His death—eternally. Had He completed His sacrifice acceptably? Would He be ushered from death into Heavenly glory by a resurrection? Then He received from the Father the assurance that He had been altogether faithful. All the trials and difficulties, which the Master underwent in the laying down of His life, preceded Him as a sweet incense, a precious perfume, beyond the veil, into the Most Holy as shown in the type (Leviticus 16:12, 13).

In our Lord Jesus’ time prior to his being put to the cross, there was no earthly being to give our Lord encouragement along this line. [There was no one to say: You have done everything perfectly; You could not have done better.] Therefore, the Master went alone to the Father for this assurance and for strength and courage. He prayed: “Let this cup pass from me; nevertheless, not as I will, but as You will.” And the Father heard His prayer and gave Him the needed assurance and strength. He was heard in respect to that which He feared; and during all that night and the following day, up to the hour of His crucifixion, He was calm and courageous.

Controlled anxiety is good for us but it should not proceed to the point of hindering our efforts and dissipating our courage. We should have the fear enjoined by St. Paul when he said, “Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it” (Hebrews 4:1). The fear referred to here is the deep concern that one should have if he were to displease the Lord. This proper fear the Master had. He never became discouraged, never held back from the work, which the Father had given Him to do. His fear was one of reverence, which engendered a watchfulness and care, circumspection of conduct and of life, that He might be wholly pleasing to the Father. This all Christians should have. We should watch lest we neglect some privilege or duty.

This regulated concern will lead us to careful inspection of ourselves. We should ask ourselves, “What do I believe? Why do I believe it? Do I trust in the LORD?” We should go over the ground again.



We should repeat over in our minds the proofs of the correctness of our stand for the Truth. By so doing, the Lord will strengthen us in the Faith, He will strengthen our heart. If our hope is based on our own strength, it will be in a very precarious position in its chance for survival. With such a self-centered sight before us, we will come to the point of discouragement, and we may become more timid, may lose all self-assurance, may realize complete helplessness and weakness and our need of leaning wholly upon the Lord, of looking constantly to Him for guidance and support. It is hoped that by going through such an experience, we may learn to wait upon Him, and that this promise will be for us: “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”—Isa. 40:31.

#### PRAISING GOD FOR GREAT BLESSINGS

The 40<sup>th</sup> Psalm tells us of David’s experiences, which resemble those of one coming to Christ. It says, “He brought me up also out of an horrible pit, out of the miry clay.” We were by heredity from Adam in the horrible pit of depravity; and we were in the miry clay of additional depravity we brought upon ourselves, such as bad habits. And it says, “He set my feet upon a rock.” The Rock is Jesus Christ. We must accept Him as our personal Savior to get our feet on Him as the Rock. God has “established my goings.” When we dedicate our heart and life to Him, He establishes our course in life; we know we’re headed for a place in His Kingdom.

Verse 3 says: “He hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD. Blessed *is* the man that maketh the LORD his trust.” This new song in our mouths is the song of Moses and the Lamb and is indeed praise to God. The song of Moses is the message of the Old Testament, mainly the restitution message (Acts 3:19-21), salvation to eternal life on earth for the non-elect; and the song of the Lamb is the main message of the New Testament, the elective salvation, the selecting out from among mankind the pre-Millennial seed of Abraham, through whom all the families of the earth will be blessed with an opportunity for restitution (restoration) in the incoming Millennial

Happy moments,  
*Praise God.*

Difficult moments,  
*Seek God.*

Quiet moments,  
*Worship God.*

Painful moments,  
*Trust God.*

Every moment,  
*Thank God.*

Age (Gen. 12:3; 22:16-18; Gal. 3:8, 16, 29). We should indeed help many to hear this message and reverence God and put their trust in Him!

Let us also note Psalms 56:4: “In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.” Verse 10 says, “In God will I praise *his* word: in the LORD [Jehovah] will I praise *his* word.” We can think also of the Bible as God’s Word, and we certainly praise it as that by which we learn more about Him and His Plan and we learn how through Christ to obtain everlasting life in His Kingdom. And the more we see and understand of it,

the more we trust Him and have His peace, and the more it brings forth praise to Him. Praise God for the Bible, His holy Word, and its marvelous doctrinal and ethical teachings! Because thy loving-kindness [favor] is better than life, my lips shall praise thee.

Psalms 66:1, 2, 4 says, “Make a joyful noise unto God, all ye lands: Sing forth the honor of his name: make his praise glorious. All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name.” Hallelujah! How praiseworthy is our God! And then, verses 8, 9 say, “O bless our God, ye people, and make the voice of his praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved.” Blessing God is done by telling things about Him that reflect credit upon Him. We cannot add to His glory intrinsically. He doesn’t really need our praise, but He desires it and appreciates it. It does spread His glory further when we declare His Plan to others; it does bring praise to Him. Hallelujah!

