

*The*  
**PRESENT TRUTH**  
 and  
**Herald of Christ's Epiphany**

SUMMER 2012  
 A.D. 2012 — A.M.6141  
 WHOLE NO. 738

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*"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.*

# WAITING ON GOD

*"It is good that a man should both hope and quietly wait for the salvation of the Lord"*


Lamentations 3: 26 .... continued from our Winter issue

## Dan—Judas—Satan

We know that the Lord overruled all things connected with His typical people of Israel, in order that they might foreshadow the antitypical realities of the Gospel and Millennial Ages. The apostate Danites prefigured a similar unfaithful and treacherous class in the Gospel Age, who, forsaking the Lord, set up idols in their hearts. Of this class Judas Iscariot was the forerunner. Judas, however, was but a tool in the hands of Satan, who is the great Adversary and betrayer of the Lord, the real Danite and "serpent by the way" (See John 13: 26, 27; Gen. 49: 16, 17). As the tribe of Dan forsook their first inheritance and seized an

inheritance in the north, so Satan had said in his heart that he would ascend and sit in the "sides of the north," that he would be "like the Most High" (Isa. 14: 13, 14).

In the symbols of the Scriptures, the four cardinal points of the compass are associated with certain definite conditions. We read, "For promotion comes neither from the east nor from the west, nor from the south. But God is the judge; He puts down one and sets up another" (Psa. 75: 6, 7). By inference, God and the place of power are understood to reside in the north. Satan's ambition was to sit in the sides of the north and be like the Most High, that he might wield the scepter of power. It is remarkable, too, that during the time of the building of the Great Pyramid (which edifice corroborates the Plan of the Ages), the North Star was



**PRESENT TRUTH**  
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ISSN: 0032-7700

Published by the  
Laymen's Home Missionary Movement  
1156 St. Matthews Road  
Chester Springs, PA 19425-2700, U.S.A.

Published regularly since December, 1918  
4 issues a year  
(Spring, Summer, Autumn and Winter)

**Annual Subscription**  
\$12.00 (single issue, \$3.50)

**Editor**  
Ralph M. Herzig

Postmaster: Send address changes to:  
Laymen's Home Missionary Movement  
1156 St. Matthews Road  
Chester Springs, PA 19425-2700, U.S.A.  
Periodicals Postage paid at Kutztown, PA

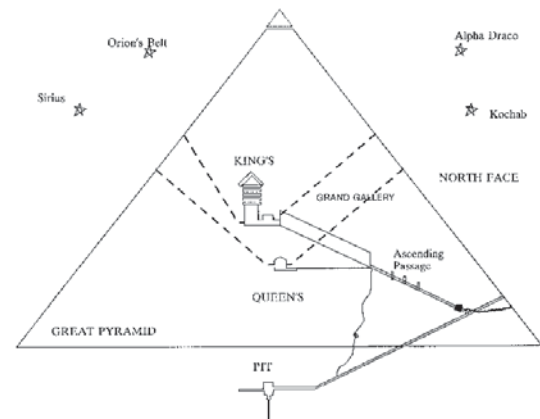
**Other Publications**  
*The Bible Standard*

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French, German, Polish, Portuguese, Tamil, Malayalam,  
Kannada, Ukrainian and Lithuanian

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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- The defense of the Parousia Truth, given by the Lord through "that Servant," as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through "that Servant," as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord's people, as He is pleased to provide it.



Alpha Draconis, the principal star in the "Dragon" constellation, a mythological representation of Satan. This star at that time shone right down the Descending Passage of the Pyramid. When we recall that this downward passage symbolically represents the "present evil world" (Gal. 1: 4), and that Satan is Scripturally called the "god of this world" (2 Cor. 4: 4), we can see an appropriate significance in this arrangement. We do not suppose that such coincidences are haphazard; we believe them expressly supervised by God to strengthen the faith of His people. Satan, that "dragon" and "old serpent" (Rev. 12: 9), is the god of a dying world; and this fact is portrayed in the Lord's "Stone Witness" by the Dragon Star shining into the Entrance Passage, which descends at a steep angle down to the subterranean chamber or pit, symbolical of destruction.

## Jehovah's Great "Horse" and its "Rider"

A "horse," when spoken of in a symbolic sense, represents an orderly plan or arrangement, progressing along an appointed path. The Lord's "horse," of which Jesus was the "Rider," is the Plan of Salvation (Isa. 31: 3), where we read: "Now, the Egyptians are men, and not God; and their horses flesh, and not spirit"; in other words, the plans, doctrines, and schemes of the world are not of the spirit of God; and woe to them who rely upon such "horses." When Satan, the great Judas and Danite, waylaid and treacherously bit the heel of the Lord's "horse" so that the rider Jesus fell backward and was killed (Gen. 49: 17), he evidently thought he had upset the Plan of God, and had forever slain the Prince of Life. But Jacob declared prophetically in the name of all Israelites indeed: "I have waited for thy salvation, O Lord." (Gen. 49: 18). That which Satan considered to be a masterstroke, when he entered into the receptive heart of Judas and caused him to betray the Lord, was in reality his own undoing; for we read that Jesus became flesh for the suffering of death, that "through death He might destroy him that had the power of death—that is, the devil" (Heb. 2: 9, 14). The death of Jesus means the salvation of the world, and the destruction of Satan.

### Further Light on the Tribe of Dan

Just as the founder of the tribes of Israel, Jacob, foretold what would befall them in the last days, so the lawgiver of the nation, Moses, uttered additional prophecies in connection with each tribe. The prophecy of Moses regarding Dan gives us further elucidation as to the typical part played by this tribe in the Lord's Plan. Of Dan he said, "Dan is a lion's whelp; he shall leap from Bashan" (Deut. 33: 22). On glancing at a map of Palestine, it will be seen that Bashan is a mountainous district in the north, on the east side of the Jordan; and the city of Dan was situated on the northwestern edge of this district. Bashan is identified with the idolatrous tribe of Dan. Not only has the Lord caused the nation of Israel, and all the nations round about, to typify and illustrate various features of His glorious Plan of Salvation, but even every mountain and valley in and around the land of Palestine, every sea and river, the plains, deserts, cities, animals, trees, herbs, *etc.*, are used by Him to symbolize or represent some detail in that wonderful Plan. We find that the mountain of Bashan represents the kingdom of Antichrist, the stronghold of the Danite or Judas class. This thought is borne out further in Psa. 68: 15, 16. In the Authorized Version this passage reads: "The hill of God is as the

hill of Bashan; a high hill as the hill of Bashan. Why leap you, you high hills? This is the hill which God desires to dwell in; The Lord will dwell in it forever."

