

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

INSIDE

MOTTO TEXT 2024, PSALM 119:105.....	2
THE LAMP OF THE LORD	
HE LOVED US FIRST.....	9
BIBLE TALKS	13
STORIES IN SIMPLE LANGUAGE	

Back Page

ANNOUNCEMENTS

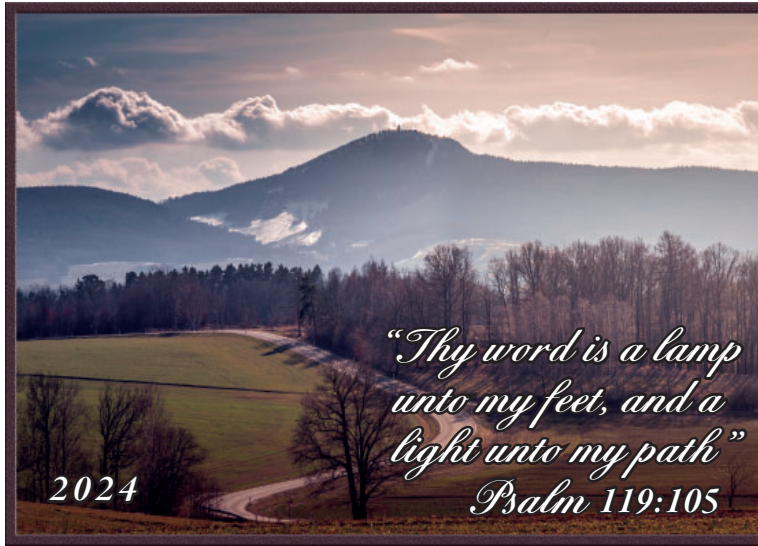
MOTTO TEXT 2024 —THE LAMP OF THE LORD

Psalm 119:105.

Our Lord's light shone into a little corner of the world while He lived, and from His lamp many followers have lighted their lamps. The Master's instruction is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Put not your light "under a bushel, but on a candlestick [lampstand]; and it giveth light unto all that are in the house" (Matt. 5:15). He adds, "men loved darkness rather than light, because their deeds were evil . . . But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:19-21).

The Prophet in this scripture is appropriating the Word of God, the message of life eternal, the basis of hopes and joys set in place for the consecrated child of God. As Bible Students we clearly see the need for this lamp and light. The evidence is overwhelming that those who do not have any light stumble in the darkness; while we who have the light of the Divine Word are not in darkness even as others—"Ye are all the children of light, and the children of the day" (1 Thes. 5:5). We belong to the new dispensation and our citizenship is in the new Kingdom. By faith we are dead to the world and alive toward God, and therefore are counted as children of the Light even in the present darkness; and the eyes of our understanding are enlightened by the hopes and gracious promises of the Divine Word.

The light, as the Apostle says, has shone into our hearts through faith and trust in the Word of God. If we look from the outward and natural standpoint of affairs, we would be as the remainder of the world. It is in proportion as we close our eyes to the things that are seen (and which we know by faith to be but temporary) and open the eyes of



our understanding to the things unseen as yet and which are eternal, only in that proportion does the light by faith shine into our hearts. The glorious prospect is that soon the Sun of righteousness will shine and its rays will light to the uttermost parts of the earth, and that every child of Adam, sharer in his curse, shall ultimately be a sharer in Messiah's great work of blessing, by

being brought under the influence of that great Light which shall constitute the Millennial age, a day of blessing and of glory and of knowledge of the Lord. "That was the true Light, which [ultimately] lighteth every man that cometh into the world" (John 1:9).

Let us ponder the promise from Jehovah given in John 1:9! The prophecy of this verse goes beyond the living of that time and assures us that the light will shine to those who are in the shadow of death—in the deadly shade, (the grave) properly a description of hades—those who are in hades, in darkness. Upon every member of our race the light must shine because Christ died for us once for all. As all of Adam's children were condemned before their birth, so the majority prior to their birth received the benefits of Christ's death. They are as sure to get a blessing from Christ's redemptive work as they surely did share in the curse that came upon Father Adam (Rom. 5:12).

The same is true now to those who receive God's mercy. It is a gift; they can do nothing for it; they are merely assured that they are forgiven. The difference is that now a very few have the eye to see and the ear to hear and the heart to appreciate God's mercy as it is told to us in the good tidings which can be understood only by the hearing of faith. By and by, after the selection of His special people is complete, sight and knowledge will largely take the place of faith. The world, then realizing

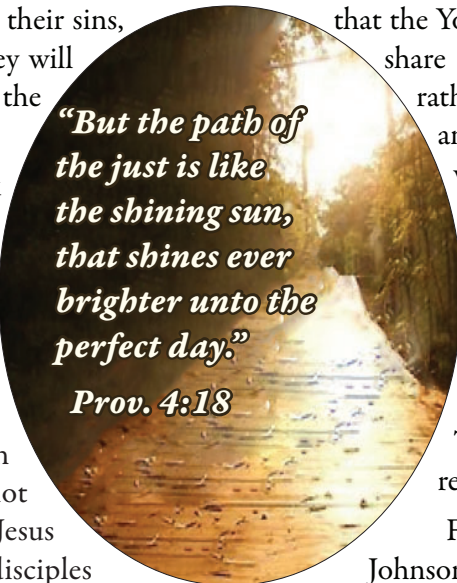
the grace of God in Christ Jesus, forgiving their sins, and providing them with life eternal if they will accept it, will generally rejoice to divide the great spoil, the great gift of God.

In contrast we have the words of Mark 4:21: "And he said unto them, Is a candle [or lamp] brought to be put under a bushel, or under a bed? and not to be set on a candlestick?" In this scripture reference Jesus used the lamp to mean the light of the Truth (Psa. 119:105) and called Himself the Light of the world (John 8:12). But the light of God's Word was not given that it should be hidden. Rather, Jesus was evidently here impressing upon His disciples their duty and privilege in holding up this light as it becomes clear to them, thus sharing it freely with others.

The Consecrated Children of God when they learn His provisions and arrangements, one of which is that the path of "the just," those who are justified by faith, is "as the shining light, that shineth more and more unto the perfect day," it is the "Word" that is to be a lamp unto our feet and a light unto our path (Prov. 4:18; Psa. 119:105). Let us be diligent when looking for the advancing Truth (which is always in harmony with past Truth—E-5, pp. 31, par. 1, 35-39) to come from the Lord in harmony with His provisions and according to His arrangements, as explained and proven from the Scriptures by the Epiphany Messenger and his special helpers.