#### SHOWING TRUST IN THE LORD THROUGH PRAISE

The New Testament also in many instances mentions praising God; but it often uses the word *glory* or some similar word to mean praise to God. Acts 2:46 tells how after the holy Spirit came at Pentecost, the disciples broke bread from house to house and ate with gladness. Verse 47 says they were “Praising God, and having favour with all the people.”

Acts 16:25 tells about Paul and Silas in prison after preaching Christ and as a result being beaten with many stripes; but nevertheless, they were praying and singing praises unto God at midnight, when God miraculously

caused them to be set free. Wonderful things happen sometimes when we are praising God!

The Apostle Paul in Eph. 1:3-7 calls God blessed for giving great spiritual blessings and “having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” In a wide sense all believers in Jesus Christ are in Christ, the Beloved, and accepted in Him.

In Eph. 5:18-20 we read, “Be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart [heartfelt praise] to the Lord; giving thanks always for all things unto God . . . in the name of our Lord Jesus.”

In Col. 3:15, 16, 17 we find a similar exhortation: “Be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord [all of us as the Lord’s people should continually have a Hallelujah chorus of praise in our hearts and minds (and lips from time to time)]. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.”

Heb. 13:15, 16 says, “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name [His great character, *etc.*]. But to do good and to communicate forget not for with such sacrifices God is well pleased.” Praise is to go up continually like incense to God as we are active in doing good to all, especially to the household of faith (Gal. 6:10). We are continually to reflect credit on Him and His great attributes.

In 1 Pet. 2:9 the Apostle calls the Church “a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” God wants all of His people to be like Him and to show forth His praises, for He has indeed called us out of darkness into His marvelous light!

1 Pet. 4:11 says, “If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.” God’s being glorified means His being praised. Jesus also is to be praised.

Similarly, Matt. 5:16 says, “Let your light so shine

before men, that they may see your good works, and glorify your Father which is in heaven”—that is, they will praise Him. 1 Pet. 5:11 says, “To him *be* glory and dominion for ever and ever.” Jude 25 says, “To the only wise God our Savior, *be* glory and majesty, dominion and power, both now and ever.” Let these always be our sentiments!



#### ALL NEEDS ABUNDANTLY SUPPLIED

The Lord’s sheep, abiding in perfection of relationship with Him, will lack nothing. Their every need will be supplied. This may not mean greater earthly wealth or name or fame or luxury. The Lord’s blessings to Natural Israel were earthly blessings, supplying their every earthly need; but His blessings to Spiritual Israel are spiritual favors. “No good thing will he withhold” from these—yea, even chastisements and sorrowful experiences that may be necessary for their spiritual development.

The 23<sup>rd</sup> Psalm assures us that, as the Lord’s sheep, we shall be provided with green pastures and the cool, refreshing waters of Truth. Moreover, while thus being spiritually fed and refreshed, we shall have the peace of God, as is implied in the suggestion that the sheep will lie down in green pastures.

However, not all of the sheep have full trust in the Shepherd and are fully resigned to have no will but His. Some are continually getting into difficulty, because they neglect the green pastures and the cool, refreshing waters of Truth found in the Word of God—because, goat-like, they sometimes wander off into the desert, straying far from the Shepherd and attempting to feed themselves on the indigestible errors of Satan or things of the present life, on which no spiritual nature can thrive.

Yet even such straying sheep the Shepherd will not leave, if they have become truly His. He goes after them, as the psalm represents. His rod and His staff are their comfort. With the rod he beats off their enemies, the wolves that would injure; and with the crook of His staff,



He wisely and carefully assists the entangled sheep out of its difficulties—out from among the cares of this life, the entanglements and deceitfulness of riches, and the besetments of sin and of Satan. Many of the sheep of the Lord’s flock thus can sing, “He restoreth my soul”—He brings me back to Himself; He makes me again to know, to appreciate, to enjoy His provision for me and to see how much better it is than anything I could have provided for myself.

A further experience is next brought to our view—the Shepherd’s leading. “He leadeth me in the paths of righteousness.” He causes me, even by my own stumblings and difficulties, to learn to appreciate the desirableness of His ways and the undesirableness of every other way. All His ways are perfect, are righteous. He leads us, not contrary to our wills, but in harmony therewith, to prove what is the *good*, next the *acceptable*, and finally the *perfect* will of God (Rom. 12:2).


All of our lives we have been in the shadow of this great Valley of Death. Only father Adam lived on the mountain-top of life, but He lost his footing there, and gradually descended the slopes into this Valley of the Shadow of Death. We, his children, were all born in the valley. We are dying daily; we are surrounded by dying conditions. We have merely the hope that the Lord will lead His sheep back to the heights of life. He is now leading His sheep

of this Gospel Age—His elect. By and by He will lead the world, during His Millennial Kingdom; as He declared, “Other sheep have I, which are not of this fold: those also I must needs bring, And unto my voice will they hearken, And there shall come to be One flock, and One Shepherd” (John 10:16 Rotherham).