### The Hill of Bashan Versus the Hill of Zion

Every Bible student knows that the hill in which the Lord, figuratively, desires to dwell, is the hill of Zion (Psa. 132: 13, 14). The Psalmist is therefore contrasting Bashan with Zion. This contrast is more evident in Leeser's translation. We could render the passage "For Jehovah has chosen Zion; He has desired it for His habitation: This is My resting place for ever; Here will I dwell, for I have desired it." During the Gospel Age the great Antichrist system would gladly have called itself the Kingdom of God; and even as the imposing and many-peaked hill of Bashan looked askance at little Mount Zion, and envied its position of favor with the Lord, so the proud Antichrist with which all the high ones (many "peaks") of earth identify themselves, has



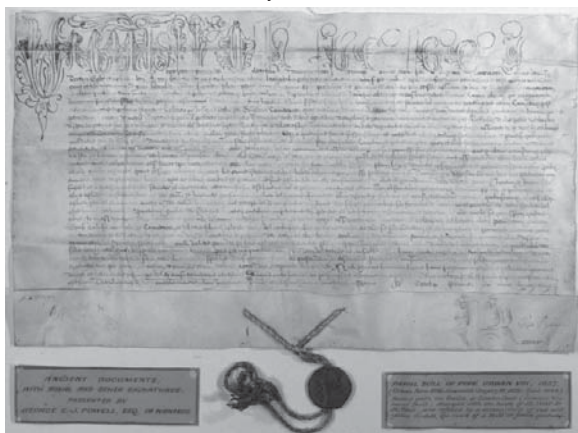
**The modern day hill of Bashan - The Golan Heights, where the struggle continues**

envied, while despising and persecuting, the little Zion class, the "little flock," to whom it is the Heavenly Father's good pleasure to give the Kingdom. Our Lord Jesus, when encouraging His followers not to fear, for it pleased the Father that the Kingdom should be theirs, counseled them to be like men that wait for their lord, when he will return (Luke 12: 32, 36). The false church refused to wait, and it claims to have already set up Christ's Kingdom, calling the kingdoms of this world "Christendom." Did Dan "leap from Bashan"? Yes, in the person of Judas, he leaped upon our Lord Jesus as a hungry lion upon its prey; for even at that early time Antichrist had its small beginning (1 John

4: 3). Our Lord called Judas the “son of perdition,” which is also the name applied by the Apostle Paul to the “man of sin”—*i.e.*, the Antichrist (John 17: 12; 2 Thes. 2: 3, 7). During the whole of the Gospel Age the Danite or Judas class have been “leaping” from the Bashan system upon the body members of Christ.

### The Bulls of Bashan

David, prophetically in the name of Jesus, as well as in the name of Jesus’ footstep followers (in a secondary sense), speaks of this persecuting class as “Bulls of Bashan” (Psa. 22: 12, 13): “Many bulls have compassed me; strong bulls of Bashan have beset me round. They opened their mouths against me as a ravening and a roaring lion” . The mountainous country of Bashan was famous for its



**The Papal Bull of Pope Urban VIII - 1637**

breed of cattle (Deut. 32: 14); and its bulls are taken as types throughout the Old Testament of cruel and loud-mouthed oppressors (Amos 4: 1). During the height of its power in the Papal Millennium (799-1799), the heads of the counterfeit kingdom of Christ oppressed the “little flock” with their “bulls of excommunication.” Why did the Papacy call these notices of ostracism “bulls”? Is it not because such decrees were backed up with so much fierce and irresistible power (even kings trembled at them), that they could be truly likened to the great strength of a bull’s head set with terrible horns? We believe that this may be the explanation, for Papacy makes much use of graphic language.

### Waiting and Longing for the Kingdom

But “Bashan” is rejected; and “Zion” is still waiting for the Kingdom. Doubtless our dear Heavenly Father desires to develop in us during this final period, an earnest longing to see the earthly Kingdom. Such longing may be accentuated by trials. This thought: “As the deer pants for the water-brooks, so pants my soul for You, O God. My soul thirsts for God, for the

living God; when shall I come and appear before God? My tears have been my food day and night, while they continually say to me, where is your God?” (Psa. 42: 1-3) The full force of this similitude is rather obscured in the Authorized Version. To appreciate the Psalmist’s thought, we must remember that for a continuous six or seven months of the year rain never falls in Palestine. With very few exceptions the rivers and streams dry up, and then the only water supplies are the springs and wells, and cisterns hewn in the rock (Jer. 2: 13).

Wherever a good and constant spring exists, a village is generally to be found. Sometimes the water must be conducted from the spring’s source to the houses, and in such cases a covered-in aqueduct may be used. Holes are pierced at intervals through the cover of the aqueduct to prevent bursting from the accumulation of air. There appears good reason to believe that it was an aqueduct like this which the Psalmist referred, and that the text should read: “As the deer pants over the aqueduct.” The deer knows that the water is there, for it can both hear and smell it through the air-holes in the cover. The animal pants after the life-giving water, but is unable to quench its thirst. We can well imagine the distress of the poor hunted creature as it stands over the closed-in waterway in the midst of that dry and thirsty land!

In a similar manner, those who were in this earthly tabernacle groaned, earnestly desiring to be clothed upon with their house which was from heaven; for now they are like Christ, they now appear before Him and see Him as He is. Flesh and blood cannot inherit the Kingdom of heaven. We have heard of the patience of Job; it was not for his sake so much as for the Church that Job declared: “All the days of my appointed time will I wait till my change come.” (Job 14: 14).

We have need of patience, that after having done the will of God, we should receive the promise. What joy it will be to hear the poor groaning world shout: “Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, and we will be glad and rejoice in his salvation” (Isa. 25: 8, 9).



**“STRONG BULLS OF BASHAN”** PSA. 22: 12

# THE GOSPEL AGE ~ THE MILLENNIAL AGE

*"He shall receive a hundredfold now in this time; and in the world to come eternal life."*

Mark 10: 30

The context tells us that Jesus had been explaining the difficulties and hindrances attending the Kingdom of Heaven class and that these difficulties especially bar the way of the rich and influential and learned, in harmony with the Apostle's words, "Not many wise, not many mighty, not many noble has God chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom" (1 Cor. 1: 26; Jas. 2: 5). The Apostles were astonished at this, for in their day, as in ours, the wealthy and learned were regarded as the special representatives of religion. The thought that not many of these would gain an entrance to the Kingdom class caused the uneducated fishermen, who had become the Lord's followers, to query respecting what opportunities they would have if the rich, the learned, the influential, the outwardly religious would have so poor a show.

Our text is part of our Lord's reply. Peter's remark was, "We have left all and followed you," which implied how such sacrificing would be dealt with. Our Lord replied, "Verily I say to you there is no man, who has left houses or brethren, sisters or father or mother or children or lands for my sake and the Gospel's, but he shall receive an hundredfold in this time, and in the world to come, eternal life."

## **"A Hundredfold in This Time"**

The Bible records here seem, at first, to present the teaching of numerous Sunday School superintendents and teachers who say that a consecration to God brings worldly influence and wealth a hundredfold. It is usual in our day to point to the affluent businessmen and bankers, who are generally members in some of the churches, as corroborations of this thought—bright and shining examples of how the Lord blesses those who become church members. But such ideals are often shattered as bank irregularities, indiscretions, losses, exposures and insurance investigations disclose the fact that much of the wealth of the world is secured in a manner which the whole world recognizes as disreputable, dishonest, and certainly far from the standard of the Golden Rule which our Master laid down. When we hear the Lord's word assuring us that not many wise, not many learned, not many rich, not

many influential will enter the Kingdom at all, and that the few of them who do enter will come through great tribulation and difficulties, we see that our Lord's words in respect to the hundredfold blessings of this present time cannot refer to earthly wealth.

## **Leaving All to Follow Christ**

This thought is confirmed by the Apostle's statement that those regarding whom he inquired had left all to become the followers of Jesus in doing the Father's will, and our Lord's word also confirms the same thought. It is not those who have accumulated houses and lands, but those who have left them for the Lord's interests and for the Gospel—for the privilege of giving a faithful witness to the Truth—it is this class that is to have a hundredfold more in this present time.

But how can we leave these earthly things, earthly privileges and comforts and yet have a hundredfold more of them? Well, in order to understand this matter thoroughly we must experience it. We must leave or forsake earthly things, surrendering them to the Lord, making a full consecration of all before we come into the position where He will give us the hundredfold in return. Not many are ready or willing to make such a consecration of their earthly all, and not many, therefore, are in line to receive the hundredfold blessing. The few who do take up their cross and forsake earthly advantage and seek chiefly the Kingdom of God, these alone can understand fully respecting the hundredfold of the Lord's blessing.