The Great Company had all the Truth that the Lord gave to the Little Flock until 1950 when its last member (which the Scriptures show was to be a star-member) left the earth, and all the Truth that the Lord has so graciously given to them since then. Bro. Johnson showed from the Scriptures (PT 1944, pp. 28-32, particularly p. 29, col. 2, top) that "the star-members would have a full service for the Little Flock *until it leaves the world* [italics ours], . . . that the star-members would serve the Great Company partially [up until Oct. 22, 1950] and that the Great Company would have to serve itself without direct service from a star-member [*i.e.*, it would serve itself with service similar to that previously given to it by the star-members directly but now obtainable only through their writings."

In the Lord's showing through Bro. Johnson that He would give the Little Flock's Truth (the Parousia and the Epiphany Truth) to the Great Company, He did not mean



***"But the path of
the just is like
the shining sun,
that shines ever
brighter unto the
perfect day."***

Prov. 4:18

that the Youthful Worthies and others could not share in understanding and enjoying it, but rather that the public mouthpieceship and the Parousia and Epiphany Truth were placed into the hands of the Great Company (not into the hands of the Youthful Worthies or others), as their special charge, to reaffirm, defend, advance and embellish the Truth already received, and to set forth, defend and embellish the advancing Truth, as the Lord would unfold and reveal it to them.

Furthermore, the Lord through Bro. Johnson showed from the Scriptures that "the Little Flock will designedly give its chief service to the Great Company and its secondary service to the Youthful Worthies" (E-10, p. 658, top), and also that in the small antitype the Good Levites are typed by Benjamin and as such receive the antitypical 300 pieces of silver, "the fulness of Truth for Great Company and Youthful Worthy matters, and five sets of authorizations" (Gen. 45:22; E-10, pp. 609, 651; comp. PT 1956, pp. 29, 66, par. 2). Antitypical Joseph's cup was placed into antitypical Benjamin's sack; and in harmony with the factual fulfilment we understand the five sets of authorizations to represent the Good Levites' spheres of authority in service toward (1) the Great Company, (2) the Youthful Worthies, (3) the Consecrated Epiphany Campers, (4) the loyal tentatively justified for the Epiphany Camp particularly, and (5) the loyal Jews for the Epiphany Camp" (E-10, p. 649; PT 1959, pp. 37-41).

Under the influence of God's Word a *quasi*-elect class has also been developing. This class is pictured, *e.g.*, by the clean animals that went into Noah's Ark. Generally speaking, they consist of three groups: (1) Those Jews who during the Jewish and Gospel Ages have in faith and practice come into harmony with the Abrahamic and Mosaic Covenants, and remained faithful therein, though not consecrating, (2) those Gentiles (and some Jews) who throughout the Gospel Age, including our day, while not consecrating, have repented of their sins and accepted Jesus as their Savior and remain faithful to the ransom and righteousness, and (3) the Consecrated Epiphany Campers, who consecrate *prior to* the opening of the Highway of Holiness, but *after* the call to Youthful Worthiship is closed. (See PT 1955, pp. 21-23 for a more complete description of the four elect classes and the *quasi*-elect.)

In the incoming Millennial Age, the *quasi*-elect will have a higher standing in God's favor than the nonbelievers. This is illustrated in Joel 2:28, where they are referred to as *sons* in contrast with the non-faith class, the weaker ones—the *daughters*. This same distinction between the *quasi*-elect and the non-elect (the heathen and the masses of mankind in general) is found also in Isa. 60:4. This chapter describes Millennial conditions, when the Spirit and the Bride will invite “whosoever will” of Adam's race to come and “take the water of life freely” (Rev. 22:17). In that day of regeneration, “when the Son of man shall sit in the throne of his glory” (Matt. 19:28), the masses of mankind, awakened from their sleep of death (Dan. 12:2; John 5:28, 29; Acts 24:15), as they are regenerated unto life by the Lamb and the Lamb's Wife, His Joint-heir (Rom. 8:17; Rev. 20:4, 6), as the Second Adam (1 Cor. 15:45-47) and Eve, will come to the Christ: some (the *quasi*-elect, those who were previously justified by faith) as *sons*, while the unbelieving masses of mankind, the heathen, *etc.*, will have to be taught the simplest truths, the “milk of the Word” (1 Pet. 2:2); thus God speaks of these weaker ones as “thy *daughters*” that “shall be nursed at thy side.”

Luke 11:1 suggest another method of having a lamp unto our feet and a light unto our path: “And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.” In answer to the request of His disciples, the Master gave them a sample prayer, which was surely very different from the prayers that the majority of people offer, who seemingly do not heed the example at all. The proper thing is to hearken to the Word of the Lord and not do too much speaking to Him. We are to do a great deal of listening, while He speaks to us. The poet has well expressed this important thought:

*Master, speak! Thy servant heareth,
Waiting for Thy gracious Word,
Longing for Thy voice that cheereth
Master, let it now be heard!
I am listening, Lord, for Thee!
What hast Thou to say to me?*

We are to “pray without ceasing.” We are to do this in the sense of not being discouraged when the good things promised us and asked for do not come quickly. We are to remember that the Word of Promise is sure. We are to rest in these promises and to continue to ask and to wait for their fulfilment—patiently, hopefully. Thus, we pray unceasingly, “Thy kingdom come,” not by repeating the

words every moment or every hour, but by continuing the thought, the expectation, the waiting for it, and by laboring in the interests of that Kingdom and in the preparation of our characters in order that we may have a share in it. For our part we feel that the Lord has already granted so many blessings that we would be ashamed to ask for many more. Our own requests, therefore, must be few.

Our prayers should be thank-offerings, praise-offerings, indications of our devotion to the Lord and trust in Him, petitions for wisdom and grace to guide in life's affairs. When we come to know that the holy Spirit is the influence, the disposition of God, then we know what we are praying for. We want more and more of the holy Spirit of God, that it may make us more gentle, more kind, more loving; we want more and more of the mind of Christ (mind and spirit are used here interchangeably). We realize that we must strive to have this mind of Christ (Phil. 2:5-8).

