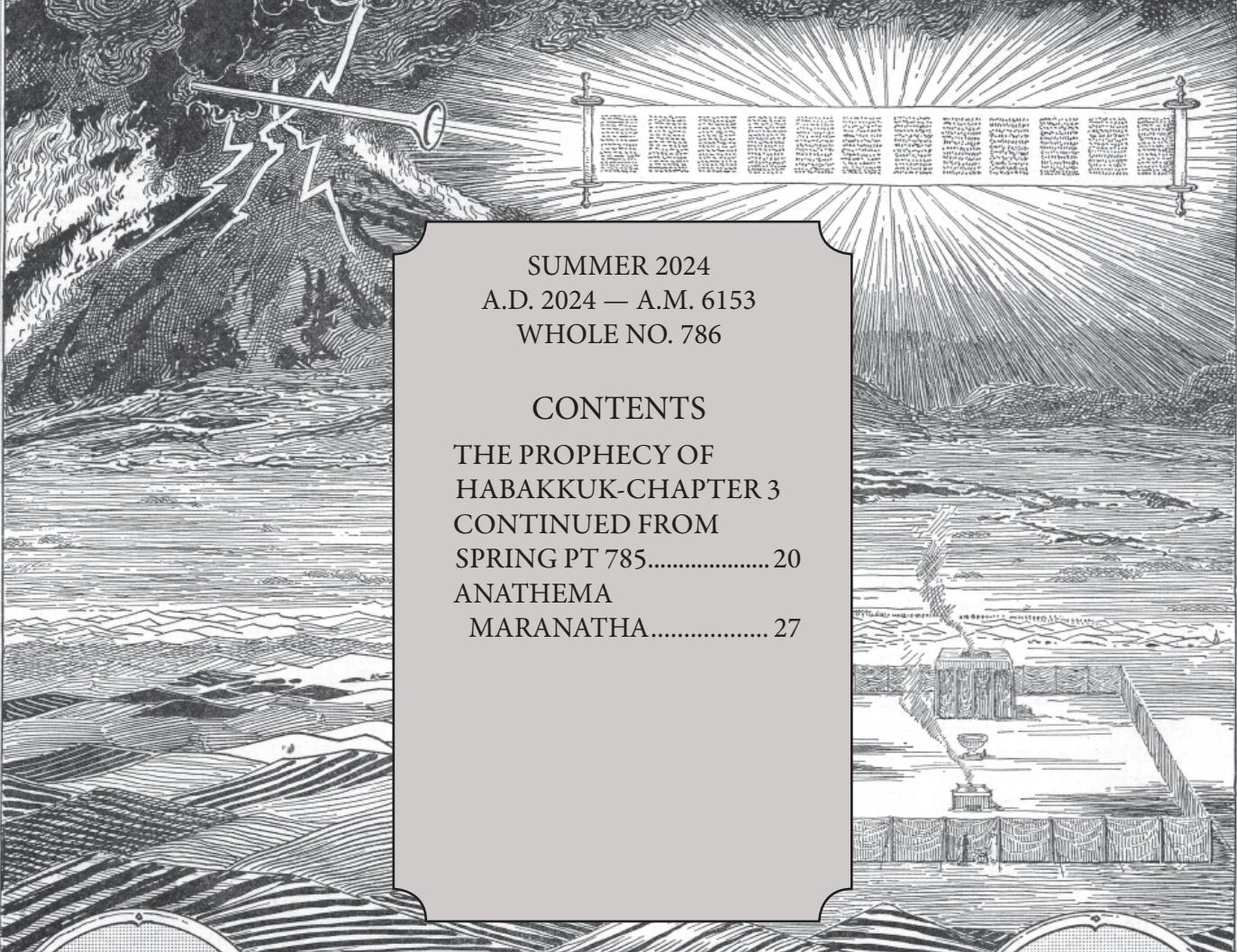




The
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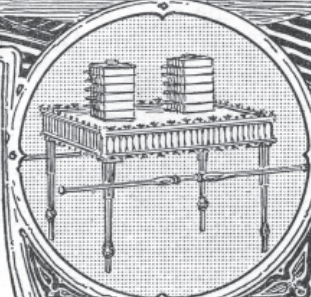

and
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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven'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

THE PROPHECY OF HABAKKUK

CHAPTER 3 (Continued from Spring PT 785)

HABAKKUK'S PRAYER

As we indicated while treating Hab. 2:2, 3, God's giving of the antitypical vision—His great Plan of the Ages (R 5374, 5731)—to antitypical Habakkuk, and the latter's making it plain to others, is progressive. It continued throughout the Parousia and has continued in the Epiphany (PT 1938, p. 188, top). God first gave those features of the antitypical vision, which were due in the Parousia, to and through Bro. Russell, "that faithful and wise servant," except in a few instances (Matt. 24:45-47; E-9, pp. 109-113). After receiving the Truth as due through Bro. Russell, some, like the Edgar brothers, served quite well in making various features of it plain upon tables (charts) for others to understand readily.