Our Lord did not mean that we would have a hundredfold of houses for every one forsaken, but He did mean that we would have a hundredfold more of blessing, comfort, joy, in our sacrificing of these earthly interests than if we had held fast to them. The hundredfold blessing consists largely in the hopes which are begun in our hearts through the Divine promises, which the Apostle terms exceeding great and precious promises by which we may obtain the perfection of nature and the Kingdom (2 Pet. 1: 4). These hopes and promises are so glorious that all earthly things fade into insignificance in comparison with them, so that each one may be able to say with the Apostle of old,

respecting the sacrificed things of a worldly character, “I count all things but loss . . . that I may win Christ and be found in Him” (Phil. 3: 8, 9). “I count these things not worthy to be compared with the heavenly and earthly glory that shall be revealed in us” (Rom. 8: 18; Gen. 22: 16-18). “I forget the things that are behind and am pressing on to the things before . . . for the prize of the “high calling” and the tremendous restitution promise of God in Christ Jesus” (Phil. 3: 13, 14; Acts 3: 19-21). These hopes on the horizon of both heavenly and earthly blessings, which have recently come to hand, are made so real, so precious to the truly consecrated, that they have more than filled the losses and sacrifices of their earthly development time an hundredfold.

### The Nominal and the Real Church

In all denominations of Christians there have been properly some sincere ones of the consecrated class described in our text; some whose hearts are not set upon earthly homes or friendships or attachments of any kind, but set upon Kingdom things; some who did not live for the things worldly during their development time, but for the life and glories which the Lord has promised them in the Kingdom. The majority of Christians of all denominations constitute the nominal Church, and here and there among the many in all denominations are found the few, the called-out ones whose condition is described in our text—who have forsaken all earthly interests and hopes and advantages and have voluntarily and gladly cast in their lot with Him who was rich and for our sakes became poor; He who was despitely used and persecuted for righteousness sake; He who laid down His life for the Truth and the brethren in accordance with the Divine will; He who went about doing good. (2 Cor. 8: 9; John 15: 20). Whoever and wherever found, these were the Lord’s jewels, of the heavenly, His Bride class, the members of His “body.” While a larger number may constitute the general household of faith, these are God’s very elect, who passed their trials successfully, and now constitute the Church of glory, and will, during the Millennial Age, be God’s agents through whom the blessing shall flow to all the families of the earth (Gen 12: 3).

It is to this class, this little flock of followers in the footsteps of Jesus, that the Lord assured a hundredfold more in the Gospel Age. Not only did they get a hundredfold more in their earthly sojourn toward the Kingdom, and blessing in fellowship with the Lord and the brethren, but in the Lord’s providences they literally have brothers and sisters and fathers and mothers and

homes more than a hundredfold. For wherever these met one another they were recognized by each other as being of the same spirit; the same mind of Christ dwelled in them richly, and abounding, manifesting itself, so that, as the Apostle said of some in his day, they needed not letters of introduction to one another, but could quickly discern the spirit of each. As they in proportion grew in the spirit of the Master they became closely knit in fellowship of spirit toward all who were



**ALL DENOMINATIONS CONSTITUTE THE  
NOMINAL CHURCH**

truly His, all the pilgrims in the narrow way toward the heavenly Kingdom; and they delighted in sharing with each other such good things of the spirit as each may have had need. The spirit of Christ in these has led them to do good to all men as they had opportunity, but especially unto the household of faith (Gal. 6: 10).

### The World to Come

Now these all have been accepted into the spiritual phase of the Kingdom and have their promised eternal spiritual life. While these same brethren were still on the earth, undergoing their development and preparation for the Kingdom, they looked forward to their promised reward in a similar way that those of us still here on the earth anticipate the blessings in store for us, in the earthly phase of the world to come during the Millennial Age.

“The world to come.” How peculiarly that phrase would strike the majority of minds if they would but examine it. Mankind largely has been taught and has been accustomed to think of going, at death, to some other world—a world of torture, of devils, of fire, *etc.*, or a world of bliss and heavenly fellowship; by reason of having studied the creeds handed down from the Dark Ages, and having neglected the study

of the Bible—the Word of God, a few have noticed that the hope set before God’s people all through the Scriptures is that there is to be a world to come—that we cannot go to it, but must wait until it comes to us. The awakening and resurrection belongs to the whole human race during the Millennium. The reward of the earthly elect (Ancient and Youthful Worthies) belongs there also. The dealing with the goats, the willfully wicked, will take place then for every willful transgression against full light and knowledge.

“The world to come” signifies an epoch, age or dispensation that is still future. We cannot hasten its coming, for, as our Lord explains, its times and seasons the Father has put in His own power. We nevertheless find something in the Scriptures that relates to these times and seasons, and they give us, sometimes obscure and sometimes very specific information in respect to that glorious time and the wonderful events then to be accomplished. The epoch preceding the flood is in the Scriptures termed the “world (age) that was” (2 Pet.

3: 6, KJV). The dispensation or condition of things prevailing since the flood up to the present time, and about to end in this great Time of Trouble at the Second Coming of Christ, is in the Bible, called the “world that now is” (v. 7), the age or dispensation at present (Dan. 12: 1). The Apostle calls it “the present evil world” (Gal. 1: 4), because evil, ignorance and superstition now predominate; they now hold control of the world’s affairs. Similarly Satan is called the prince or chief of this age. Unrestrained by the Lord, Satan now works in the hearts of the children of disobedience. Because they constitute the vast majority of the race, Satan is Scripturally declared to be the “prince of this world,” and is not in agreement with Christ, and has nothing in common with the hope of the Church—His body, but is an opponent—an adversary, whose rule must come to an end before the long promised Kingdom of God can take its place (John 14: 30; 16: 11; 12: 31, all KJV).

### Fiery Trouble to End This Age

The entire Bible points to the end of this age as being the time for the transfer of the dominion of earth

from the control of Satan and ignorance and sin to the control of Christ and His glorified Church and a reign of righteousness. The trouble that is with us is the natural result of the antagonism between the prince of darkness and the prince of light, between error and truth, between sin and righteousness.

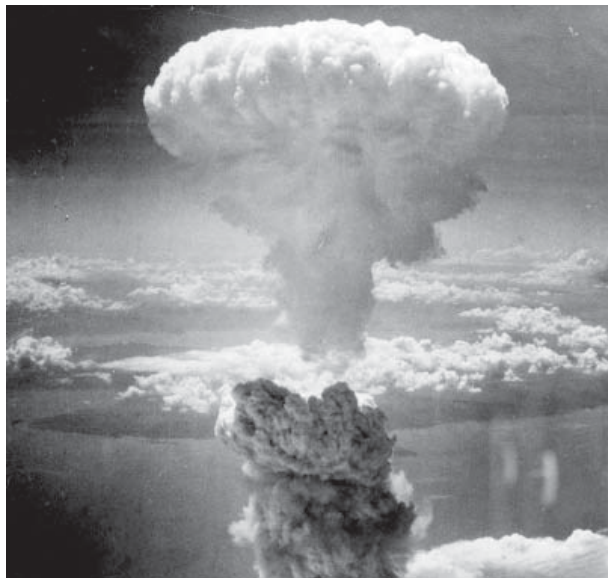
Now that the work of the present age is gradually closing, the Church has been garnered, and once the Worthies and the C.E.C. class finish with their hold on the merit, then this present age will close and the

very elect will have received the reward mentioned in our text— “in the world to come eternal life.” More than this, the faithful spiritual overcomers are promised, elsewhere, a share in the heavenly Kingdom with the Lord in His throne, as He said, “To him that overcomes will I grant to sit with Me in my throne” (Rev. 3: 21).