While prayer is absolutely indispensable to the Christian, as we have said, yet it is the Word of God which teaches us God's will and Plan and which points out the way for us to go. We believe it is the failure to see this that has been largely responsible for the great want of faith of many professed children of God. No amount of praying will make up for a neglect of the study of the Lord's Word, which is the only Lamp to our feet given to us as our guide in this long, dark night in which sin has reigned in the world. “Thy word *is* a lamp unto my feet, and a light unto my path” (Psa. 119:105).

FROM WAR TO PEACE

Jehovah's Plan of salvation includes a time of war and a time of peace, yes; “To every *thing there is* a season, and a time to every purpose under the heaven” (Eccl. 3:1). The duration of the present evil world has been especially a time of war. The promised “new earth” will usher in a time of peace, and God's purpose in permitting war will reach its fulfillment.

God's Word assures us that the time is indeed coming when earth's governments will all hand in their resignations and recognize the authority of the great Prince of Peace, upon Whose shoulders the government of earth will then rest. Isaiah 9:6 foretold that a child would be born to us, a son given, who would be called, “The mighty God, The everlasting Father, The Prince of Peace.” And St. Luke records the birth of one Whose advent was announced by angels and was specific in its reference to peace on earth. He was named Jesus

(Isa. 9:6; Luke 2:10-14). God had indicated through Daniel that one would come “like the Son of man” who would be given authority and a kingdom. All nations and people would serve Him and His Kingdom would never be destroyed. Though the Kingdom is primarily the Father’s, He appoints His Son as “heir of all things” to administer the affairs of the new government of earth. Jesus understood His destiny and at the close of His first advent ministry told His followers “All power is given unto me in heaven and earth” (Dan. 7:13, 14; Heb. 1:1-8; Matt. 28:18).

The promised peace will not be merely a patching up of present hostilities by parties still distrustful of one another. It will be first of all a *restoration of peace*—a holy reconciliation—between God and the human race, a healing of that breach between the Creator and His wayward creatures, making possible the free flow of life in all its glory. When the Savior first came, His purpose was to heal that breach. “I am come that they might have life, and that they might have *it* more abundantly” (John 10:10). The bestowal of that life has been deferred while other Divine purposes have progressed, not least the subjection of earth’s millions to such an experience with evil as will persuade all right-minded men and women to accept most gladly the new order of affairs when its benefits are seen. The first part of the Divine Law will then be observed: “Thou shalt love Jehovah thy GOD with All thy HEART, and with All thy SOUL, and with All thy MIND” (Matt. 22:37, Diaglott).

The streets of many cities are becoming a battle ground of unrest and killing a fellow man is becoming common. Jehovah is permitting the minds of mankind to be filled with hate, selling of drugs, unauthorized sexual behavior; Christian minded people are becoming weary of warfare and God’s Plan of Salvation has a method of repairing the trouble. The prophet Isaiah addresses this issue by assuring us that the Lord will be the One to settle local and international disputes. The large arsenals of destructive weapons will be surrendered, and the marvelous technology formerly used for such malign purposes will be used to bring life-enhancing blessings to all (Isa. 2:4). “They shall not hurt nor destroy in all my holy mountain [Kingdom]” (Isa. 11:9). Viewing these coming conditions from a domestic standpoint, city streets will no longer be places of danger. No more will every man’s hand be against his neighbor. Nothing will be permitted to hurt or harm under the new administration. While the Lord’s exact methods are not yet revealed, we can be sure that personal as

well as national hostilities will be neutralized, and the second part of the Divine Law as summarized by Jesus will become universally observed: “Thou shalt love thy NEIGHBOR as thy self” (Matt. 22:39, Diaglott).

“They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the water covers the sea.”

(Isa. 11:9)



Religious warfare will cease. “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (Isa. 11:9); the darkness under which the vast majority of mankind have lived and died will be dispelled and it will be apparent to all that God’s chosen means of salvation to life is Jesus Christ. There is no other (John 14:6; Acts 4:12). God so loved the world—all nations—that He sent His Son to offer life abundant to all. The eventual glad acceptance by all of the Divine invitation to life is reflected typically in the words of Isa. 19:22-25, where people formerly at bitter enmity on matters of faith are seen united in peace. Some supporting Scriptures are Deut. 29:29, “The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that *we may do* all the words of this law.” Jer. 15:16, “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.” Psa. 119:105, “Thy word *is* a lamp unto my feet, and a light unto my path.”

A BRIGHTER LIGHT

For most of history the light of God’s revelation has shone only dimly. The promises made to Abraham and others, and typically represented in the covenant law and ceremonies of national Israel, were only shadows and gave only a vague idea of God’s gracious designs. As we reach the days of Jesus the light increases.

When the gospel which Jesus taught came to be understood after Pentecost, it was seen by the Church that

the blessings for the world were to be of an enduring character, and that for the accomplishment of this purpose the Kingdom would be *spiritual*, and composed of those Jesus termed Israelites “indeed”—men and women who, in attitude and character, lived in the *spirit* of the Law and held on to their prophetic faith.



DO NOT BE DISCOURAGED!
“That Servant” in Matt. 24:46-47
is Pastor Charles Taze Russell.
HIS WORK WILL ENDURE!
 Many, as he noted, the mighty opposition to Present Truth, then and now. But there are comparatively few that have ears to hear it, and hearts to obey it, and are inclined to be discouraged.

meaning of the prophecies uttered. Peter says that when they inquired anxiously to know the meaning, God told them that the truths concealed in their prophecies were *not for themselves*, but for us of the Christian Age (1 Pet. 1:12). It is evident that though Jesus promised that the Church should be guided

into all truth, it was to be a gradual unfolding.

The true Church was to be a “little flock” selected from among both Jews and Gentiles, a class to be exalted to the spirit nature and great power. We read that Jesus brought life and immortality to light through the gospel (2 Tim. 1:10). Since Jesus’ day yet more light shines, as He foretold, saying, “I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will shew you things to come” (John 16:12, 13).

After the Apostles died, this new Church began to look to human teachers for leading. Worldly and ambitious for power, many of the leaders assumed grand titles and offices, and began to lord it over God’s heritage. By degrees a separation was made between the “clergy” and the “laity,” leading eventually to the enslavement of the believer to a rigid set of unscriptural dogmas. From this slavery a bold and blessed strike for liberty and the Bible was made, in what is known as the Reformation. God raised up bold champions for His Word, among whom were Luther, Zwingli, Melancthon, Wycliffe, Knox, and others. Apathy (lack of emotion) toward religious matters generally marks western society in today’s world!