Treating the matter from the standpoint of Bro. Russell

as pictured in antitypical Habakkuk, we know that by the end of the year 1875, he had come to understand many features of the antitypical vision, including the object and manner of our Lord's return, and had published 50,000 copies of a tract on the subject. But, due largely to the Adventists' misuse of prophetic time in forecasting the date of Jesus' alleged return in the flesh and its alleged annihilation of the physical universe, and was prejudiced against the use of prophetic chronology, and was still unprepared to receive and declare the Truth on the time of our Lord's return and other subjects which are based on time prophecy. Beginning in January 1876, the Lord graciously led him to see that time prophecy is necessary (R 3821, 3822; E-9, pp. 460-463) and that the 1335 days of Daniel points directly to 1874 as the time of our Lord's return and the beginning of the Gospel-Age Harvest, when the vision was to speak and not lie (E-6, p. 463).

As Bro. Russell came to recognize God's voice speaking to him through the time prophecies and the momentous signs of the times and the events at hand and about to take place in fulfilment of these prophecies, he, being of those who tremble at God's Word (Isa. 66:2, 5), stood in awe and reverential fear before Him (O LORD, I have heard thy speech, and was afraid [Heb. *yare*, also meaning reverence—see Lev. 19:30; 26:2; Psa. 89:7, where it is so translated], Hab. 3:2; comp. Dan. 10:8-17; E-9, pp. 477-481). With these thoughts, including God's impending punishment of Christendom in mind, Bro. Russell's supplication was that God would again work deliverance for His faithful people and manifest it, and that, even though He would use the rod of His anger upon Christendom, He would nevertheless also show compassion (O LORD, revive your work in the midst of the years, in the midst of the years make known; in wrath remember mercy).

"IN THE MIDST OF THE YEARS"

The knowledge that the time prophecies proved that the Lord's Second Presence (Heb. 10:37) and the Harvest had arrived in 1874, filled Bro. Russell with increased loving zeal to proclaim it to others. He states, "The knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the Truth such as I never had before. I at once resolved upon a vigorous campaign for the Truth" (R 3822, par. 8; PT 1950, p. 149, col. 2, top;



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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.

comp. E-6, p. 454; PT 1950, pp. 44, 45; PT 1954, p. 52).

The Spring of 1877 marked the start of the “vigorous campaign” and started the cry, “Behold the Bridegroom” (Matt. 25:6), and it went forth, exactly midway—in the midst of the years—between the Fall of 1799 and the Fall of 1954. God’s work of deliverance for His people in the Gospel-Age Harvest began to be manifested publicly through this campaign (Ex. 5:1-3; E-11, p. 71); and since then, during the wrath features visited upon nominal Spiritual Israel, beginning especially with His spewing them out of His mouth (Rev. 3:16) in 1878, and continuing through the various stages of Babylon’s overthrow, He surely has been showing mercy to His cleansed Sanctuary class, His cleansed “consecrated class” (PT 1956, p. 25, par. 3).

Accordingly, we see that God’s mercy was manifested especially during the time from the Spring of 1877 to the Fall of 1914 in His great works of deliverance on behalf of the Little Flock. Though it continued to be manifested for Little Flock members after 1914 as long as they were in the flesh, since 1914 it has been manifested more particularly on behalf of the Great Company and the Youthful Worthies.

A secondary application of the expression, “in the midst of the years,” within the primary one already mentioned, is exactly at the end of the Parousia, Sept. 20, 1914, and the beginning of the Epiphany, Sept. 21, 1914.

The Parousia and the Epiphany are each 40 years long in the restricted sense and are so considered here (comp. Ex. 12:29; E-11, p. 150), though in wider senses each continues beyond its respective 40-year period. With Bro. Russell’s lecture at Fort Worth, Texas, the afternoon of Sept. 20, 1914, and in the newspapers the next day, the work toward the Great Company began in its first feature—the confession of the willful sins of Christendom over Azazel’s Goat (PT 1934, p. 178). The work toward Azazel’s Goat and the Great Company Levites is God’s great work of deliverance in the interests of the Great Company, showing His great mercy to them in the Day of His Wrath (Psa. 110:5), the great tribulation, in which their cleansing is accomplished (Rev. 7:14). Likewise, God’s great work of deliverance has been manifested on behalf of the other class of the Epiphany’s elect, the Youthful Worthies, showing His mercy to them during the time of His wrath.