**The LORD, the Psalmist’s Shepherd.**

**The LORD is my shepherd, I shall not be in want.  
He makes me lie down in green pastures, he leads me beside quiet waters, he restores my soul.  
He guides me in paths of righteousness for his name’s sake.  
Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.  
You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows.  
Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever.**

**Psalm 23:1–6**



## ONLY GOD APPOINTS HIS PEOPLE’S LEADERS

Only God has the right to appoint a leader for His people in general (see, *e.g.*, Num. 27:18-20; 1 Sam. 2:35; Isa. 55:4; PT ‘48, p. 45). Being subject to His arrangements, and desiring only a leader of His appointment, we would not presume to look for a leader of our own choosing, or one chosen only by the brethren. We are glad to see that God has not left us to grope in darkness on this subject, for we believe He has clearly indicated His choice as to the next general leader for His people.

Without any doubt Jehovah has desired that with the demise of an Executive Trustee He would continue the same general arrangement of having prepared one of His choosing for the Executive Trustee as *such* having control only of *business* matters, but as leader of the Youthful Worthies and Consecrated Epiphany Campers having a much wider sphere of service. These God chosen leaders were Bros. Russell, Johnson, Jolly, Gohlke,

**He guides the humble  
in what is right and  
teaches them His ways  
Psalm 25:9**

Hedman, and Herzig! However, with the death of Bro. Ralph M. Herzig, a time of great transition came to this Movement; the Executive Trustee was a Consecrated Epiphany Camper. We rightfully understand that God would never desert His people by leaving them without a leader, to wander in measurable darkness, without further unfoldings of present Truth pertinent to their needs; Jehovah will not leave them unprotected and at the mercy of sifters; nor will He allow our work to be revolutionized. We have had every confidence from the Word that proper planning by God has assured His special shepherding care for His people, which continues through the Consecrated Epiphany Campers. The consecrated children of God, His sheep, can rest assured He will never leave nor forsake them. “The path of the just *is* as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18). “Thy word *is*

a lamp unto my feet, and a light unto my path” (Psa. 119:105).

“The froward [perverse] *is* abomination to the LORD: but his secret *is* with the righteous” (Prov. 3:32). Note also Psa. 25:9, 10, 12, 14; 32:8; 37:23; 97:11; 119:66, 99, 100, 130; Isa. 30:18-21; Amos 3:7; Matt. 11:25; 13:11, 16, 17; 1 Cor. 10:11; James 1:5. From

these and other promises, we know that the antitypical cloudy, fiery pillar will continue to lead God’s people until we all enter into our final rest. Let us all walk closely to it as it leads us on. With Jehovah’s assurance we are confident that “Those Consecrating Between the Ages” (R5761) will also continue to resist any efforts to transform Bible Standard Ministries [LHMM] into an organization for the controlling of our work.

Facts and fulfillments demonstrate that one special helper, Bro. Bernard Hedman, has been used by the Lord in a special way also as a part of antitypical Habakkuk which consists of true “watchers” in the Time of the End—see PT ‘57, p. 36, for he has more than anyone else assisted Bro. Jolly and us in watching and setting forth truly the signs of the times and the advancing Truth as due. Since “it was in *the time of the end* that the Prophet Habakkuk (2:3) declared that the vision, concerning the glorious consummation of God’s plan, should speak and not lie” (P-2, p. 15, top), and since “the Time of the End witnessing the full overthrow of this world’s kingdoms and Babylon” (P-3, p. 382 Appendix), will obviously continue for some time yet, our Lord, who will not leave His people without a special watcher to assist them, one whom He would indicate for such a mission would logically be one whom He has specially prepared and used in this connection as a special helper.

Beloved, God’s cause is bound to succeed, because omnipotence and omniscience are backing it. The Lord has never, nor will He ever, make a failure in any of His undertakings. But it is not a fixed matter that every individual who has started in these activities will succeed in sharing in their successes. Such success on their part will depend, humanly speaking [since God’s loyalty is unchangeable] upon their loyalty and perseverance. If they permit the devil, the world, or the flesh, to lull them into unfaithfulness—and this can never happen unless they permit it—they will surely fail, and thus will drop out from among those

**Faith in GOD includes Faith in HIS Timing. If it seems slow, WAIT FOR IT; It Will Surely Come.**  
**“For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay.”**  
**Habakkuk 2:3**

who will succeed. Many of such servants have as a consequence of such losses fallen away from favored standings before God; and some who are Spirit-enlightened, non-Spirit-begotten consecrated servants have thereby so undermined their characters that it is unlikely that they will gain eternal life in the Mediatorial Reign (E-16, p. 175). “Who

have through their sins, especially against God’s truth, so greatly undermined their characters as to make it in some cases impossible for the Millennial arrangements to reform them” (comp. Matt. 23:33).