High levels of violent crime, property theft, and the widespread rejection of ethical codes permeate most democratic countries. There are many complex factors which account for this, but undoubtedly the abandonment of belief in an overseeing God is one of them. We must go back to the words of the prophets and apostles for any knowledge of the present and the future. The Apostle Paul tells us that God has made known to the Christian Church the mystery of His will though He had it recorded in dark sayings which could not be understood until due (Eph. 1:9, 10, 17, 18; 3:4-6).

Ironically, neither prophets nor angels understood the

As though by instinct, the whole creation groans, and travails in longing for the Millennium, yet most people grope on in ignorance, unaware of Jehovah’s gracious purposes for them. The great Creator is preparing a great feast, open to all, which will astound mankind—a treat abundantly beyond what they could ever expect.

There have been many Manifestos (a public declaration) written justifying and promoting the ambitions and revolutionary views of mortal mankind (see PT 1969, p. 60). However, the Manifesto that we cling to is Jehovah’s Word: “The ten commandments!”

A TIMELY QUESTION WILL OUR PASTOR’S WORK ENDURE?

“Blessed *is* that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods” Matt. 24:46-47.

We answer: Of a certainty! As Consecrated Children of God we have the pleasure of keeping our Pastor’s memory fragrant among us and we do that best by our faithfulness in the study of God’s word given through His chosen vessels. We certainly recognize that the bulk of those who have claimed him as their Pastor are rapidly drifting away from his teachings and practices; thus, error is being taught by the sifted ones.

Words from our Pastor in R-2512: “Many, as they note the mighty opposition to present Truth, the comparatively few who have ears to hear it, and hearts to obey it, are inclined to discouragement.”

How true it is that this condition has been manifested in every age during the reign of this present evil world! Sometimes it has seemed as though the world, the flesh and the devil might have conquered all, so widely and so arrogantly have the allied forces of sin, error, selfishness, and worldliness increased and spread over

the earth. Despite this, the faithful servant of God will not despair, but will take heart from God's promises. We understand that this famine for truth will prevail until the inauguration of the New Covenant and the establishment of God's everlasting Kingdom here on earth (Matt. 6:9, 10; Rev. 21:1-4). That time will begin with the resurrection of the Ancient Worthies in Jerusalem (Isa. 2:2-4; Jer. 31:31-34; Rom. 1:16; 2:9, 10). Satan's reign of evil is permitted by God, with good reason, for under the supervision of the Almighty, it will eventually result in the highest blessing for all (PT 1984, p. 73).

If we were to answer our question from the standpoint of human experience and probability, we should have to admit that the trend of the teachings and practices among the vast bulk of the Truth people is in the direction of abandoning his work and nullifying his accomplishments. That this will not actually be accomplished we are Scripturally convinced; but undoubtedly human reason, in the light of the vast and varied revolutionisms over the past years among Truth people, would suggest that our Pastor's work will not stand.

If the forces which have operated with such marked external success in revolutionizing against his teachings and practices throughout these past years should continue so to operate for yet a few more years, no man's power, humanly speaking, could prevent the vast bulk of professed Truth people from being perverted in their teachings and practices to such an extent as to give them no more relation to our Pastor's work than the Catholic Church sustains to the work of the Apostolic Church. In view of the Society's gross revolutionisms against his works, one of the most amazing things to fathom is the mental attitude of many Society adherents who believe that the Society is faithfully carrying out our Pastor's teachings, policies, and arrangements. Of course, such an undiscerning attitude would point to a complete apostasy from our Pastor's work, if it should continue.

But, beloved brethren, despite the unfavorable retrospect, aspect, and prospect, we have the full assurance of faith that the work of our Pastor will not perish from the earth! In due time his teachings will emerge unscathed from the burning that will devour the Levitical errors. His methods of doing the Lord's work will be re-established and will successfully carry forward the Lord's cause after the fire shall have burned up the

Levitical revolutionistic methods of doing Truth Work and counterfeit Truth Work; and after the bad Levite leaders will come out of the fire discredited because of their revolutionism, and abased because of their self-exaltation, our dear Pastor's teachings and practices will shine with all the greater splendor because of their successful effects contrasted with the failures of the Levitical perversions! Faith, being fully assured of this outcome, can quietly await the Lord's good time for the fulfilment of its confidence; "for the zeal of the Lord will accomplish it," "in due time." Temporarily it has suffered and will continue to suffer a partial eclipse—it may even for a while suffer almost a total eclipse—but as surely as the Truth is powerful and will in the end prevail, so surely the work that Jehovah gave antitypical Eleazar—our Pastor—to do (Num. 3:32; 4:16) will be fully re-recognized, and thus will endure.

As the Lord's sheep we are under His constant shepherding care. He will never leave nor forsake us. "The path of the just *is* as the shining light, that shineth more and more unto the perfect day" (Pro 4:18). This is well illustrated in the typical cloudy, fiery pillar, which "types the Truth as due and its Spirit, in their capacity of leading God's people of the Gospel Age from antitypical Egypt to antitypical Canaan" (E-8, p. 622). "While He became darkness more or less to the unfaithful and measurably faithful, He never once failed His own with a sufficiency of His Truth as due and its Spirit to lead and guide them to His Holy Hill, the Kingdom. Nor will He ever fail them in this respect; for 'so it was *always*: the cloud covered it by day and the appearance of fire by night.' And, beloved, so long as we abide faithful we may ever look for the antitypical fiery cloudy pillar among God's real people, and we will always find it resting upon them; for God designed it thus to be" (pp. 631, 632).

As Consecrated Children of God we recognize that advancing truth as Due continues to be brought forward 107 years after our Pastor Russell's death. In our Pastor's words there are special features of Truth constantly becoming due, and of these Christians have been deprived by their creed fences. To illustrate: It was a truth in Noah's day, and one which required the faith of all who would walk in the light then, that a flood was coming, while Adam and others had known nothing of it. It would not be preaching truth now to preach a coming flood, but there are other dispensational truths constantly becoming due, of which, if walking in the light of the lamp, we shall know.

The cloudy, fiery pillar rested directly only *on the Tabernacle proper*, it did not rest on the court or the camp. As it was with the AW's, God now gives appropriate enlightenment and blessings to those in the antitypical Court and the "truly repentant and believing," the tentatively justified ones, in the Camp who have consecrated. The consecrated in the Epiphany Court and the Epiphany Camp are therefore, now God's place of residing, meeting with and blessing the people, just as the Ancient Worthies were in their day, [and since the spiritual elect all have been selected, 'Those Consecrating Between The Ages,' the YW's and the CEC's, are recipients of this great favor].

