

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

AUTUMN 2019
 A.D. 2019 — A.M. 6148
 WHOLE NO. 767


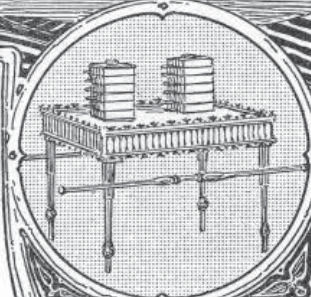
CONTENTS

THE BLIGHT OF SIN AND ITS ONLY CURE 34

JESUS' WORD ON PRAYER AND RELATED MATTERS... 39

BY WHOSE AUTHORITY, WHAT, TO WHOM, AND WHY WE PREACH 43

Back Page
 REMEMBERING OUR SERVANTS
 OBITUARIES

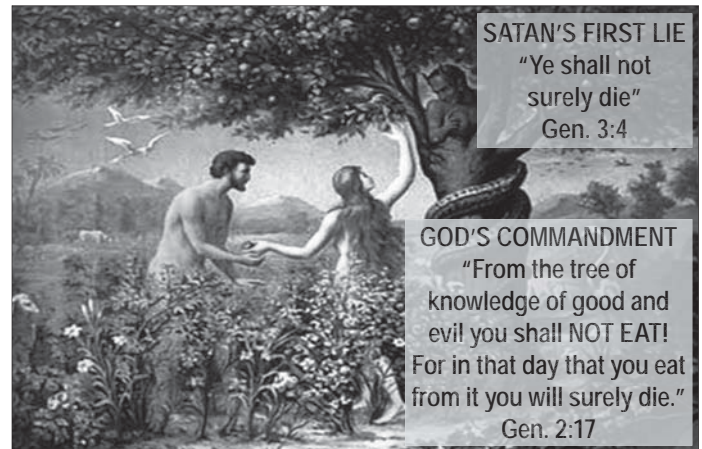
"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, 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.

THE BLIGHT OF SIN AND ITS ONLY CURE

“As Moses lifted up the serpent in the wilderness even so must the son of man be lifted up.” —John 3:14
“That whosoever beliveth in him should not perish but have everlasting life.” —John 3:16

We begin this study in God’s garden. Gen. 2:15 “And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.” V. 16 “And Jehovah God commanded the man, saying, of every tree of the garden thou mayest freely eat.” V. 17 “but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” There was no blight of sin at that time, only God asking His child to be obedient. Jehovah God next gave father Adam a helper that he would not be alone. Again God gave regulations for these two to abide in; however the serpent convinced the woman to eat of the forbidden fruit and the man also. Genesis 3:7 “And the eyes of them both were opened, and they knew that they were naked;

and they sewed fig leaves together, and made themselves aprons.” Yes, the blight of sin was upon mankind! But listen to these words of graciousness from God: Gen. 3:21 “And Jehovah God made for Adam and for his wife coats of skins, and clothed them.”



Let us continue with Jehovah showing His willingness to set in place the cure for this blight of sin: Isa. 64:6 “But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.” This text is in harmony with Gen. 3:7 where Adam and Eve sewed for themselves a covering of fig leaves (self-righteousness) which God cannot accept. It would be a fearful thing for us to stand before God in our own righteousness! Again Jehovah’s graciousness is given in Isa. 61:10 “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness...” Yes, as God made for Adam and Eve a covering of skins (requiring shed blood) suggesting a future covering provided by the death of someone (a redeemer) in due time (the robe of Christ’s righteousness) the only cure.

Let us turn our attention to Israel’s experience in the wilderness, prolonged thirty-eight years on account of their un-readiness, lack of faith to enter Canaan at first: Num. 14:16 “Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.” The prolonged period was doubtless a season of valuable instruction in various ways: Num. 14:34 “After the number of the days

PRESENT ^{The} TRUTH
and
Herald of Christ's Epiphany
ISSN: 0032-7700

Published by the
Bible Standard Ministries (LHMM)
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
Leon J. Snyder

Postmaster: Send address changes to:
Bible Standard Ministries
1156 St. Matthews Road
Chester Springs, PA 19425-2700, U.S.A.
Periodicals Postage paid at Chester Springs, PA, 19425 and additional mailing offices.

Other Publications
The Bible Standard

Foreign language editions
French, German, Polish, Portuguese, Tamil, Malayalam,
Kannada, Ukrainian and Lithuanian

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.

in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.” Evidently those years of drilling in the laws, sacrifices, etc., brought the people to a comparatively moral and religious condition; so much so that their next prominent sin was in the nature of boasting of their holiness—pride of heart. Admitting degradation and sin and faithlessness in the past, they felt that they had made great progress and should no longer be dealt with as formerly.

Again we see the filthy rags of self-righteousness ruling their hearts even though they were admitting that it had been necessary for Moses and Aaron to rule them imperiously, they denied that this was any longer necessary; and under the leadership of Korah, Dathan, and Abiram, quite an insurrection developed;—the influence extending so far that it included two hundred and fifty leaders and most prominent men of Israel. Num. 16:2 “And they rose up [those who fail to recognize Divine institutions in spiritual Israel] before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown.” Their contention was that all Israel was now holy and that, therefore, Moses and Aaron should no longer be considered the only ones with whom God would communicate, the intimation being that they were endeavoring to perpetuate a hierarchy which God had not established, and which true Israelites should not recognize. V. 3 “And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD.”

There is a lesson here for spiritual Israelites: It teaches us not to become heady and high-minded or boastful or proud of spiritual attainments and godliness. It teaches us that in God’s estimation there is no holiness that does not include humility and full submission to the Divine arrangement. It reminds us also of the prophesied rebellion that will take place in the close of the Millennial Age, amongst those who will have reached perfection under the Millennial Kingdom, some of whom will manifest their unfitness for eternal life by a lack of submission to the Divine arrangement.

God Is Able To Change Hearts

Gently instruct those who oppose Truth.

Perhaps God will change those people’s hearts,

and they will learn the Truth.

Moses called to him the representatives of the insubordination; kindly and patiently he reasoned with Korah, the one who responded to his call, pointing out to him the LORD’s arrangement; from the others he received but an insulting refusal to discuss the question. This kindness, forbearance and endeavor to help those whose feet were slipping out of the way, all the more commends the leader to our sympathy and appreciation, and teaches us to be gentle and patient with “those that oppose themselves” to the Divine order. 2 Tim. 2:25 “In humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the Truth” (NKJV). But we are not to expect success in every instance, even as Moses had no success in this case; where the heart is wrong it cannot be guided by reason; and pride, boastfulness and ambition are evidences of a wrong condition of heart.

So far from endeavoring to use force against these men, Moses took them at their word and invited them to display the powers, privileges and Divine authority which they claimed; and appointed that they should the next day meet with himself and Aaron and let the LORD by His providences decide matters. Korah’s influence over the whole congregation was evidently very great; it is generally easier to influence people by telling them that they are better and greater than they had previously supposed—it works upon their pride. However, the LORD spared the people, though He gave an illustration of His indignation against their assumptions—by causing the earth to open and swallow up these three leading “holiness” rebels, their tents, families, etc., and by causing a plague to break out in the camp, in which the two hundred and fifty chief men who had joined the conspiracy died. One lesson here is that we should beware that our holiness is of the proper kind—not self-righteousness (fig leaves) but submission to the righteousness which is of God.

Although these men did not die the Second Death, but will, in due time, share in the benefits of the great atonement accomplished by the antitypical Priest, nevertheless, they typified persons who enjoying great favors of the LORD misappropriate these, applying them selfishly and in pride, will die the Second Death, and with them their allies, sharers in their sin. One would suppose that so striking a manifestation of the Divine will would thoroughly correct the wrong spirit amongst the people, and show them the difference between their

boastful self-righteousness and the righteousness of full submission to the Divine arrangement which alone could have the Divine approval. But not so; human perverseness is shown in the fact that on the next day the leaders of Israel assailed Moses and Aaron with the charges that they were unholy men, murderers—that they had killed on the previous day, by some power of their own, some who were truly the LORD’s people. As a consequence the LORD’s indignation was enkindled against the people and they were spared, by the interposition of those whom they had traduced, only after 14,700 of their number had perished by pestilence. Num. 16:49 “Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.”

