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ANNOUNCEMENTS

"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 as a 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 GREAT VALUE OF DISCIPLINE

“My son do not regard lightly the discipline of the Lord, nor faint when you are reprovved by him; for those whom the Lord loves he disciplines, and he scourges every son whom he receives. It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons” Hebrews 12:5-8 (NASV).

This subject begs the question, Who desires discipline? We live in a time when discipline to most people in various nations is not popular. The majority in various nations seem to be governed by the selfish desire for pleasure and they seem to make this (*i.e.*, hedonism) the chief aim in life. Many people seem to be governed chiefly by such desires as love for the opposite sex, love for food and drink, love for gaining and retaining money and other possessions, love for travel, *etc.* As prophesied for “the last days” of this Gospel Age, or Church Age, “men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God” (2 Tim. 3:1-5).


Duties and obligations, including solemn vows to follow the teachings of God’s Word (the Bible), and also marriage vows, are often lightly regarded or soon set aside when they conflict with the individual’s desire for pleasure. Spouses and children are often largely or entirely forsaken as pleasure-gratification dominates the person.

Some seem to be governed by the idea that selfish desires should not be suppressed but indulged, whenever and however possible. Accordingly, some feel that sexual desires, like the desires for food and drink, should be indulged whenever, wherever and with whomever will consent to their obtaining the gratification of their lust.

In business dealings, the principles of justice are frequently set aside. Many are governed rather by “situation ethics”—the following of any course they can get away with, regardless of the principles of justice and the law. In this same world in which many are governed by little or no discipline, Christians are, as our text teaches, to be governed by the discipline of God and Christ. Jesus says to His disciples, “Ye are the salt of the earth” (Matt. 5:13; compare Col. 4:6). In other words, they (consecrated children of God) desire discipline and are to exercise a preserving, purifying, seasoning effect on others about them. He says also, “Ye are the light of the world” (v. 14), and we are to let our light shine before others, that God may be glorified (v. 16). God says through the Apostle Paul (Phil. 2:15, 16; compare ASV), “That ye may be blameless and harmless, the sons of God, without rebuke [having in us no just reason for being rebuked], in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.”

CHASTENING INCLUDED IN DISCIPLINE

The Greek word translated *discipline* in our text is *paideia*, which literally means *child-training*. The KJV Bible translates it *chastening*, but the better translation is *discipline*, as given in the NASB, the ASV, The Interlinear Bible, *etc.* Chastening is defined as correction by punishment. This is included in our discipline, for all Jesus’ followers do sin by omission and commission and need correction. We remember that although our Lord Jesus was a Son in whom there was no sin (2 Cor. 5:21;



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

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

Heb. 7:26), yet He received, as a part of the “cup” the Father poured for Him, various trials, and testings—including in His discipline. All these experiences were very profitable to Him, showing that the Father loved Him, that the Father had something which He was desirous that our Lord would do that He would not have been qualified to perform without some of these educational, disciplinary instructions and experiences. He learned obedience by these disciplinary experiences, including the many and great sufferings which He endured (Heb. 5:8).

VARIOUS REASONS FOR DISCIPLININGS

As Jesus’ disciples, some disciplines, some chastisements, come to us as a result of our own mistakes and the natural consequences flowing from those mistakes and the apologies and heartaches which may necessarily follow them. God could save us from these experiences and so seclude and shelter our lives that we would not have anything to tempt us. But such is not His purpose. He wishes us to have these experiences that we may be guided in the right way and learn of our own weaknesses, “Examine yourselves . . . how that Jesus Christ is in you . . .” (2 Cor. 13:5).

If we did not come into contact with various testing experiences, we would not know wherein we are weak. We learn where we can strengthen our characters and how we can be thoroughly developed as Jesus’ disciples. The Scriptures speak of our Lord Jesus as “enduring such contradiction of sinners against himself” (Heb. 12:3). Our trials, or disciplines, in meeting every opposition that can come to us, should bring more or less of correction in righteousness. Even if this would not mean outward stripes, we, in any event, would have our mental regrets as His disciples and would get a form of correction or discipline. Additionally, the Lord causes His children to come into peculiar trials as an example either to the brethren or to the world. In many of these, whatever the cause, we may understand them to be also corrections or (1) instructions in righteousness, (2) testing of our learning ability, (3) correction in righteousness, (4) after proper teaching and correction sentencing as to our place in the kingdom.

The trials and difficulties of the consecrated child of God are not to be esteemed as the results of Divine carelessness or indifference in regard to the consecrated one’s interests, but rather as the outworking of Divine providence on one’s behalf. Those who can see the matter from this viewpoint are enabled to learn some of life’s most helpful lessons and are thereby prepared for the glorious future which God has arranged for those who

faithfully carry out their covenant of consecration.

We should seek to judge of the purpose of our experiences by self-examination, that we may ascertain whether in our conduct there has been something out of harmony with the Father’s will. In every case, our experience is a test of our loyalty of heart—as to our willingness to learn the lessons which Jehovah is seeking to teach us and as to our recognition of the source from which they come.

Sometimes we cannot be sure whether a trialsome experience we have is a punishment for wrongdoing—a chastisement for some fault or faults in us—or, on the other hand, just a disciplinary experience from the Lord to test us, to see if we will maintain our integrity, as He arranged in the case of Job (2:3, 9; 27:5). If we cannot reasonably or fully determine the reason for our trialsome experience, we are to accept it nevertheless and seek to get all the good out of it that we can. God’s true people are learning how to grow in Christlikeness, how to be pleasing in the Father’s sight, to be well-qualified for a particular service, as the seed of Abraham. And His discipline is often the means employed for that instruction.

Christ’s disciples need to follow the instruction in practical lessons in character development of a very high order, and consequently they are receiving objective knowledge such as no other creatures in the universe receive. Because they are trying to live righteously, trying to please the Heavenly Father, they are being disciplined for instruction, that they may be fully conformed to the Divine Will, that they may lay aside their own preferences, that they may not do their own will, but that of the Lord. Jesus advised the consecrated to “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matt. 11:29).

Such experiences are not for mankind in general. Such experiences were not given to Adam. He was required to live merely in harmony with his environment and to be obedient to the Heavenly Father. Such experiences are not for the angels. They are required merely to live righteously, to avoid sin and to use their bodies in harmony with the Divine purposes of their creation. They occupy such positions as are natural to them.

But for those who are to be of the pre-Millennial seed of Abraham and exalted in the Millennial Mediatorial Reign, it is necessary that they make special manifestations of loyalty, self-abasement, and self-sacrifice. Being of the pre-Millennial seed of Abraham, the Consecrated Epiphany Campers surely believe in Jesus Christ as their Savior and are therefore justified by faith; therefore, from this standpoint, they are to be numbered among the just, even as the Ancient and

Youthful Worthies are similarly numbered among the just. And the Consecrated Epiphany Campers did not receive this grace of God in vain, for they consecrated and thus made it their own. Will this faith justification be taken from them in the resurrection awakening? Surely not! If they die believing in the Lord, they will come forth in the resurrection still believing in Him. Dying as of the just, they will be raised as of the just (Luke 14:14). What was true of Jesus should be true also of His disciples, whom He bought with His precious blood (Matt. 10:25; Acts 20:28). Any disciple of Christ that wants to do a good job gets his tools ready first.