God's enlightened Children recognize that the Ancient Worthies [figurative rye], Little Flock [wheat], Great Company [barley], Youthful Worthies [beans] have been garnered; but the Consecrated Epiphany Campers [lentils], and the rest of the Quasi-elect [millet] are a work in progress. Oh, the Gospel Age has been a sowing time. He that sowed the good seed is the Son of Man (Matt. 13: 37), and His disciples have assisted under His direction. It is followed by a "harvest," as it was preceded by an Age of breaking up and preparing men by the plow and harrow of bitter experiences with sin and the Law. So, too, there are as many harvests as there are kinds of seed (1 Cor. 15: 35-44), but order governs all.

The *quasi*-elect are designated by that name because they are treated by God as if they *actually were an elect class*. Bro. Johnson in speaking of them as the "fifth order of the seed of Abraham" (the lowest order of Abraham's Pre-Millennial seed) even refers to them as the "fifth elect class," showing their close resemblance to one of the four elect classes. The *quasi*-elect will be the "sons" of Joel 2:28 and Isa. 60:14 in the Millennial Age Kingdom, and as such will be given many privileges of service. This will be especially true for the Consecrated Epiphany Campers. The Consecrated Epiphany Campers, like the elect classes, consecrate "unto death." As long as sin is in the ascendancy, and Satan operates as the god of this world, any consecration to the Lord, to be carried out faithfully, requires that it be made "unto death." Besides the conditions of the present which deal out death to the faithful, their covenant of consecration implies deadness to self and the world and aliveness to God.

Bro. Jolly brought this advancing Truth to our attention in PT 1960 p. 63: Doubtless the Lord desires that after our demise the same general arrangement

shall continue, with our successor as 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. Obviously, the Lord will not appoint a Consecrated Epiphany Camper as the leader of the Youthful Worthies, for, as Bro. Johnson has shown from the Scriptures (*e.g.*, Ex. 19: 12-21; E-11, pp. 336, 339-342), it is contrary to God's arrangements for Him to appoint one of a lower class to act in such an office function over a higher class. Nor did He after the end of the Great Company's earthly sojourn desert His people by leaving them without a leader, to wander in measurable darkness, without further unfoldings of present Truth pertinent to their needs; He will not leave His people unprotected and at the mercy of sifters; nor will He allow our work to be revolutionized.



Advancing Truth is the light for this day in God's plan: The Consecrated Epiphany Campers, those who consecrated since the Fall of 1954 (since which time no Youthful Worthies can be won—Lev. 12; Rev. 22:11; E-10, p. 114; E-11, p. 473), surely believe in Jesus Christ as their Savior and are therefore justified by faith; therefore from this standpoint they are to be numbered among the just, even as the Ancient and Youthful Worthies are similarly numbered among the just. And the Consecrated Epiphany Campers did not receive this grace of God in vain, for they consecrated and thus made it their own. Will this faith justification be taken from them in the resurrection awakening? Surely not! If they die believing in the Lord, they will come forth in the resurrection still believing in Him; their condition will still be the same. Dying as of the just, they will be raised as of the just.

Though not on trial for life in this Age, there are some things in this life and some things in the Millennium that

will be wrought in the Consecrated Epiphany Campers to prepare them for eternal life. In this life, in order to prove faithful as the secondary earthly seed of Abraham, they need to pass their trial of faith and obedience — in fact, they will need to crystallize these two graces. Also, they will need to develop a large measure of unselfish love, which is necessary in order to faithfully carry out a consecration unto death. Perhaps some will reach the mark of perfect untested love.

It was during the Lord's Epiphany or Apocalypse in a wider sense, during the Time of Trouble, that the Great Company received its resurrection to the spirit nature, that the Youthful Worthies will finish their course, having proven themselves worthy to share with the Ancient Worthies in the "better resurrection" (Heb. 11:35), and that the Consecrated Epiphany Campers ["And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the

resurrection of the just" Luke 14:14] will be prepared for their Kingdom glory. These classes, also being God's consecrated people and thus having His holy Spirit, groan within themselves, waiting for their deliverance. Yes, the CEC's have been "called out of darkness into his marvelous light" (1 Pet. 2:9).

This privilege is true now to those who receive God's mercy. It is a gift; they can do nothing for it; they are merely assured that they are forgiven. The difference is that now a very few have the eye to see and the ear to hear and the heart to appreciate God's mercy as it is told to us in the good tidings which can be understood only by the hearing of faith. By and by, after the selection of His special people, sight and knowledge will largely take the place of faith. The world, then realizing the grace of God in Christ Jesus, forgiving their sins, and providing them with life eternal, if they will accept it, will generally rejoice to divide the great spoil, the great gift of God.

HE LOVED ME FIRST

"We love him, because he first loved us." — 1 John 4:19

As God's consecrated Children we can feel His lovingkindness in our mind and heart. To not love God is a violation of Justice. When we consecrated our little all to God in love for Him, He accepted our gift of love. This gives to us a reason to have faith and trust in His guiding us in our Christian walk with other children of God.

This scripture makes a very emphatic statement: "We love Him." This is a result of God's love lodged in a consecrated heart that becomes willing to lay down life itself in God's service. "He first loved us." We witnessed Jehovah's lovingkindness and it became as a magnet of Truth that attracted us to Him. We have this privilege of appreciating His love "while we were yet sinners" (Rom. 5:8). Let us declare our love by cultivating God's example into our spirit of love, kindness, and generosity. Let our roots of faith push down deep into the knowledge of the Divine Plan!

The Apostle explains to us in 1 John 4:9, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." Verse 10 reads "Herein is love, not that we loved God, but that he loved us, and

sent his Son *to be* the propitiation for our sins." Going back to 1 John 4:19 the Apostle John expresses the beginning of our experience as Christians, and that a sense of justice told us that since God had so loved us as to redeem us at so great a cost, and to provide for us so great a salvation. The least we could do would be to show gratitude; it would be our duty to love and serve Him in return. This beginning of love we designate duty love. It is basic to all further developments of love. As we grow in knowledge and grace, we attain to higher developments of love.

