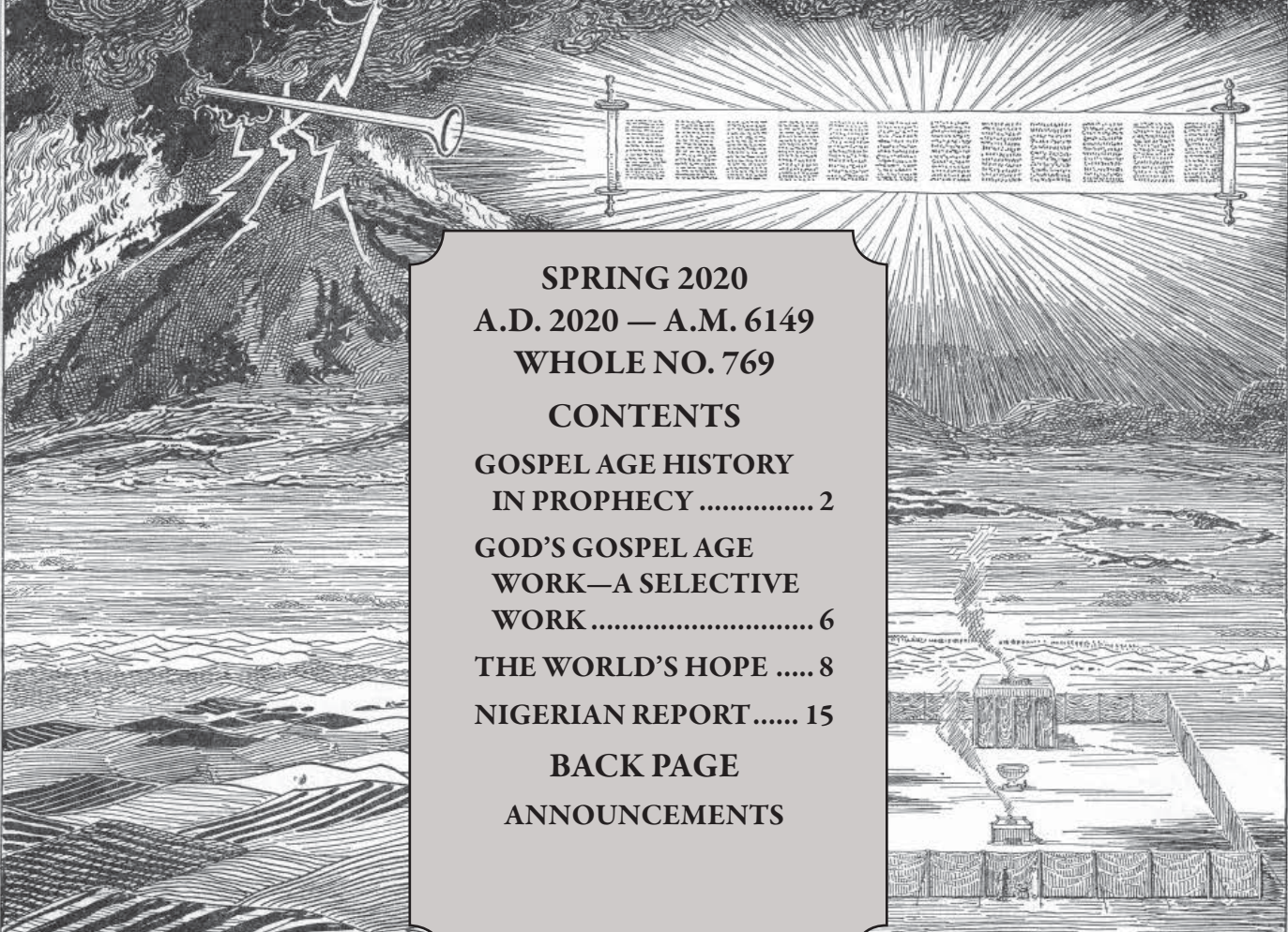




*The*  
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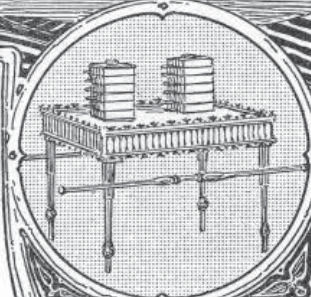

and  
**Herald of Christ's Epiphany**



**SPRING 2020**  
**A.D. 2020 — A.M. 6149**  
**WHOLE NO. 769**

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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.*



# GOSPEL-AGE HISTORY IN PROPHECY

Isaiah 24:1-23

This study of the national overthrow of the Jewish nation will be profitable when taken from the prophetic application and fulfilment under Titus in the Jewish Harvest.

From this standpoint, Isa. 24 applies prophetically from the beginning of the Jewish Harvest onward throughout the entire Gospel Age and into the Millennial Mediatorial Reign of Christ. It first describes conditions in the Jewish Harvest (vs. 1-12), a time of confusion and distress in, and also desolation of, Judea as a punishment from Jehovah because of the iniquities of Fleshly Israel as a nation. It then speaks (vs. 13-16) of a faithful remnant scattered among the

nations and glorifying Him, even in distant lands. Next it describes (vs. 16-23) the treachery of certain Gospel-Age leaders, especially the hierarchy, in symbolic Babylon, Christendom, the Gospel-Age besetments and persecutions of God's people, the overthrow and removal of Satan's empire, both secular and religious, in the great Time of Trouble, and the ushering in and prospering of God's glorious reign of righteousness through Christ (Rev. 11:15) in the new heavens and the new earth. Isa. 24 gives us in prophecy mainly a brief history of the entire Gospel Age.

The Hebrew word *eretz* occurs 16 times in Isa. 24, and very frequently elsewhere in the Bible. It is usually translated either "earth," as in v. 1, or "land" (see ASV footnote on v. 1; Leeser renders it "land" throughout vs. 1-12). Much of the language in vs. 1-12 favors the translation "land" rather than "earth" here, because the land is directly involved as well as the people (comp. Hos. 4:3, 6, 9; Luke 13:34, 35; 21:20, *etc.*).

Since Fleshly Israel is a type of Spiritual Israel, and since the Jewish Harvest finds its parallel counterpart in the Gospel Harvest, it is quite proper to apply the expressions "maketh the earth empty," "maketh it waste," "turneth it upside down," *etc.*, also to the end, or Harvest, of the Gospel Age, especially the Time of Trouble from 1914 onward (see, *e.g.*, Z 1813, last par., 5041, col. 2, 5735, col. 2; BS '60, p. 63; '68, p. 63). However, as already mentioned, we will here consider the prophecy of Isa. 24 as a whole as fulfilled historically and chronologically, starting in the Jewish Harvest, in which the Gospel Age began.

## GOD'S PUNISHMENT ON FLESHLY ISRAEL

When Jesus, born under the Law, came to His people, "his own received him not" (Gal. 4:4; John 1:11)—"his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us" (Luke 19:14); and they, especially their hypocritical leaders—"blind guides"—plotted against and persecuted Him, "cast him out . . . and killed him" (Luke 20:14, 15; Acts 2:36; 3:15). He would have gathered them together under Him as the Messiah, even as a hen gathers her chickens



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 York, PA, 17402 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.

under her wings, but they would not; so their house was left unto them desolate (Matt. 23:13-29), and their national polity was overthrown and destroyed by the Roman armies (Luke 21:20-24; Berean Comments).

Isaiah in v.1 prophesies in a few all-embracing statements the punishment that Jehovah would in the Jewish Harvest visit upon the Jewish nation “because of their transgression [rejection of Jesus], and because of their iniquities [sins against the Law Covenant]” (Psa. 107:17; see E4, p. 169): (1) He would make their land empty; (2) He would make it waste; (3) He would turn it upside down (literally, *overturneth the face thereof*—see margin; as, *e.g.*, a bottle is drained by being turned upside down—its face being its mouth; comp. Psa. 146:9); and (4) He would scatter them abroad in the dispersion of the Gospel Age (comp. Deut. 4:27; 28:64; 30:3).