Every child of God will need chastening. If we wander from the paths of righteousness, we are chastened to bring us back; but even if we did not wander, we will still need discipline, that we might learn obedience, even as our Lord Himself did. Of St. Paul the Lord said, “I will show him how great things he must suffer for my name’s sake” (Acts 9:16). The Apostle was put through disciplinary experiences because he was a favored child of God. And it is this way with all the Lord’s chosen ones, like the Captain of our salvation, Jesus, each and all must learn and prove their obedience and loyalty to the divine plan by suffering in this present time. Yes, God wants a consecrated people fitted and prepared for heavenly and earthly blessings in accordance with God’s will. Disciplining is prominent in qualifying for making our calling and election sure.

So, it was with our Lord and with the apostles: and it is written for our encouragement that the sufferings of this present time work out “for us a far more exceeding and eternal weight of glory.” So, it is with Christ’s disciples. There are people who say of us, “Those who endeavor to do God’s will suffer more than those who do not try; we do not care to undertake any such experience.” These people may succeed in having fewer trials in the present life, but they will have blessings of a lower order in the world to come when the faithful will be exalted under the Lord in the Kingdom. Let us request of the Lord that He shows us how much more it is our privilege to suffer for His sake!

THE PATH TO THE KINGDOM

These experiences with trouble are the very tests of character necessary for our development. The reason why some of the consecrated will not make their calling and election sure as pre-Millennial seed of Abraham is that *they have not developed enough determination—enough strength of character—a willingness to follow directions.* They will either develop that strength by faithfulness under difficult trials or they will lose out. Oh, God wants us to be servants that He can count on to be a part

of “the salt of the earth” and as shining lights in “this present [more than ever] evil world” (Gal. 1:4). Let us not compromise with the world but seek to live so as to please our Heavenly Father.

This great work of developing and training character is necessarily a slow and tedious one, and not infrequently it is a painful process. But the Apostle plainly tells us that such things are necessary for the development of steadfast and enduring character. Consider how your own experience has verified this, you who have been for some time under the Lord’s special care and leading. How much richer you are for all the lessons of experience, and for the patience and other spirit-fruits that experiences have developed in you! Like the Apostle, you can say, “No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Heb. 12:11).

And, if you continue to endure cheerfully the disciplinary experiences the Heavenly Father arranges for you, you will develop in Christlikeness to the point where you can say with the Apostle, “We glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.” “I am exceeding joyful in all our tribulation” (Rom. 5:3-5; 2 Cor. 7:4).

Job 36:10 speaks clearly to the consecrated child of God, “He openeth also their ear to discipline, and commandeth that they return from iniquity.” “The path of the just [those justified by faith] is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18). The perfect day has not yet come—when God’s will be done on earth, as it is in heaven. Let us, therefore, “walk as children of light” (Eph. 5:8), following carefully and closely the fiery, cloudy pillar of God’s Word of Truth, as it leads us out of the wilderness to our promised rest (Num. 9:15-23; Deut. 1:33). And let us, as true followers of our Lord and Master, go on in our development “till we all attain to the unity of the faith, and of the knowledge of the son of God” (Eph. 4:13 Diaglott).

Resting in God’s loving care requires a good measure of discipline. We live in a time when to most of the people discipline is not popular. The majority seem to be governed by the selfish desire for pleasure and they seem to make this their chief aim in life. Many people seem to be governed chiefly by such desires as love for the opposite sex, love for food and drink, love for gaining and retaining money and other possessions, love for travel as prophesied

for “the last days” of this Expanded Gospel Age Harvest. Not so for the consecrated child of God, it is for discipline we endure. We recognize God’s call “my son, do not regard lightly the discipline of the Lord” (Heb. 12:5 NASV). We have duties and obligations, including our solemn vow to follow the teachings of God’s Word (the Bible). “But seek ye first the kingdom of God and His righteousness and all these things shall be added to you” (Matt. 6:33). We also have our marriage vows and our vow to care for the children we produce. We use discipline in our sexual desires, our business dealings, the desires for food and drink. In business dealings, the principles of justice are frequently set aside by the worldly.

Many, however, are governed rather by “situation ethics”—the following of any course they can get away with, regardless of the principles of justice and the law. One principle is Personalism: people are the first concern, not laws. Love is something that is experienced by people. So Personalism is the view that if we are to maximize love, we need to consider the person in a situation—the “who” of a situation. Summing up this Fletcher says: Love is of people, by people, and for people. So, a person who practices “situation ethics” approaches ethical problems with some general moral principles rather than a rigorous set of ethical laws and is prepared to give up even those principles if doing so will lead to a greater good. The boss principle of “situation ethics” is to create the most loving consequences.

In this same world in which many are governed by little or no discipline, Christians are to be governed by the discipline of God and Christ. To us, His disciples, Jesus says, “Ye are the salt of the earth” (Matt. 5:13; compare Col. 4:6). In other words, we are to exercise a preserving, purifying, seasoning effect on others around us. He says also, “Ye are the light of the world” (Matt. 5:14), and we are to let our light shine before others, that God may be glorified (v. 16). God says through the Apostle Paul (Phil. 2:15, 16; compare ASV), “That ye may be blameless and harmless, the sons of God, without rebuke (having in us no just reason for being rebuked), in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the word of life.”

The consecrated child of God has the desire to follow instructions through a knowledge of the absolute justice of the God with whom we have to do. This knowledge was prepared for by the Mosaic Law, which was a “schoolmaster,” or pedagogue, to lead men to Christ (Gal. 3:23-25). And Jesus, by His obedience to that Law, *magnified* it and showed its honorableness, its worthiness, and honored God, the author of that Law showing His character. Love would, of necessity, mean the fulfillment

of justice, because the law or requirements of the Lord are based upon justice, “the foundation of His throne.” We are to view the commandments of the Lord from this standpoint and to see first that our love for God is just—must recognize that we owe Him love, devotion, appreciation, because of what He has done and promises yet to do for us. Justice calls for our loving, reverential obedience to the Lord. It is the same with respect to our love for our fellow men. Justice, as well as respect for our Heavenly Father’s regulations, calls on us to do right to our neighbor.

Most of the Nominal Church and mankind, in general have preferred to apply their own earthy and pragmatic means and principles to the problems associated with man’s fallen estate, rather than adopt those high moral and religious principles of absolute justice and perfect love that are set before us in the Word of God (Isa. 55:8, 9). Let us rejoice in God’s absolute justice and work with all diligence to be a tabernacle fit for God’s habitation!

By being truly consecrated children of God, we are resting in God’s promises—in His strength and ability to make good His promises; for we know that He who has called us is able to fulfil all His good Word. This peace, or rest, is the special blessing of the holy Spirit. Only in proportion as we receive the holy Spirit, the holy mind of God, the holy disposition, can we have this peace fulfilled in us. It is a matter of simple ratio. As we grow in grace and in the knowledge of God, in the knowledge of the Truth and its Spirit, we shall have this to comfort and strengthen us, and we shall have more of the peace of God every day and be able to prosper and abide in His love. Let us be filled with the desire to receive our instruction from Jehovah through His appointed vessels for whosoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken away (Luke 8:18).

It has been written for our instruction and comfort that “this is the victory that overcometh the world, even our faith” (Resting in God’s Loving Care) (1 John 5:4). This faith is built upon the testimony of God’s Word—a sure foundation. It is only through maintaining strong and unwavering faith that the peace of God will abide with His children. “No good *thing* will he withhold from them that walk uprightly”; “all things work together for good to them that love God” (Psa. 84:11; Rom. 8:28). “The eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers” (1 Pet. 3:12). If we keep our minds stayed on God and meditate on His many precious promises to His consecrated people, if our fixed purpose is to do His will only, He will maintain us in the fullness of peace, prosperity, and give us the victory under all conditions.

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THE WAY OF HOLINESS

“And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein” (Isaiah 35:8).