Surely all of God’s consecrated people, as they count their manifold blessings, have much cause to join them, praising Jehovah for His goodness, and for His wonderful

works to the children of men, and in giving thanks to Him, for He is good; for His mercy endures forever (Psa. 107)!

GOD’S MIGHTY WORKS

Habakkuk’s prayer, Hab. 3:3, changes from a petition to a contemplation and declaration of God’s mighty works, particularly in the destruction of the wicked and the deliverance of His people. The prophet’s expressions in Hab. 3:3-15 are largely figurative, more in the nature of a prophetic vision, mixed with evident allusions to glorious things God had accomplished for His people in times past—deliverances of them in times of great distress and perplexity, such as their deliverance from Egypt, from troubles that otherwise would have overwhelmed and destroyed them. As he contemplated and declared these wonderful works of God, they took on a much deeper significance to him, giving him, and others through him, strong assurance of ultimate deliverance for God’s people, despite the immediate prospect of the invasion by the wicked Chaldeans and the desolation of the land, with accompanying trouble and distress. Indeed, in times of distress and impending trouble, it has always been helpful and reassuring for God’s people to consider and make mention of His course toward His faithful people in “the days of old, the years of ancient times” (Psa. 77:5; Isa. 63:11-14)!

Antotypically, from the Spring of 1877 onward, the response of antitypical Habakkuk turned to a special contemplation and declaration of God’s mighty works, including particularly His mighty accomplishments in the Time of Trouble, the Epiphany, such as the shaking and destruction of the kingdoms of this world, the establishment of God’s Kingdom and the deliverance of God’s people. As antitypical Habakkuk meditated on the Scriptures, especially the prophecies and types that describe the wonderful works provided by God for His people, such as their deliverance from Egypt and the destruction of Pharaoh and his host, etc., these Scriptures were seen to have a much deeper significance, typing the deliverance of the elect now and the eventual deliverance of all who will ultimately become God’s people, and the destruction of the incorrigible, including Satan. These passages helped to clarify various parts of the antitypical vision (Hab. 2:2, 3), and to give to antitypical Habakkuk, and to others through him, the joyful assurance that deliverance would surely come for God’s faithful in due time, despite the fearful, immediate prospect of the Time of Trouble with its overwhelming trials and distress.

The antitype of Habakkuk 3:3-15 is similar in many

respects to the antitype of Phurah (Judges 7:9-15; E-9, pp. 405-416), in which Bro. Russell is set forth as seeing and reporting many secular and religious signs of the times indicating Christendom's imminent overthrow.

The expression in Hab. 3:3, "God came from Teman, and the Holy One from mount Paran," is very similar to that used by Moses in Deut. 33:2, where the scene is laid at Mt. Sinai, at the foot of which, the children of Israel were encamped. In that connection Moses seemingly referred to the glory of God coming upon them and likened it unto the sun which, in its rising would flood light down upon them from Sinai; but first, it would be seen rising up upon them from *Seir*, in the distant east, the highest peak in the mountainous highlands of Teman, which is the southern district of Edom (the Hebrew word *teman* means south, and is frequently so translated, as in Isa. 43:6; the same word appears as Yemen among the Jews of today); then, it would shine out on the mountains of Paran to the northeast of Sinai. As the sun would mount higher into the sky, it would finally shine down and flash forth its rays upon the camp of Israel. Moses evidently used this figuratively to describe the manifestation of God's glory and His shedding of light upon Israel (Deut. 33:2: "Out of his right hand [proceeded] fire [literally, fire of a law] to guide them"—Rotherham).

In Judg. 5:4, 5 (Psa. 68:7, 8), in the song of Deborah and Barak, a similar scene is laid, but it is described in the light of battle and victory—God's triumphant march, following the course of the sun, coming from *Seir* (the highest peak in Teman), out of the field of Edom, to bring blessings to the people. Also, in the first part of Hab. 3:3-15 the figure of the sun seems to be used; additionally, however, God's triumphant march is clearly portrayed in this passage. Teman here stands for Edom as a whole.

Jehovah's Anointed is portrayed as being one who is "mighty to save," Jehovah's Anointed, coming in a victorious march from a great slaughter (comp. Rev. 19:11-16) in Edom, which types Christendom (Jer. 49:7-22; Ezek. 25:12-14; Amos 1:11, 12; P-4, pp. 14-20; E-14, pp. 463-466. The Lord tells us that then (1) "the day of vengeance is in mine heart" and (2) "the year of my redeemed is come" (Isa. 63:4; P-1, p. 308). A two-fold work in the end of the Age is shown by these expressions: (1) the pulling down of the old and (2) the establishing of the new arrangement or dispensation (P-2, p. 222).