Isaiah then proceeds to give some details: All groups alike would suffer, regardless of social position (v. 2); the land would be utterly emptied and plundered (v. 3); the land and its inhabitants, including the lofty ones, would mourn, languish and fade away (v. 4). The Israelites in general had defiled, polluted, desecrated, their land, in which God dwelt (Num. 35:33, 34), by their unfaithfulness to Him, in their transgressing, by idolatry and otherwise, His precepts (laws), in changing His statutes, His doctrines (ordinance; comp. Ex. 18:20; E 11, p. 332) and in breaking the everlasting covenant (v. 5; comp. Jer. 3:1-5; 11:2-10; E 14, pp. 330, 352, 353; Ezek. 16:59).

God’s good intention had been to make of Israel “a people unto himself,” as He had sworn unto their fathers—“to Abraham, to Isaac, and to Jacob” (Deut. 29:13); but because of Israel’s infidelity, their disloyalty to Him, their covenant God, He sent to them the promised curse (Deut. 11:26-28), and it devoured their sphere of teaching and spirit (comp. Jer. 7:34; E 14, p. 346, top) and made their homeland desolate, destroying the Jewish nation, but saving a remnant of the people—Israelites indeed (v. 6; see Rom. 9:27, 29; 11:5; B 205, 206).

Sad indeed was Fleshly Israel’s desolation. The festive mirth was changed to silence and sorrow. To the unfaithful Israelites, their supply of Truth as due through their leaders (the new wine) was dried up—this source of supply (the vine) was withered and brought disappointment, and the joyful ones became sad (v. 7; comp. Joel 1:10, 12). There was no more rejoicing among them (v. 8; comp. Hos. 2:11) in their simpler Truths, and

to them their deeper Truths became bitter—their wine was turned to gall (v. 9; comp. Deut. 32:32, 33).

The Jewish nation, their religious government (city), having set at naught the Divine law and order, including the message pertaining to Jesus as the Messiah, thereby making “the commandment of God of none effect by your tradition” (Matt. 15:6), and having rejected Him and having cried out for and obtained His crucifixion, had fallen into a state of chaos, and every part of it was broken down and forsaken, so that none could enter it (v. 10). There was a crying of anguish because their source of Truth was cut off (see Luke 16:19, 22-24); all joy was darkened as they entered into the long and gloomy night of the Diaspora during the Gospel Age, when they could no longer rejoice in their blessings as a nation and the blessings of their homeland (v. 11). Their religious polity as a nation was left desolate, and there was no more entrance into it (v. 12).

## THE GATHERED REMNANT SING GOD’S PRAISES

The apostate house of Israel, its national desolation and destruction and the punishment and scattering of its people, is vividly portrayed in vs. 1-12. It was at this same time, the time of the Jewish Harvest — “when thus it shall be in the midst of the land among the people” (v. 13)—that a remnant of faithful Israelites indeed were gathered to Jesus as their Messiah and Lord. The gleanings of the last of these few choice ones is likened to the “shaking of an olive tree” after the bulk of the olives have been gathered, in order to get the few that remain on the highest boughs and the outmost fruitful branches (see Isa. 17:6), and is compared also to the gleanings of the few remaining grapes after the vintage (the main grape gathering) is done.

While the nation of Fleshly Israel as a whole stumbled through unbelief and their house was left unto them desolate, the remnant accepted Christ (John 1:11, 12; 14:6), continued in God’s special favor and became the nucleus of Spiritual Israel. They had great “gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved” (Acts 2:46, 47).

From the beginning, the Church fulfilled the prophecy concerning Zion: “Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee” (Isa. 12:6). Since the same Hebrew words are used for “cry out” and “shout” (the word implying a *cheerful* utterance), Isa. 24:14 may be rendered (comp. Leeser):

“They [the Church] shall lift up their voice, they shall sing [shout, cheerfully declare the Gospel message]; because of the majesty of the LORD [Jehovah in His wonderful attributes] they shall cry aloud [declare it powerfully] from the sea [the early Church first raised their anthems of praise mainly along the shores of the Mediterranean and in the nearby islands].”

“Wherefore [because of His great majesty] glorify ye Jehovah in the east, even the name of Jehovah, the God of Israel, in the isles of the sea” (v. 15, ASV). The word rendered “fires” in the KJV is generally thought by Bible scholars to refer to “the regions of morning light,” toward the rising sun, *i.e., the east*, in antithesis to the “isles of the sea,” *i.e., the west*. Here the early Gospel-Age saints, wherever they went, east or west (as well as those of later in the Age) were exhorted to glorify Jehovah (comp. Mal. 1:11; Acts 15:14; Matt. 8:11; E 4, p.340; R 5407, col. 2, par. 3).

The prophetic call met with excellent response and songs of praise were heard far and wide as the Gospel message was heralded increasingly from shore to shore and to the uttermost part of the earth (v. 16, first sentence; Acts 1:8). They preached “glory to the righteous”: (*a*) chiefly and primarily ascribing it eternally to God and to Jesus Christ, in whom and through whom God’s glory is exhibited (John 1:14; 5:23; Rom. 9:23; 2 Cor. 4:6; Eph. 2:6, 7; Heb. 1:3), then (*b*) to the Church from God through Jesus in the Gospel Age and throughout eternity (Psa. 84:11; Matt. 13:43; John 17:22; 2 Cor. 3:18; Col. 3:4; Heb. 2:10; 1 Pet. 5:10, 11) and also (*c*) to the righteous of the world of mankind from God and the Christ, which glory will be given to them Millennially (Num. 14:21; Psa. 72:19; Isa. 24:23; 40:5; Hab. 2:14; Joel 2:28; Matt. 25:34; Luke 2:10, 14; John 1:9; 12:32; Acts 3:19-23; 1 Tim. 2:4-6; 4:10; Heb. 2:9; 2 Pet. 3:13; Rev. 21:1-5).

## CHRISTENDOM’S TREACHERY & DESTRUCTION

Speaking as representing the Lord’s people in their being rejected and persecuted during the Gospel Age, particularly at the hands of the great Antichrist system, the Prophet laments their trialsome condition: “My leanness, my leanness [in contrast to being fat, *i.e., well-favored, prosperous*], woe unto me! the treacherous dealers [Christendom’s leaders, especially the papal hierarchy] have dealt . . . very treacherously [in their schemings, misrepresentations, hypocrisies, betrayals, the ‘Holy’ Inquisition, burnings at the stake, *etc.*].”

But now in the end of the Gospel Age, in the Day of Vengeance, the great Time of Trouble, Christendom in its greater and lesser Antichrist systems, the plunderer that has for centuries plundered and dealt treacherously, will come to its end, will be destroyed, and will cease its treacherous dealing (Isa. 33:1; 63:4; P ‘76, p. 67, col. 2). This present evil order is now being gradually overthrown, and more and more we see “men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken” (Luke 21:26).

In Isa. 24:17-22, the Prophet vividly describes the conditions in, and the passing away of, the present evil order in the Time of Trouble. Terror (fear, v. 17) and various calamities (the pit, and the snare) are the portion of those in it (inhabitant of the earth). Those who because of the declarations of coming evils try to escape from the judgments of God’s wrath shall be caught and punished by one calamity after another “he who fleeth from the noise of the fear [terror] shall fall into the pit; and he that cometh up out of . . . the pit shall be taken in the snare,” (v. 18).

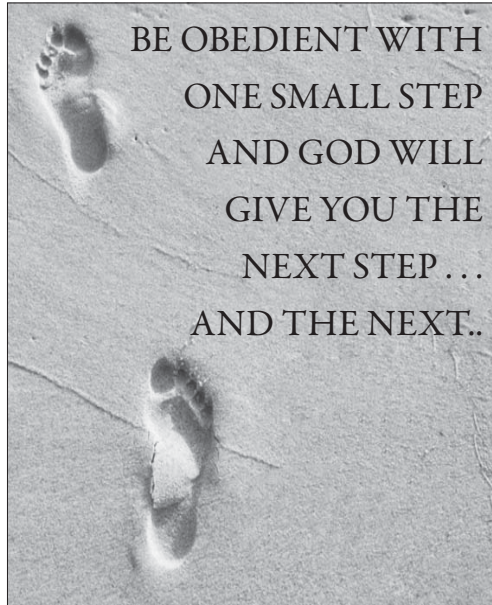
There is no escape from God’s judgments in this day of His wrath. It is “as if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him” (Amos 5:19). “And as it was in the days of Noe, so shall it be also in the days of the Son of man . . . the flood came and destroyed them all. Likewise also as it was in the days of Lot . . . it rained [upon Sodom and Gomorrah] fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed” (Luke 17:26-30; SIT 4 pp. 606, 607).