### The World Is Lost

When we say that all the world is lost, we do not mean what others would generally mean by this statement. We are standing close by the Bible, not only in our phraseology but in the meaning which we attach to it. The whole world was lost through Adam and his disobedience; the whole world came under condemnation of death, the curse; and, although Christ has redeemed the world and has paid the price, a ransom for all, yet only the Church of the firstborn, the heavenly elect has yet been found. The majority of the human race are like lost sheep, gone astray from their Creator through sin and degradation. We who have heard the voice of God speaking peace by Jesus Christ have been found of Him, have returned to Him, to the Shepherd and Bishop of our souls, and have already been blessed an hundredfold in this present time and are of His earthly elect in the very beginning of the world or age to come, when our Lord is soon to initiate restitution for the human race at large (John 5: 28).

The vast majority of the world are still lost, because they have not yet been found, because their eyes are blinded by the “god of this world” and the false doctrines, superstitions, ignorance, *etc.*, which as a dense cloud, has hindered them from seeing the grace of God in Christ Jesus. Their ears are dull of hearing for the same



**NUCLEAR EXPLOSION AT NAGASAKI, 1941—  
JUST ONE EVENT IN THIS TIME OF TROUBLE**

reasons; they know not, neither do they understand.

But is the world to remain forever lost? Are only the elect now able to exercise the hearing of faith and the sight of faith? Are these alone to be the saved (Luke 12: 32)? Of such alone will be the elect, the Scriptures distinctly tell us, but they also assure us that the chief of these elect ones, when glorified with the great Shepherd, will be associated with Him in the work of blessing all the rest; that none are lost—bringing all mankind to a knowledge of the Lord and to a knowledge of the glorious provision that they may attain eternal life by obedience to the arrangements of the Millennial Kingdom (Jer. 31: 34).

When, in that glorious “world to come,” the new dispensation, when the knowledge of the glory of God shall fill the whole earth and all mankind will see the facts—that God loved the world while they were yet sinners and provided a redemption through the blood of His Son, and that whoever will, may return to the Father’s fold through Him—then we believe that many will be gathered to the Lord’s fold who are not ready to be gathered for any of the elect now, because of the restrictions placed about the same, the narrowness of the way and the requirement of the ears and eyes of faith.

# The Gospel Age in Brief

Micah, Chapters 4 & 5 Part II

Having studied the fourth chapter of Micah, noted particularly as introductory, we now direct our attention to chapter five of the same.

Mic. 5: 1: “Now, gather yourself in troops, O daughter of troops: He has laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.” Some have understood that this, in its primary application, might indicate that Israel should gather together their troops; “O daughter of troops,” that is, you have some armament. Jehovah has laid siege to us or our enemies have laid siege to us. It could be understood either way; the Chaldeans, and their smiting with a rod upon the cheek, the ruler in Israel, namely Zedekiah. They treated him disgracefully. There is a far greater significance here than perhaps that primary application. We give the reading from Rotherham, as he gives the best translation that can be found of this first verse.

The word “now” has a sense of “meanwhile,” and the previous chapter (note context) shows the wonderful Millennial outcome of victory when all enemies will be put under His feet; His horn will be as iron, and His feet as bronze. He is going to thresh them out as on a threshing floor! We must not forget that symbol from chapter four. The Lord would put them in as on a floor, a threshing floor, and the hooves would thresh them out during the thousand year reign. But meanwhile, before that time comes, something else has to fulfill the Gospel Age history. Rotherham translates it, “meanwhile shall you sorely afflict yourself, daughter of affliction.” That gives the thought in harmony with the Truth better

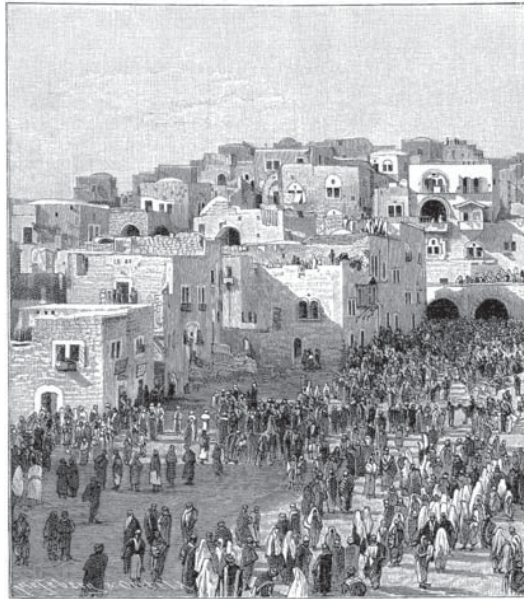
than the word “troops,” and we find the commentaries, in general, say that this is a text that is hard for them to translate correctly or to understand. It’s one about which much disputation has taken place, but we think Rotherham puts his finger on it in harmony with the Truth. For *meanwhile*, before this Millennial outcome can take place, Israel will be cast off. “Meanwhile thou shall sorely afflict yourself.” Now, that is called “daughter of troops,” but the troops have the thought of affliction, while the Hebrew word here, which is variously translated, seems to have the thought of suffering and of affliction. While troops can bring suffering, we rather think it is the suffering itself that is more particularly pointed out. “Meanwhile, you shall be sorely afflicted” (or sorely tried). “You shall afflict yourself sorely, you daughter of affliction.” You are destined during the Gospel Age to suffer much. Your house will be left desolate and you will be cast off from favor, wandering to and fro on the face of the earth under much affliction.

This begs an explanation, for why would God cast off His people? Why would He allow them during this whole Gospel Age to suffer affliction? We read in the same verse, “He has laid siege against us.” Siege was laid to Israel, for the Law and the Prophets were given to them and they turned against God. How did they do it? The Scripture states: “They shall smite the judge of Israel with a rod upon the cheek.” This prophecy was shown as being fulfilled and we think we have a safe guide in following this line of thought. In Matthew 27: 30, this prophecy was shown to be fulfilled. “And they



spit upon Him and took the reed [or rod] and smote Him on the head.” What part of the head? Micah says it would be on the cheek, which is part of the head, and so they took the rod, and they smote Him on the cheek, and therefore we have the prophecy fulfilled. But is Jesus the judge of Israel? Oh, yes! Did He not say, himself, “God has committed all judgment unto the Son?” He is the Judge and we are all to stand before the judgment seat of Christ; not only the Church, but the whole world of mankind. “And I saw the dead, both small and great, stand before the judgment seat and the books were opened” (Rev. 20: 12). Jesus is the Judge, so they took a reed and smote the Judge of Israel upon the cheek.