Beloved brethren, this is our trial time. In it there is grace sufficient always abounding for the faithful: not too much of it, but enough of it for their needs when faithfully appropriated. Therefore, when it is not faithfully appropriated, the devil, the world, or the flesh are quick to take advantage of an opening, and thereby we will fail in our trial time, unless we arouse ourselves, energetically cast them out and renew our faithfulness. It will, under God’s arrangement, depend upon us whether we succeed or not. How great will be the failure, if we fail; and how great will be our success, if we succeed! Will we not therefore arm ourselves with the Lord’s spirit of faithfulness and press with vigor on in the good work unto which the Lord has called us!

God has been and continues to prepare for His all-encompassing “Plan of the Ages” under an elective salvation with the call of Rev. 18:4, “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” In John 10:16, Jesus, after speaking of the Gospel-Age spiritual elect, His Gospel-Age Sheep, and their Sheepfold, says, “And other sheep I have, which are not of this fold: them also I must bring.” Jesus and His faithful Gospel-Age flock will bring all the willing and obedient of mankind, the “other sheep,” up the Highway of Holiness to human perfection and full harmony with God under the New Covenant, which will be inaugurated at the beginning of the Mediatorial Reign (Isa. 35:8-10; Rev. 22:17). When “the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (Isa. 11:9), these “other sheep” will find abundant “green pastures” and “still waters” everywhere. They will not lack at all for knowledge (Jer. 31:34).



Figuratively speaking, God through the Christ will supply all their needs, as if He were to make the grass grow even where it normally did not—in the trodden paths (ways) and on the mountain tops (high places; Isa. 35:1, 2; E-17, p. 330). Their eternal inheritance will, of course, be in the “new earth” (Psa. 37:9, 11, 22, 29, 34; Eccles. 1:4; Isa. 45:18; 2 Pet. 3:13).

## IN GOD’S PLAN OF SALVATION CONSECRATIONS ARE ALWAYS IN ORDER

**Those “Faith Age” Consecrations made now, are unto death, while Satan is in control and before restitution begins. God has great blessings and promises for this fifth elect class (CEC’s).**

**When restitution begins Consecrations will also be required, and it will be unto Everlasting Life. Satan will be bound, and they will enjoy the blessings of the Millennial Age by their works.**

We must recognize that this Plan of God has no errors in it, thereby the plan can remain in use for the many years of preparation necessity. Isa. 49:11, “I will make all my mountains a way, and my highways shall be exalted.” This text is speaking about pre-restitution consecrated classes. Yes, God will make all the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies, and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness. We compare Psa. 72:3, “The mountains shall bring peace to the people and the little hills, by righteousness.” God will exalt these five pre-restitution classes for this purpose. Isaiah 49:10, “They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.” This text is speaking of the restitution class under the Millennial Mediatorial Reign of Christ.

With these remarks we continue to recognize the importance of God only appointing the leaders in all times including the present. Only God is able to recognize ones that are fit to consecrate in the spirit of “not my will, but thy will be done.” Any consecration that is made in the spirit of bargaining with God, whereby the consecrator expects God to give him this or that reward in exchange for faithfulness in consecration, is unacceptable to God. Thus, instead of emphasizing consecration *unto death* or *unto life*, we would rather emphasize consecration *to do God’s will*, as of paramount importance.

We recognize that there are differences in the uses and requirements that God makes of those who consecrate, who give their own selves to Him (2 Cor. 8:5). However,

these differing uses and requirements, which are due, *e.g.*, to dispensational changes in God’s plan, are *for God*, not *the consecrator*, to determine and should not make any difference in the kind of consecration that is made. In harmony with this we read in P-6, p. 156: “In view of the fact that the ‘high calling’ is closed, and that, therefore, the consecrating one could not be fully assured of an opportunity to attain to the prize of the new nature and its

glory, honor and immortality—what difference would this make in respect to the consecration? We answer that it should make no difference: consecration is the only reasonable, proper course for the Lord’s people anyway; full consecration will be required of those who would live and enjoy the blessings of the Millennial Age—nothing short of it” (See E-8, p. 620).

As with the Youthful Worthies’ consecration, so it is with the Consecrated Epiphany Campers, “We understand that their consecration is unto death; for *there can be no consecration unto life until the Highway of Holiness is opened* [italics ours] . . . Not only the facts of the case prove that all who consecrate before the Highway of Holiness is opened, consecrate unto death, but also the necessities of the case require it; for as long as Satan is in control, so long it will be impossible to carry out one’s consecration fully without dying daily, for the conditions of the present evil world are conducive to sin and inconducive to righteousness; and whoever would amid these conditions be faithful to the Lord must be so at the expense of his human rights, *i.e.*, he must consecrate unto death” (PT 2013, pg. 59).