This same spirit of pride, rebellion, and its consequences may be noted in our day (2019); how many there are who, because not right at heart are in more or less sympathy with those with whom the LORD has no sympathy! [The inclination to think or feel alike: emotional or intellectual accord.] They have seen “heady” ones rise up in the congregation of the LORD, seeking to draw away disciples after themselves, and afterward have seen these rejected of the LORD, instead of becoming great leaders as they expected; they have seen how, in the LORD’s providence, the earth [worldliness or various false ideas] swallowed them up, buried them in oblivion so far as leadership was concerned; yet after witnessing the LORD’s dealings with these sifters, in putting them out of the light of present Truth, etc., they are still sympathetic with them and complain that their fall into the darkness and oblivion was not of the LORD, but the fault of His “faithful.” Acts 3:22 “For Moses truly said unto the fathers, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.” V. 23 “And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.” See P.T. #745 “Regulations concerning general leaders.”

These resemble the Israelites who blamed the loss of these “renowned” would-be leaders upon the LORD’s truly appointed servants, Moses and Aaron. Let us learn from this lesson to be always on the LORD’s side, and to keep our hearts so free from prejudice, pride and self-will, that we may always be able to discern what is the LORD’s side in every controversy. Ex. 32:26 “Who is on the LORD’s side let him come unto me.” Those who do not so do, are likely to lose their spiritual life as the 14,700 in this type lost natural life. However, their being deceived, amid circumstances in which the Truth could have been learned

proves that they were not living up to their privileges; and this together with their aiding and abetting sifters, made them antitypical Levites, sons of Korah.

After impressing the lesson of Divine appointment, the LORD called for the rods of the chief men of every tribe—Aaron representing the tribe of Levi, and these rods were laid over night in the Most Holy; they were brought forth the next morning in the sight of all the people, and no change had taken place in any of them except the one belonging to Aaron, which was covered with buds, blossoms and almonds. Num. 17: 8 “And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.” A peculiarity about the almond tree is that the fruit-buds appear before the leaves. So also was it with the Royal Priesthood: they sacrificed or began to bring forth fruit before the leaves of profession were seen.

The LORD did emphasize His choice of the tribe of Levi and of the Aaronic priesthood, and impress the lesson of their recognition upon all Israel. So, too, the LORD has chosen Christ as the High Priest of our order, or profession, and the Church and household of faith, to be associated with Him in the work of the ministry. These will ultimately be made known to all who desire harmony with the LORD; to all who will enter into the Millennial Canaan. All the people will then know that God puts a wide difference between the “household of faith” and various teachers of morality, higher criticism, etc., who have denied the faith and who are attempting to teach upon other lines than those laid down in the Scriptures, of which the cross of Christ is the center. The light, the vitality and the fruits of righteousness are centered in the household of faith, and this will be made manifest to all.

Two other incidents of about this time—the close of the wilderness detention—were the death of Miriam, Moses’ sister, and the death of Aaron, his brother. The forty years being about completed, the people were ready now, under the LORD’s direction, to enter Canaan. The town of Kadesh Barnea had evidently remained the center of their encampment, and their Tabernacle had evidently continued there, though of necessity so large a body of people with their flocks and herds must have roamed over quite an extensive area during those thirty-eight years, and of this we find various indications (Num. 33:19-36). The Canaanites probably feared an invasion and had to some extent fortified the country in

the vicinity of Kadesh Barnea, the southern borders of Canaan, near Edom, and perceiving now that the Israelites were preparing to move, they made an attack upon them and took some prisoners—probably by way of forewarning and intimidating them. This was the occasion for the vow mentioned in Num. 21:2, that the cities of the Canaanites should be

utterly destroyed when taken. V. 3 need not be understood to mean that Israel vanquished the Canaanites and destroyed their cities at this time; it is rather to be viewed as a parenthesis, an explanation that afterward, during the campaign of Israel in Palestine, God in harmony with their vow, did deliver to them the cities of the land, and that they did destroy them. They called the place Hormah as a remembrance of their vow. The right of such a total destruction of an enemy and his property would not be allowed in the civilized world today; we are to remember, however, that the LORD in these dealings with Israel was making types far reaching in their significations.

In the type, the Canaanite and his citadels, etc., represented sin, its enticements, its blandishments and strong entrenchment in the weaknesses of the flesh! No compromise or truce with sin is to be made on the part of the consecrated; it is to be a war of extermination—and this was the signification of the type. It helps us to understand the matter much better, too, when we know that those Canaanites who were destroyed were not turned over by the LORD to devils of eternal torment—but simply went down into the great prison-house of death, just the same as their fathers had done before them. It mattered not whether these died of pestilence or by the sword—the time will come when they shall all be brought forth from the prison-house of death by the great Redeemer, the antitypical seed of Abraham, to have an opportunity of coming to a full knowledge of the Truth that they may be saved—and saved everlastingly, if they will, upon condition of their obedience and heart-conformity with the Divine will. John 5:28, 29 “Marvel not at this; for the hour is coming, in the which, all that are in the graves shall hear his voice. And come forth!”

Israel made a request of the Edomites: Gen. 36:8 “Thus dwelt Esau in mount Seir: Esau is Edom [descendants of Esau, Jacob’s brother], that they might pass through their country with a view of entering Canaan from its eastern side instead of from the southern. The Edomites refused the request. Num. 20:21 “Thus Edom refused

The Hour Is Coming A Time Appointed

John 5:28:29

“Marvel not at this; for the hour is coming, in the which, all that are in the graves shall hear his voice. And come forth!”

to give Israel passage through his border: wherefore Israel turned away from him” and compelled a long and tedious journey around their territory through a very arid, barren country. It was here that the people so recently claiming to be “all holy” became so discouraged that they again wished that they were back in the land of Egypt and

murmured against God and against Moses and against the manna upon which they were still being fed. It was at this juncture as a punishment for their impatience and their despising of the LORD’s leading and provision for them that the LORD sent them the plague of the fiery serpents.

We read in Num. 21:6 “And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.” Whether the LORD specially created these serpents or whether He merely took advantage of circumstances and conditions, as when He sent them the quail, we do not know, nor does it matter. In God’s miracles He generally uses means to every end; these are to us miracles because we do not fully comprehend the means employed. As for instance, in the time we now live; if we could imagine the knowledge of the method of the internet, smart phones, social media, iPads, millions of messages going through the air at once; being blotted out from the knowledge of man, the results, told in succeeding ages to people who knew not of the methods, would be as miracles. The fierceness of the attack of the serpents and the great mortality resulting amongst the Israelites might cause us to wonder, but we are to remember that it is estimated that in India, even at the present time “several thousand people annually die from the bite of the cobra.”

One writer describing the bite of a certain Brazilian serpent says: “Even in those cases where the sufferer recovers, for a time the system is injured and the latent virulence of the poison can hardly be eliminated from the same even at the cost of festers, boils, and ulcerations which last for many years. The nervous system is also very much affected as faintness and paralysis are usually amongst the evidences of the strong venom which this reptile extracts by some inexplicable chemistry from perfectly harmless food.”

The Israeliteish people had learned something through their experiences, and needed not to be told that this visitation of the fiery serpents was a chastisement from the LORD for their murmuring and

rebellion. We are to learn in this connection to differentiate between such experiences on the part of the Israelites and similar experiences on the part of the world in general. We are to remember that by the Law Covenant which God made with Israel at Mt. Sinai, He specially pledged their protection from disease and every adverse influence so long as they were faithful and loyal to Him, and specially threatened that disloyalty and unfaithfulness would be punished by sickness, calamities, death, etc. (Lev. 26:3-46).