It is in justice to Jehovah God and Christ Jesus that we are to give duty love with all our heart, mind, soul, and strength. As consecrated Children we love them with our little all. Based on this principle of lovingkindness God allows us to have minds capable of perceiving, remembering, imagining, and reasoning, with hearts endowed with wonderful moral powers, and with hearts graced with religious powers in faith, hope, self-control, patience, and neighborly love. God in kindness put us into a beautiful and fruitful earth richly supplied in climate, atmosphere, seasons, shelter, and goods to supply our earthly needs.



God continued to add the religious benefits to the fully consecrated and some have been done for all mankind. He emptied heaven of His dearest treasure and sent His only begotten Son into the world, in humiliation, from a nature, honor and office next to the Father's, to become a human being for all mankind's sake. Jesus was to give His being to a sacrificial death, that He might become the Redeemer of the entire race. He invites all to repent that they may obtain the blessings secured for them by Christ's sacrifice. Surely these are benefits that add to mankind's obligation to love God and Christ with all the heart, mind, soul, and strength. Oh! My dear brethren, let us grow and cultivate and practice justice toward God and Christ with all our heart, mind, soul, and strength; for God as the Source, Jesus as the Agent have given us all of good that we are and have, and that we hope to be and to have. This we must recognize when we properly consider Their creative, providential, redemptive, instructional, justifying, sanctifying, and delivering benefits to us.

These benefits given to us by God in good faith allow us to respond to His gracious offer of them. To the Consecrated Children of God who believe His promise for Christ's sake to forgive them their sins, to impute to them Christ's righteousness, to take them into fellowship with Him, and to help them live righteous lives, He graciously gives these four blessings: 1. Justification by faith. 2. Invitation to consecrate themselves to Him. 3. Walking in Christ's footsteps of suffering for God's Plan. 4. Developing in Christlikeness.

These blessings add to the Christian an obligation to love God and Christ with all the heart, mind, soul, and strength. Yes, God wants our honest heart, and He asked for it in Pro. 23:26, "My son, give me thine heart, and let thine eyes observe my ways." Many people in the world have not dedicated their lives to God and so have not become His true people, nor do they give thanks to Him as their Creator and Provider for blessings received, expressing to Him their gratitude, which is proper for them to do. Psa. 145:9 says: "The LORD *is* good to all: and his tender mercies *are* over all his works." Jehovah gives His loving-kindness to all people. Matt. 5:45 says "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." All,

**GUARD
YOUR
HEART**
Matt. 5:21-37



therefore, have much cause to thank their great Creator for His bounties so generously bestowed, including the gift of life itself.

We just read of God's goodness to the non-justified people of the world; this helps to understand how His lovingkindness can be to those into whose hearts God has shined the light of knowledge, radiating from Jesus Christ our Savior and Lord. God has another message for His Consecrated Children in 2 Cor. 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ." Those favored can and should rejoice and give thanks under all circumstances and conditions—in sickness, pain, sorrow, and death, whether they are abased or whether they abound. Surely, the Christian must show his thankfulness as a necessary part to Christian living. God's lovingkindness must be in our thoughts and words and mixed with our songs of praise and our prayers; it must fill our hearts to enable us to render faithful and efficient service to God and Christ. It was this gratitude, thankfulness, that enabled Paul and Silas to serve our Master so faithfully that they could sing praise and offer thanks for the privilege of suffering for Christ in the jail at Philippi, while their backs were smarting from the cruel lashes received as the cost of their discipleship (Acts 16:23, 25, 33).

**"THOU CROWNEST THE YEAR WITH THY
GOODNESS" Psa. 65:11**

How fitting it is that the Lord's people should continually keep track of the mercies and blessings they enjoy—otherwise the pressure of the cares of this life and the deceitfulness of riches would so crowd in upon our minds and hearts as to cover from our observation and ultimately close up completely the springs of Divine grace, which, if kept open, minister continually to our joy and refreshment in the holy Spirit.

Let us take time to review our daily blessings and call to mind the privileges enjoyed which have guided our way, and the blessings, both temporal and spiritual, which have come to us; some of them in common with the world in general and others of a very special kind, known to and appreciated by those who know the Shepherd and are known of Him; who hear His voice and to whom the rod and staff shall be his guidance.

Let us also reserve time at the end of the year, as we are doing, to look back over the still larger and more comprehensive view of our experiences, looking circumspectly at the way we have traveled and considering well which have been the steps which hindered progress, and which have been proper steps in the footprints of

Jesus, bringing us nearer to the goal—the “mark” which we must surely attain if we would be accounted worthy of a share in the promised Kingdom. To the mind of a child one year can be a very long time; however to the Consecrated Child of God, with a more developed mind filled with the activities of life, it seems much shorter, speeding all too rapidly to permit the accomplishment of all the things desired to be achieved. To a certain extent such experiences are common to all mankind; yet the Christian, especially if he has been for some time in the school of Christ and is somewhat developed both in knowledge and in grace, has a larger capacity than others for grasping and appreciating life; because, no matter how unsound his natural mind may have been, he has now “the mind of Christ,” “the spirit of a sound mind,” which is far better able than the natural mind to view matters at their true worth.

We as advanced Christians look back through the year and recall life’s storms as well its sunshine, its sorrows as well as its joys, its tears as well as its smiles, and the instructions of God’s Word, which assures all that the trials, difficulties and adversities of life, rightly accepted as lessons, are blessings in disguise,—which will work out “a far more exceeding *and* eternal weight of glory” in the life to come (2 Cor. 4:17). The heart of a true Christian no longer rejoices in wrongdoing but now rejoices in the Word of God in fellowship with brethren of like precious faith. As Consecrated Children of God we can look back upon the year with satisfaction, realizing that God has crowned the year with His goodness!

Jehovah has declared to His people that His house has many mansions, conditions, and planes of being, suitable to the many kinds of His intelligent creatures. Jesus said that it would be necessary for Him to go away and “*prepare a place for them.*” These, knowing that they must be prepared for the place, as well as the place be prepared



for them, are enabled to rejoice under every kind of discipline provided by our Heavenly Father, because they realize that it is a part of the Master’s work in their preparation to fill the place to which they have been called in the Father’s house.

For that purpose, we will use Psa. 116:12-14: “What shall I render unto the LORD *for* all

his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people.” “What shall I render”: at the start of each day, we give our time, that God may guide how we use it. Make sure we read the words correctly, “What shall I render”: “All His benefits”: Not just what we have received but those that are yet to come! “I will take the cup”: Because we have faith and trust, I will accept the experiences gifted to me each day! “Call upon the name”: Jehovah, our heavenly father, in full confidence.