Now, the next verse (Mic. 5: 2) gives us something more about this Judge. “But you, Bethlehem Ephratah, [originally it was called Ephratah, later the name Bethlehem was given to the city] though you be little among the thousands of Judah, yet out of you shall come forth unto me [for me (for Jehovah), would be a better translation, as we notice the preposition ‘unto’ could be ‘to,’ ‘for,’ ‘toward,’ or ‘unto.’ We think ‘for,’ here, brings the better thought] that is to be the ruler in Israel; whose goings forth have been from of old, from everlasting.” Yes, this One that is to be the Judge, the One that is to be the Ruler, who was born in Bethlehem Ephratah, which was



**Bethlehem - Ephratah**

considered little among the thousands of Judah. What is meant by the “thousands of Judah?” It doesn’t mean the thousands of people of Judah. The word thousand (*eleph* in the Hebrew), is used as representing a family, group, or division, for the lands were divided into their great family groups or divisions, *i.e.*, thousands. Each thousand would have its leader, and we can find a number of texts in the Scriptures that indicate this as the custom. We cite one from Judges 6: 15, when the angel appeared to Gideon and told him that he was a man of valor and that God had appointed him to deliver Israel. He said that he didn’t see how he could do it because he was of a small family. “My family [*eleph*; thousand] is small [weak, poor] and I am the least in my father’s house.” And so his thousand, or general group, in his section was small and he was the least in his father’s house. Bethlehem was small among the various thousands, the various groups in that country and yet,

“out of you shall come for Me [Jehovah] the one that is to be the ruler in Israel.” Do we find this fulfilled? Yes! For instance, in Matthew 2: 6 we have this very section quoted and showing something very interesting in connection with it, “But you, Bethlehem, in the land of Judah, are not the least among the princes of Judah for out of you shall come a Governor, [a ruler] that shall rule my people Israel.” Bethlehem was among the least and yet, because of this prophecy, it was the greatest. “You are not the least, for out of you shall come the one that will be the Governor, the ruler in Israel.” So we see that this prophecy directly points to our Lord Jesus; that He was born in Bethlehem, and of course, just one feature is meant; is pointed out here as standing for the whole, *i.e.*, He was smitten on the head. In other words, this is a metonymy in which a part is used for the whole. He was born in Bethlehem and persecuted even unto death.

Micah 5: 2 finishes with, “whose goings forth have been from of old, from everlasting.” Some have misused this text to try to prove that Jesus is the same as God; that He is from everlasting to everlasting, but that is a misappropriation of this text. They say, “His goings forth was from everlasting. He must have been co-eternal with God.” No, that is not what this text means at all, but what does it mean? Notice, out of

Bethlehem would *come* forth the One that would be the Ruler, and His *goings* forth were prophesied from antiquity, even before there was an age, way back in eternity. His goings forth, the First Advent and the Second Advent; those two goings forth were prophesied from of old and were arranged in God’s Plan even before an age.

Way back in the time before this earth was created, God arranged this wonderful prophecy, and arranged for Jesus to die for mankind. He was the Lamb of God slain from before the foundation of the world (Rev. 13: 8).

(v. 3) “Therefore will He give them up.” Did God give them up? They were cast off, for their house was left desolate and He gave them up. Our Lord pronounced the curse upon them: “Your house is left unto you desolate.” But they are not given up forever. The reading continues: “. . . until [not forever] the time that she who is in labor has given birth; then the remnant of

His brethren shall return to the children of Israel,” or more correctly translated, “along with the children of Israel.” “Therefore will He give them up until the time that she which travailed has brought forth.” What does that mean? We have it explained to us in Isaiah 66: 7, 8. Here it tells us who is “she that travails,” “before she travailed she was delivered” [before her pains came upon her, she was delivered of a man child]. In other words, before 1914, when Zion’s great travail began to take place, before her pains came upon her in the breaking out of the first World War, she was delivered of the man child, head and body, “and I heard the number of them that were sealed [after the wind began to blow, for the wind was to be held off until the elect were all sealed in the forehead] and I heard the number of them that were sealed and there were an hundred and forty and four thousand” (Rev. 7: 4). Before the World War broke out in each country all of the elect of the Little Flock were sealed in that country. “Before she travailed, she was delivered of a man child.” Some think that she is still being delivered of a man child, but that is not true.

The Little Flock is to have a Great Multitude to accompany her, and so the next verse (Isa. 66, 8) says, “Who hath heard such a thing? Who has seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once?” Oh, no! It isn’t all like a snap of your fingers. Then it says, “For as soon as Zion travailed (nominal Christendom) she brought forth her children.”

We have in this great Time of Trouble the Great Multitude as one of the Epiphany’s Elect; the Youthful Worthies as another. You have it explained in the fourth volume of the Epiphany Studies, entitled “The Epiphany’s Elect,” that Zion, here, is the nominal people of God. The nominal people of God in Israel brought forth Jesus, the Apostles, and the early Church. The nominal people of God in Christendom have brought forth the rest of the members of the body, and so before Zion travailed, the man child, head and body, was fully delivered. “And so all Israel will be saved” (Rom. 11: 26—Israel was cast off until she which travailed had brought forth). “There shall come out of Zion the Deliverer.” Zion here is not the deliverer. It couldn’t be, for out of Zion comes the Deliverer. Zion here represents the nominal people of God in both



**Zion’s great travail began to take place just before 1914**

Israel and Christendom and this Deliverer, Head and Body, comes out of the nominal people of God as they travailed to bring forth. “And before her pains came upon her she was delivered of this man child.” “Out of Zion shall come the Deliverer and shall turn away ungodliness from Jacob,” during the Restitution time. Oh, is not that wonderful! And at the end of Jacob’s Trouble they accept their Messiah, as He turns away from them the ungodliness that has become theirs.

We have another wonderful text (Mic. 5: 3), “Therefore He shall give them up, until the time that she who is in labor has given birth; then the remnant of

His [Jesus] brethren shall return to the children of Israel.” Jesus was the Lion of the Tribe of Judah, and had many brethren in that tribe. His brethren will return along with the children of Israel (the ten tribes). We have here the two tribes [Judah and Benjamin] and the ten tribes; His brethren of Judah (the Jews) returning with the children of Israel (the ten tribes). Are they all going to come back from the tomb? Oh, yes; the ten tribes, too, as well as the two!

(v. 4) “And He shall stand and feed His flock in the strength of the LORD” [in the majesty of the name

of the Lord His God; and they shall abide, for now He shall be great to the ends of the earth.” Here we have the history of the Gospel Age for the Church. All during this Age, Jesus, “stands.” This refers to His time when He is in glory, at His ascension and subsequent. “He shall stand and feed in the strength of the Lord” [in the strength of Jehovah]. Jesus stands in the strength of Jehovah, *viz.*, Jesus said when He was here on earth, He didn’t know the time of His Second Advent. But Jehovah gave Him that, which was a part of the strength that Jehovah supplied and Jesus fed the sheep, the flock, with that fruit. So that when we came to understand that our Lord came, He was already here. “He shall stand and feed His flock.” It doesn’t mean feed Himself. The verb is a transitive verb. He will feed others. He feeds His flock in the strength of His Father. “In the majesty of the name of the Lord His God,” for in His resurrection Jesus stands in His majesty—in the name of Jehovah, His God, “and they shall abide, for now shall He be great unto the ends of the earth.” “They will abide.” What does that mean? It means that the Church who are victoriously on the throne; including

the Great Multitude who are victorious and are before the throne; including the Youthful Worthies who will also be victorious as princes in the earth; including the Consecrated Epiphany Campers, who consecrate now before restitution begins; and those of the world of mankind who will, as they come to a crystallization of character in the strength of the Lord, have everlasting life. They are going to abide. The Truth has come to stay, brethren, and it's going to spread more and more until it covers the whole earth. It will not be fleeing into the wilderness again. Those who are counted worthy of everlasting life shall abide, "For now shall He be

great unto the ends of the earth." The Truth is going to spread more and more and save more and more until all the sheep of restitution will receive everlasting life. Jesus, during the Gospel Age, has been standing in the strength of God and His majesty, and the Divine nature. He is feeding His flock and they will abide.