SATAN, represents sin, vileness, evil, pain, and suffering.

JESUS was holy, harmless and separate from sinners. He is our Redeemer, He took away our sins.

To the Israelite, therefore, sickness and pestilence meant Divine wrath—to the other nations it meant the ordinary course of events; they were neither protected from the various death scourges of the world nor were these death-dealing scourges specially sent upon them.

The people came to Moses confessing their sin and asking his mediation with the LORD on their behalf; and, God-like, Moses did not stop to chide them when they were penitent and remorseful, but presented their case before the LORD most heartily. The LORD heard and answered the petition, but in a roundabout manner, well calculated to impress upon them their dependence upon Him,—and to provide for us, spiritual Israelites, a great spiritual lesson. The remedy for the bites of the serpents was a look at a brazen (copper) serpent fastened to the top of a pole, said pole probably being carried about throughout the camp of Israel, which all the sick, suffering ones might have the opportunity of looking upon it and being healed.

We are not to question the meaning of this as a type, for our Lord Himself in our golden text (John 3:14, 15) declares it. The serpent on the pole represented Christ on the cross. John 12:32 “And I, if I be lifted up from the earth, will draw all men unto me.” True, the serpent represents sin, vileness, evil, pain, and suffering; while our Lord Jesus could be our Redeemer only because He was holy, harmless and separate from sinners. The question arises then, why was the serpent used to represent our Lord? Why was not Moses instructed to make a brazen dove, or a brazen lamb—as representative of the meekness and harmlessness and purity of Him who died for us? We answer that a correct appreciation of the answer to this question is the key to an understanding of the great atonement provided by God for man, through the “Man Christ Jesus: who gave Himself a ransom for all, to be testified in due time” (1 Tim. 2:5, 6). The serpent represented the atonement transaction better

than any other emblem could. The serpent in Eden was Satan’s agent and representative in the alluring of our first parents into sin: in this sense of the word the bite of that serpent, the Devil, upon our race through our first parents, is destroying all the human family in death—with the attendant pains and sufferings on account of which the Apostle declares, “The whole creation groaneth and travaileth in pain together” (Rom. 8:22).

It is impossible to get rid of the sin-virus of “that old serpent”; there is no remedy that WE can apply. Mankind can only look to God for help; and the help which God provides is through the sending of His Son, the undefiled One. Nor will it do that that undefiled One should visit us and know our troubles and sympathize with us, and counsel us how to get rid of sin. No, this is not sufficient; He may not contradict or undo the Father’s decrees, although He may fulfill them—He may take our place, He may bear our penalty. And the Apostle expresses it, He who knew no sin was made sin (offering) for us, that we might be made right in the sight of God through Him (2 Cor. 5:21). The serpent then represented sin, in every sense of the word; and as the whole world was bitten or inoculated, our Lord must take the place of the sinner in order that the sinner might be made free from the sentence; and this is why it was a serpent that was raised on the pole.

As the bitten Israelite looked to the brazen serpent and was healed in response, so in the antitype we who are bitten by the serpent of sin, and who are writhing and dying under its virus must look with the heart warming, energizing holy Spirit of understanding, now the eye of the faith. Yes, we must look unto Jesus. We must see Him as the serpent, as the One who took our place, bore our sin-penalty, became our substitute and bought us from under the sentence of death. It was not sufficient that the Israelite looked into the sky or looked at a lamb, what was necessary is that he look at the brazen serpent. So with us, we cannot look at Jesus in various lights and shadows, some believing one thing and some another respecting Him; for according to the Divine arrangement only the one kind of faith in Christ is efficacious—and that is the faith which recognizes Him as the ransom for all. 1 Timothy 2:5 “For there is one God, and one mediator between God and men, the man Christ Jesus”; v. 6 “Who gave himself a ransom for all, to be testified in due time.” Yes. Jesus is our substitute. Men should get some blessing

from looking at Jesus as a great, model man, a great Jew, a great teacher, etc.; and they find such a look profitable, morally, mentally, physically; but from such a view they cannot get eternal life, they will still perish from the bite

of sin unless they do more than this. Only those who view Him as the antitype of the serpent in the wilderness have His promise of forgiveness, and acceptance with God unto eternal life.

JESUS' WORD ON PRAYER AND RELATED MATTERS

“Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you” Luke 11:9.

We believe that our dear Heavenly Father and our dear Lord Jesus will be pleased for us to use in a special way these words of Jesus on prayer and related matters and our attitude in this connection. In the preceding context (vs. 1-8), we are told that one of Jesus' disciples, after noting that He was praying, asked Him to teach them to pray. Our Lord graciously granted this request and gave them the beautiful model prayer recorded in (vs. 2-4), with its reverent invocation, praise, petition, confession, etc.

Then Jesus gave an illustration (vs. 5-8) of a man going to the home of a friend at midnight and urgently asking for bread because of getting an unexpected guest and having little or no food for him. The friend, with family all settled in bed for the night, would of course rather not be disturbed and arise to get the bread for the man, but he nevertheless would do so because it is an acquaintance coming with great need and importunity.

Jesus used this illustration, as He did the parable of the importunate widow (Luke 18:1-8), to emphasize the importance of regularity, importunity and perseverance in prayer. In Eph. 6:18 “Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints” (see also Col. 4:2). It was with these thoughts in mind and in this setting that Jesus spoke the words of our text, giving His disciples loving exhortations in connection with prayer, telling them to ask, seek and knock. We will now consider in sequence these three prayer exhortations of Jesus.

“ASK, AND IT SHALL BE GIVEN YOU”

Jesus desired His disciples to realize that they were to come—regularly and perseveringly, in His appointed way—to the Heavenly Father with their prayer requests, great and small, in all the affairs of life. They were and are never to feel that He is too busy with other matters to listen to their prayer requests, for He has many angels that assist with hearing and answering their prayers.

One of the reasons that many Christians, including some Truth-enlightened ones, are not living a rejoicing, victorious Christian life is that they have not been asking—presenting their petitions—regularly and perseveringly, and then watching carefully for God's answers. Some

continuously make the mistake of carrying their burdens around with them, instead of casting their burdens on the LORD, going to Him in prayer with them, asking Him to help bear them, and then going onward with songs of praise in their hearts.

We are to have (and not resist) a good urging to get on our knees in prayer and supplication whenever reasonably possible, “O come let us worship and bow down: let us kneel before the LORD our maker” (Psa. 95:6, Luke 22:41). At other times we lift our minds and hearts to our LORD in prayer. A story is told of a congregation that was seeking a pastor and the question came up as to how tall he should be? One answer was “Tall enough to reach heaven when on his knees.”

The Apostle James says, “Ye have not, because ye ask not” (James 4:2). But he shows also that we can ask in a wrong way. “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [selfish desires]” (James 4:3). We are to examine carefully our motives for our prayer requests that we do not ask with the purpose of satisfying our selfish desires. To avoid asking amiss in our prayer petitions, we should ask in Jesus' name. He told His disciples, “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (John 14:13; 16:24).

Also, we should follow Jesus' twofold instruction in John 15:7: “[1] If ye abide in me, and [2] my words abide in you, ye shall ask what ye will, and it shall be done unto you.” If we abide in Him, it means that we by repentance, faith in Jesus as Savior, and consecration have come into Him, in the sense of having accepted His Headship, and additionally that we remain in Him. It means also that we have the words of Jesus—and the Prophets and Apostles—abiding in us, that we govern ourselves and our conduct by the teachings of the Bible, the Word of God, for us as followers of Christ.

Additionally, we are to ask in faith, believing that God will answer our prayers sooner or later, in His own time and way, according to His wisdom. Jesus said, “If ye have faith . . . if ye shall say unto this mountain [the kingdom

of Satan, the Evil One], Be thou cast . . . into the sea [the restless masses of mankind], it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matt. 17:20; 21:21, 22; Luke 17:6).