So in this “day of the LORD”—He is pouring out His fiery indignation (for the windows from on high are open; comp. Gen. 7:11; 2 Pet. 3:6, 7; Zeph. 3:8), and the present evil order shall be terribly shaken, to its very foundations (the foundations of the earth do shake; Isa. 2:19-21; Hag. 2:6, 7; Heb. 12:26, 27). In its disintegration and dissolution, there is terrible turmoil, and only those things which cannot be shaken (those based on righteousness) will remain (v. 19; 2 Pet. 3:10-12; Rev. 16:18).

The present evil order (the earth, v. 20) has tried with everything in its power to patch up the old garment and is at its wit’s end (Psa. 107:27). It reels to and fro like a drunkard—it is so unsteady and uncertain and shaking so much. It shall be removed like a garden-hut, a temporary structure (cottage; the same Hebrew word is translated *lodge* in Isa. 1:8). Why is the present order



under God's curse and wrath, and about to be fully destroyed? Why is it, like a drunkard, unable to walk uprightly, and why is it about to be removed? Because in its religious, social, civil and financial spheres it is heavily burdened and weighed down by sin (the transgression thereof shall be heavy upon it; Rev. 16:19; R1896, col. 2). The present evil world with its wicked heavens and earth is passing away and soon the old dilapidated cottage will be supplanted by the King's palace in the New Jerusalem (Rev. 21:1-5). The present order, symbolic Babylon, will be utterly and eternally annihilated, never to exist again (it shall fall, and not rise again; Rev. 18:20, 21). Praise God!



### THE MILLENNIAL DAY

In “the day of the LORD,” the “day of vengeance” (Isa. 34:8; 63:4; Joel 2:1, 2, 31; Obad. 15; Zeph. 1:14-18), the day of the destruction of the present evil world, the first part of the Millennial Day (in that day, v. 21), the great Antichrist system and the rest of symbolic Babylon shall be utterly annihilated, “for God hath remembered her iniquities” (Rev. 18:5-11). He will bring judgment upon (punish) the multitudinous Catholic and Protestant clergy, especially the hierarchy (the host of the high ones that are on high—the symbolic heavens) and the rulers and aristocrats in the earthly phase of Satan's empire (the kings of the earth upon the earth). They shall be destroyed as such and—in many cases—literally be put to death. They will go down into death during the Time of Trouble (gathered together, with the gathering of prisoners in the pit, v. 22; margin; the Hebrew word for *pit* here is different than the one used in v. 18; it means a pit *hole*, such as a cistern, a dungeon, *etc.*, and is often used to represent the grave, the condition of death—as in Psa. 28:1; 30:3; 88:4; 143:7; Isa. 38:18, *etc.*).

While the present evil order will forever cease to exist, will this also be the fate of all its inhabitants, great and small? Ah, no! They shall be shut up in the tomb, the prison house of death (shut up in the prison), but in due time (after many days) they (except Spirit-begotten ones who went into the Second Death) shall be remembered (visited), for they shall be called forth from their sleep in the dust of the earth (Dan. 12:2; John 5:28, 29; Rev. 20:13, 14; Isa. 26:19; 35:10).

During the Millennial Mediatorial reign of Truth and righteousness (Isa. 28:17), the world of mankind will be awakened from their sleep of death. Satan is a counterfeit of God as the Source of light, the Giver of true knowledge, who is symbolized by the sun (Psa. 84:11; Isa. 60:19, 20). During the Mediatorial Kingdom (then, v. 23), Satan and his errors will be completely bound, refuted, and put to shame in people's minds (sun ashamed; the Hebrew word here means *to pale*); under the light of “the Sun of righteousness” the counterfeit sun in his false light will be, according to the Jewish expression, like a lamp in the noonday brightness. The fallen angels also, who reflected the counterfeit light received from Satan

(2 Cor. 11:14, 15), will in their trickeries and deceptions be examined, exposed, refuted and condemned under the resplendent light of Truth then shining (the moon shall be confounded; see E 2, pp. 410, 411).

What a glorious time this will be, when Jehovah brings to earth His restitution blessings for mankind! He will reign in the glorified Church (reign in mount Zion), and in the earthly phase of His Kingdom (in Jerusalem), and there shall be glory before His ancients (see margin, ASV). Leeser renders it: “and before his ancients in glory.”

The Ancient Worthies will have the Youthful Worthies (E 4, p. 317; E 17, p. 37) as their associates and the Consecrated Epiphany Campers as special assistants in the glorious reign for the blessing of mankind. For the glad prospect of the full destruction of Satan's empire and the establishment of Christ's Millennial Mediatorial Reign, so wonderfully portrayed prophetically in Isa. 24, well may we heartily sing Jehovah's praises; “for it is good to sing praises unto our God; for it is pleasant; and praise is comely” (Psa. 147:1).

### GOD'S PLAN IS THE KEY

God's Word alone may studied be

And still remain a mystery;

A little here, a little there,

May little give of treasures rare;

To comprehend its sacred pages

We need to know God's Plan of the Ages.

# GOD'S GOSPEL-AGE WORK— A SELECTIVE WORK

God's Gospel-Age work was to be a *selective work*! Many Scriptures show that God's Gospel-Age work was to be and has been a selective work, a work of selecting out from among mankind the pre-Millennial seed (children) of Abraham, those who perseveringly exercise a faith like his (Rom. 4:1-25).

Jesus in His First Advent preached the Kingdom message with the purpose of doing a *selective work*, and not a *world conversion* work. He purposely spoke in parables to "them that are without," "that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them" (Mark 4:12; Matt. 13:10-17). In other words, *Jesus purposely did not seek to convert all*.

Truly do the Scriptures tell us that not many would be able to hear, to appreciate, to understand, to accept the offer of the elective salvation. The Divine arrangement of the call is elective or selective. It appeals to some and does not appeal to others. It has an attraction for some and not for others (BS '52, p. 43).

Acts 3:19-21 sets forth Jesus' Second Advent, to be followed by "the times of restitution [*restoration*, ASV] of all things." This restitution indicates world conversion, *not in* the Gospel Age, but afterward, in the Millennial Age.

Let us remember that here in the end of the Age God does a special work of gathering and making up His jewels (Mal. 3:17; Psa. 50:5; Isa. 56:8). Let us continue to be as shining lights in this dark and evil world, steadfastly holding forth the Word of Life (Phil. 2:15, 16) by word and the printed page, for the selecting of more of the jewels the Lord is seeking as the pre-Millennial seed of Abraham, but realizing that world conversion is not for now, but for Christ's in His due time, the Millennial Mediatorial Reign.

God has been active through the Christ and others in removing certain rulers and setting up others (Dan. 2:21; 4:17); also they have been very active in furthering the completion of the elective and *quasi*-elective features of God's Gospel-Age work. Yes, God will make all the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great

Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness [a Millennial Age work].

These five pre-restitution classes make a consecration unto death, the unreserved laying down or surrender of one's own will and the acceptance of God's will as one's own in all things, in the same spirit in which Jesus consecrated Himself (Psa. 40:8; Heb. 10:7). In making such a consecration, the consecrator as it were signs his name at the bottom of a blank sheet of paper and agrees to do whatever God writes above that signature. Faith in God's trustworthiness and love—both in thankfulness to Him for past favors ("mercies"—Rom. 12:1) and in appreciation of Him for having such a noble character as could bestow such unmerited favors—should prompt consecration. In this, we emphasize consecration *to do God's will*, as of paramount importance.