*. . . to be continued*

# The Twelve Spies

*TYPE & ANTITYPE.*

*Num. 13; 14; Deut. 1: 19-46*

**WE BEGIN OUR STUDY** with Numbers, chapters 13 and 14. In connection with these chapters we will study the parallel statements of Deut. 1: 19-46. These chapters treat of the twelve spies in their individuals, their commission, their searching of the land, their report, their recommendations, their effect on the people, Moses, Aaron, Joshua, Caleb and God. The sentence of 40 years' wandering was issued by God upon the people because of their rebellion in refusing to possess the land as directed; this led later to their disastrous effort disobediently to enter the land. Brother Russell (R3064: 5) tells us that Fleshly Israel at the time of the First Advent and during the Gospel-Age fulfilled in considerable measure its antitype. He held that there was also a measure of its antitype that Fleshly Israel did not fulfill, which, because in their wilderness journey to Canaan they typed Spiritual Israel in its journey to the Kingdom, a thought which was often brought out by him, (R3060: 9), and which he based on Hebrews 3 and 4. Accordingly, there was a small antitype and a large antitype of these chapters, the latter on Spiritual Israel at the time of the First Advent. Again, since the Jewish and Gospel Age Harvests are parallel in time, we see in addition to the application of the story to Fleshly and Spiritual Israel at the First Advent, an application of it to Fleshly and Spiritual Israel in the Gospel-Age Harvest. The connecting point between the applications to Fleshly and to Spiritual Israel in the Jewish Harvest is this: out of each of the twelve tribes of

Fleshly Israel, the Lord drew the Israelites indeed and made them parts of the twelve tribes of Spiritual Israel (Little Flock). Their justified associates became Levites of the Gospel Age (unconsecrated tentatively-justified), who produced Bible helps: concordances, dictionaries, recensions, translations, *etc.*, while their non-justified acquaintances (Christians in name only) became members of the nominal people of Spiritual Israel." These three classes merged into the twelve divisions of the antitypical twelve Christian denominations of the Gospel Age, as shown (E. 8 Chap. I, II).

Viewing the matter from the typical application of this story to antitypical Spiritual Israel in the Jewish Harvest, we would construe the type for the Jewish Harvest as follows: the twelve fleshly tribes represent all who professed faith in Christ during the Jewish Harvest—the consecrated, the justified and the unjustified. Most of them having been Jews and some devout Gentiles more or less interested in Judaism, they were in their majority viewed as the twelve tribes of Israel marching toward the Gospel-Age Canaan, the sphere of the Truth and of the Spirit of the Truth. Their entrance into which was to have its beginning early in the Jewish Harvest. Out of these twelve tribes the Lord, during the Jewish Harvest, chose the antitypical twelve spies, who at the time of their selection as such and until the report had been made, were Little Flock members, particularly those among them who were "scribes instructed unto the kingdom of God" (Matt. 13: 52). These explored at Jesus' command the sphere

of the Truth and of its Spirit during the Jewish Harvest and from time to time during those 40 years brought back their findings, the 40 days of the spying here representing the 40 years of the Jewish Harvest. We are not to understand that no reports of such findings were made until 69 A.D., for facts prove that such reports were made throughout the 40 years. Rather, we are to understand that the end of the 40 days represents the limit of the time for such reports to be made, somewhat after the way we understand that the 40 days of Goliath's challenging do not mean that no attacks were made on Evolution until 1914, but that they then entered into the final attack by that Servant. Accordingly, the facts prove that the Apostles, Prophets and abler Teachers brought such reports from time to time during the Jewish Harvest—the New Testament writings, except John's writings, which were produced at least 20 years after 69 A.D., were reports of Apostles' and Prophets' spy-findings.

After the time of making such reports, a change took place in the standing of ten of the antitypical spies (Num. 14: 37). All reported in harmony with one another (Num. 13: 26-29) until it came to antitypical Caleb, the Little Flock exhorting the people to prompt consecration and its prompt fulfilment, when ten groups among the spies made a slanderous report by misrepresenting the sphere of the Truth and its Spirit and by exaggerating the strength of the spiritual enemies and the difficulties of overcoming (vs. 31-33), and thereby discouraged the people from entering and taking the Christian inheritance (the prospective sphere of the Truth and its Spirit) from its enemies who inhabited it. For this they lost their crowns, and this was proved by their becoming plague-stricken by error. Joshua and Caleb, encouraging the people to go up in the strength of the Lord, represent our Lord and the true Church, particularly its leaders, during the Jewish Harvest, encouraging the people to consecrate and carry out their consecration—the invasion and conquest of that which should become the sphere of the Truth and its Spirit. The Israelites in general represent other crown-losers, the justified and unjustified of that time, who became discouraged, then murmured and rebelled against our Lord (Moses) and the faithful Priesthood (Aaron), commanding that doctrines contrary to those



**The Twelve Spies Return**

presented by the true spies be used as symbolic stones in refutation of the true spies, commanded to stone Joshua and Caleb (Num. 14: 10). God, by the truths that He gave through the true Church [the glory of the Lord appeared on the tabernacle], called a halt to this course of the unworthy, and then sentenced them, personally and in those following them, to wander during the Gospel Age up to 1874 in the symbolic wilderness, unable to get to antitypical Canaan, the sphere of the Gospel-Age Harvest Truth and Spirit of the Truth. Their efforts

to enter that sphere before such wilderness wandering has resulted in disastrous defeats, of which the Gospel Age, in error and evil triumphing, is full of examples. Briefly have we sketched the antitype of Numbers 13 and 14 in relation to Spiritual Israel in the Harvest of the Jewish Age, because it is not our design here to give details thereon; rather we here design to give details on the antitypes of

these two chapters as they belong to the Gospel Harvest, since these are the antitypes that concern us directly.

The 40 years' journeying of Israel in the wilderness, therefore, type mainly the traveling of the Christian Church toward the Harvest of the Gospel Age, according to St. Paul's explanation in Hebrews 3 and 4, though they also type Fleshly Israel's Gospel Age wanderings toward 1874. According to the parallel, there is a second application for them: their antitypical twelve spy classes of this Harvest have brought them a report on Israel's return to God's favor and Palestine, two of them reporting favorably and ten of them unfavorably, followed by the antitypical murmuring and condemnation to wander during the Epiphany in the wilderness again, and afterwards enter and conquer their antitypical Canaan—the sphere of Truth and its Spirit in the Millennium. This phase of the antitype we will also not discuss further, since it is our purpose to discuss here in some detail Spiritual Israel's second application of the story of Numbers 13 and 14, that of the Gospel Harvest. We repeat it: the fact that Numbers 13 and 14, according to Hebrews 3 and 4, apply to Spiritual Israel in the Harvest of the Jewish Age, which proves, according to the parallel Harvests, that they also apply to Spiritual Israel in the Gospel Harvest, moves us to trace the antitype of the second application of these two chapters to Spiritual Israel, which is, the application

of the story to Spiritual Israel in the Gospel Harvest. Our readers will recall that we have often told them that in the Epiphany we are living over the Gospel Age on a small scale, and are living in a miniature Gospel Age. While telling them this, we never gave them any Scripture on which we base this thought. The main account on which we base it is the Gospel Harvest application of Numbers 13 and 14 with the consequent wanderings of Spiritual Israel; for, as we will show, according to the second application, the Gospel Harvest is the second antitype of the story of Num. 13 and 14; and Israel's wanderings find their second antitype in the second application in Spiritual Israel's wandering in the Epiphany; for as the wanderings following the Jewish Harvest on the part of Spiritual Israel were those of the Gospel Age, so the Epiphany wanderings following the Gospel Harvest as the parallel of the Jewish Harvest on the part of Spiritual Israel are the parallel of those of the Gospel Age on a small scale. In the Epiphany we are living over the Gospel Age on a small scale, which accounts for our speaking of the miniature Gospel Age, with its little Babylon, its little Protestant Churches, its little Catholic Church, its little pope, *etc.*