In E-4, p. 422: Bro. Johnson, in answering the question as to whether Youthful Worthies consecrate to life or to death, says that they, “consecrate to death, not to life.” The consecration to life is appropriate to the Millennial conditions, not to the Gospel Age conditions; for it is the consecration that leads one into the highway of holiness. This highway of holiness awaits the Kingdom’s establishment in its earthly phase for its operation. It cannot operate before the Christ appears with the second sin-offering in God’s presence for atonement purposes. The Gospel-Age conditions require a faith that trusts where it cannot trace, that



walks apart from sight and that trusts the Lord, though He slays the believer. As long as sin is on the ascendancy, and Satan is operating as the god of this world, so long will it be necessary, if one is loyal to the Lord, to sacrifice one's rights unto death in his opposition to sin and in his service of righteousness. The evil conditions that must be opposed in such a course wear out and take away life. Hence, to be faithful in consecration now requires the presentation of one's all to God in service amid conditions that lead to the death of him who thus presents his all. Not only do the conditions of the present deal out death to the faithful, but each of them is invited to make a covenant of service—deadness to self and the world and aliveness to God. There is not the slightest intimation in the Scriptures that those who consecrate too late to have a crown assigned them, but before the highway of holiness is opened, make a different kind of a consecration from those whose consecration was accepted by the begetting of the Spirit. Manifestly Satan is not yet fully bound, nor is the Highway of Holiness yet opened up. Until these things are accomplished, we cannot expect any consecrations to be unto life. God has the same expectations of faithfulness from the Consecrated Epiphany Campers as it was with the Little Flock.

God only appoints his people, from the very beginning to this day. Every prominent individual has entered into a covenant relationship with Jehovah. Since 1954 that prominent class is the Consecrated Epiphany Campers with the higher order spoken of as the Queen of Sheba class. This class is being called under a special call during a time while sin is still in the ascendancy, consecration is still unto death and as pre-millennial seed of Abraham they will receive a resurrection of the just. They also are now tentatively justified by faith in Christ and are accepted by God in consecration (Pro. 23:26) as of the pre-Millennial seed of Abraham under the earthly features of the Oath-bound Covenant, and they also have the privilege of prayer to God and fellowship with Him. God will highly honor them, for they are proving themselves faithful under greater trial than restitutionists in general will have. They will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind as they with them come up the Highway of Holiness. What a wonderful Heavenly Father we have! How gracious He

**“Search me, O God, and know my heart; Try me, and know my anxieties; And see if there is any wicked way in me, And lead me in the way everlasting.”**  
**Psalms 139:23, 24**

is to us all! Let us keep ourselves in the love and joy of God (Jude 21)!

In the time since the completed rapture of Christ's Bride, there were still three classes of God's consecrated people fulfilling their course in this life—the Great Company, the Youthful Worthies, and the Consecrated Epiphany Campers. These seem to be represented in the post-1954 application of Cant. 6:8 by the three groups of women in special relationship with antitypical Solomon—our Lord. The Great Company, who are New Creatures, in the Kingdom's spiritual phase, are—next to the Little Flock—in the closest relationship with antitypical Solomon; therefore, they are fitly represented by Solomon's queens, who among these three groups had the closest relationship with him. With the death of Pastor Jolly Feb. 14, 1979, the Great Co. was completed, leaving two classes at this present time.

The Youthful Worthies are in the next closest relationship; therefore, they are represented in Solomon's concubines, who had the next closest relationship with him. And the Consecrated Epiphany Campers are in the next closest relationship; therefore, they are well represented in the virgins, who had the next closest relationship to Solomon, though not yet in a connubial relationship. And like the Great Company and the Youthful Worthies, the CEC's are “without number,” for there is no specified number of any of these three classes. We thank and praise God and our Lord Jesus for this and other further unfoldings of related present Truth, so timely for the strengthening of the Consecrated Epiphany Campers and for the firm establishment of the faith of all of us upon the Word of God.

#### **REWARDS FOR FAITHFUL CEC's THE CONSECRATED EPIPHANY CAMPERS**

As given in (E 12 pp. 187, bottom, 188), Bro. Johnson refers to the *quasi*-elect as “the fifth elect class,” so close do they in many cases come to being of the elect. This is particularly true of the Consecrated Epiphany Campers; thus, it is difficult to tell the difference from the Youthful Worthies here at the end of the age. We open our thoughts with the Millennial rewards of the Youthful Worthies in relation to those of the Ancient Worthies; Bro. Johnson wrote, “We reason that the Divine attributes would arrange for a similar reward for the Youthful Worthies in the Millennium [similar to that then given to the

Ancient Worthies] for similar faithfulness to God . . . amid conditions made very difficult by reason of the ascendancy and domination of Satan, sin, error and death among men. The reason is very apparent; both classes show the same spirit of faithfulness amid the same hard conditions.”