We recognize that there are differences in the uses and requirements that God makes of those who consecrate, who give their own selves to Him (2 Cor. 8:5). However, these differing uses and requirements, which are due, *e.g.*, to dispensational changes in God's plan, are *for God*, not *the consecrator*, to determine and should not make any difference in the kind of consecration that is made.

The consecration to life is appropriate to the Millennial conditions, not to the Gospel-Age conditions . . . if one is loyal to the Lord, to sacrifice one's rights unto death in his opposition to sin and in his service of righteousness.

## EXPANDED GOSPEL-AGE HARVEST CONSIDERED

Pastor Russell was privileged, during the Parousia, to lay the foundations and did among God's people a work *preparatory* to building that [Epiphany] Camp and we believe it to be God's will that we pursue this work *along the same lines*. The large volume of work by our Pastor supported with the Epiphany writings *will* be used as needed, *along with adaptations* of Bro. Russell's and Bro. Johnson's writings to fit our current needs.

Upon Truth already had the Lord superimposes more Truth, adding line upon line, precept upon precept (Isa. 28:10, 13). The night-long falling of the manna upon the dew suggests the progressive development of the Truth (Prov. 4:18), ever reminding us of the thought expressed in a hymn, “Still there’s more to follow.” This is also suggested by the manna’s continuing to fall throughout Israel’s wilderness journey, even as in the antitype from Jordan to the present the Truth as due came upon the Truth that had already been due among God’s people, the antitypical camp. The advancing Truth does not set aside the Truth formerly received, as some deceivers teach (E-9, P. 19). The Truth in its dueness has been and will continue throughout this Age to be the food of God’s people until the Millennial Mediatorial Reign of Christ begins.

In James 3:8-10 we see that the Holy Spirit through the Apostle James is addressing the Church. “Having thus definitely determined that the Apostle James is here addressing the Church. Let us consider the astounding statement of our text, and seek to ascertain in what sense it should be understood; resolving that, should we find that in any sense or degree it applies to us individually, we will assuredly quickly respond to the Spirit’s teaching, and correct so evil a condition” (R2443). In PT ’55, p. 35 Bro. Jolly in addressing James 3:8-10 comments: However, there are other consecrated “brethren” who partake of the blessings received through God’s Holy Spirit, to whom the exhortation of our text would also apply—*viz.*, the Great Company (all of whom as individuals were originally inducted into the Body of Christ), the Youthful Worthies and the Consecrated Epiphany Campers.

The Great Company, a spiritual class (see E 4, pp. 115-117), is not a part of the Church which is the Body of Christ, which consists only of 144,000 members (Rev. 7:1-4; 14:1); but the Great Company is a part of the church of the firstborn (antitypical Levites), having been enrolled in heaven (Heb. 12:23). They will also be given a life much more abundant than that given to the restitutionists, though not as abundant as that given to the Little Flock.

The Ancient and Youthful Worthies, being antitypical Levites, are included as a part of the Church of the Millennial, but not of the Gospel-Age, firstborns, and as such their names (dispositions and nature) will be written in heaven—all of them will finally, at the end of the Millennium, develop spiritual dispositions, gain spiritual bodies, and have a spiritual

inheritance as theirs. In this sense, it may be said that they also will be given a life more abundant than that given to the world of mankind in general (see E 4, pp. 323, 331-333, 433; 458).

The Consecrated Epiphany Campers (those who consecrate and prove faithful under the severe trials of the Time of Trouble after the four very elect classes are complete in their membership and before the Highway of Holiness is opened up under the New Covenant) may also be said to receive a life more abundant than that given to other restitutionists in general, for they will have the highest honor among them.

We recognize that the Ancient Worthies, rye; Little Flock, wheat; Great Company, barley; Youthful Worthies, beans, have been harvested, but other grains that were grown in the Holy Land and used to make bread such as lentils, Consecrated Epiphany Campers and millet, Quasi-elect are still being harvested as pre-Millennial seed of Abraham.

This Gospel Age has been a sowing time. He that sowed the good seed is the Son of Man (Matt. 13: 37), and His disciples have assisted under His direction. It is followed by a “harvest,” as it was preceded by an Age of breaking up and preparing men by the plow and harrow of bitter experiences with sin and the Law. So, too, there are as many harvests as there are kinds of seed but order governs all (1 Cor. 15: 35-44).

But while all recognize that there is a proper time to sow, it is generally forgotten that there is a reaping time, a harvest. But for the same reason that God did not forever prepare the soil, He will not forever be sowing the seed, but in due time gives His attention to reaping, sheaving, drying, threshing, winnowing, sifting and garnering—the seven processes of the harvest work (E 5, p. 143)!

**GOD WILL TAKE YOU  
THROUGH PLACES YOU  
DON’T UNDERSTAND  
JUST TO BRING YOU TO  
THE PLACE WHERE HE  
WANTS YOU TO BE.  
TRUST HIM!**



# THE WORLD'S HOPE

The Apostle and the Prophet refer to the woes of earth and the great remedy which God has provided, and which is soon to be applied. None experienced in life or acquainted with history will dispute the correctness of the Apostle's statement. And the declaration of the Prophet, that God will eventually establish a reign of righteousness in the earth which, when realized, will indeed be the desire of all nations, is borne out by the testimony of every Prophet and Apostle (Acts 3:19-21), and cannot, therefore, be disputed by any who acknowledge the inspiration of the Bible.

The cause of all creation's groaning and pain is sin, for all the moral as well as the physical, mental and religious degradation which directly or indirectly causes the pain and groaning of humanity is part of the wages of sin. Yes, humanity is under a blight, and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its blemished, fallen condition. And although men can do something toward general improvement, their efforts are at best but feeble and spasmodic; they are utterly incapable of releasing themselves from their difficulties. Their varying successes—but on the whole futile efforts—for the past six thousand years prove this conclusively.

They have never yet, in all the centuries they have had for experimentation, succeeded in establishing a perfect government; nor have they silenced the groans and wiped away the tears of the race, nor lifted it up—physically, mentally, morally or religiously—to the image of God in which it was created, as represented in Adam.

Diseases of every description still prey upon them physically. There are still burning fevers, wasting ulcers, frightful cancers, dreadful heart ailments, loathsome skin disorders and poisonous blood diseases; and there are sightless eyes, deaf ears, dumb tongues, crooked backs, crippled and amputated limbs, and other physical disorders and deformities. "From the sole of the foot even to the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:6).

Mentally, their condition is still worse, some are crazed and must be institutionalized; others are partially so, and must have special care and attention, for many are

neurotic, high-strung, extremely nervous. In all the race not one is perfectly balanced mentally. Many people for many years have been under the effects of beer and whiskey, but in recent years much stronger drugs have become the method of getting high: prescription drugs, inhalants, marijuana, club drugs, cocaine, heroin, opioids, methamphetamine, anabolic steroids, *etc.* The 2019 population in the USA 329,093,110—21 million with substance abuse problems.

Morally, their condition is no less deplorable: selfishness, greed, pride, love of display, hatred, evil speaking, deceit, envy, drunkenness, narcotic addiction, strife, war, bloodshed, robbery and agonizing groans from the lips of millions of people; and desolate widows, unloved and illegitimate children, helpless orphans, broken-hearted wives and mothers, grief-stricken husbands and fathers, sad brothers, sisters and other relatives and disappointed friends still weep over the graves of buried hopes and fond ambitions.