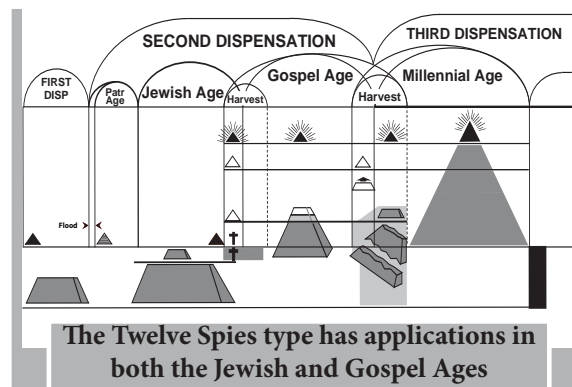
Remembering that we are limiting the study of our texts from Numbers and Deuteronomy to the Gospel Harvest application to Spiritual Israel, we understand that the request of the people (Deut. 1: 22) that Moses send out spies to search out the land, corresponds to Spiritual Israel's asking, by their needs and words, our Lord to raise up students of the Word to study out the sphere of the Truth and its Spirit (Canaan); thereby enabling them to know and act in harmony with that Truth and its Spirit. Apparently, this request preceded the charge of God to Moses (Num. 13: 1, 2) to send out the twelve spies, even as the felt needs and words of Spiritual Israel for the antitypical information as it approached the Parousia were requests to God for the antitypical information before God charged the sending out of the antitypical spies to get it. God's response is seen in the charge (v. 1); and our Lord was pleased with the request and charge (Deut. 1: 23). As we have already learned, Canaan types the sphere of the Truth and of the Spirit of the Truth. Primarily this is the Bible; but as the Bible truths and their Spirit come increasingly into the minds of God's people, their minds become

increasingly the sphere of the Truth and of its Spirit. As before Israel's entrance into Canaan, enemies and hostile cities infested it, so before Spiritual Israelites enter antitypical Canaan, it, as the prospective sphere of the Truth and its Spirit, is filled with various evils, as these infest the natural minds of God's people, which, accordingly, become the battlefield of the Truth and its Spirit against these enemies, even as after Israel invaded Canaan it became the battleground of its inhabitants and cities against Israel. The New Creature invades the natural mind and increasingly invades the increasingly subdued heart and mind. Likewise, as Moses sent out the twelve spies (Num. 13: 3-16; Deut. 1: 23), so our

Lord sent out their antitypes in the Parousia. The charge was, literally, "Send for you" (Num. 13: 2), implying that the spies were to help the typical and antitypical Moses in the matter at hand.

Their selection, one from each tribe, represents the fact that a set of new-creaturely students of the Scriptures from each of the twelve denominations of

Christendom, which we have previously sufficiently named and described, were to be chosen as spies. The fact that not all Israelites became these spies, but that twelve individuals became such, and that each of these twelve spies was to be a ruler (literally, a prince) in his tribe, types the fact that not even all new creatures were to be the antitypical spies, but certain selected ones were to be such, and that these selected ones were to be Little Flock members, a group of such leaders being in each denomination. The fact that the ten who brought up a slander against the land died of plague before the Lord, types the fact that their antitypes had ceased to be Little Flock members, evidenced by their being made siftlings, died of the plague (Num. 14: 37). Accordingly, we are to understand that at the time of sending out the antitypical spies, all of them were crown-retainers. This is further confirmed by the fact that none of the typical spies were among the princes who brought the offerings of Num. 7 and led the tribes in Num. 10, whom we know type the twelve groups of crown-lost leaders, one group for each denomination. Therefore, the selection of twelve others was not due to the death of these offering princes and to the former twelve becoming their successors; for the sending out of the spies occurred just about two months after the Israelites left Sinai (Num. 10: 11; 13: 20), within which time these twelve



offering princes assuredly did not die. At the sending out of the antitypical spies every member of each of the twelve groups was a Little Flock member; and they constituted all the Little Flock “scribes” (Matt. 13: 52) in each of the twelve denominations of Christendom. But just after making the report, a change takes place. Thereafter, Joshua types our Lord. This is foreshadowed in the change of name given Joshua (Num. 13: 16). At the same time Caleb stood for all the Little Flock, particularly for their leaders, in the Parousia Truth, the other antitypical spies becoming crown-losers.

Moses’ sending the spies out by the commandment [literally, at the mouth] of the LORD (v. 3) types our Lord’s sending out the Little Flock “scribes” in all the denominations as antitypical spies, according to God’s Word, the Bible. The involved part of the Bible is that of our study—Num. 13; 14; Deut. 1: 19-46. Our Lord, from the Father’s clarifying this type to Him, saw that it was God’s Word to Him to send them out to search the sphere of the Truth and of its Spirit. Perhaps God also charged Him directly to this effect. In either case, or in both cases, it would be God’s charge to Him. As the typical spies were sent out from the wilderness of Paran (cavernous; v. 3), in which Kadesh-Barnea (holy desert of wandering; Deut. 1: 19), their place of departure, was located, so the antitypical spies were sent out in the Parousia part of the Millennium, as in a time of a consecrated wilderness condition. Kadesh-Barnea is also called En Mishpat (fountain of judgment; Gen. 14: 7), indicative of the testings in connection with the ransom and the sin-offering doctrines, which took place at antitypical Kadesh (Num. 20: 1-13), as the chief doctrinal tests of the Parousia. As it was emphasized, by repetition (all these men were heads of the children of Israel, v. 3), that the twelve spies were leaders in their respective tribes, so in the antitype it was emphasized that the antitypical spies were the leading students of the Bible in their respective denominations, who were at the same time Little Flock members. It will be noted that neither the tribe of Levi nor Aaron’s family is included. This is to show that Little Flock members are typed by the spies. As Moses sent out the twelve spies to search out typical Canaan, so our Lord sent out from the twelve denominations the Little Flock “scribes” to search out the sphere of the Truth and of the Spirit of the Truth. In



**Joshua and Caleb**

their searching, some of the members of each one of the twelve groups of antitypical spies came into the Truth movement, while others remained in their respective denominations, becoming enemies of the Truth.

Let us here, as at the appropriate place, pause awhile and consider the sphere of the Truth and of its Spirit—antitypical Canaan. It embraces Bible and Bible-based knowledge and its Spirit in all their ramifications. In E8, Chap. II we showed the main forms of such knowledge, when we described the work of the Gospel-Age Kohathites. But the Gospel-Age Kohathites did not penetrate so deeply into these matters of Bible knowledge and Spirit as did the twelve Parousia spies, and that for several reasons: they were not new creatures, as were the antitypical spies; many features of such knowledge were

not due until the Parousia; and the antitypical spies could discern such features of the Truth and of the Spirit of the Truth as the unconsecrated natural man could not see. In E8, Chap. II., we mentioned some as Gospel-Age Kohathites whom further light shows not to have been such, but who were new creatures, some ministering before, and some

during the Parousia. We will mention the main new creature spy-members whom were mistakenly set forth as Gospel-Age Kohathites. While on this subject we might remark that while the Gospel-Age Kohathites did such work as came under the heads of learned works along linguistic, exegetical (explanatory), historical and systematic work on Bible matters, they were not the only ones who did such work, for crown-lost leaders and other crown-losers did such work, as Chrysostom, Augustine, Chemnitz, Calvin, Socinus, Menno Simon, Jeremiah Taylor, Alexander Campbell, *etc.*, wrote various commentaries, on apologetics, doctrine and ethics, as well as on historical religious subjects. Almost all Little Flock leaders did such work: Luther, Melancthon, Tyndale, Ulphilas and Alfred the Great did Bible translation work, and the first two of these produced many interpretational, apologetic, doctrinal and ethical works. We are not to think that it was the exclusive function of the Gospel-Age Kohathites to do linguistic, exegetical, historical and systematic work on Bible lines. In most of these departments of Bible knowledge Priests have done best of all: our Pastor the best of all.