The plans are drawn, the route is planned, the way is being cleared. The construction of this amazing highway will be a more complex and ambitious undertaking than the world has ever seen, and its design has been entrusted to the only Company capable of handling such an enterprise, Sons of God, Inc. Behind the scenes of natural man’s understanding the preparations are well under way, though the details will remain secret until certain hindrances are dealt with, and the necessary equipment can safely commence work on the foundations.

THE SITE IS PLANET EARTH

Whereabouts?—someone asks. Oh, just about everywhere, apparently. *Everywhere*? How so? Well, by all accounts this highway will circle the earth and be capable of carrying all the traffic wanting to make the journey—no cabs or coaches, mind you, only foot passengers. Does everybody have to walk? Yes, that’s right according to a spokesman for the Company the redeemed shall walk there.

One of the workers named Isaiah, one of the finest gems of Bible literature, has given a word-picture of world events, nearly 3,000 years ahead of the building time. The language is visionary and the imagery striking, but there is nonetheless a convincing promise of the practical application of the prophecy in some future Golden Age, when all the afflictions suffered by human society will be completed. This theme recurs throughout Scripture. The apostle Peter speaks of the “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:21).

This can only be the time when the prayers of centuries are answered, and God’s Kingdom is established on the earth. Christians everywhere still pray: “Thy Kingdom come. Thy will be done in earth, as *it is* in heaven” (Matt. 6:10).

But how strange it is that so few appear to expect a literal answer to this petition. The message of our Lord Jesus during His earthly ministry was that the Kingdom of God was “at hand,” in the sense that He then began the gathering of the Company of saintly men and women who would be incorporated with Him to form the Administrative Body of that Kingdom. Yes, God will make all of *the five* pre-restitution consecrated classes available. World events prove unmistakably that much of this work is now accomplished. In God’s due time the great restoration work for the rest of humanity will begin and open the Highway to new life.

WHERE IS EVERYONE GOING?

Transport authorities in the world’s vast metropolitan centers are at their wits’ end to cater safely for the ever-increasing “running to and fro” at this “time of the end” (Dan. 12:4). At times it appears that everybody wants to be somewhere else. Society is restless, dissatisfied, always seeking some new diversion to support their “eat, drink, and be merry” lifestyle. But the happiness they seek is elusive.

Since we have free will, in a sense *our lives are in our own hands*. To go along with the crowd is to choose the “broad way” that leads to destruction (Matt. 7:13). This is a slippery slope, and escape is not easy. Jesus spoke also of a “narrow way,” a difficult way which only the few could find. It would lead to *life*. He referred of course to the sacrificial journey of those faithful disciples who followed in His footsteps, forsaking all earthly hopes and ambitions that they might share the heavenly inheritance with their Lord. We may no longer choose the sacrificial path, but like the faithful stalwarts of old, we can shun the way to destruction and walk a narrow path of truth and integrity, reverencing our God (Psa. 26:1, 3; 101:6; 128:1). He did not ask the impossible when he said to Abraham: “Walk before me, and be thou perfect” (Gen. 17:1). It is not so much the deeds of the fallen nature, but the *heart’s intentions* that God sees. “Keep thy heart with all diligence; for out of it *are* the issues of life” (Pro. 4:23).

LIFE HAS ISSUES

The new Way of Holiness will be a highway to perfect human life in a restored earthly Paradise. Earth’s millions—those then surviving at its inauguration and those to be released from the grave, will make their journey from sin, sickness, and sorrow, to purity, joy, and gladness. Prophecy is not fantasy. The language may be strange to our ears today, but the positive and practical intention of our loving Creator shines through, and He extends a welcome to all the families of the earth: “*This is the way, walk ye in it*” (Isa. 30:21).

The more quickly and fully those on the road to life accept the new conditions, the more quickly and fully will they taste the joys of salvation and the Lord’s favor and have the peace of God in their hearts. The measure of light sinned against in the present life determines not only the amount of heart-hardening, but also the time and amount of difficulty the person will experience in getting the heart softened again. Those destroyed during the Millennium

will be the ones who, given full opportunity to enter upon the road to life, refuse to traverse it. To reach the prize of life at the end of the road will require effort and evidence of progress in character development. Though no longer under the sentence of Adamic death, the *effects* of sin and depravity will have to be eradicated from the characters of all who seek to please the Lord and gain everlasting life.

Now there are stumbling stones to test one's faith and patience, and there are lions of opposition to threaten, discourage, and turn back all but the ones whom the Lord is selecting for the work of the future. On that future road, however, "No lion shall be there, nor *any* ravenous beast," the stumbling stones of error will have been removed, the mountains of difficulty levelled, and the valleys of despair and discouragement filled in. The high road to life will be most favorable—so that all the redeemed of the Lord, all who will accept the gift of life upon the conditions of its offer may go up to perfection (Isa. 35:8-10; 40:4, 5).

When Satan's empire is shaken to its core and brought down, the resurrection process will begin for the world ... and then the way folks come forth to follow Jesus becomes much different. Isaiah explains it very well in chapter 35. Notice in these ten short verses it speaks of righting everything that is wrong with us ... giving sight to the blind, hearing to the deaf, *etc.*, and even the earth is blessed because it too is released from the curse. Instead of a "narrow way" of sacrifice for the chosen few, now we are hearing of a "highway of holiness" that is designed for the fool, for the wayfaring man, as we read in verses 8 and 9, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*." Notice: the redeemed shall walk there. Remember, that Jesus died a ransom for ALL to be testified "in due time" (1 Tim. 2:6).

This is another key phrase, because it plays off of the next verse that closes this chapter. Isa. 35:10, "And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The ransomed of the Lord (Paul says includes ALL), shall return from where? From the grave—from the death condition—from the position of being cursed into the pit, as Adam was told, dying, you shall die (Gen. 2:17; 3:17-19). All of his children were cursed in his loins, because he had sinned, was then imperfect, and an imperfect father cannot beget children that are perfect (Psa. 51:5). This is why Jesus is referred to in 1 Cor. 15:45

as the last or Second Adam because He arose and takes Adam's place and becomes the new father to the fallen dying world, and does for them what Adam failed to do, namely, He gives them life (1 Cor. 15:45-47).

A highway, in contrast with a narrow way (a private lane), is a public road thrown open to everyone. The highway of holiness refers to the public road in harmony with holiness that the world of mankind will have the opportunity of traveling upon when they are given the blessings of restitution in the Millennial Age. We know it is not open during the Gospel Age, because, first, another way, the narrow way to life (Matt. 7:14), is open during that time; second, the conditions prevailing when the highway is open will be far different (Isa. 35:8, 9) than those of the Gospel Age; third, certain unfulfilled events which take place before it is opened have not yet come to pass, viz., the completion of the Gospel-Age elect, the completion of the Time of Trouble and the setting up of the Kingdom. This highway is necessary, first, because of the promise of God (Isa. 35:8); second, the ransom of Christ (John 12:32, 33; Rom. 5:18, 19); third, the sufferings of the one true Church (Isa. 60:14, 15); fourth, the needs of the world (Rom. 8:22).