Furthermore our petitions are to be made with gratitude. This is emphasized in Phil. 4:6, 7 (see ASV): “In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.” See also Col. 4:2.

Another important consideration in connection with our petitionary prayers and other prayers is praying together. Jesus emphasized the importance of this to His disciples in Matt. 18:19, 20. If family prayer has not been instituted or has been neglected, it should be arranged for on a regular basis. It is usually true that “the family that prays together stays together.” The LORD’S people are to have prayer and supplication together in meetings and at other times. Some of God’s richest blessings, such as the blessing at Pentecost (Acts 1:14; 2:1), have come after brethren have prayed together in one accord.

The Bible emphasizes praying for one another, especially when brethren are undergoing severe temptations to evil and other difficult trials (Luke 22:31, 32; John 17:9, 11, 15; Acts 12:5; Phil. 1:4, 9; Col. 1:9; 2 Thes. 1:11; 3:1; Heb. 13:18). Samuel strongly emphasized the necessity of praying for others of God’s people, saying, “God forbid that I should sin against the LORD in ceasing to pray for you” (1 Sam. 12:23). Our prayers should not be formal prayers, without the heart in them. They should be heartfelt, fervent, regular and persevering, as 1 Thes. 1:2 says “We give thanks to God always for you all, making mention of you in our prayers.” Also 2 Tim. 1:3 and other Scriptures show this.

If we ask in harmony with these conditions that Jesus and the Apostles specified, we can be confident that our prayers will be effectual. We will in Jesus’ name, with heartfelt fervency and thanksgiving, make our requests known to God. We will ask for spiritual things as the predominant part of our prayer requests; we will ask mainly for an enlargement (2 Cor. 6:13) in knowledge, grace and service for ourselves and others, that thereby we may glorify our Father in heaven; we will ask for the fruits of the Spirit—faith, hope, self-control, patience, piety, brotherly kindness, unselfish, disinterested love, this one especially, (Luke 11:13; 17:5; Gal. 5:22, 23; 2 Pet. 1:5-11).

If we follow the Lord’s instructions, our petitions for temporal things will be rather general, limited and few.

Aside from thanking God for and asking for daily food and other necessities of life, we will not usually pray for temporal things. We will recognize that our Heavenly Father knows our needs about temporal things and will supply what is needed without our continually imploring Him for them and making many specification (Matt. 6:32).

The Bible refers also to supplication, which is an intensified and urgent asking, *e.g.*, in Eph. 6:18, “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” See also Acts 1:14; Phil. 4:6; 1 Tim. 2:1; 5:5. God’s limitless resources can answer all proper requests.

These things are well illustrated in the great water systems of large cities. Ordinary daily calls for water are like the usual daily prayers. Emergency calls for water, as in the case of a great fire, are like supplications. When the emergency calls come, huge pumps are activated to supply more water and pressure in a time of special need. These pumps and their great reservoirs are like unto God’s unlimited resources.

“SEEK, AND YE SHALL FIND”

In addition to being askers in proper ways, we should be seekers in proper ways. After seeking for and finding God (Psa. 14:2; Heb. 11:6) and then Christ as Savior and Lord (in consecration), we are to continue Christian discipleship and Truth-seeking. Jesus said, “If any man will do his will, he shall know of the doctrine, whether it be of God” (John 7:17). “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free” (John 8:31, 32).

The entire life of the Christian is to be one of Truth-seeking, of seeking to add to and then retain the Truth found. We read “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering” (James 1:5, 6). “If thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear [reverence] of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous” (Prov. 2:4-7).

But we are not to seek in the creeds and teachings of Babylon for the Divine wisdom as due in our day. We are to remember that Great Babylon has since 1878 been cast off from mouthpiece-ship for the LORD, and that the voice of the Bridegroom and the Bride is no more heard in her, speaking through her instrumentality (Rev. 18:23). We are to remember that in Babylon there is a famine for

hearing the Truth as due. There one may “run to and fro to seek [the Truth as due from] the word of the LORD, and shall not find it” (Amos 8:11, 12). The seeking by Christ’s disciples is to be primarily for the Truth and its Spirit and service and other things pertaining to the Kingdom of God and the righteousness connected with it. May God help us all to do this in the new year and always!

In Matt. 6:25-34 (ASV), Jesus exhorts along this line: “Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?” He then calls attention to the birds and God’s feeding them and the lilies and God’s beautifully clothing them, and to the fact that earthly things are the main objects sought by the heathen.

Jesus then tells His disciples, “Your heavenly Father knoweth that ye have need of all these [earthly] things. But seek ye first [primarily] his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.”

Jesus said, “If any man will come after me, let him deny himself, and take up his cross, and follow me. Whosoever shall seek to save his life [his present earthly life] shall lose it; and whosoever shall lose his life [his present earthly life—by living a life of self-denial for Christ’s sake] shall preserve it [gain everlasting life in the Kingdom]. For what is a man profited, if he shall gain the whole world, and lose his own soul [life—the future life in the Kingdom]” (Matt. 16:24-26; Luke 17:33)?

We are to seek the higher things, to train our affections to attach to them. The Apostle shows this in Col. 3:1 (ASV): “If ye were raised together with Christ [if you have experienced the beginning of the resurrection process, in your heart and mind], seek the things which are above, where Christ is, seated on the right hand of God.”

We are ever to be mindful that in “this present evil world” (Gal. 1:4), “we have no continuing city.” Like the Ancient Worthies, we are to regard ourselves as strangers and pilgrims in it, desiring and seeking a better city, a city to come, the New Jerusalem, whose Builder and Maker is God (Heb. 11:10, 13-16; 13:14). Amid the prevailing discontent, agitations and clamoring for real or alleged rights, and strife, war, revolution, anarchy, etc., of this present great Time of Trouble, God’s people are to “seek peace, and pursue it” (1 Pet. 3:11, ASV).

God’s people as well as others are to “seek righteousness, seek meekness.” The result of doing this is that “it may be

ye shall be hid in the day of the LORD’s anger” (Zeph. 2:3). It does not say that all those seeking righteousness and meekness will be hid, but may be hid. The righteousness and meekness seekers will have many advantages over others. Their manner of life and habits of thought, as well as their sympathies for the right, which will enable them to grasp the situation of affairs and also the Bible account of the trouble and its outcome, will all conspire to make them suffer less than others—especially from harassing fears and forebodings. God’s people will be able to say with the Psalmist, “I sought the LORD, and he heard me, and delivered me from all my fears” (Psa. 34:4; 27:1). “Perfect love casteth out fear” (1 John 4:18).

As with the asking, so with the seeking—it is not to be done selfishly—“not after your own heart and your own eyes” (Num. 15:39)—but in unselfish love. “Love seeketh not her own” (1 Cor. 13:5). “Let no man seek his own, but each his neighbor’s good” (1 Cor. 10:24, ASV). We cannot seek listlessly, half-heartedly, but whole-heartedly. “Blessed are they that keep his [the LORD’s] testimonies, and that seek him with the whole heart” (Psa. 119:2). Our seeking for eternal life is not to be done intermittently, but with perseverance, “by patient continuance in well doing” (Rom. 2:7).

“KNOCK, & IT SHALL BE OPENED UNTO YOU”

In addition to being askers and seekers, we are to be knockers. In matters of doctrine and practice there are some things that have figurative doors closed to us, and on which we are figuratively to knock, if after considering everything carefully we believe the LORD would have us seek to enter them.

Some matters of doctrine, of Divine Truth, have been figuratively sealed, and are like a closed door to God’s servants and to His people. We know, however, that the Lord Jesus, the Lamb who was slain, rose from the dead and is exalted with the Father, has become the Interpreter of God’s Word and has been opening the great book (God’s Plan), sealed with the seven seals of Rev. 5 and through His chosen servants has been revealing much Truth as due, especially here in the end of the Age. God’s consecrated people may figuratively knock on the doors of doctrinal things which our LORD has expounded through His chosen servants, including those here in the end of the Age, but which are closed to their own understanding; and so as they are opened to them, they may experience much enlightenment and blessing, which many can testify that they have received. He has indeed opened the eyes of understanding of such, so that they can indeed say, “I may behold wondrous things out of thy law” (Psa. 119:18).