“I will pay my vows”: I will thank God for the privilege of consecration, sacrifice, faithfulness unto and until death. “Now”: Promptly; when God’s call is/was heard “Presence of His people”: We are to give witness to being one of God’s Consecrated Children by our actions, words, and conduct.

God’s plan of salvation continues to move forward, from the creation of Adam, 1656 years; time of the Patriarchal age, 659 years; the Jewish age, 1845 years; the Gospel Age, 1845 years; and into the Millennial Age, 149 years; and soon the Millennial Mediatorial work of our dear Jesus as it is given in John 5:28-29: “Do not marvel at this; for the hour is coming in which all who are in the graves will hear his voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation” (NKJV). This change from the old year going out, to the New Year coming in is a most favorable occasion for setting in place what is to come in 2024. Let us say with confidence, Psa. 103:2, “Bless the LORD, O my soul, and forget not all his benefits.” As God’s consecrated children we can go forward with the spirit and its understanding.

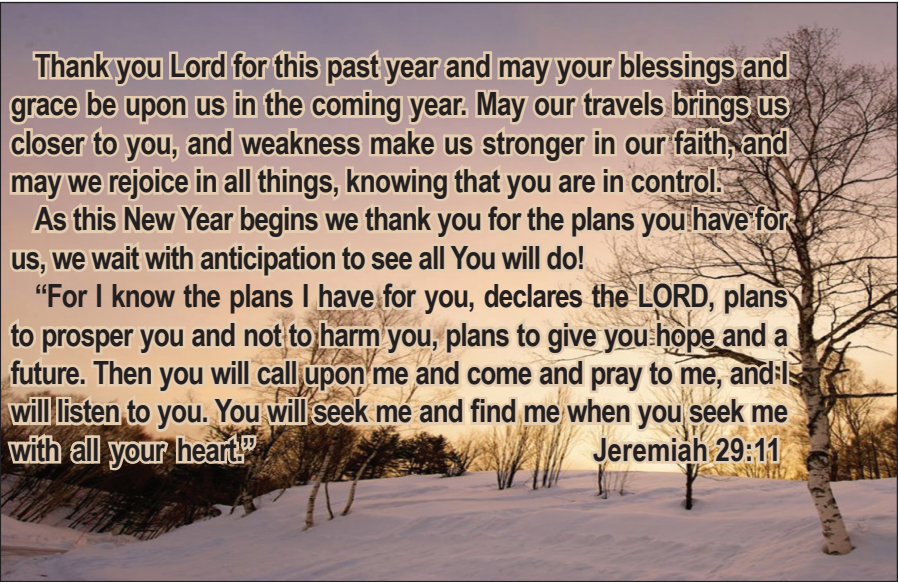
We may well apply to ourselves on this occasion the words of our dear Redeemer, “Blessed *are* your eyes, for

they see: and your ears, for they hear. For verily I say unto you, That many prophets and many righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.” (Matt. 13:16-17).

We live in an age in which faith is essential. The understanding of God’s Word is only for those with an ear to hear, who have enough of the qualities necessary for spiritual understanding, such as humility, meekness, and a hunger for the Truth. Lacking these qualities tends toward self-will and preferring one’s own opinions. The majority of our Lord’s audience lacked the requisite qualities so it was really a mercy that our Lord did not speak plainly; that would have undervalued the Truth and done damage to the hearers (Rom. 11:32).

To his disciples he would explain the interpretation privately because for them it was part of the “profitable teaching” needed for their development (2 Tim. 3:16). This blessing remains to this very day for those Consecrated disciples who fully reverence Him, for to such only is “the secret of the Lord” revealed (Psa. 25:14).

Let us have thankfulness and gratitude toward God and Jesus, in response to the great love They have manifested toward us. Let us ever be in the attitude of the true Christian that its loss even for a moment should be deplored as an evidence of spiritual sickness and those afflicted should go at once for healing to the Great Physician. Prayer and meditation on God’s Word, especially on those portions that treat of all that He has done, is doing and will do for us, will bring refreshment and renewal of duty love and zeal toward God and Jesus because of all Their blessings for us given at such great cost. “Thanks be unto God for his unspeakable gift” (2 Cor. 9:15). “Let the peace of God rule in your hearts ... and be ye thankful. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father by him” (Col. 3:15, 17). “For ye are bought with a price: therefore glorify God in your body,



Thank you Lord for this past year and may your blessings and grace be upon us in the coming year. May our travels brings us closer to you, and weakness make us stronger in our faith, and may we rejoice in all things, knowing that you are in control.

As this New Year begins we thank you for the plans you have for us, we wait with anticipation to see all You will do!

“For I know the plans I have for you, declares the LORD, plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart.”

Jeremiah 29:11

and in your spirit [mind], which are God’s” (1 Cor. 6:20; 7:23; 10:31). Let us then be transformed by the renewing of our mind (Rom. 12:2).

We bring to a close our time of study about Jehovah’s lovingkindness, O how great! with Psa. 63:3, “Because thy lovingkindness *is* better than life, my lips shall praise thee.” God has a kindness of nature

and disposition, a loving-kindness, that goes out to all of His creatures—not only the intelligent, but the unintelligent creatures of His hand. He shows His kindness, His favors, upon the just and the unjust. He sends His sunshine and His rain upon the good and the evil. But there is a special lovingkindness, a special love which He reserves for those who have lovable qualities of heart—those who have such traits of character as permit Him thus to love them—just as every good person loves every other person who is good and noble-hearted.

God has such a love for the holy angels. He had such a love for Adam before he sinned. And after the sin, He has a sentiment of lovingkindness toward those of Adam’s race who, realizing their sin, desire to turn back to Him and to do His will. His loving-kindness has led Him to make a wonderful provision for these: that some shall be of the earthly nature, to receive the blessing of life everlasting here upon earth, after it has been brought to Edenic perfection. Others He has provided for to be of the spiritual nature. Truly, “There is a wideness in God’s mercy, like the wideness of the sea!”

But, what about the willful sinner? God cannot love the willful sinner and this understanding is in harmony with righteousness. We may love the ignorant who violate the Law of God because of a lack of knowledge, or proper information; but we could not rightly love one who is wicked, whose intention of heart, of will, is to do wrong. God has no love for the incorrigibly wicked as stated in Psa. 145:20: “All the wicked will He destroy”. He has arranged that only those who shall come into accord with His righteousness may enjoy the blessing of eternal life. These shall have an eternity of happiness;

they shall be the recipients of His loving favor for ever and ever.