As Bro. Johnson goes on to show (E-4, pp. 329, 330), the Millennial rewards of the Youthful Worthy class, though similar, will be lesser, not the same, in comparison to those of the Ancient Worthy class; Bro. Johnson does not, nor should we, reason that the Divine attributes will give the same Millennial reward to all who prove faithful while sin is in the ascendancy and the door of entrance into the High Calling is closed and the Highway is not open, though it is reasonable to expect that those attributes will give them a similar Millennial reward.

Likewise, we may reason that the Divine attributes would arrange for a similar [but not necessarily the same] reward for the Consecrated Epiphany Campers in the Millennium—similar to that then given to the Worthies, particularly the Youthful Worthies—for similar faithfulness to God amid conditions made very difficult by reason of the ascendancy and domination of Satan, sin, error, and death among men. Bro. Johnson makes it clear that the quasi-elect in general will be “a fifth order of the seed of Abraham” [next to the Youthful Worthies—the fourth order], “the chief helpers of the Ancient and Youthful Worthies in ministering to the world the Millennial truths” (Psa. 107:21, 22), the “main subordinates of His [God’s] Kingdom” under the elect classes (E 12, pp. 185, 188, 519; PT ‘41, p. 50; E-15, p. 545). “As the special assistants of the Ancient and Youthful Worthies they will be their symbolic sister; and as such they will, as the lowest order of Abraham’s pre-Millennial seed, be specially used above the rest of the restitution class to bless the families, nations and kindreds of the earth according to the [New] Covenant” (E-11, p. 293). They will be the subordinate Millennial princes.

Because of their dedication and consecration, the Consecrated Epiphany Campers will be the highest class among the quasi-elect. Reasoning from the Divine attributes in their relation to the earthly parts of the Oath-bound Covenant in apportioning rewards to “those who faithfully serve God while sin is in the ascendancy” (E-4, p. 329), surely it is evident that the Divine attributes would arrange for the Consecrated Epiphany Campers, who are *faithful consecrated believers*, who manifest their loyalty to

God by faithfully carrying out their consecration amid conditions made very difficult by reason of the ascendancy and domination of Satan, that they too, as the fifth elect class, will receive a great reward for their faithfulness.

Recognizing we are in the Epiphany or Apocalypse period of the Time of Trouble, CEC’s have a higher reward than the rest of the quasi-elect, who are only measurably faithful believers and who do not even give themselves to God in consecration, much less carry it out (PT ‘26, p. 118, col. 2, bottom; comp. PT ‘57, p. 26, col. 2).

The Worthies in general [Keturah’s second-born son] are above the rest of the quasi-elect and the restitution class in general, typed by Keturah’s later-born children. Because of the position the Consecrated Epiphany Campers will have next to the Worthies, as the highest class among the quasi-elect, they will indeed have a Millennial reward similar in many respects to that of the Worthies, particularly that of the Youthful Worthies—though not the same. The Consecrated Epiphany Campers should be considered the highest class among the quasi-elect, under the Worthies. As antitypical Medan (Keturah’s third-born son), the CEC’s are next to antitypical Jokshan [Keturah’s second-born son].

We must keep in mind also that, to those who are faithful to their consecration while sin is in the ascendancy, God gives differing rewards according to the severity of the trials He allows to come upon them for their testing. So, God does not allow the non-Spirit-begotten ones to be tested as severely, crucially, as He does the Spirit-begotten ones (E-15, pp. 531, 532). Likewise, it appears that He does not test the Consecrated Epiphany Campers as severely as the Worthies; and therefore their Millennial rewards, though similar, are not the same, the Worthies being the higher class, and the Consecrated Epiphany Campers next.

Likewise, the Millennial and post-Millennial [Little Season] service and sufferings of the Worthies (E-4, pp. 332, 333) will evidently be greater than those of the Consecrated Epiphany Campers, and much greater than those of the rest of the quasi-elect, and far greater than those of the non-elect; and for this reason also, He will reward the Worthies post-Millennially with a higher reward, on the spirit plane, than that of the Consecrated Epiphany Campers, the highest class among the quasi-elect [antitypical Miriam], on the human plane (PT 2004, p. 41, 50; E-11, pp. 293-295).



# WHY PRAY “THY KINGDOM COME”?

Christians in thousands of churches every Sunday and in their homes on other days repeat, collectively and individually, what is commonly called “The Lord’s Prayer” (Matt. 6:9-13). Generally speaking, they do so with little understanding of what they are really praying for. And worse yet, many repeat it as matter of habit, or because others do, without really making it a prayer from the heart.

One of America’s prominent preachers once said that the greatest time for lie-telling is during church hymn singing and at prayer time, when words are often ritualistically sung or repeated without being meant. With many, it is a matter of vain repetition (Matt. 6:7).