Religiously, mankind in their fallen and sinful condition have lost communion with God, and have lost in large measure the good qualities, such as faith, hope, self-control, patience, piety, brotherly kindness and love, which constitute the image of God religiously. Instead, they have opposite bad qualities, such as unbelief, despair, irresoluteness, impiety, unbrotherliness and malice. Under the deceptions of Satan, "the god of this world" (2 Cor. 4:4; John 8:44), "darkness covers the earth, and gross darkness the people" (Isa. 60:2). The vast majority know not God—"they know not, neither will they understand; they walk on in darkness" (Psa. 82:5). And of the comparative few who do know of God, many have even denied His existence, or have grossly misrepresented His character of wisdom, justice, love and power. Many "profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate [worthless]" (Titus 1:16). And there are many "false teachers" who "bring in damnable heresies, even denying the Lord that bought them [denying His preexistence, His immaculate conception, that He was 'made flesh'—John 1:14, that He was a perfect man, that there is really any vicarious merit in His shed blood, that He really died and was raised from the dead, *etc.*]" (2 Pet. 2:1). Very few of mankind have yet heard of (Jesus) the only name under heaven given among men, whereby we must



be saved (Acts 4:12), or that God in love sent Jesus to die for our sins (1 Cor. 15:3), to “proclaim liberty to the captives [the whole race of mankind, captives to sin and death], and the opening of the prison [the great prison-house of death] to them that are bound” (Isa. 61:1; John 5:28, 29; Rev. 1:18; 20:13, 14), and to give them light for darkness (John 1:9; Isa. 29:15; Jer. 31:34).

### A BOW OF PROMISE

Truly, mankind is a groaning creation still; and yet, as the Apostle suggests, it is not hopeless, it is waiting for something, it knows not exactly what—a panacea for sickness, pain, sorrow and death, and a just and righteous government which will lift up the poorest and meanest from the mire of ignorance and squalor, to comfort, happiness and a share of life’s luxuries. It is looking forward to “a good time coming,” “a golden age,” a world without poverty, sickness and evil, of which even heathen poets and philosophers have dreamed and sung in glowing terms. And some, catching a strain from the Divine inspiration, though unconscious of how it will be brought about, sing of the blessed Millennium.

But what heathen poets and philosophers, and all mankind, have longed and vaguely hoped for—but have proved themselves utterly incapable of bringing about, with all their statecraft, priestcraft and multiplied religious ceremonies and forms of godliness without the power—God, through His Prophets, has clearly and definitely foretold will come. And further, He has shown exactly how it is to be brought about—that it is to come to pass through the agency of the Lord Jesus Christ, the Messenger of Jehovah, who over nineteen centuries ago gave His life as the ransom-price for the life of the world, and who will shortly set up His Millennial Kingdom and establish His authority over the redeemed world. He will not oppress the people to exalt Himself, as human rulers have done, but He will bless “all the families of the earth” through a wise and righteous administration (Gen. 22:18; Gal. 3:8, 16; Psa. 9:8; Isa. 32:1).

Our Lord Jesus by the grace of God “tasted death for every man” and secured the right to give lasting life to all who will prove themselves worthy of it. The object of His Millennial Mediatorial Reign will be so to instruct, train and discipline men as to enable them to become worthy of everlasting life, on the original conditions—perfection and obedience. To this end He will first “rule with a rod of iron” (Psa. 2:9)—with power and force, causing for the overthrow of present imperfect, selfish, proud and unjust systems “a time of trouble, such as never was since there was a nation” (Dan. 12:1);

and then He will “fill the earth with the knowledge of the glory of the LORD, as the waters cover the sea” (Hab. 2:14). He will restrain and humble the wicked and selfish, and He will bless and lift up the meek and those seeking righteousness (Zeph. 2:3; Matt. 5:5). He will finally make an end of sin and all its train of evils, by destroying (completely and forever) all who then, with full knowledge and appreciation, still love sin; and He will bestow upon all who then truly love righteousness “the gift of God,” everlasting life (Rom. 6:23).

### OBSTACLES TO BELIEF IN CHRIST’S KINGDOM

All this would seem reasonable to thinking people but for two conditions. One is that another view, an unscriptural view, has for centuries predominated, and the people have been instructed from infancy in that direction. The second condition is that so long a period has elapsed before the establishment of His Kingdom as the remedy for sin and its disorders. Yet so convinced are people of *the propriety* of such a Divine rulership that, regardless of facts and Scripture, some claim that Christ is now reigning over and ruling the world. And yet, if posted in the world’s history, and candid, all must admit that earth’s government has not been, nor is it yet, a rule of righteousness such as the Prophets predicted of the reign of Christ (Jer. 23:5). On the contrary, it is very manifest that the kingdoms of this world are all under the power, and subject to the manipulations of the invisible “prince of this world” (John 14:30), Satan, who takes advantage of the darkness of human ignorance, superstition and depravity to rule men through their passions and prejudices.

Poor, frail humanity has indeed made some noble efforts at self-government, but the unseen and unrecognized powers of darkness have been more than a match for its efforts, and have succeeded in keeping in power a majority who are not lovers of righteousness. Nor can we hope for better than present results so long as selfishness is the rule of action.

People naturally wonder that God has not long since exerted His great power (His Kingdom power and authority) to suppress sin and to lift mankind out of its present state of ignorance, superstition, groveling depravity, disease and death. But they reason that God’s future dealings should be judged by the past, and since six thousand years have passed without such an interposition, they think we cannot expect such a rule or Kingdom in the future, believing that all things must continue as they

now are and have been from the foundation of the world (2 Pet. 3:4).

But what reply can be made to this objection? We answer: It can be shown that the Scriptures teach that God has not only promised such a Kingdom for the purpose of blessing the world, but that He also foretold the long period intervening, in which evil has been permitted. And they show good and sufficient reasons for the six thousand years' delay. This, clearly seen, should remove every obstacle to belief in the promised Millennial Kingdom. Yet, in examining the reasons for the delay of the reign of righteousness, let us not forget that it is only as measured by the shortness of the present life that six thousand years seem long. With God, "a thousand years in thy sight are but as yesterday" (Psa. 90:4).

### WHY THE LONG DELAY?

The long delay and its purposes are clearly marked in the Scriptures. More than four thousand years after the first promise of deliverance, the redemption price was provided, and about two thousand more fill the measure of the Gospel Age, for the selection and development of the Gospel Church; while the whole long six thousand years were designed to give the race a necessary experience with the dreadful effects of sin, its exceeding sinfulness, and the firmness of that justice which will by no means clear the guilty violators of God's just and holy law—an experience which will be of inestimable value to "whosoever will" (Rev. 22:17), and that to all eternity. By contrast, it will lead to such an appreciation of righteousness, during Christ's Millennial reign, as to make it, when realized, what the Prophet predicted—"The desire of all nations" (Hag. 2:7).

The delay, from the time of the Calvary-sacrifice to the Millennial Age, while it served this purpose to the world, served also and particularly a further purpose—the development of the Church, believers in and followers of Christ, sharers of His reproach in the Gospel Age, and therefore chosen and counted worthy to share His spiritual Kingdom and glory and His Millennial work—to reign with Him in the promised Kingdom of God for the blessing of all the families of the earth (Gen. 28:14; Gal. 3:16, 29). The selection of this company, as individuals, has been in process during the entire Gospel Age (which is now closing), though, as a class, they were foreknown from the foundation of the world (Eph. 1:4). That is, God predetermined to exalt to this Kingdom honor and restitution work a certain class, each of whom must meet certain predetermined

conditions; and the Gospel Age, of nearly two thousand years, was appointed as the time for developing, testing and selecting the individuals who compose that class. The election of these individuals is not arbitrary, but according to fitness, the qualifications being, first, justification by faith in Christ, then consecration, and meekness and devotedness to God's service, at the cost of self-sacrifice, even unto death.

Many (justified believers) were "*called*" or invited to share these Kingdom honors, but only the above-mentioned, a faithful few, are selected or chosen; the majority of professed Christians fail to consecrate (Rom. 12:1)—they receive the grace of God in vain (2 Cor. 6:1)—fail to become eligible to share the Kingdom glories with Christ their Lord—though with the world they will be blessed and disciplined under this Kingdom.

During the Millennial Age, Christ's power will be exercised to prevent deceptions, to clear away ignorance, to strengthen the weak and to lead and restore sight to those now blinded by Satan, the god of this world (2 Cor. 4:4). A thousand enticements to sin, which appeal especially to the depraved appetites of the fallen race now, will not be tolerated when the new, heavenly rule is established. But the Gospel Church—the Kingdom class—is called and tested during this Age, while *evil is permitted* to hold sway, in order that their testing may be like that of gold tried in the fire. When the present Age ends, and the control of earth is entrusted to them, they, under and in co-operation with the Lord Jesus, then the King of kings, will judge and bless the world of mankind (1 Cor. 6:2; Dan. 7:18, 22, 27; Rev. 5:9, 10).