The enlightenment that this highway gives is an indoctrination into the Truth (Isa. 29:18, 24; 35:5; John 1:9). This instruction is clear (Isa. 35:8; Jer. 31:34) and abundant (Isa. 11:9; 35:7) in character. This highway will be very conducive to righteousness, relieving the effects of the curse (Isa. 61:4), and bringing about restitution (Ezek. 36:35; Isa. 35:1, 2); it will be accompanied by the destruction of every evil institution (Rev. 20:1-3; Psa. 72:9) and the establishment of every institution that is good and conducive to the reformation of the race (Psa. 72:8); sin and error will gradually be wiped out through it (Isa. 25:7, 8); righteousness will gradually be established (Psa. 72:7; Isa. 60:21) and the Truth will be exalted everywhere (Isa. 11:9; 29:18, 24); the curse and the burden therefrom will be taken out of the way (Rom. 8:21); sorrow will be removed, and joy restored (Isa. 35:10); war will cease and peace will abound (Psa. 46:9; 72:7; Isa. 2:4; 9:7); instead of the wicked being exalted, as is the case now, they will be abased (Psa. 37:34-38); whereas the righteous, who are now oppressed and persecuted, will be exalted (Psa. 72:7; Isa. 60:14, 15); false teachers and the false church will be destroyed (2 Pet. 2:1; Rev. 2:20-23), and true teachers and the one true Church established (1 Cor. 6:2, 3); wicked nations will be destroyed (Isa. 60:12), and the righteous helped (Gal. 3:8; Rev. 15:4); the poor will no longer be despised (Psa. 72:12-14; 107:41); each

one will have his own home and no landlords will be there to evict anyone (Isa. 65:22; Mic. 4:4); they will no more labor in vain (Isa. 65:23); all will prosper in their undertakings (Isa. 60:17; 65:23); wickedness will be suppressed (Psa. 107:42); and righteousness will abound (Isa. 61:11).

Next we mention the travelers on this highway, which will be all the world (Psa. 98:3; Isa. 40:5; John 1:9; 1 Tim. 2:4); traveling over it will be limited in the cases of those who will not reform, for they will be put to death, either as the accursed sinners at the end of 100 years, or as those who have not filled their days with good at the end of the 1000 years (Isa. 65:20; 35:8; Jer. 31:29, 30; Ezek. 18:4, 20; Acts 3:23; Rev. 20:7-9). Those who travel this way will be learning God's Word (Isa. 35:5), spreading God's Word (Isa. 35:6; Psa. 107:22) and practicing God's Word (Isa. 35:6; Ezek. 36:25, 27). The end to which this highway leads will be restitution (Acts 3:19-21; Rom. 8:21; Isa. 60:21 and Psa. 72:6, 16). Thus, we see that the highway of holiness will be a way thoroughly fitted for the world of mankind.

We take note of Bro. Russell's understanding: R 903. Now note a picture of the coming day: "Strengthen ye the weak hands and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert . . . And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein* . . . And the ransomed of the Lord shall return (from death,) and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away"—Isa. 35:3-10.

Every age is tributary to its successor in the revealed plan of God. In the present the rod of God smiteth the rocky heart of a man, and lo! it becomes "a pure river of water of life, clear as crystal" but in the broader day, when the New Jerusalem cometh down from God out of heaven, the water of life is not a little well here and there, but a mighty river, and *then* "And whosoever will, let him take the water of life freely" (Rev. 22:1,17). The church is then complete; yet we are told that the leaves of the trees upon the margin of the river are for the healing of the nations, showing that there will then be nations not in health, but capable of being healed.

The ransom given does not excuse sin in any; it does not propose to *count* sinners' saints and usher them into everlasting bliss. It merely settles the first condemnation and its penalty, and *reckons* the sinner released from that condemnation and its results, direct and indirect, and places him again on trial for life, in which his own willful obedience or willful disobedience shall decide whether he may or not have everlasting life (R 903).

Matthew 7:13 offers a broad way; v. 14 offers a narrow way, and our text offers a highway and a way. The broad way, spoken of in the second part of Matt. 7:13: "For wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat." This way is appropriately named because it is the easiest one on which to travel. Adam started on it when he sinned and his progeny have travelled on it for over 6,000 years until they reached its inevitable end—death.

The narrow way is spoken of in Matt. 7:13,14: "Enter ye in at the strait gate: . . . because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it." This way was only open to consecrated Christians during the time when the High Calling was in force. The only ones who entered this way, traversed it faithfully to its end, and gained the reward of the Divine nature, forming the Christ, Head and Body (2 Pet. 1:4). Consecrated Christians do not now travel this way, for it has been closed for many years.

The high way is spoken of in Isa. 35:8, "And an highway." This is the way which will open up for the world of mankind during Christ's coming Kingdom, and those who progress faithfully to its end will gain its reward—restitution to human perfection. This way will not be as difficult as the narrow way, nor will it require the sacrifice of one's natural human rights and privileges. Consecrated Christians at the present time do not travel this way, for it has not yet been opened up.

Those who have consecrated their lives to God now, though not begotten of the spirit, have laid down their own wills selfward and worldward and accepted God's will as their own. This has not led them into *the* narrow way that leads to life and immortality, though it has led them into a rather difficult way, one of self-denial and strewn with temptations and oppositions from the world, the flesh, and the devil, together with trials, afflictions, persecutions, and sufferings for righteousness' sake. (We sometimes refer to their course as *a* narrow way, in contrast to the world's course). Though not on trial for life, they are on trial for faith and obedience. (See E 16, p. 175, "in some cases impossible.")

We take note of Bro. Johnson's understanding from PT '49, p. 93: "And an highway shall be there, and a way" (Isa. 35:8-10). A highway is a public way and here the public way of salvation for the restitution class is brought to our attention. It is called "even a way," *i.e.*, the way that shall be for the restitutionists. It shall be called, the way of holiness, for it will require not only justification, but sanctification and deliverance, as well as wisdom and power on the part of the people. Those that continue unclean shall not pass over it; those who refuse to reform will not be allowed to go to the full end of that way—some will be cut off at the end of a hundred years, others will be cut off at the end of a thousand years, not having filled their days with good. But it shall be in the interest of the wayfaring man; it shall be in the interest of those who want to travel in the way of truth and righteousness and holiness. And even though they were very, very stupid, they will not go astray there, because only truth and righteousness and holiness will prevail in that way, and, therefore, they will not go astray. "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." No lions of vice, such as prevail at the present time, will be allowed to have any part in that highway, nor any ravenous beast: any evil influence, any evil institution, any evil trust, any evil corporation that is selfish, unmindful of the good of the people. Such shall not go up thereon, because if they continue in that way, they will not be allowed to go to its full end; they shall not be found there; none of this class will be there, but the redeemed shall walk there, for "The ransomed of the Lord that shall return, and come to Zion with songs and Age-lasting joys upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

HEBREW UNDERSTANDING EXAMINED

Isa. 35:8 says "and an highway—and a way". These are two different Hebrew words: the first word is "highway" *macluw*, pronounced *mas-lool* meaning a thoroughfare (as turnpike); -highway Strong's 4547. This is based on Strong's original 5549 *calal*, pronounced *saw-lal*; a prim. root; to *mound* up (espec. a turnpike); fig. to *exalt*; reflex, to *oppose*; (as by a dam): -cast up, exalt (self), extol, make plain, raise up.

The second word is "way", derek pronounced *deh'-rek*; Strong's 1870. This is based on the original 1869 a road (as *trodden*); fig. a *course* of life or mode of action, often adv: - along, away, because of, + by, conversation, custom, (east-)ward, journey, manner, passenger, through, toward, (high-) (path-)way(-side), whither(-soever).

Wycliffe Encyclopedia Way, The: The figurative use

refers to man's course of conduct or character (Job 17:9; 22:15), divided into the good way (Ex. 18:20; 32:8; Deut. 31:29; Isa 30:21; Matt. 21:32; 1Cor. 4:17) and the evil way (Num. 22:32; Psa. 139:24; Isa 65:2; Jer. 18:11; Acts 14:16).