What did Jesus mean when He taught His disciples to pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven?” Why did He teach His disciples to pray, “Thy kingdom come?” God shows us in His Word many glorious results that will come in His answer to this prayer; each one of these is a very good reason why we should offer this prayer to God. We cite a few of the more important of these reasons, giving for each a text from the Old Testament and one from the New Testament. We pray, “Thy kingdom come:”

(1) *Because we look for our Redeemer to appear the second time, bringing salvation:* “For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth” (Job 19:25). “So Christ was once offered to bear the sins of [*the*—so the Greek] many; and unto them that look for him shall he appear the second time without sin [a sin-offering] unto salvation” (Heb. 9:28).

(2) *Because we yearn for deliverance from this present evil world:* “At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Dan. 12:1). “Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and [even] our Father” (Gal. 1:4).

(3) *Because we long for the end of all war:* “And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their



spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Isa. 2:4). “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4).

(4) *Because we desire the restoration of the kingdom to Israel:* “And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee [the Messiah] shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem” (Micah 4:8).

“When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power [authority]” (Acts 1:6, 7).

(5) *Because we long for the establishment of the literal, everlasting kingdom of God on earth:* “And there was given him [Messiah, “the Son of man”] dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan. 7:14). “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever” (Rev. 11:15).

(6) *Because we want all mankind to see God’s glory:* “And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*” (Isa. 40:5). “And all flesh shall see the salvation of God” (Luke 3:6).

(7) *Because we long for Abraham’s seed to bless all the families of the earth:* “And in thy seed shall all the nations of the earth be blessed” (Gen. 22:18). “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed” (Gal. 3:8).

(8) *Because it will signify the completion of the binding of Satan and will bring the removal of the Adamic curse and the veil of deception and error, with which he has oppressed the nations:* “And God will destroy in this mountain [kingdom] the face of the covering cast over all people,

and the vail that is spread over all nations” (Isa. 25:7). “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a [the] thousand years, and cast him into the bottomless pit [the condition of error, which is *bottomless*, having no real foundation], and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season” (Rev. 20:2, 3).

(9) *Because we desire the knowledge of the Lord to become world-wide:* “They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (Isa. 11:9). “For this *is* good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time” (1 Tim. 2:3-6).

(10) *Because we long for the world also to have a judgment day:* “Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Psa. 96:12, 13). “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31).

(11) *Because we are looking for the Christ, Head and Body, to overcome Satan shortly:* “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15). “And the God of peace shall bruise Satan under your feet shortly” (Rom. 16:20).

(12) *Because we look for new heavens [with Jesus and His Bride, instead of Satan and his evil angels, in control] and a new earth [the regenerated, restored world of mankind]:* “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind” (Isa. 65:17). “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Pet. 3:13).

## The Lord's Prayer

**Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven.**

**Give us this day our daily bread.**

**And forgive us our debts, As we forgive our debtors.**

**And do not lead us into temptation, but deliver us from the evil one.**

**“For Yours is the kingdom and the power and the glory forever.” Amen.**

Matthew 6:9-13 (NKJ)

(13) *Because it will bring the destruction of all the wicked—all who after having one full and complete opportunity for salvation are found unworthy of everlasting life:* “The LORD preserveth all them that love him: but all the wicked will he destroy” (Psa. 145:20). “But the fearful, the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:8).

(14) *Because we look forward with joy to the time when all in the new heavens and the new earth will throughout the ages of eternity sing the praises of the Heavenly Father and His beloved Son, Jesus Christ our Savior:* “And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa. 35:10). “And every creature which is in heaven, and on the earth, and under the earth [thus including those who had fallen asleep in death], and [even] such as are in the sea, and [even] all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever” (Rev. 5:13).

We marvel as we contemplate the many promises of wonderful blessings that will come as a result of the establishment of God's glorious Kingdom on earth. The more we study and appreciate these precious promises, the more meaningful to us will be our prayer “Thy kingdom come.” God assures us that through Christ this prayer will be answered. Let us then make this prayer earnestly and joyously from the heart, with the assurance of faith that we are asking in harmony with God's will and that He will answer our prayer and incidentally bless us in the asking and in the receiving.

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# Bible Talks

Stories In Simple Language  
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## DESTRUCTION OF SODOM.

Gen. 18:1-8, 16-19:3, 12-29

AND the Lord appeared unto Abraham in the plains of Mamre; and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. And when they had eaten the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on their way.

### Grievous Sin of Sodom and Gomorrah.

And the Lord said, Shall I hide from Abraham the thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also

destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right.

And the Lord said, if I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

### Abraham Pleads for Sodom.

And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

And he said, Oh let not the Lord be angry, and I will speak yet this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of

them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

### **Escape for Thy Life.**

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh, not so, my Lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither.

Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

### **HAGAR AND ISHMAEL.**

Gen. 21:1-3, 8-21

AND the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah bare Abraham a son in his old age, at the set time of which God

had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son.

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat down over against him a good way off, as it were a bowshot; for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

### **ABRAHAM OFFERING UP ISAAC.**

Gen. 22:1-19

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood

for the burnt offering, and rose up, and went unto the



place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: And

Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

### THE DEATH OF SARAH.

Gen. 23:1, 2, 19, 20

And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

And after this, Abraham buried Sarah his wife in the cave of the field of Macpelah before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

## BIBLE QUESTION

### Hatred—Is It Ever Proper.

**Question** (1984)—Should God's people ever have any kind of hatred in their hearts?

**Answer**—David said: “Do not I hate them, O Lord, that hate thee? and am I not grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies” (Psa. 139:21, 22). Surely God's people should hate that which is evil, and not have any sympathy with it. “Ye that love the Lord, hate evil” (Psa. 97:10). “Hate the evil, and love the good” (Amos 5:15). “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good” (Rom. 12:9). Of Jesus it was prophetically stated, “Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb. 1:9; Psa. 45:7).

Many are more or less under the influence of iniquity by reason of inherited weakness, bad environment and their own willful indulgence in evil practices. We all were born in a fallen condition (Psa. 51:5). While we hate the iniquity, the sin, we must learn more and more to have compassion for the poor human race. God's compassion is so great that “while we were yet sinners, Christ died for us” (Rom. 5:6, 8; John 3:16). We must have the mind of our Lord; but we are to have no sympathy for the evil. If there are any who once enlightened and who have come into full sympathy with iniquity (and there are such according to the Scriptures—Heb. 6:4-6; 10:27-31; 2 Pet. 2:1, 12-22; 1 John 5:16; Jude 4, 8-13) they are themselves iniquitous and would properly be classed with Satan.

We are to hate Satan and his works of iniquity “with a perfect hatred”—so much so that we would not



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compromise or enter into anything that would bring us into relationship with any of his sinful methods. We are to “have no fellowship with the unfruitful works of darkness, but rather reprove *them*” (Eph. 5:11). All our interest must be on the Lord’s side. And the more we love Him the more we will hate everything to the contrary. Accordingly, we hate Satan, the great Adversary, the Prince of Darkness, with a perfect hatred; and any who prove to be unalterably fixed in evil, to be his followers or sympathizers under full light, deserve the same kind of hatred.

But such a hatred would not mean ill will on our part, or any desire for or pleasure in having them mistreated in anyway or tortured for even a little while, let alone throughout all eternity. It would be the same kind of hatred that God has. God is altogether righteous, as seen above, and His hatred will mean the destruction (annihilation) in due time of Satan and all who are of his spirit, fully and unchangeably saturated with and fixed in evil (Heb. 2:14; Matt. 25:41, 46—it should read “everlasting cutting off”). This is the proper hatred that we should have, the hatred that would wish to see the irreformable opponents of God destroyed—for the good of all concerned.

### **TULSA, OKLAHOMA CONVENTION**

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### **MANKIND’S COMING BLESSINGS**

Christ tasted death for every man Heb. 2:9  
 And this but once, no more Rom. 6:9  
 God willeth all men to be saved; 1 Tim. 2:4  
 He will all things restore. Acts 3:21  
 All the dead shall hear Christ’s voice John 5:28,29  
 To wake them from death’s sleep; Dan. 12:2  
 Death and hell shall yield their dead Rev. 20:13  
 From earth and ocean deep. Isa. 26:19  
 Abraham’s seed shall bless the earth Acts 3:25  
 And give to all the light, John 1:9  
 That they may know God’s holy will Jer. 31:34  
 And learn that which is right. Isa. 26:9  
 But those that will not hear His voice Acts 3:23  
 Of the Spirit and the Bride; Rev. 20:17  
 Will be destroyed in Second death- Rev. 21:8  
 Eternal life denied. 1 John 5:12  
 But they “Who will” need never die; John 11:26  
 For plain will be the way Isa. 35:8  
 That leads to perfect human life Joel 2:28  
 And joys of endless day. Isa. 35:10  
 With Satan bound a thousand years Rev. 20:2, 3  
 Beneath Christ’s chastening rod; Psalm 89:32  
 The ransomed race can seek and find Hosea 13:14  
 Full harmony with God. Rev. 21:3  
 A race redeemed, an earth made new, Isa. 65:17  
 Riches and wealth untold; Num. 14:21  
 A world where righteousness will dwell 2 Peter 3:13  
 And man God’s grace beholds! Isa. 97:5, 6  
 Where pain & sickness, grief & death, Isa. 33:22, 24  
 Are memories of the past; Rev. 21:4  
 Where loving faithfulness to God Matt. 25:31-40  
 Forevermore will last. Rev. 21:22-26