### LOOKING FOR THE KINGDOM OF GOD

No student of the Bible can have overlooked the fact that the constant theme of our Lord and His Apostles was the coming Kingdom of God. The Jewish people, as a nation, had for centuries expected Messiah's coming, to be the ruler of the world, and they naturally expected that as He was to come out of their nation, they would be His soldiers, co-workers and joint-heirs in that Kingdom. They knew themselves to be the natural seed of Abraham, and inferred that they were indispensable to God's plan. They saw not that spiritual children of God, of the faith and loyalty of Abraham, were meant.

The real greatness of the promised Kingdom and its work of blessing were not appreciated by Israel: they expected a kingdom similar to the kingdoms of this world, that Messiah, as a fleshly being of the seed of



Abraham, would establish His kingdom at Jerusalem, and that His glory would be the earthly glory of purple, fine linen, gold and silver and the usual accompaniments of earthly royalty. And their pride and ambition longed for the time when this promised king should exalt Himself above the Caesars, and exalt them above all the nations of the earth. Their rejection of Him who came humbly, born in a stable, with no assumption of titles or earthly honors or influence or even friends, and yet He came proclaiming the Kingdom of Heaven at hand and Himself the promised King.

So thoroughly impressed upon the Jewish mind was the thought that Messiah's coming meant the establishment of a kingdom of righteousness, that several times the "common people" would have taken Christ by force to make Him king; but He withdrew, that their ardor might cool, knowing that all those who shouted "Hosanna to the Son [and heir] of David" (Matt. 21:9) were not of the class whom the Father designed should be the joint-heirs with Him of that Kingdom. He knew, too, that the Father's *time* for His exaltation to power had not yet come, and that first He must die to purchase those whom He was afterward to reign over—to whom He might *therefore* restore the original blessings and favors lost to all through Adam's failure (Rom. 5:12-19).

Like others, the twelve Apostles held this hope of the Kingdom and believed Christ to be the promised Messiah, the King of kings. And our Lord Jesus, so far from ever contradicting their ideas, always encouraged them, and told them that they should yet sit with Him in His throne (Matt. 19:28; Rev. 3:21). But He explained that *first* He must suffer many things and be rejected of that generation (people), even as it had been written in the prophets, "Thus it behooved Christ to suffer, and to rise from the dead"; and He said to them: O, slow of heart to believe all that the prophets have spoken; was it not needful for Messiah to suffer these things and to enter into His (kingdom) glory? (Luke 24:25, 26, 46).

### THE NOBLEMAN'S RETURN

One of our Lord's parables, given just before His crucifixion, was for the very purpose of teaching His Apostles that the expected Kingdom would be deferred until His second coming. He spoke this parable unto them "because he was nigh to Jerusalem, and *because* they thought that the Kingdom of God should immediately appear" (Luke 19:11-27). This parable represents the Gospel Age as the period in which Christ, "the Nobleman," went "into a far country [heaven] to receive for himself

a kingdom"—to be invested with authority. The parable shows also that during the absence of the Nobleman, the opponents of His rule are in the majority and hold sway; they even declare that they do not desire Him to come and establish His Kingdom, preferring to be let alone as they are—"They sent a message after Him, saying, We will not have this man to reign over us."

The parable shows, too, the proper attitude of those who love the Nobleman. To each of the ten servants He entrusted His justified humanity—here represented in the ten pounds (of which each received one), all of which could, during His absence, be utilized in His service—saying to them, "Trade ye herewith till I come" (Luke 19:13 A.R.V.). Obedient to this charge, they were to use their justified human all to forward the interests of His coming Kingdom. And finally, the parable shows that the Nobleman will surely return with full power, and that He will use it to reward, with a share in the Kingdom, those faithful to Him, and to destroy all opposed to His rule of righteousness. Thank God, there is good reason to believe that many now enemies to the King of kings will not be such when present misconceptions are cured by the increased knowledge of the King's character, plan and kingdom, then to be afforded to all, for which we pray, "Thy Kingdom come!" (For a full explanation of this parable, please see B.S. No. 290; a copy free on request).

### CHRISTIAN [?] KINGDOMS HOW STARTED

During the first century of the Church's existence she held firmly to the Apostolic teaching and waited for the second coming of the Lord Jesus, and the establishment then of the long-promised Kingdom of God and its rule of righteousness, in which triumph all overcoming Christians were to share with Christ. The period of that reign, it was generally understood, would be a thousand years (Rev. 20:2-4).

This was the period of the Church's purity and fervor, before she left her first love (Rev. 2:4, 5). But as time passed and the expected Lord came not, the love of many waxed cold and their hopes turned in other directions. Then, as Christianity became formalistic, Grecian philosophers came into the Church, and the doctrines of Christ became blended with heathen mythologies, producing the foretold great apostasy, or falling away from the true faith (2 Thes. 2:3). Nevertheless, there was always a faithful though small minority, which clung to the Truth, for the Lord has never left His Truth without *witnesses*.

It was at this time that the degenerated Christian system conceived the commonly held belief that the Church was to establish Christ's Kingdom upon the earth, without waiting for the Nobleman's return, and that Christ would come after the Millennial reign of the Church had ended—to approve her work. This is styled the Post-Millennial view of the Lord's coming. This view introduced into the nominal church an aggressive *political policy*; and thenceforth the nominal church sought influence with and over the civil power—and that successfully, though to her injury and apostasy. It was not long until Christianity was recognized by Constantine, the Roman emperor. Soon, from among several aspiring chiefs, or bishops, the bishop of the city of Rome rose to prominence and influence in religious matters, and finally to influence in the empire. In 533 A.D. the Emperor of Rome, Justinian, recognized the Bishop of Rome as chief bishop, or *pope*—the head of the religious affairs of the Roman empire, whose emperors had long held the office and title of *Pontifex Maximus*, or Chief Religious Ruler.

This great success, though accomplished by cunning, trickery and scheming political intrigue wholly foreign to the spirit of true Christianity, and in opposition to the express counsel of the Lord and the Apostles (Matt. 20:25-28; 23:8-12 and 1 Pet. 5:3), was hailed as the beginning of the establishment of Christ's kingdom *in power*. By this time, be it remembered, the nominal church numbered many thousands who were Christians in name only and were totally ignorant of the doctrines of Christ; for the clergy had gradually lowered the true standard, had amalgamated errors with true doctrines and had exalted themselves, to gain popularity and to draw the people, through fear and superstition, to their support. And when the imperial authority began to recognize the apostate church and to concede its false claims, the unregenerate heathen millions rushed into her bosom, adding to her defilement by introducing their unchristian views and heathen superstitions.

## THE COUNTERFEIT OR ANTICHRIST KINGDOM

But though nominal Christianity had now gained freedom from persecution, civil recognition and, finally, religious jurisdiction as Papacy, her ambition, sustained by her Post-Millennial error, was far from satisfied. Scheming, plotting, *etc.*, continued, under the theory that the end to be gained (the subjugation of the world in the name of Christ's Kingdom) justifies the means;

until the power, authority and crowns of the civil rulers of Europe were subjected to the popes. The beginning of this temporal power was gradual, from A.D. 539, but it was fully established in A.D. 800, when Charlemagne, king of France, was crowned by Pope Leo III, and accepted from him, and by his supposed Divine authority, the title of Emperor of the West. There, really, what was afterwards known as "*The Holy Roman Empire*" had its beginning.