God's ways may mean either His own method of procedure and action (Rev 15:3) or the ways which He would have men take. In the former case, the emphasis may be on His actual procedures, whether present (Duet, 32:4; Acts 13:10) or future (Isa. 40:3; Matt. 3:3), or on the manner of His activities (Isa 55:8), or on the purpose of His designs (Isa. 58:2; Rom. 11:33). In the case of how God commands man to walk (Psa.18:30; 25:4; Pro. 8:32), God's ways are good (1Kings 8:36), right (1 Sam. 12:23), and perfect (Psa. 101:6). Jesus (Matt. 22:16) and the law (Deut. 8:6) both teach the way of the Lord. Not only did Jesus teach "the way of God in truth" (Matt. 22:16), but He is "the way, the truth, and the life" (John 14:6). He is the only way to the Father (see Acts 4:12). More precisely, His substitutionary death and present intercession are viewed as the "new and living way" into the very presence of the Father (Heb. 10:20).

The consecrated Child of God should be intrigued by the figurative definition that this way is a course of life or a motive action. Looking a little closer at Professor Strong's work, he mentions the words conversation, custom, manner, and the course of life has that of moral character. "Train up a child in the way he should go" (Pro. 22:6).

Considering that the Ancient Worthies, Youthful Worthies, and the Consecrated Epiphany Campers, while working their way up the Highway and perfecting their own characters, will also be instructors and teachers to the restitution class as they ascend out of the tomb and make their way toward the final trial. Indeed, they shall be the ones giving direction in manifesting the only acceptable course of life and the only acceptable character structure one can have and find themselves successful in the final trial at the end. Therefore, our understanding is exercised that this "way" represents these classes standing as the example, teacher, instructors of all those who will come forth from the tomb and enter the Highway through the gate of consecration.

MORE VISIONS OF ISAIAH

We open our next consideration with Isa. 49:9: "That thou [the one true church chosen for the special work of accomplishing the salvation of the world in the Millennial Age] mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways [of truth and righteousness], and their pastures *shall be* in all high places."

As the promised light of present Truth continues to inform
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us of the direction in which Jehovah is leading His called, chosen and faithful in the expanded work of the Gospel Harvest; we recognize more and more the importance of the Consecrated Epiphany Campers' work at this time.

This work of salvation for all mankind is a massive undertaking and from other aspects of study will require a goodly number of tested, tried, and faithful Consecrated Children of God to bring Jehovah's plan of salvation to fruition. Based on remarks given in PT '77, p. 38: Isa. 49:10 "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." This text is speaking of the restitution class under the Millennial Mediatorial Reign of Christ. V. 11 "I will make all my mountains a way, and my highways shall be exalted." This text is speaking about pre-restitution consecrated classes. A clear distinction is made here between the restitution class, mentioned in v. 10 and the Great Company, as well as other pre-restitution consecrated classes in v. 11. God will make all the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies, and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness. We compare Psa. 72:3, "The mountains shall bring peace to the people, and the little hills, by righteousness." God will exalt these five pre-restitution classes for this purpose. The non-elect will come from the various parts of the earth to receive the blessings that will be administered by the Christ and assisted by the other four pre-restitution consecrated classes (PT 2016, p.19).

In John 10:16, Jesus, after speaking of the Gospel-Age spiritual elect, His Gospel-Age Sheep, and their Sheepfold, says, "And other sheep I have, which are not of this fold: them also I must bring." Jesus and His faithful helpers, will bring all the willing and obedient of mankind, the "other sheep," up the Highway of Holiness to human perfection and full harmony with God under the New Covenant, which will be inaugurated at the beginning of the Mediatorial Reign (Isa. 35:8-10; Rev. 22:17; PT '77, p. 37). CECs as post-Exilic Nethinim (*given ones, dedicated ones*) type the Consecrated Epiphany Campers. These CECs are shown in this light by Bro. Jolly PT '78, p. 87: We have every confidence that after the Great Company finished its earthly course, our Lord continued His special shepherding care for His people through the Youthful Worthies, and that after the Youthful Worthies have finished their course

in this life, He will continue it through the Consecrated Epiphany Campers.

They also are now tentatively justified by faith in Christ and are accepted by God in consecration (Pro. 23:26) as of the pre-Millennial seed of Abraham under the earthly features of the Oath-bound Covenant, and they also have the privilege of prayer to God and fellowship with Him. When on trial for life under the New Covenant, they will not lose this Oath-bound Covenant relationship and these privileges. God will highly honor them, for they are proving themselves faithful under greater trial than restitutionists in general will have. The Consecrated Epiphany Campers will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind as they with them come up the Highway of Holiness. What a wonderful Heavenly Father we have! How gracious He is to us all! Let us keep ourselves in the love of God (Jude 21; PT '68, p. 46)!

Jesus after speaking of the Gospel-Age spiritual elect, His Gospel-Age Sheep and their Sheepfold, says: "And other sheep have I, which are not of this fold: them also I must needs bring, And unto my voice will they harken, And there shall come to be One flock, *One shepherd*" (John 10:16 Rotherham). Jesus and His faithful Gospel-Age flock will bring all the willing and obedient of mankind, the "other sheep," on the Highway of Holiness to human perfection and full harmony with God under the New Covenant, which will be inaugurated at the beginning of the Mediatorial Reign (Isa. 35:8-10; Rev. 22:17). When "the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isa. 11:9), these "other sheep" will find abundant "green pastures" and "still waters" everywhere. They will not lack at all for knowledge (Jer. 31:34). Figuratively speaking, God through the Christ will supply all their needs, as if He were to make the grass grow even where it normally did not—in the trodden paths (ways) and on the mountain tops (high places; Isa. 35:1, 2; E 17, p. 330). Their eternal inheritance will, of course, be in the "new earth" (Psa. 37:9, 11, 22, 29, 34; Eccles. 1:4; Isa. 45:18; 2 Pet. 3:13).

In Isa. 49:23 we have another mental picture painted for a special help to a deeper understanding of God's word: "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shall know that I *am* the LORD: for they shall not be ashamed that wait for me."

The Worthies (kings), who will come forth from the tomb perfect in physical, mental, moral, and religious faculties, just men perfected in their dispositions, will

be the special nourishers of the restitutionists with the Truth as due and its Spirit. Assisting them especially in this work will be the Consecrated Epiphany Campers their queens [margin, *princesses* (KJV)]. Lesser reads “And kings shall be thy nursing-fathers, and their princesses thy nursing-mother.” This reading leads our thoughts to the Worthies and the Consecrated Epiphany Campers “fostering” the Restitutionists as a class. BS ’84, p. 70 sheds some light on this understanding: Oppressive governments will be no more; and the fostering government of the Christ will bless and help all (Isa. 2:2-4; 60:12; Psa. 72:12-14). People will no more labor in vain and produce troublesome works, but everyone will prosper in his undertakings (Isa. 65:23; 60:17). There will then be no exploitation and poverty, but everyone will enjoy unmolested his own possessions (Isa. 65:22; Mic. 4:4).

We understand that the second phase of the Kingdom in its earthly or visible phase, will consist of two parts: the Ancient Worthies, as the chiefs in the earthly phase, and the Youthful Worthies, as the subordinate rulers will set up conditions inconducive to error, unrighteousness, unholiness and conducive to truth, righteousness, and holiness. Instead of the Satan system ruling, as now, through oppressive governments, false religions, predatory aristocracies, and selfish labor organizations as its representatives, the Worthies, as Kings, will then displace the old order and they will take the Kingdom under the whole heavens, and establish as their representatives a fostering government in the Worthies, the true religion as the only religion then to operate. They will set in place new working arrangements then to prevail. Instead of error prevailing, the Truth will everywhere prosper and abound (E 15, p. 547).