Some things in connection with the gifts and callings of God (Rom. 11:29) are likened to closed doors on which we should *not* knock. According to the Scriptures, reason and facts, our Lord, the Great Master of the LORD's House (Heb. 3:6), closed finally and forever the door of entrance into the High Calling in the Fall of 1914. On this closed door we are *not* to knock and seek admittance, as some unfortunately have been doing since the Fall of 1914, clamoring to get in. Some of such are set forth in Luke 13:24-26 as saying, "Lord, Lord, open to us." But He says to them, "I know not whence ye are"—I do not recognize you as prospective Body members. Even though they say, "Have we not prophesied in thy name? and in thy name have cast out devils . . . and done many wonderful works?" (Matt. 7:22), *etc.*, He will still give them the same answer: door closed!

But God's gifts and callings are *not* limited to the Gospel-Age spiritual elective calling. He now has another door open to new consecrators—the high privilege of becoming of "those consecrating between the Ages" (PT '77, p. 6), who are also of Abraham's pre-Millennial seed, who will be associated in service during the Millennial Mediatorial Reign of Christ, with the Worthies. These new consecrators are the Consecrated Epiphany Campers. We encourage new consecrators to enter into this open door, for it also will, in God's due time, be shut.

In matters of serving the LORD, the Truth and the brethren, there are various doors of service. If after considering carefully, in harmony with the spirit of a sound mind, our talents, our obligations, our situation, *etc.*, we believe that it is God's will to enter into a door or doors of service, and we are not sure if they are open or fully open to us, we may figuratively knock on them. Sometimes we think we should enter into a service but God by His providences will indicate after our "knock" that the door is closed. But if the door seems open, we are to enter promptly and joyfully.

The Apostle Paul and Timothy figuratively knocked on a door to go into Bithynia, but the Lord in some way did not allow them to enter it, keeping them from going into Asia, instead showing them an open door into Macedonia, in Europe (Acts 16:6-10). Evidently He then desired the gospel to go to Europe instead of Asia. While in Troas, the Apostle evidently was knocking on a door of service and one was opened by the Lord: "When I came to Troas to preach Christ's gospel and a door was opened unto me of the Lord" (2 Cor. 2:12). When in bonds in Rome, the Apostle was figuratively knocking again, asking for prayer "that God would open a door of utterance, to speak the

mystery of Christ (Col. 4:3).

Likewise, all of God's consecrated people should be looking for and knocking on doors of service. Bro. Russell gives some fine encouragement along this line in the April 7 and Dec. 10 Manna comments (from R 2004 and R 2888). He states: "If you have no burning zeal to preach the good tidings of great joy, pray earnestly and faithfully and persistently for it, and strive for it, and you will soon have it. If you have a zeal and love for the Gospel, and lack ability to present it, pray for the ability, while you make full use of what you have. If you have the zeal and ability, and lack an opportunity, take it to the LORD in prayer as soon as you can, telling Him that you are faithfully using all the opportunities you have. Then watch for more opportunities, without slacking your hand to use the very humblest and smallest within your reach."

"In whatever department of the LORD's service He is pleased to open the door of opportunity to us, we should enter it promptly and with energy—with zeal for Him and for the cause to which He has called us. This is one condition of our acceptableness with Him. If we are slothful, inattentive to opportunities, undoubtedly they will be removed from us, and given to others, for the LORD is abundantly able to raise up one or another to serve His cause without interfering with, or overruling our free moral agency. Let us more and more appreciate what a privilege we enjoy in being co-laborers together with God, and especially in connection with this great service which our Lord and Master Jesus is exercising, and to fellowship in which we have been called."

May our gracious and loving Heavenly Father bless by Christ His children richly and abundantly through this text throughout eternity, as they accordantly become more prayerful, and properly ask, seek and knock, and from His bountiful hand receive through Christ great blessings of grace, Truth and service, especially more of the holy Spirit in its fruits in their hearts and lives, that others may see that they have been with God and Jesus and have learned of Them, that They may be glorified!



visit us at
www.biblestandard.com
Bible Standard Ministries
1156 Saint Matthews Rd.
Chester Springs, PA 19425

BY WHOSE AUTHORITY, WHAT, TO WHOM AND WHY WE PREACH

Isaiah 61

Isaiah. 61:1-3 is recognized as among the most beautiful and meaningful passages in the Old Testament. It has been a rich blessing to God's true people from Isaiah's day onward, including our day. It tells us by whose authority, what, to whom and why to preach. Some regard it as applying only to Isaiah, but it obviously is also prophetic, having a much greater and wider application later. We know this because our Lord Jesus in His first recorded discourse at His First Advent (Luke 4:16-19) applied it to Himself and His anointing to preach. Isa. 42:1 likewise refers prophetically to Jehovah's bestowing His holy Spirit, His holy power and disposition, on Jesus.

And, in a subordinate and lesser sense, Isa. 61:1-3 refers prophetically to the anointing of the Body members of Christ, and in principle to the authorization received by the Great Multitude and also "Those Consecrating Between the Ages" (R 5761), for they also if faithful will eventually receive, as their reward, service as Princes and Nobles in the Kingdom, though not nearly as great as that of the Kings and Priests—the Little Flock—and the Ancient Worthies and the Great Company. In PT '42, p. 79, we find the questions, "What should Youthful Worthies answer when asked as to what gives them authority to preach?" Does Isa. 61:1-3 apply to them? The reply is: Yes! While Isa. 61:1-3 on its very face applies primarily to the Christ class, it contains a principle that is applicable to all who have the holy Spirit actually or reckonedly. The Little Flock and Great Company have the holy Spirit actually as new creatures; and the Youthful Worthies actually have the holy Spirit on the human plane. How nice the principle contained in Isa. 61:1-3 applies to all four of these very elect classes.

As God's wonderful plan unfolds we are given insight into the Worthies as Princes and how they will have able assistants in the *quasi*-elect (especially in the Consecrated Epiphany Campers), according to their varying abilities, for apparently the *quasi*-elect are represented among the subordinate Princes or Captains. They will assist the non-elect, the "daughters" (Isa. 60:4; Joel 2:28), up the Highway. Advancing Truth brings to our attention that while the Ancient and Youthful Worthies are the primary Millennial Princes, in a wider sense the Princes are the Consecrated Epiphany Campers (PT '84, p. 93).

The Bible teaches that any believer is by the fact of his faith authorized to preach what he by faith knows: "We have the same spirit of faith, according as it is written, I believe; and therefore, have I spoken; we also believe, and therefore speak" (2 Cor. 4:13, comp. Gal. 3:6-9; E 4, p. 358). If the Youthful Worthies, Consecrated Epiphany Campers do not preach, confess, Christ before men, Christ will not confess them before God and the angels; but if they preach, confess, Christ before men, He will confess them before God and the angels (Matt. 10:32, 33; Luke 12:8, 9). These passages authorize them to preach, proclaim, the Word.

The commission divides itself into three parts: (1) make disciples of all nations; (2) baptize them; and (3) teach them. Any neglect of this commission and its order of procedure means comparative failure. When the dragnet (Matt. 13:47) is ordered ashore, this commission should be understood to be at an end (SITS 3, p. 215). Today, we are following what we believe to be the direction of the holy Spirit in sending forth the pilgrims to proclaim the good tidings. As the Truth then due was the agency for calling, so constructive advancing Truth, harvest Truth, is now the Lord's agency for testing and dividing. On the opposite side the commission of Satan perverts God's commission: first, making it mean the *conversion of the world*; [italics ours] second, destroying the real idea of baptism; third, confusing the matter of discipling; fourth, by making them think this is all that is needed.