GOD'S TWOFOLD WORK

Antitypical Habakkuk surely recognized from the Scriptures and the signs of the times and proclaimed to others, that here in the end of the Age, God, through His Anointed, will come in a victorious march from this twofold work: (1) the destruction of Christendom (God [Eloah, the high and mighty Deity] came [cometh—and similarly to the end of v. 15—see A.R.V. footnote; comp. Psa. 50:3] from Teman, Hab. 3:3), and (2) the establishment of the Millennial Kingdom (and the Holy One from mount Paran [abounding in foliage, or in caverns]. Selah).

It is interesting to note that the three occurrences of the word "Selah" in Hab. 3 are the only ones in the Bible apart from the Psalms. This usage and the dedication to the chief singer (Hab. 3:19) show that Habakkuk's prayer was evidently used as a psalm, sung in the temple service. "Selah" was evidently used as a rest in the music, probably indicating that there should be a pause, providing an interlude for meditation on the message just given. It also apparently served to connect the two passages between which it was placed, indicating a change to a new line of thought; nevertheless, related to the one just completed, this relationship being that of a parallelism, a comparison, a contrast, cause and effect, a continuation after a diversion of thought, or a generality, and then a specification.

The change in Hab. 3:3 seems to be that of cause and effect, for as a result of God's twofold preparatory work—His destruction of Christendom (His coming from Teman) and His establishment of the Millennial Kingdom (mount Paran)—will come the shining forth of the Sun of righteousness in the Kingdom, with healing in His beams (Mal. 4:2; Matt. 13:43) to bring blessings of light, life, health, etc., to all who will become God's people under the New Covenant. The glorious Divine attributes will encompass the Christ, the new powers of spiritual control; and the human society of the world to come, "wherein dwells righteousness," will "from the least of them unto the greatest of them" laud and magnify God (His glory covered the heavens, and the earth was full of His praise; 2 Pet. 3:13; Jer. 31:34; Rev. 5:13).

Antitypical Habakkuk recognized and spoke of the great shining forth of the Truth and its Spirit as due (especially in the Harvest), revealing God's great plan of salvation, shining resplendent with wisdom, justice, love and power, as being just like God, the great Source of all Truth (His brightness was as the light [sunlight—Leeser; comp. Isa. 60:19, 20; Psa. 84:11], Hab. 3:4). Great flashes of Truth and

blessing were recognized and proclaimed as coming forth for all mankind from His Millennial acts of power, which acts, being mainly future, were of course largely concealed for a time from mankind in general (He had horns [rays—A.R.V., Rotherham,] coming out of His hand: and there was the hiding of His power).

The Hebrew word *keren*, here rendered horns, is derived from the Hebrew verb *karan*, meaning to push, as in shooting out horns, or rays of light. Incidentally, this verb is correctly translated “shone” in referring to Moses’ face in Ex. 34:29, 30, 35; however, the Vulgate, a Latin translation of the Bible dating from about 400 A.D., in use in the Roman Catholic Church, in these verses represents Moses’ face as having horns, rather than as shining forth. Consequently, in Catholic sculpture and art Moses has sometimes been represented incorrectly as having horns on his forehead.

God’s power exercised against Satan in Christ’s Second Advent ministry was recognized and set forth as being active before the great tribulation began in 1914, in the first nine great antitypical plagues that the Christ brought upon Satan, his servants and empire, typed by the first nine plagues that God, through Moses and Aaron, brought upon Pharaoh, his servants and Egypt. The culmination of the antitypical plagues is the tenth, which is inflicted through the great tribulation, when special destruction accompanies Jehovah’s course (Before Him went the pestilence, and burning coals went forth at His feet, Hab. 3:5; comp. Ex. 7:14—12:30; E-11, pp. 116-157).

GOD SHAKES ALL NATIONS

Antitypical Habakkuk saw and taught also that God, in the end of the Age, turns His attention to and judges conditions in human society, doing so from 1878 onward through Christ, His Vicegerent (He stood [Ex. 2:24, 25; Dan. 12:1; Psa. 82:1-5; E-11, p. 29; P-2, p. 147; E-6, p. 454], and measured the earth, Hab. 3:6); that God saw Christendom weighed in the balances and found wanting (Dan. 5:27; E-9, p. 449), and as a result His punishments come upon it here in the end of the Age, when, in the Time of Trouble He shakes all nations (He beheld, and drove asunder the nations [caused nations to tremble—Rotherham, Young, etc.]; Psa. 68:8; Hag. 2:6, 7; Heb. 12:26-28); and that, consequently, even the long-established and supposedly stable kingdoms of this world are overthrown and the lesser powers of Satan’s empire, however well established, are brought low (the everlasting mountains were scattered, the perpetual hills did bow; Dan. 2:34, 35, 44; Rev. 2:26, 27). While the

thrones of this earth are all to be cast down eventually, it is not so with God’s Kingdom under Christ, for it is “an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed” (His ways are everlasting; Dan. 7:9, 14; 2:44).