The Youthful Worthies and the Consecrated Epiphany Campers, as pictured in the half-tribe of Manasseh, will be the two parts of the class “Consecrating Between The Ages” (Z5761), for whom no crowns as Little Flock members are available, will both be Millennially associated with the Ancient Worthy class. We can tell the consecrated Children of God, that to our understanding, “Those Consecrating Between The Ages” will be associated with the Ancient Worthies Millennially and the Youthful Worthies post-Millennially. These will be highly honored of God, perfect on the human plane and made prince’s in all the earth [the YW class and the CEC’s will be subordinate Millennial princes] though the YW’s will be far greater than the CEC’s (Num. 31:14; E 8, p. 665; PT ’78, p. 54). We can assure them that, to our understanding, these princes will have a glorious precedence over the remainder of mankind as the special representatives of

the invisible Messiah class for a thousand years.

It is our understanding, that with the closing of the door of the Gospel Age, there will be no more begetting of the Holy Spirit to the spirit nature. Any afterward coming to God through consecration, before the inauguration of the restitution work, will be accepted by him, not to the spirit plane of being, but to the EARTHLY plane. Such [including the CEC’s] would come in under the same conditions as the Ancient Worthies who were accepted of God; [while the CEC’s would not come forth from the grave with human perfection and their faculties like all the Worthies, in the ‘better resurrection’ of Heb. 11:35 (compare 12:23), they, CEC’s in the resurrection of the just Luke 14:14, will, as antitypical Medan have precedence over the rest of the quasi-elect and over the non-elect].

In 1982 Bro. Gohlke made these remarks (not in writing): Any man that wants to do a good job, he gets his tools ready first. And we believe that God is going to get all of the Elect ready, and they’re all going to be ready to be perfect men—they will all go down into the tomb and come forth as perfect men. God will (first) in this same manner prepare all the five pre-restitution consecrated classes for the work of restoring all mankind to life on earth.

“Wonder not at this; Because an Hour comes in which ALL those in the TOMBS will hear his voice and will come forth; THOSE HAVING DONE GOOD things, to a Resurrection of Life; and THOSE HAVING DONE EVIL things, to a Resurrection of Judgment” (John 5:28-29 Diaglott).

The Worthies will all go down into the tomb and come forth as perfect men. And then God will begin His work with the restitution class. We believe that the Consecrated Epiphany Campers, in some cases, will be among those who live through the Time of Trouble. We take notice that Bro. Gohlke didn’t say that if you become a Consecrated Epiphany Camper you’re going to live through the Time of Trouble! No, that isn’t it! It maybe you will live through the Time of Trouble. And it’s logical to suppose that they would be there even before the Worthies come back, to assist and help the people, because God has always had a people that have been here on the earth. And we believe He will continue to do so. So let us brethren continue to be diligent in our consecration.

Consecrated Children of God shall have every confidence that after the Great Company finished its earthly course, our Lord continued His special shepherding care for His people through the Youthful Worthies, and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers. The Lord’s
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sheep are under His constant shepherding care. He will never leave nor forsake them. “The path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18). “The froward [perverse]

is abomination to the Lord: but his secret is with the righteous” (Prov. 3:32). From these and other promises, we know that the antitypical cloudy, fiery pillar will continue to lead God’s people until we all enter into our final rest. Let us all walk closely to it as it leads us on.

PARADISE NOT JUST IN HEAVEN

“For David is not ascended into the heavens.”—Acts 2:34.

The Old Testament Scriptures we accept as of equal authority with the New Testament, because Jesus and the Apostles so accepted them, and indeed based all of their teachings upon them. The false impression which has gone abroad amongst Christian people, that the Old Testament Scriptures are obsolete, that their predictions have all been fulfilled, is very erroneous. This has greatly hindered Bible study and has paved the way to grievous errors. It should be remembered that the Old Testament represents the only Divine revelation made to man during the 4158 years from the creation to the time when Jesus at His baptism was proclaimed “the Lamb of God, which taketh away the sin of the world” (John 1: 29). In all the Old Testament, from Genesis to Malachi, not a single suggestion is offered of a change of nature from human to spiritual, nor of any other heaven than that which God had originally provided for man—the Garden of Eden. The hopes inspired in Israel by the Divine promises pointed them forward to the time when God’s blessing would obliterate the curse of sin and death, and uplift mankind from present degradation back to the original perfection. The Seed of the woman, it was promised, should ultimately “crush the Serpent’s head,” destroying the evil that is in the world, and establishing a reign of righteousness instead of the reign of sin and death. Messiah, as Emmanuel, would bring these great blessings to Israel; and, through Israel, they would be spread amongst all nations by Divine power. Paradise, lost through disobedience, will be restored through Messiah.

Instead of expecting a change of nature from human to spiritual, the teachings of the Old Testament led the Israelites to expect that God would make no change from His original purpose. He made not the earth to be destroyed by fire, nor perpetually to be under the cloud of sin and death (Eccl. 1:4). He formed it to be inhabited by a human race, in His own image and likeness, Adam in his original purity being a sample of these. As the Old Testament tells nothing about a heavenly condition, likewise it tells nothing about a hell of fire or torment. Such devilish theories were invented by the heathen, from whom many Christians have since absorbed more or less of the false doctrines. The Law and the Prophets do refer to hell some sixty-six times, but the hell which they

teach is the grave, the tomb, the state of death. From first to last all mankind, both good and bad, go to hell, sheol, the tomb. Abraham, Isaac, and Jacob and all the Prophets died without giving the slightest intimation of Purgatorial suffering for anybody, or a hell of eternal torture.

The writers of the New Testament were also Jews, and it might here be noted that nowhere did they describe the Hell and Purgatory which we Protestants and Catholics conjured up during the Dark Ages. The New Testament, written in Greek, is in full accord with the Old Testament, written in Hebrew; the sheol of the latter is the hades of the former. Unfortunately, our translators have, in the English Bible, mixed things up in a terrible fashion, giving us hell and pit and grave as synonymous interpretations of sheol and hades. “Orthodoxy” made hell fiery, and thus our eyes of understanding have been darkened through the machinations of our great Adversary, “the Prince of Darkness.” But all this demoniacal misrepresentation of the Divine character and plan is soon to be scattered. The morning is at hand: the Prince of Light, the Savior, Messiah, and His glorious Church, will soon shine forth as the Sun in the Kingdom of the Father, while Satan will be bound for that thousand years that he may deceive the people no more. “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped” (Isa. 35:5); and “For the earth shall be filled with the knowledge of the glory of the Lord” (Hab. 2:14); and to Jesus every knee shall bow and every tongue confess to the glory of God (Phil. 2:10,11).

All through the Scriptures natural sleep is used as a figure for death, as the present time of the reign of sin is represented as a night time, and the coming reign of Messiah is prophetically described as the morning of a New Day, a New Epoch. “Weeping may endure for a night, but joy *cometh* in the morning,” wrote David (Psa. 30: 5). The night has lasted for six thousand years; the New Day is the seventh thousand, the Sabbath of the Great Week. It will be the awakening time, as the six thousand years of the reign of sin and sorrow are the time in which our race has been going down into death—into the deep sleep from which none will come forth except by the call of Messiah (John 5:28-29). The penalty of death upon our race would have blotted us out of existence like the brute

beasts, had not God's mercy from the beginning made provision for a Redeemer (Jesus) and for His Church (Little Flock) and joint-heir (Great Multitude); and for the Messianic Kingdom (Earthly Kingdom); and for the resurrection, the awakening of all mankind, through this Kingdom. It was in view of that hope of a resurrection of the dead that believers spoke of their deceased friends as "falling asleep."