We see therefore that Isa. 61:1-3 authorizes and charges all of Jehovah's consecrated people to declare the Gospel message, even as Jesus charged His disciples to do so in the Great Commission, given in Matt. 28:19, 20: "Go ye therefore, and teach [*make disciples* of, margin, ASV] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you." In Mark 16:15 He enjoined them, "Go ye into all the world, and preach the gospel to every creature" [*the whole creation*, ASV]. And in Acts 1:8 He instructed them, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" [in an ever-widening circle].

Accordingly, in Isa. 61:1-3 we have in prophecy and with many details the Great Commission Jesus gave

to His disciples. This will become more evident as we examine the various parts of Isa. 61:1-3. V. 1 shows prophetically what Luke 3:21, 22; 4:18 and Acts 1:8 set forth, namely, that the holy Spirit is a prime requirement and authorization in all who would be good witnesses for Jehovah and His Son Jesus. Education and talents cannot make one a good servant of Jehovah without the holy Spirit. The holy Spirit is not only God's power, but also His disposition in Himself, Jesus, the Little Flock, Great Company, Youthful Worthies, Consecrated Epiphany Campers and other free moral agents.

Jesus was given the holy Spirit fully, completely—"God giveth not the Spirit by measure unto him" (John 3:34). It was prophesied (Isa. 11:1-3) that as the Branch out of the family of David (through Nathan—Luke 3) "the spirit of the LORD [Jehovah] shall rest upon him [Jesus], the spirit of wisdom [Truth] and understanding [the ability to comprehend the Truth's meaning], the spirit of counsel [to plan what and how to do] and might [power], the spirit of knowledge [cognition] and of the fear of the LORD [reverence, embodying duty love and unselfish, disinterested love]; and shall make him of quick understanding in the fear of the LORD" (comp. E 15, pp. 64, 65, 393). As a result of this, "never man spake like this man" (John 7:46).

Jesus Christ the obedient one, perfect in all ways was able to receive the Truth as due without measure, however all imperfect creatures have limitations of their capacities, the Little Flock could not and the rest of the consecrated cannot receive the holy Spirit without measure, but in a much lesser measure, varying according to each one's capacity and emptying of sin, error, selfishness and worldliness. Each one should of course seek and pray for such emptying to the extent of our ability and the in-filling of the holy Spirit (Luke 11:11-13; Eph. 5:18), the spirit of power, love and a sound mind (2 Tim. 1:7). The in-filling of the holy Spirit gives all the consecrated the authority, the ordination (R 5536), to preach and teach others according to ability and opportunity. Each one who has this authorization of the holy Spirit should deeply appreciate it and use it on all suitable occasions.

This principle continues to this day with the Consecrated Epiphany Campers, especially the Queen of Sheba class, having the heart-warming, energizing, of the holy Spirit of understanding. Yes, the bestowal of the holy Spirit by Jehovah on "Those Consecrating Between the Ages," though not the begetting of the Spirit, is nevertheless a marvelous experience, as those who continue to receive it here in the Expanded Gospel Age Harvest, can testify. It is *an enlightenment of the mind*

with an understanding of the Truth, including the deep things of the Word (1 Cor. 2:10-16), which since Spirit-begetting has ceased can be understood by all of the truly consecrated (E 4, p. 469, E 15, pp. 652, 653). It is *a heart-warming, and a quickening, an energizing in the Lord's service*. This Constructive Advancing Truth remains a privilege for the pre-millennial seed of Abraham.

This marvelous Gospel-Age experience is not to be regarded as a part of the outpouring of the Spirit "for all flesh" (Joel 2:28), the outpouring of the Spirit in the Millennial Mediatorial Reign (which is still future). In that future outpouring, the Ancient Worthies will by Divine inspiration give the deeper Millennial revelations and the Youthful Worthies the less deep Millennial revelations (PT '26, pp. 116-120; BS '70, pp. 42-46). The Joel 2:28 outpouring of the Spirit is clearly still future.

Although Isa. 61:1-3 gives each brother and sister who receives it the authority to preach and to teach people of the world and the nominal church and some individual brethren privately (*e.g.*, Acts 18:24-26), it does not of itself alone authorize its recipients to preach in and teach *the church*. While sisters have many good privileges of teaching and preaching (PT '39, p. 142; PT '71, pp. 12-14; PT '83, p. 63), they are not given the privilege of teaching and preaching *in the church*. In addition to the authorization of Isa. 61:1-3 the authorization by God (1 Cor. 12:18, 28; Eph. 4:11-13)—in order for a brother to preach in and teach a local church he must also be appointed to do this *through the vote by upraised hands of the pertinent ecclesia* (Acts 14:23; SITS 6, pp. 276-279); and anyone who without such an appointment by vote of the ecclesia willfully attempts to preach in and teach a local ecclesia is a usurper and power-grasper, one who lords it over the ecclesia.

Going back some 4000 yrs., the Jewish leaders were satisfied that they were the chosen fleshly seed of Abraham, through Isaac and Jacob (Matt. 3:9; John 8:33-39), and therefore that God's chief favor was theirs; but because of their unsatisfactory development and unbelief they were cast off (Matt 8:12; 21:43; Rom. 11:7-10); and the Israelites indeed, and also the Gentiles who supplanted the broken-off Jewish branches (Rom. 11:19, 20), became the true primary spiritual seed of Abraham (Gal. 3:16, 29; Rev. 7:1-8). Therefore with Jesus (Isa. 42:1; 52:13) they became God's primary spiritual elect, in line to be God's heirs, and joint-heirs with Jesus, the inheritors of the Kingdom as their eternal dwelling place (Psa. 2:8; Heb. 1:2; Rev. 21:7; Rom. 8:17).

WHAT AND TO WHOM WE ARE TO PREACH

The Hebrew word *basar*, translated *preach* in Isa. 61:1,

means to *cheerfully announce*. And God's people are commissioned to cheerfully announce the "good tidings," "the gospel" (Luke 4:18), the "good tidings of great joy, which shall be to all people" (Luke 2:10), the glad news of God's love providing salvation through faith in Jesus and His great Ransom-sacrifice. This has included the "good tidings of good" (Isa. 52:7), in other words, *the best tidings*, the High Calling salvation, salvation also for the rest of the elect, the *quasi*-elect and the non-elect. This is the great Truth, the good tidings, the Gospel message that Jesus came to bear witness to as He went about the Father's business (John 18:37; Luke 2:49). The Kingdom message we are steadfastly to declare and how much better this message is than the eternal torment preaching, "the bad tidings of great misery to many people!"

As already mentioned, Jesus enjoined His disciples to "make disciples of all nations," to "preach the gospel to the whole creation" and to be "witnesses unto me . . . unto the uttermost part of the earth." There are comparatively few limitations, one of which is in Isa. 61:1. It states that we are "to preach good tidings unto *the meek*." The Hebrew word *anaw*, here translated *meek*, has also the thought of *humble, lowly, poor* and *needy*. In Luke 4:18 *poor* is used. Some have a very proud, know-it-all attitude, and so have little or no humility and meekness (teachableness and leadableness). They are not ready to accept the good tidings, so it is not profitable to spend much time preaching to such. We could better spend time preaching the good tidings to the meek and humble, also the poor and needy who usually have these desirable qualities, and are "poor in spirit" (Matt. 5:3).

Jesus appealed especially to those "that labour and are heavy laden," who were not self-satisfied and self-righteous, but who felt the burden of sin and imperfection, who like Himself were "meek and lowly in heart [humble]" (Matt. 11:28-30). He said, "Give not that which is holy unto the dogs [biters and devourers, who snarl and snap at us], neither cast ye your pearls [the precious Truths] before swine [those groveling in sin, without desire for change]" (Matt. 7:6).