Thenceforth it was boldly claimed and generally admitted (except by the Lord's faithful few, who discerned the apostasy and waited for the establishment in righteousness of His true, promised kingdom) that the (nominal) church was God's Kingdom in the world, and that the popes successively *represented* Christ as King of kings, while cardinals and bishops filled the places promised to the overcomers. In support of these claims, the universal authority of the popes in matters both secular and religious was claimed and admitted, and kings and emperors representing the greatest nations of Europe and the world prostrated themselves at the feet of the pope, acknowledging him as King of kings. Every title which the Scriptures apply to the true Christ, and every prophecy describing His future kingdom and its glory, have been applied to the popes themselves and the kingdom introduced, which was none other than the kingdom of Antichrist, the counterfeit of the true, predicted by the Prophets and the Apostles. (See 2 Thes. 2:3-7; Dan. 7:25, 26; Rev. 13:4-8). The deception was so great and grandiose that all the nations of Europe were deceived, and as the Lord Himself foretold, had it been possible, the very elect (the faithful) would also have been deceived by it (Matt. 24:24).

But the inevitable came: the reverence and flattery of the people, the pride and power of the clergy, and especially of the higher dignitaries, gradually sunk the doctrines and practices so low as to excite the disgust and open the eyes of the honest and blinded souls connected with the system. It was nearly a century after the invention of printing, when men were beginning to think for themselves, that the public sale of indulgences by the authority of the pope for the purpose of raising money for the completion of St. Peter's Cathedral at Rome, particularly by one John Tetzel, a Dominican monk of notorious character and shamelessness, aroused general indignation. Then under the bold leadership of Luther, Zwingli, Carlstadt, Melancthon and others, a reformation movement set in, which, though beset by many hindrances, is not yet extinct, thank God. It is progressing steadily toward the utter repudiation of priestcraft and the various superstitions



and errors of the Dark Ages, back to the old landmarks of primitive simplicity and purity which characterized the Apostolic Church, both in life and in doctrines.

## REFORMATION NOBLY BEGUN

Luther, Melanchthon, Zwingli, Hubmaier, Cranmer and others of their time, though still befogged by the errors of Antichrist, which for so many centuries held the world as under a mesmeric power, made remarkable progress out of darkness toward the full, clear light. When all the circumstances of their time are considered, it cannot be denied that they were remarkable men, and that they took not only a courageous step, but a long one, in the right direction. The trouble is that those who since have followed these leaders have taken their names as sects, without having their spirit of reform. So far from continuing the *reform movement*, each party or sect set itself against all light, Truth and reformation in advance of what its leader had seen and advocated. Reform almost ceased with the reformers of the sixteenth century. What progress has since been made has been in opposition, not only to Papacy, but to professed Protestants as well.

But the course of the reformers was not a wholly uncompromising one. They soon saw that the masses of the people were so steeped in ignorance that they could not appreciate the Scriptural teaching that God is no respecter of persons; that in His sight all men are free, and that king, peasant and slave are on a common footing before God. So long had people been taught that the pope and church dignitaries represented God, and must be obeyed as God; so long had they been taught that kings and princes, when crowned and commissioned by the pope, were God's appointed rulers, reigning by God's authority in matters civil, as the "clergy" by the same authority reigned as princes in matters religious; so long had they been taught that to deny or oppose such pope-sanctioned authority was to deny or oppose God and His Kingdom—that (under this ignorance and superstition) to have declared the whole truth would have involved all Europe in anarchy and lawlessness. Stepping out of such deep slavery of mind and body into full liberty, the masses were far from prepared to use it wisely.

This, indeed, was the basis of the conflict between the early reformers. Zwingli in Switzerland, was a representative of some who took their stand for full liberty, he denied not only the authority of the pope to rule the church, but also his authority to appoint civil rulers in the name of God. He claimed for the people the right to elect their rulers. Here Luther wavered for a time

as to what course to pursue when he saw that the reforms, fully carried out, would take away the authority not only of the pope, but also the authority of all the princes and kings of earth appointed by him. While retired for ten months in Wartburg Castle under the hiding and protection of Elector Frederick, Luther reflected on the situation carefully, then he came forth to oppose Zwingli, Carlstadt and others under who's preaching the images in the churches were being dashed to pieces and the Mass abolished. His plea was *moderation*. He cooled the rising ardor of the Germans, and with Melanchthon turned the German Reformation into the channel which it finally took. The German princes, on the one hand glad to be freed from the abject bondage to Papacy, and on the other hand glad to escape the growing tendency of teachings such as Zwingli's, toward republicanism, recognized in the teaching of Luther and Melanchthon a way of escape from both, which would still preserve their powers, and even increase them. From policy, therefore, many of the German princes embraced the Lutheran cause, which prospered, while the yet more thorough reformers and their works went down.

It may be asked, why didn't God forward the greater and purer views? We answer, because it was not then due time. But slowly, after three centuries, thinking people will admit that Zwingli and others were much nearer the Truth, much more thorough teachers of reform than Luther, though they were more radical in some respects. Notwithstanding his opposition to Papacy, Luther had a strong conservative instinct. Zwingli, on the contrary, was predisposed to radical reforms. Both these divergent tendencies were needed. If Luther and his followers had been alone in the work, it would have stopped short in its progress, and the principle of *reformation would not have wrought its destined effect*.

Luther, though he had denounced the Papacy as Antichrist, and declared that the popes had no right or authority whatever to rule the world in the name of Christ, was led by his course of *moderation* into doing the very thing he had condemned in Papacy. The princes who remained in harmony with Papacy were forward to claim its sanction as the true basis of *authority* over the people, and those who espoused Luther's side of course looked to him who claimed to represent the true *reformed* Church, to pronounce in their favor—as the choice of the *true* Church, and the Divine choice. Having taken the stand he did, escape from the dilemma was impossible: and there was considerable Truth in Luther's joke, when, later on, he called himself "The German Pope."

It came that Protestantism continued the very error that lay at the foundation of the great apostasy; the very error it started out to remedy. Instead of advocating freedom-government of and by the people—it arrayed itself on the side of those falsely styled kingdoms of God whose rulers were glad to have assistance in holding the control which Antichrist had given them over the people. They desired to hold forever, for themselves and their families, the fat positions already attained. Many of the various governments of Europe have been more or less wedded to some religious system, which they supported, and at the hands of whose officers, with religious pomp and ceremony, titles and offices were entered upon. No matter how villainous or imbecile or insane or opposed to both the letter and spirit of God's Word, these announced their authority to perpetuate wrongs under the hypocritical mask (authorized first by Papacy, and later conceded by Protestant sects)—king, queen or emperor, “by *the grace of God*.”

We find today many so-called Christian kingdoms in the world, as well as many churches, though our Lord established only *one* church, which in due time was to be completed and glorified to constitute the *one* promised Kingdom of God. In the light of God's Word we must *deny* that kings and emperors of “this present evil world” ever reigned by the *grace of God*, or that God was in any degree responsible for their misruling, though He predetermined to *permit* these various experiments at self-government for an appointed time—“until he come whose right it is” (Ezek. 21:27). The facts of history corroborate the testimony of the Scriptures, that present governments are under the control of “the prince of this world” (John 14:30; Eph. 2:2). To deceive the people and to control them more thoroughly, Satan favors and advances to place and power those persons and systems agreeable to his plans, and to make the deception more complete, he does this in the name of God and at the hands of the apostate church (2 Cor. 11:14, 15).

### **KINGDOMS NOT OF CHRIST, BUT OF FALLEN MEN UNWITTINGLY RULED BY SATAN**

How much of the spirit of Christ do these kingdoms manifest? Hear louder and louder down the centuries the clash of arms, the thunder of artillery, the tread of mighty armies and the groans of the dying, in the strife of these so-called kingdoms of God to annihilate each other, and remember, that at no other period of the world's history

were there ever, as today, armies numbering many millions of men, thoroughly equipped, and ready at a moment's call, to rush to battle, armed with weapons of carnage many-fold more dreadful and destructive than were ever before known, which make them equal to hundreds of millions in former times.

Mark the oppression and injustice and tyranny and misrule, and behold how giant evils are licensed to enslave and degrade and oppress mankind, and say not that these are Immanuel's kingdoms. Surely they bear little resemblance to the character of that Kingdom promised under the “Prince of Peace!”