This expression is used frequently in the New Testament. St. Stephen fell asleep in death: St. Paul, having in mind the great work of Christ on behalf of the world and the eventual awakening of all, declared that believers need not sorrow as others over the death of their friends and neighbors, but might realize that all "sleep in Jesus" and that eventually God, through Him, will bring to pass the general awakening of the dead, all of whom are yet to be brought to a knowledge of the truth that they may be saved from sin and death and obtain Restitution (Acts 3:19-21). The Scriptures say, "Abraham slept with his fathers," and declare that Abraham's fathers were heathen men. The good and the bad, kings and princes and others alike, are, in the Scriptures, declared to have fallen asleep. So, it was with David (Acts 13:35, 36). These all sleep in the Bible hell—in the tomb. They are all unconscious; as the Scriptures declare, the dead know not anything; their sons come to honor and they know it not; they come to dishonor and they perceive it not of them; "for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

The Prophet David declared his faith in a resurrection of the dead when he wrote, "Thou wilt not leave my soul in hell [sheol, the grave]; neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10). St. Peter and St. Paul (Acts 2:25-31; 13:35, 36) call our attention to the fact that the Prophet David did see corruption, and hence that this statement was not in regard to himself, but Jesus—that the soul of Jesus was not left in sheol (Greek, hades), and, additionally, that the flesh of Jesus was not allowed to corrupt. St. Peter was pointing out the fulfillment of this prophecy of the resurrection of Jesus from the dead on the third day, when he made use of our text, "David is not ascended into the heavens" (Acts 2: 34); his sepulcher is with us unto this day. St. Peter's argument is that David was in his sepulcher and was still dead, but that his words were a prophetic reference to Jesus' resurrection. Many Christian people repeat every Sunday what is styled the Apostles' Creed, which declares the crucifixion and death of Jesus and His descent into hell—into hades—and that God raised Him from the dead on the third day. All intelligent Christians understand that the hell to which Jesus went was not Purgatory nor a place of eternal

suffering, but the grave, sheol, the tomb, the state of death. This is proved to be the Apostle's thought by the words, God raised Him from the dead, for it was not possible that He should be holden of death.

DAVID WILL NOT GO TO HEAVEN

King David did not at death go to heaven, nor at his resurrection will he go there, nor will he desire to go to heaven for the same reason that a fish has no desire to perch upon the limb of a tree, nor a bird to make its home under the water. As these animals have natures distinct and are adapted to the conditions which God has provided, so the nature of man, even when brought to human perfection, will enjoy and appreciate the earthly blessings which God has provided for him, but not the heavenly blessings which God has provided for the Elect Little Flock—"church of the firstborn" (Heb. 12:23). The reason for this is plain when we remember the Apostle's words. He declares, "The natural man receiveth not the things of the Spirit of God ... neither can he know [appreciate] *them*, because they are spiritually discerned." (1 Cor. 2:14). Only those who have been begotten of the holy Spirit are enabled to understand the deep things, the spiritual things of the Divine promise, and to rejoice therein, as the Apostle explains (1 Cor. 2:9, 10). And even when thus Spirit-begotten and with their affections set on things above, the Lord's consecrated "Little Flock" experienced difficulty in keeping their affections on the Heavenly things and off of the earthly things, because the latter appeal to them continually through all of their earthly senses.

God exhorts His consecrated Children to look not at the things that are seen, but at the things that are unseen, which eye hath not seen nor ear heard, neither have entered into the heart of man the great things which God has in reservation for those that love Him—love Him more than they love houses or lands, parents or children, or self. We can plainly see, then, that without this begetting of the holy Spirit, which belongs, to the servants and hand-maidens of God during this Gospel Age, none are able to appreciate the things unseen. And hence the world of mankind in general, brought back to perfection—and all the way back, appreciating human perfection—will be willing not to sacrifice their earthly nature to obtain a heavenly, but will enjoy the earthly, under perfect conditions, in a Paradise restored, Isa. 35; Ezek. 37.

In other teachings of the Scriptures, we have found that the first to be blessed by Messiah's Kingdom will be the Ancient Worthies—Enoch, Abraham, Moses, David, and the Prophets—and that these will be made Princes in the earth. As one of these Princes, the Prophet David will have a very glorious station. His long career, his

“ups and downs,” show us the lights and shadows of the Prophet’s character more particularly, perhaps, than in the case of any other Bible character. And they show us a noble character, despite David’s human weaknesses and the frailties of his flesh, augmented in power by his kingly office and the misconceptions of kingly prerogatives which prevailed in his day. The beautiful traits of the character of David, on account of which he was declared to be, not a “new creature,” not a “son of God,” not an “heir of God and joint-heir with Messiah,” but “a man after God’s own heart”—these traits were his loyal obedience and his repentance of everything which in any degree was displeasing to God and interrupted fellowship Divine.

God’s Spirit-begotten children may not, therefore, take the Prophet David or any of the Ancients as their pattern. Only Spirit-begotten ones served as examples to the Church. They should walk in the footsteps of Jesus and take the Apostles and other faithful brethren for examples. The Apostle, did however, suggest that the Church look back with profit upon the Worthies of the past, to note their degree of faith in God and their obedience to that faith. St. Paul, however, explicitly reminded them that God provided some better thing for the Church of the firstborn, that the Ancient Worthies, without them [members of The Messiah], could not be made perfect (Heb. 11:38-40). The “better thing” reserved “for us” who were called of God during this Gospel Age to be the joint-heirship with Christ, Jehovah’s only-begotten Son and heir of all things, the partaking with Him in all His subsequent work for the blessing of God’s intelligent creation.

Therefore, it is, as the Apostle states, that the reward of the Ancient Worthies carries until first the overcoming Gospel Church is exalted to the throne with Christ in the dawn of the New Dispensation, now so close at hand. As soon as the spiritual phase of the Kingdom is established in power, the setting up of the human or earthly phase—the Ancient and Youthful Worthies—will begin. In humble recognition, therefore, of the Divine purpose and order in the superior exaltation of the Gospel Church, we repeat the Apostle’s statement that “they [those noble, loyal, righteous, faithful Ancient Worthies] without us should not be made perfect” (Heb 11: 40).

We encourage all to continue to lay aside every encumbrance and close-girding sin and to run with patience—cheerful endurance—the race set before us, looking to Jesus as the Author and Finisher of our faith (Heb. 12:1, 2, Diaglott). If we believe we are running for a glorious lower place in the Kingdom than the High Calling, it should make no difference in our fulfilling our consecration vows, by faithfulness in study and meditation

on God’s Word, in growth, in Christlikeness, and in lovingly and zealously spreading the Truth, according to our ability and opportunities. May Jehovah help us all to be faithful and as a result to receive an abundant entrance into God’s everlasting Kingdom!

Jesus, our Ransomer, is also our Forerunner and Pattern in this race. He ran successfully, and, in consequence, is even now at the right hand of the throne of God, whither we also may go to Him. Jesus’ way to the crown was the way of the shameful cross, and He said, If any man love Me, let him take up his cross daily and follow Me; the servant is not above his Lord, *etc.* Persecution and shame and grief and loss are our portion in this present world, but exaltation and glory will follow in due time, if we faint not. Therefore, we are urged to consider His example and teaching lest we be weary and faint in our minds under the trials of faith, patience, and endurance of this evil day.