BINDING UP THE BROKENHEARTED AND PROCLAIMING LIBERTY TO THE CAPTIVES

Isa. 61:1-3 goes on to specify some things that are to be included in and accompany our preaching of the gospel—the Great Commission: "He hath sent me to bind up [*heal*—Luke 4:18] the brokenhearted." We read, "The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "A broken and a contrite heart, O God, thou wilt not despise." "I dwell in the high and holy place, with him also that is of a contrite

and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "He healeth the broken in heart, and bindeth up their wounds" (Psa. 34:18; 51:17; 147:3; Isa. 57:15). And Jehovah has commissioned us, not to break hearts (Question Book, p. 512), but to seek and help the brokenhearted, including the bereaved, those disappointed by others and by failure of expectations, their own limitations, *etc.* Let us be diligent in this. Then we can aid in His work.

God's people are "to proclaim liberty [*preach deliverance*—Luke 4:18] to the captives," "to set at liberty them that are bruised [*oppressed, downtrodden*—RSV, NASB]," "and the opening of the prison to them that are bound." All of Adam's race came under condemnation to death through him. The only way to deliverance and liberty is by repentance, faith in Christ and consecration, whereby some—the spiritual elect—have been set free from the Adamic condemnation (Rom. 8:1). Through Christ they have become free indeed, and enjoy liberty in Christ, in which all are told to stand fast (John 8:31, 32, 36; Gal. 5:1).

The good tidings embrace also the message of Earth's Great Jubilee, of resurrection and restitution (restoration—Acts 3:19-21; Gal. 3:6-9), the cancelation of the Adamic death sentence on mankind, the freeing of all the dead in Adam from the prisonhouse of death, the rescue of the obedient of mankind from the oppression, power, and effects of the Adamic depravity and their obtaining everlasting life on earth (comp. Isa. 42:6, 7; 49:8, 9). The inclusion of the restitution message makes it the *full* gospel, the "good tidings of great joy, which shall be to *all people*."

Jesus is "the true Light, which lighteth every man that cometh into the world" (John 1:9). Also Luke 4:18 says "recovering of sight to the blind." During the Gospel Age His people's preaching the good tidings enlightens greatly the figuratively blind eyes of the elect and at least measurably the *quasi*-elect. Let us be diligent in applying the figurative eyesalve (Rev. 3:18). In the Millennial Mediatorial Reign, God through Christ and His elect will have all to come to the exact knowledge of the Truth (1 Tim. 2:4). "Then the eyes of the blind [literal and figurative] shall be opened" and "the eyes of the blind shall see out of obscurity, and out of darkness" (Isa. 29:18; 35:5).

PREACHING THE ACCEPTABLE YEAR OF THE LORD AND HIS DAY OF VENGEANCE

Isa. 61:2 shows that God's people are "to proclaim [*preach*—Luke 4:18] the acceptable year of the LORD." The acceptable year of Jehovah for the High Calling first began to be preached by our Lord, who "brought life

and immortality to light through the gospel” (Heb. 2:3; 2 Tim. 1:10). The High Calling message was the proper message to preach during the Gospel Age until in the Fall of 1914, when the plowman (the trouble) overtook the reaper (Amos 9:13; R 5761; for many other proofs of the full end of the High Calling, see PT ’71, p. 66—a copy free).

Acceptable Truth for the Gospel-Age Harvest “year of the LORD” properly still continues to be proclaimed in our day to “Those Consecrating Between the Ages” especially the Consecrated Epiphany Campers; the final class of the pre-Millennial seed of Abraham. We do not know the date of closing for this last call under selective features, so let us encourage others to consecrate while this grand opportunity is still offered. By God’s holy Spirit we can, subordinately to proclaiming the Gospel-Age acceptable year of Jehovah, preach also His coming acceptable year for the world, which is the Millennial Mediatorial Reign.

The holy Spirit and Word of God authorize His consecrated people to proclaim “the day of vengeance of our God,” the great Time of Trouble, with which this Gospel Age ends. God’s enlightened people continue to preach it here in the Expanded Gospel Age Harvest, along with the dark cloud’s silver lining—the coming Kingdom (Isa. 34:8; 63:4; SITS 4, p. 19). The ending of the Times of the Gentiles and the beginning of the great Time of Trouble in 1914 has been and continues to be preached by our movement since Pastor Russell brought it to light!

COMFORTING ALL MOURNERS

The commission of God’s people surely includes comforting the sorrowing and mourning ones, particularly with the Truth and its Spirit, the Comforter (John 16:7). Especially in this great Time of Trouble much comfort has been given and will need to be given by God’s consecrated children, particularly as we come into the severer trouble features. There is the message of comfort and the coming Kingdom that has been and will need to be given, especially in Phase II of Jacob’s Trouble, not only to sorrowing ones among the Jews (Isa. 40:1, 2; Zech. 12:9-14), but also to people of the world in general (Matt. 24:30; Rev. 1:7; 18:9, 11, 15, 19, 20).

Isa. 61:3 adds, “To appoint unto them that mourn in Zion.” God’s people are to provide for and make suitable arrangements for this class of mourners [not only to the consecrated Church but to all that mourn, the repentant]. “To give them beauty [the beauty of the resurrection] for ashes [the ashes of death].” This indicates an understanding of the beautiful and symmetric Divine

Plan for resurrection and restitution and its outcome. Ashes and sackcloth in Bible lands were signs of sorrow and mourning (Matt. 6:16-18) and represent the sorrows, creedal teachings and death. “The oil of joy” (comp. Psa. 45:7), the holy Spirit, is bestowed now and in the Millennial Mediatorial Reign and will be poured out for all flesh (Joel 2:28), to take away sorrow and mourning. This indicates an understanding of the beautiful and symmetric Divine Plan for resurrection and restitution and its outcome.

The first great purpose of proclaiming the gospel is for those to whom the preaching is done—“that they might be called trees of righteousness, the planting of the LORD.” This message, if received into meek, humble, good, honest, reverent hearts, will cause the recipient to grow strong, firm, steady and like a good tree.

Trees in symbols of the Bible represent great ones, either good or bad. Psa. 1:1, 4 indicates the blessed man, likened to “a tree planted by the rivers of water” which is fruitful and prosperous. In Matt. 3:10 we read “every tree which bringeth not forth good fruit is hewn down, and cast in the fire.” Those referred to are the great ones in Jewry who at the First Advent were not in a proper, repentant attitude of heart, not ready to receive the Messiah and therefore lost their standing before God.

The four elect classes, taken out from among mankind as a result of Gospel-Age preaching of the good tidings, the planting of the Lord, are set forth as beautiful ornamental trees, in their Millennial places, in Isa. 60:13: “The glory of Lebanon [the righteous as *antitypical Levites*—Psa. 92:12, 13] shall come unto thee [the antitypical Levites will be brought to Christ and the Church—Num. 3:6-9], the fir tree [the Ancient Worthies], the pine tree [the Great Company], and the [box tree—the Youthful Worthies] together, to beautify the place of my sanctuary; and I will make the place of my feet glorious” (E 4, p. 324; PT ’72, p. 36).

Isa. 41:19, 20 shows these same elect classes, but shows additionally the *quasi*-elect and non-elect saved classes, as figurative trees planted by Jehovah: “I will plant in the wilderness [the unfinished Millennial condition] the cedar [the saved non-elect], the shittah tree [the *quasi*-elect who did not consecrate in this life], and the myrtle [the Consecrated Epiphany Campers], and the oil [olive] tree [the Little Flock]; I will set in the desert the fir tree [the Ancient Worthies], and the pine [the Great Company], and the box tree [the Youthful Worthies] together” (PT ’67, p. 75). What a wonderful figurative reforestation!

The second and greatest purpose of the proclaiming of the gospel is “*that he [Jehovah] might be GLORIFIED.*” This is shown also in Matt. 5:16: “Let your light so shine before men, that they may see your good works, *and GLORIFY your Father which is in heaven.*” Note also 1 Cor. 10:31: “Whether therefore ye eat, or drink, or whatsoever ye do, *do all to THE GLORY of God.*” Our preaching should as far as possible reflect credit upon God, and make His attributes, especially His great wisdom, justice, love and power, to shine in others’ estimation. What marvelous teachings end with Isa. 61:1-3!