When Christ's Kingdom has come, it will indeed be “the desire of all nations.” It will be just what all men need. First it rules with a rod of iron, dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2:9; Rev. 2:26, 27), breaking up civil, social and religious systems of tyranny and oppression, putting down all authority and power opposed to it, humbling the proud and high-minded, and finally teaching all the world to be still and know that the Lord's Anointed has taken the dominion (Psa. 46:10). Then the blessing of His peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing; justice will be laid to the line, and righteousness to the plummet (Isa. 28:17); and the great restitution work will progress grandly to its glorious consummation. There will be sweeping moral reforms, great educational and philanthropic enterprises, wonderful faith-cures from every disease and deformity, mental and physical. There will be awakenings also from death, and a grand reorganization of society under the new order of the Kingdom of God. And all the world's bitter experiences during the six thousand years past will prove valuable lessons on the exceeding sinfulness of sin, helping them to appreciate the new rule of righteousness, and to live in everlasting conformity to the perfect will of God, and to accept God's gift of everlasting life, designed for all who will receive it on His conditions of love and loyalty and obedience to Him. Then, “Whosoever will, let him take the water of life freely” (Rev. 22:17).

Such being the grand object of our Lord's return and the establishment of His Kingdom, we believe with the Prophet, that it will be “the desire of all nations,” and with the Apostle that the earnest expectation of the creature longs, though ignorantly, for the manifestation of the sons of God—the overcoming Church exalted with her Lord.



# Nigeria convention report

The LORD has poured out many blessings in the year 2019. This movement of the LORD was privileged to offer direction for 37 conventions in many lands. We wish to speak now of the November 22-24, 2019 convention held in Ibom State, Nigeria. The Movements Representative, Bro. Friday Udom with competent helpers, prepared for the many brethren a very busy and fruitful convention. Bible Standard Ministries [LHMM] was able to provide Bro. Michael Hanning as the guest servant.

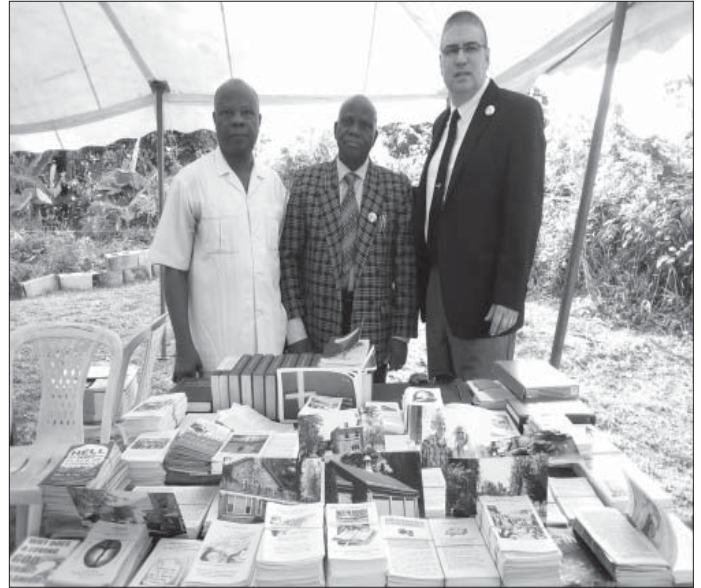
A true blessing at this convention was the sound of the voices in harmony with one another in the singing of the hymns. This together with the testimonies, congregational prayers, and love feast made this three day event into a feast of fat things that will continue to provide blessings to all those attending for some time to come.

We mention a special note to the voices of those providing scripture readings during our meeting. Many young ones were readily available for this privilege and often began reading before most of the older ones were able to look them up for themselves.

We share some remarks with you: I write to inform you that the convention has come and gone, leaving with us the unforgettable memories of the event. The days were full of glorious moments of worship and learning from the Lord's people and we were blessed beyond our expectations.

We close this report with the words of Brother Michael: I can testify to the fact that no better care could have been taken by the brethren to provide for me throughout my visit and stay in this land by these brethren who are so filled with the love of the LORD, His truth, and the brethren. I am humbled by the opportunity that my Holy Father has provided for me in this journey and so blessed

to have met and worshipped with these loving brethren who are so physically distant from me yet so close to my heart. Even though our travel was long, the journey was certainly worth every effort.



## OUR LORD'S MEMORIAL 2020 USA

The Chester Springs, Pennsylvania area Ecclesia will celebrate at the LHMM Chapel, after 6:00 p.m., **April 5th**. If for any reason any should fail to keep the Memorial on Nisan 14, they may observe it a month later (Num. 9:6-15).

May we ask the ecclesias and those not celebrating as classes—individuals—to send us early a brief report of their service, setting forth its spirit, blessing and

numbers participating. We thank you in anticipation. The Lord bless all of us in our preparation for, participation in, and experiences after the Memorial.

2020 Hymn of the year #293

God's Omnipotence

Hymn of the day #6 in the Manna book



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

TO:

## 2020 FOREIGN CONVENTIONS

### POLAND

1. **Gdańsk** – April 11<sup>th</sup> – 13<sup>th</sup>
2. **Poznań** – May 1<sup>st</sup> – 3<sup>rd</sup>
3. **Kobyła Góra** – June 12<sup>th</sup> – 14<sup>th</sup>
4. **Gliwice** – July 18<sup>th</sup> – 20<sup>th</sup>
5. **Rzeszów** – July 21<sup>st</sup> – 23<sup>rd</sup>
6. **Susiec** – July 24<sup>th</sup> – 26<sup>th</sup>
7. **Leszno** – August 14<sup>th</sup> -16<sup>th</sup>
8. **Miętne** – August 28<sup>th</sup> -30<sup>th</sup>
9. **Kraków** – September 18<sup>th</sup> -20<sup>th</sup>
10. **Łódź** – December 25<sup>th</sup>-27<sup>th</sup>

### UKRAINE

1. **Orlivka** – June 26<sup>th</sup> – 28<sup>th</sup>
2. **L'viv** – August 21<sup>st</sup> – 23<sup>rd</sup>

### INDIA – TBA

**NIGERIA – Lagos State** – November 20–22

**KENYA – Migori** – March 14–16

**TANZANIA – Mwanza** – April 4, 5,

**UGANDA – Bursia** – January 21–23

### FRANCE – Barlin

1. March 21–22;
2. July 31–Aug. 2;
3. October 31–Nov. 1,

**ENGLAND – London** – August 8, 9,

### GERMANY – Velbert

1. May 30, 31, June 1;
2. October 16-18,

**JAMAICA** – April 10, 11, 12

**BARBADOS** – April 15, 16

**TRINIDAD** – April 18, 19

## BIBLE STANDARD MINISTRIES 2020 USA CONVENTIONS

### JACKSONVILLE, FLORIDA

**FEBRUARY 28, 29 & March 1, 2020**

The Jacksonville, FL. Convention will be held at the Double Tree Hotel by Hilton at the Jacksonville Airport, 2101 Dixie Clipper Rd. Jacksonville, FL 32218. Phone 904-741-1997. Rates and Reservations: \$99.00 plus 13% tax, for 1-4 guests. A lunch will be provided on Friday and Saturday. **Make Reservations directly with the hotel by February 1, 2020. State that you are attending the Bible Standard Ministries Convention to secure the special rate and for a confirmation number.** The Hotel provides shuttle service from the airport to the hotel. For other inquiries contact, Derek Witko 732-520-9735 or Allyson Tonnone, 561-762-4852.

### MUSKEGON MICHIGAN MAY 15, 16, 17, 2020

The Quality Inn & Suites; 1675 East Sherman Blvd., Muskegon, MI 49444; Phone 231-739-9092.

### CHESTER SPRINGS, PA JULY 23, 24, 25 & 26, 2020

Clarion Hotel & Conference Center,  
815 N. Pottstown Pike; Exton, PA 19341  
Phone: 610-363-1100.

### CINCINNATI, OHIO OCTOBER 23, 24, 25, 2020

Embassy Suites; 4554 Lake Forest Dr.,  
Blue Ash, OH; Phone 513-733-8900.

[www.biblestandard.com](http://www.biblestandard.com)

**Bible Standard Ministries**

**1156 Saint Matthews Rd.**

**Chester Springs, PA 19425**