In the time frame this article was written, the Consecrated Epiphany Campers were not yet identified so we add some understanding of their earthly residence. To qualify as a CEC, one must accept Jesus Christ as one’s Savior and King, then consecrate and carry out that consecration. The test of faithfulness is to grow a Christian character, especially the qualities of faith and trust which lead to obedience. The Consecrated Epiphany Camper like the elect classes consecrates unto death. Any consecration made while Satan operates as the god of this evil world is made unto death. This great privilege of consecration, now, benefits the CEC’s with the enlightenment, the heart-warming, and the energizing of the Holy Spirit of understanding. This brings about the understanding of the deep things of God.

In October of 1968 Bro. Jolly spoke about the word *us* in its expanded understanding: Now for instance, take the text 2 Pet. 1: 4, there are “unto us exceeding great and precious promises: that by these we might be partakers of the divine nature”; now how are you going to read that text, you who are not of the Little Flock, and that includes all of us, how are we going to apply that text to get any blessings for ourselves; well, we would say “unto us” also there are great and precious promises and by these we might become partakers of perfect life either the glory celestial or the glory terrestrial; if we are of the Great multitude, we would say the glory terrestrial if we are not Spirit begotten we would say, Oh yes there are unto us great and precious promises, by these we may become Youthful Worthies or Consecrated Epiphany Campers and have eternal life: we are to fight the good fight of faith and lay hold unto eternal life and that applies to every one of us, so I would adapt the text.

ITEMS OF INTEREST

INDIA

Jehovah has privileged the Movement with a new ecclesia in India and Bro. Vincent, our Representative, shares the following details with us. The inauguration function was held on Jan 17, 2021, which proceeded smoothly. The meeting place is near Marthandam and Nagercoil in Tamilnadu state, India. We introduced all methods given by our Lord through the Parousia Messengers to propagate the truth in the service of colporteur, volunteer, sharpshooter work, etc. We utilized our teammates, those who are attending the Nazareth class every Sunday since the year 2009, to spread the seeds of Truth (Psalms 147:15).

As per Ecclesiastes 11:1: “Cast thy bread upon the waters: for thou shalt find it after many days,” we cast the bread upon the waters and waited faithfully. After a long strenuous effort of several years, God has blessed many brethren to understand our truth in this region and many new brethren started to study the truth. Even though they had a 6-hour journey to come and return every Sunday they haven’t missed a single meeting. Some newly interested brethren from this same region wanted to attend the class but failed due to this long distance (75 miles). I could feel the difficulties of a few aged brethren and a few sisters who have infants. Hence, as a first measure, we arranged a home gathering every Thursday on the very spacious roof-top of our Evangelist Bro. Ajith’s home (Kattathurai). I visited this home gathering now and then to encourage the newly interested brethren who could not attend our Nazareth class.

Apart from the 14 brethren who came along with me, 104 ecclesia members were present in the roof-top meeting hall when we inaugurated this ecclesia. This is certainly a noteworthy thing in our LHMM Indian history; God has raised many brethren from this region, who can deliver wonderful discourses and can administrate a class now. I was invited to visit this new class regularly. They are well versed about the arrangements given in P. Vol. 6 and determined to stick with our Lord’s arrangements. This class will serve our God Jehovah and our Lord Jesus Christ and will propagate the truth given by the Laodicea Messengers. I thank God for the privilege He has given for me to work in this Expanded Gospel Age Harvest. “Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord” (Psalms 144:15).

Your [General Pastor’s] blessing letter was read on this special occasion to the entire congregation which was a great encouragement for all of us. I thank you for your kind support and guidance. Please keep these things in your prayers. Kindly convey my Christian love and greetings to the dear ones with you in the Bible House.

Thank you,
Bro. Vincent Jeyakumar. ,

GERMANY

Brandenburg an der Havel, 03. 01 2023

Dear Brother Leon Snyder,

“And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare” Isa. 24:18. “God is our refuge and strength, ... Therefore we will not fear” Ps. 46:2, 3.

With great appreciation for the Lord’s care, I would like to give you the report for the year 2022 and thank God that He provided for us in this time of tribulation through His providence and care and through constructive advancing truth as due and directed the experiences of HIS consecrated people so that they could feel safe in the midst of the tribulating times! The consecrated were not frightened by the pandemic or the war. Rather, they accepted the Lord’s various changed ministries with gratitude.

Through the Lord’s gracious guidance, we were able to hold the planned conventions in Velbert and Silberborn. The food as due and the fellowship were very beneficial. “Die Gegenwärtige Wahrheit” we were able to expand to 8 issues a year. Preparations for the publication of three more books in 2023 have progressed well.

Progressive Work Continued

We were able to expand the work of spreading the truth through the printed word, through preaching, and through the Internet in all three areas. We received the most inquiries through the work on the Internet.

To you, Sister Virginia, the Bible House family, and all the brothers and sisters worldwide, we wish to assure you of our heartfelt love in the Lord and our constant prayers.

Your brother and friend,

Wolfgang Janke

(Pilgrim and Representative Germany)

SUMMER 2023 — 31



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

KENYA

Dear Bro. Leon,

Loving greetings in the precious blood of our Savior Jesus Christ, for you, and all the brethren and sisters of the Bible House, and for all the brethren around the world.

I want to send our report of Kitale Convention. How thankful we must be, that our faithful Heavenly Father has been leading us all the way through.

Our Kitale Convention started on Saturday, Apr. 8, and we have a good number, Apr 9, also the same. I served the brethren at our convention with four discourses. Also the many questions asked about God's plan, our Lord's Memorial and was answered.

On Monday Apr 10, I left Kitale to Bungoma where I meet Bro. Billy and we had some discussion with him and he was so much blessed and request me to visit him again so I promise him that I will do that on June.

My Brother. Leon, I have another request from brethren in Mulembe -Kitale they want me to plan a Convention in their area so I told them that I must ask you if you allow me to do so then I will let them know because we already plan for our full year, so I forgot to include their budget in the list.

We send our most hearty expressions of brotherly love, and wish you God's special blessings and grace in the glorious, fruitful and joyous service of the Lord. We also greet in the Lord all the members of the Bible House family, and also all the brothers and sisters around the world.

Your Brother by the Lord's grace, Zablon

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

TO:

OBITUARIES

Sr. Sue Ketchum born in Hominy, OK. Jan. 5, 1932; died Jan. 12, 2003. She married her beloved husband James Ketchum on March 17, 1951. She loved God, her family, and was a student of His Truth. She is over the rigors of the curse, and has left a beautiful memory which is our treasure.

Sr. Lisa Williams died at age 61, January 25, 2023. She is survived by her husband Bro. Kenneth; Matthew Williams (Rachel); David Williams (Aranza); Wesley Williams (Sarah). Memorial service was February 4th at 4:00 PM conducted by Bro. Dan Herzig. Sr. Lisa was faithful to Jehovah, her family and embraced the Word of Truth she studied. Sr. Lisa leaves a beautiful memory, let us have this memory become a treasure.

Bro. Kevin Brown of Lancaster, Ohio was born Feb. 13, 1966; died Dec. 21, 2023. Bro. Kevin, as a student of God's word, was devoted to his Bible Studies with the Athens-Nelsonville class. Kevin is survived by his loving wife of 34 Years, Karen L. (McMaster) Brown. His wife and children were with him when he went into the sleep of death. When someone becomes a memory, the memory becomes a treasure.

Bro. Jacques Obojtek auxiliary Pilgrim in France died February 24, 2023, at age 71, after a long illness. He was in charge of Israel Commission work. Bro. Marcel Almarcha will give the memorial service on March 1, 2023.

APPLES OF GOLD

A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD IN PICTURES OF SILVER.

PROVERBS 25:11

**BEFORE YOU FLARE UP AT ONE'S FAULTS,
TAKE TIME TO COUNT TO TEN—
TEN OF YOUR OWN.**