The Psalmist had a taste of the lovingkindness of God in his own experiences. When he was anointed to be king of Israel, he knew that he had found favor in God's sight. And later, when he did things that were wrong, God chastised him, punished him in love, because David was a man after the Lord's own heart—had a desire to do right, to do God's will. As the needle of a compass may under certain circumstances be detracted from its normal condition of pointing toward the North pole, just so some attraction at times influenced David and led him into a wrong course.

We, as some of God's consecrated people, have the lovingkindness of God manifested toward us. We have His exceeding great and precious promises. We are the recipients of His special love. And the more we appreciate this love and these glorious promises and the bountiful provisions of His grace, the more our hearts respond in gratitude, the more His lovingkindness becomes a reality to us, and the more we are ready to lay down our lives in His service.

Let us be like Jesus and prefer the Father's favor above all else. Jesus through the Father's arrangement, opened up this new and living way that we, by becoming His disciples, may share with Him God's special lovingkindness and unmatched promises, granted only to those "who follow the Lamb whithersoever He goeth." Surely our lips shall praise our God! All that we have and all that we ever hope to have shall praise the

Lord! Surely our lips shall praise our God!

All that we have and all that we ever hope to have shall praise the Lord. We encourage the singing of Hymn #19 about God's Loving kindness.

HIS LOVING KINDNESS

1 Awake my soul, to joyful lays, And sing thy great Redeemer's praise; He justly claims a song from me; His loving kindness, O how free!

2 He saw me ruined in the fall, Yet loved me, not withstanding all; He saved me from my lost estate; His loving kindness, O how great!

3 Though numerous hosts of mighty foes, Combine its heavenward way to oppose; He safely leads his Church along, His loving kindness O how strong!

4 When trouble, like a gloomy cloud, has gathered thick and thundered loud; He near my soul has always stood; His loving kindness, O how good!

5 And when earth's rightful King shall come, To take His ransomed people home; I'll sing upon the blissful shore, His loving kindness evermore.

Chorus: His loving kindness, loving kindness, His loving kindness, O how free! Loving kindness, loving kindness, His loving kindness, O how great!

Rejoice in the Word of God!

As Consecrated Children of God look back upon the year with satisfaction, For God has given us another year full of His Goodness!



JACOB AND ESAU.

Gen. 25:24—26:5, 12—27:45

THE sons of Isaac and Rebekah were Jacob and Esau. They were twins, and Esau was the firstborn, and he was red, all over like an hairy garment.

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob boiled pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me,

I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went

unto Abimelech king of the Philistines unto Gerar.

A Blessing for All the Nations of the Earth.

And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Then Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

And Abimelech said unto Isaac, Go from us: for thou art much mightier than we. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley and found there a well of springing water.

And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek: because they strove with him, and they digged another well, and strove for that also: and he called the name of it Sitnah.

And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land. And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

A Covenant of Peace.

Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord. And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

And Esau was forty years old when he took to wife Judith, the daughter of Beeri, the Hittite, and Bashemath, the daughter of Elon, the Hittite: which were a grief of mind unto Isaac and to Rebekah.

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau, his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau, his son. And Esau went to the field to hunt for venison, and to bring it.

Jacob Brings Two Kids of the Goats.

And Rebekah spake unto Jacob, her son, saying, Behold, I heard thy father speak unto Esau, thy brother, saying, Bring me venison, and make me savory meat, that I may eat, and bless thee before the Lord before my death. Now, therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And Jacob said to Rebekah, his mother, Behold, Esau,

my brother, is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

And he went, and brought them to his mother: and his mother made savory meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob, her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father: and he said, Here am I, who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me. Arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac, his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. Thus did Jacob to obtain the blessing.

Isaac Bestows his blessing upon Jacob.

And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac, his father, that Esau, his brother, came in from his hunting.

And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I now do unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept, seeking a blessing from his father.

Esau Purposes to Slay Jacob.

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

Now, therefore, my son, obey my voice: and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? Thus Rebekah spake unto Jacob.



HAS YOUR SUBSCRIPTION LAPSED?
HAVE YOU MOVED OR
ARE YOU GOING TO BE MOVING?
 PLEASE SUPPLY YOUR NEW ADDRESS.

**RENEW YOUR
 SUBSCRIPTION TODAY**



TO:

ANNOUNCEMENTS

BIBLE STANDARD MINISTRIES 2024 CONVENTIONS*

JACKSONVILLE, FLORIDA FEBRUARY 23, 24, 25, 2024

Double Tree Hotel by Hilton,
 2101 Dixie Clipper Rd.,
 Jacksonville, FL 32218.

Phone: 904-741-1997

Rate: \$124.00 per night plus tax Mention that you are with the Bible Standard Ministries to get the special room rate.*BSM guests qualify for a discounted breakfast voucher of \$12.00 per person. Luncheons are provided on Friday and Saturday.

Make reservations directly with the hotel by January 23rd. The Hotel provides shuttle service from the airport to the hotel.

For further information please contact:
 Derek Witko 732-520-9735 or
 Indra Chong 561-601-8868

MUSKEGON MICHIGAN MAY 3, 4, 5 2024

Holiday Inn Grand Haven/Spring Lake,
 940 West Savidge Street,
 Spring Lake, MI 49456
 Phone 616-846-1000.

Room Rate: \$129 plus tax (two queen room).

Make reservations directly with the hotel by April 19. Mention you are attending the Bible Standard Ministries Convention for the special rate.

The Muskegon class will provide a lunch on Friday & Saturday. For more information please contact David Seebald at 231- 670-7281

*Additional Bible Standard Ministries 2024 Conventions will be announced when arrangements are finalized.

**CHESTER SPRINGS, PA
 JULY 18, 19, 20, 21
 BLUE ASH, OHIO
 OCTOBER 4, 5, 6,**

Hymn of the year for 2024

#242 Precious Promise

Hymn of the day use 3rd in Daily Manna

OUR LORD'S MEMORIAL 2024

**March 22, 2024
 After 6:00 PM**

We Are Living in the Age Of FAITH!

"Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and many righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

(Matt. 13:16-17).

www.biblestandard.com

**Bible Standard Ministries
 1156 Saint Matthews Rd.
 Chester Springs, PA 19425**