MILLENNIAL WORKS, ETC., DESCRIBED IN ISA. 61: 4-11

Isa. 61:4 obviously refers to the restoration work of the Millennial Mediatorial Reign. The literal and figurative wastes and desolations of the conditions under the curse, including those of the Time of Trouble, will in every good, God-pleasing way be rebuilt and restored, so that mankind and the earth will be fully perfect by the end of the Mediatorial Reign and the Little Season. By then the rebuilding of mankind and reforestation will be complete!

The “strangers” in v. 5 seem to refer to the Worthies, strangers to the High Calling (Ex. 12:48, 49; Lev. 19:10; E 4, pp. 374, 443, 444; E 11, pp. 207-209; PT ‘72, p. 39), through whom the Millennial flocks, the “other sheep” of John 10:16, will be fed with the Truth as due and shepherded otherwise (Matt. 25:34-40). The “sons of the alien” seem to refer to the *quasi*-elect, especially the Consecrated Epiphany Campers (most of whom have been won for the Lord by the Youthful Worthies). They as *quasi*-elect Jews and Gentiles and Millennial missionaries will do the successful preparation of the hearts and seed-sowing in the Mediatorial Reign and will make many converts (Psa. 107:22; Joel 2:28). World conversion will then occur. They will assist greatly also in taking care of mankind as figurative branches in The Christ as the Millennial Vine. Yes, we see the need for a strict development of the Consecrated Epiphany Campers, especially the Queen of Sheba class, for the work given into their hands will be of utmost importance! (PT ‘99, p. 87).

Jesus as the great antitypical High Priest (v. 6); will be universally recognized and also the Underpriests, the Body members (Psa. 87:5). They also (and subordinately the Great Company on a lower spirit plane) will be called the true servants of Jehovah. They will accept and appropriate to His purposes the rich offerings of mankind (Isa. 60:5); and in the growth and progress of the Sheep class in God’s image they will rejoice greatly.

For the disfavor and reproach the Christ had in this life they will then have instead compensating rich blessings of Divine favor, sights, associations, etc. (v. 7). As for mankind, for the disgraceful, confused condition of the race in sin, evil and degradation, they will have a contrasted experience with good and righteousness (Psa. 90; SITS 1, chap. 7; E 6, pp. 433, 434), and will rejoice greatly in their portion. In the earthly sphere they will get the contrasted blessings and experiences with good and righteousness, and everlasting joy will be theirs (comp. Isa. 35:10).

Jehovah delights in justice, and therefore eventually recompenses the good as here indicated (v.8; comp. Heb. 6:10). He hates injustice, even if coupled with other things which are thought to be acceptable. God will direct the restitutionists’ work in Truth in contrast with error and will make the New Covenant with them (Jer. 31:31-34; Ezek. 16:60-63). The restitutionists’ converts will be recognized and acknowledged among mankind (v. 9), as true seed of Abraham, whom Jehovah has blessed.

The spiritual elect while in the flesh and in glory greatly rejoice in the Lord as they see how His Plan works out, with the world being Millennially converted (v. 10). They recognize that the antitypical garments of glory and beauty as the World’s High Priest, the Millennial powers, possessions, privileges, prerogatives and services, will surely accomplish great things. They recognize Jesus, the Head, the Bridegroom, as clothed with the garments of salvation, the official powers that bring salvation to the church and the world, and the Bride as in the earthly lifetime clothed with Christ’s righteousness, but in her glorified condition as having her own righteousness (Rev. 19:9), and having the beautiful adornments of Christlikeness.

For as in nature in the earth-garden the plants bring forth buds and things that are sown spring forth (v. 11), so in the Mediatorial Reign of Christ, Jehovah will cause righteousness and praise to Him to spring forth before all nations, so that eventually all iniquity will stop her mouth, the righteous will flourish and every creature in heaven and on earth, including those who were the restless masses, will be heard saying, “Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever!” (Psa. 107:42; 72:7; Rev. 5:13). We rejoice in the rich prophetic meaning of this marvelous chapter and trust it and its exhortation to preach the good tidings to the meek will be a source of lasting benefit to many, that they may become figurative trees of righteousness and glorify Jehovah!



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

REMEMBERING OUR SERVANTS

Excerpts from Bro. Jolly's Discourse of Bros. Russell & Johnson at the Chicago Convention Oct. 31, 1954.

I am very happy to have this privilege of addressing you all on this occasion. Hymn 273 was a special favorite of Bro. Russell and one of which his wife had loved. God gave some truth through her, especially that on seeing who was "that wise and faithful servant." Dear Bro. Russell stood so faithful to the truth that he even lost his wife. There was also much pride in some of the brethren that Bro. Russell had to contend with. One time Bro. Russell spoke to a group of elders and deacons, he said he was happy to be with the "chief offscourings of the earth." It was his humorous way of telling us to be humble.

Now we will speak of Bro. Johnson. His favorite Hymn was 299. He was more kind, just, loving and sympathetic than some think. He had a very tender heart which was not always seen. When the separation came I told him, "as long as you are faithful to Bro. Russell's teachings of the Truth, you can count on my support."

Within the last few weeks of Bro. Johnson's life he said to me, "Bro. Jolly, I wonder what The Lord will say to me at the end of the way. I've not done perfectly, I've made mistakes, I wonder if I will hear his, 'well done'." I stroked his hand and told him of his great blessings in ministering to me and to others. We are glad that The Lord looks on the heart.

We ask God to bless the memory of all the star members throughout the age. While we are not to worship the star members throughout the age, nor the last two, we do appreciate the blessings God has given us through them. If God did not raise up somebody in place of Bro. Russell and Bro. Johnson, where would we be?

Bro. Jolly's talk ended with a poem entitled,

HE LEADS US ON

Thank God He Leads Us On!

Thank God For The Last Two Star Members.

TO:

HE LEADS US ON

He leads us on, by paths we did not know, Upward He leads us, though our steps be slow, Though oft we faint and falter on the way, Though storms and darkness oft obscure the day, Yet when the clouds are gone We know He leads us on.

He leads us on through all the trial-some years; Past all our dreamland hopes, and doubts, and fears He guides our steps. Through all the tangled maze Of sin, of sorrow, and o'er clouded days We know His will is done; And still He leads us on.

And then, at last, after the weary strife, After the restless fever we call life, After the dreariness, the aching pain, The wayward struggles which have proved in vain, After our toils are past— He'll give us rest at last.

OBITUARIES

Jeannette Beauchamp, Our dear sister died May 1, 2019 at the age of 97. She was pre-deceased by her husband of 62 years, Bro. Leslie. They loved the Lord Jesus and their Bible Studies. They were both dedicated to serving their Lord and attended the Springfield, MA ecclesia of Bible Standard Ministries for many years. Sr. Jeanette was Bro. Johnson's secretary for some years. She completed her Gethsemane experience with the help of her daughter Lee Ann and the prayers of the Brethren. Bro. Michael Dukette officiated the funeral service.

Sr. Vanmathi Raj, finished her course on May 14, 2019 at the age of 60. She studied with Trichy, Golden Rock ecclesia, Tamil Nadu, India. She was very consecrated in the Truth and its arrangements and faithful to the privilege of service given her. She was buried at the LHMM - grave site in Trichy. A good resurrection witness to relatives and friends was given by Bro. Vincent Jeyakumar who officiated the funeral service. (Luke 14:14).

Sr. Elsy Cherian, age 68, of LHMM, Thottakad ecclesia Kerala-India, died on Mar 15, 2019. She was a good witness of the truth amidst much trouble for many years. She loved every truth brethren. Aux. pilgrim Bro. K.O. Varghese and Evangelist Bro. Abraham Matthew officiated the funeral service. We look forward to seeing her again in the resurrection morning. Psa. 30:5