*... to be continued*

# QUESTIONS OF INTEREST

## Question: Why Has The World Not Yet Received Restitution?

**Answer:** The Scriptures show us that after our Lord's Second Advent and the setting up of His Kingdom He will apply, for the full satisfaction and requirements of Divine Justice, the entire merit of His sacrifice on behalf of Adam and his race. The full penalty of original sin will be paid, the race of Adam will be released from that condemnation, and forthwith the work of Restitution will proceed. Meantime, while waiting for the application of the blood to the world, the Father imputes, loans, that merit of Christ on behalf of the Church.

### CHRIST'S MERIT IMPUTED TO THE CHURCH

In thinking of this subject, this word impute should be considered. To impute is not to give. To give Christ's merit would mean to make it applicable to Adam and all the race. Jesus is not ready yet to give it to Adam and all the race; for to release Adam and his race just now from the present conditions would not be the best plan.

In commercial usage the word imputation has a similar thought of endorsement. If a man endorses a note for a thousand dollars, he does not give even one penny, but he credits the value of the money. This transaction illustrates the work of imputing merit to the Church. The Church is not qualified to enter into a sacrifice with God. God is unwilling to receive as a sacrifice anything that is imperfect. But Jesus, having a credit in the hands of God, imputes a share of that merit to those who present themselves in consecration. On the strength of that merit, He becomes a surety, or guarantor, to those who wish to become His disciples. No more than this would be necessary; for their consecration is to sacrifice, and they need merely to sacrifice what they have. Since our Lord imputes His merit to the Church, which offsets what they have not, whatever they are lacking by reason of heredity, when they shall have finished their contract this merit will be released, just as when the note is paid, the endorser is free.

## THE RELEASE OF THAT MERIT

Our Lord Jesus becomes the Guarantor, or Endorser, or Imputer, of His merit to all who make a consecration to God. This includes not only the Little Flock, but also the Great Company, who will need this imputation to complete their Covenant; it also includes those who later become willfully unfaithful and will go into the Second Death. When all these things shall have been accomplished, then this merit of Christ, having been fully released from all this imputation, will be applied in full measure to the sealing of the New Covenant, of which Christ is the Mediator. Then His Kingdom will be the Mediatorial Government for the blessing and uplift of the world.

[Please note! This article was written at a time when Bro. Russell was just beginning to recognize that not only the Church was covered by the imputation of the merit but that also the Great Company would need that cover and that the

application for the world would have to wait until the death of these two classes before Restitution could begin. He had no thought concerning the Youthful Worthies much less the Consecrated Epiphany Campers. This is a good illustration of how the Truth is progressive (Prov. 4: 18) and the need for us to readjust our thinking.]

The proposition made to the followers of Christ is that they will lay down their human lives sacrificially, just as Jesus did His—in whatever way God's providence may mark out for them. But those who present themselves to God in consecration are members of the sinner race of Adam. God properly declines to deal with these repentant sinners. He says, Your lives are already under condemnation; already they are three-fourths gone; in any event, you could not present more than one-fourth of the sacrifice that is absolutely required. However, God's Plan has provided that Jesus can become Surety for those who desire to become His footstep followers in sacrifice. On His account their sacrifices are accepted as a part of His sacrifice, that they may also share in His glory. \* \* \*



ISAIAH 11: 6



HAVE YOU MOVED OR ARE YOU  
GOING TO BE MOVING?  
RENEW TODAY !

TO:

## ANNOUNCEMENTS

### 2012 CONVENTIONS

#### England

Hyde Convention August 3, 4, 5  
Barlborough, Derbyshire October 27, 28

#### France —all conventions in Barlin

Summer July 27, 28, 29  
Fall October 27, 28

#### Germany

Velbert May 26, 27, 28  
Altleiningen October 5, 6, 7

#### India

Thottakadu, Kerala May 20

#### Lithuania

Kowno June 23, 24, 25

#### Nigeria

Ibadan September 28, 29, 30  
Agbado November 23, 24, 25

#### Poland

Lodz July 20, 21, 22  
Leszno July 27, 28, 29  
Gliwice July 30, 31, August 1  
Susiec August 3, 4, 5  
Mietne August 31, September 1, 2  
(near Garwolin)

#### United States

Chester Springs, PA July 5, 6, 7, 8  
Tulsa, OK September 14, 15, 16

#### Ukraine

Orlowka June 29, 30, July 1  
Lwow August 24, 25, 26

### CHESTER SPRINGS, PA CONVENTION JULY 5, 6, 7, 8, 2012

#### NOTICE: NEW LOCATION THIS YEAR

Site: The Desmond Hotel, One Liberty Blvd., Malvern PA 19355. Phone: 800-575-1776. Rates and Reservations: \$89.00 plus tax, for 2 guests (each additional person \$15.00, limit of 4); Breakfast Buffet available at \$10.00 per person. Make reservations directly with the hotel by June 6, 2012. Mention you are attending the Bible Standard Ministries Convention for the special rate. For further information contact L. Lounsbury, (Class Secretary), 1156 St. Matthews Road, Chester Springs, PA, 19425-2700. Telephone: 610-827-7665.

### TULSA, OK CONVENTION

SEPT. 14, 15, 16, 2012

Site: Wyndham Tulsa Hotel, 10918 E. 41st Street, Tulsa, OK 74146. Phone: 918-627-5000. Rates and Reservations: \$78.00 plus tax, up to 4 guests. Make reservations directly with the hotel by August 31, 2012. Mention you are attending the Bible Standard Ministries Convention for the special rate. There is a Courtesy Van Service for pick-up at the airport to the hotel. For further information contact D. Welker, (Class Secretary), Telephone: 918-272-8404. On Sunday, September 16th, a late lunch, hymn sing and fellowship will be held at Glen & Ruth Atkinson's home.

### OBITUARIES

**Hazel Perkins Brown**, 88, passed away February 28, 2012. She was born in Norfolk, Va. on July 11, 1923 to the late James West and Mary Jane West-Robertson. Hazel was associated with the Layman's Home Missionary Movement in Pa. Hazel was a loving and devoted wife, mother, grandmother, and great-grandmother. She is preceded in death by her husbands. Left to cherish her memory are her son, two daughters, six grandchildren, and nine great-grandchildren.

**Sister Alice Agutter**, Sister Alice Agutter has finished her course, being faithful unto death, on March 19 of 2012. The funeral was conducted in Glossop in Derbyshire her home town by the Pastor Doidge. She had been brought up in the Truth by Samuel and Sarah Currie. In 1940 Sister Sarah Currie and her daughter Alice became founding members of the Hyde Ecclesia supporting Brother R. E. Armstrong. Her support continued until her ninety-fourth year. A good witness was given for the Truth with over a hundred persons being present.