Two enemies of Israel (Hab. 3:7) are brought before the mind’s eye of the prophet: the Cushites and the Midianites. The Cushites (Ethiopians) here referred to, seemingly dwelled in Eastern Arabia (Gen. 10:7; 1 Chron. 1:9; Num. 12:1; 2 Chron. 21:16; Ezek. 27:20-22). They seem to be the same as those referred to in 2 Chro. 21:16, who type “the most depraved sinners”. From such passages as Num. 31, as explained in E-9, p. 255, we learn that the Midianites (Midian—strife) type “controversialists who defend error and attack truth.”

Antitypical Habakkuk saw and proclaimed that, as God’s sharp, exposing truths and His judgments go forth against evil and evildoers here in the end of the Age, and all things that can be shaken—all things not founded on truth and righteousness—are being shaken, removed (Heb. 12:27), and destroyed, and God’s victorious strength is displayed, the dwelling places of sin suffer distress and the habitations of error quake (I saw the tents of Cushan in affliction: and the curtains [hangings of the tents] of the land of Midian did tremble, Hab. 3:7).

GOD’S WRATH

Rivers mentioned in the Bible are often used to represent peoples from various standpoints: The Jordan; the peoples under the curse in their organized capacities, and the Nile; the peoples subject to the world powers under Satan, the antitypical Pharaoh. Antitypical Habakkuk recognized and taught from the Scriptures (P-4) that much trouble, suffering, etc., would come upon the peoples here in the end of the Age, especially in the great Time of Trouble. He recognized and taught that this would be the case in connection with the separation of the peoples as a result of the antitypical smiting of Jordan (R 5846; E-3, Chap. 2), with the transfer of the kingdoms of this world from the domination of Satan to the rulership of Christ (Rev. 11:15).

When such acts of Jehovah in relation to the peoples of Christendom, and His similar acts in relation to the restless masses of mankind were seen, taught and discussed, the question frequently arose, “Is God’s displeasure, anger and wrath against them, that He is to go forth against them in such a severe manner with His teachings and organizations of deliverance (Was the LORD displeased against the rivers ... against the sea, that thou didst ride upon your horses and your chariots

of salvation” Hab. 3:8)?

To and through antitypical Habakkuk came the explanation that, in the Harvest, especially in the Time of Trouble, in connection with the overthrow of Satan’s empire, God’s offensive weapons, particularly His power of propelling sharp, controversial truths, would indeed be clearly manifest in censures, exposures and punishments of evil and evildoers (Your bow was made quite naked [drawn from its case], Hab. 3:9). God, in His Word, had pledged that such censures, exposures and punishments would come. He shows also that they are but incidental and necessary means to the end of establishing the principles of truth and righteousness (Psa. 72:1-3; Isa. 2:4; Zeph. 3:8, 9; Hag. 2:6, 7; Psa. 97:2, Isa. 28:17) throughout the earth and blessing all the families of the earth through Abraham and his seed in its twelve tribes, both spiritual and earthly, according to the Oath-bound Covenant made to Abraham, Isaac and Jacob, when the tribes were still in their loins (according to the oaths of the tribes, even thy word; Gen. 22:16-18; 26:4; 28:14; Deut. 9:5; Acts 3:25; Gal. 3:7-9, 29; Rev. 7:4-8). Here, then, we have the answer to the query—in God’s sworn purpose to overthrow Satan’s empire, sin and error, and to establish truth and righteousness for the blessing of His people.

Antitypical Habakkuk saw and declared that God’s chastisements in the Day of Vengeance are both necessary and just (P-4, Chap. 3); that they are not brought upon any except in their best interests, and that they are intended “for correction” (Hab. 1:12); that any of those not now on trial for life, who die in the Time of Trouble, will have their own individual full and complete opportunity for salvation after they are awakened in the Kingdom, under the New Covenant, when no one will die except for his own individual sins (Jer. 31:30); that those who would seek righteousness and meekness would have many advantages over others amid the trouble, even possibly being hidden in some way (Zeph. 2:3; P-1, p. 334). In this way antitypical Habakkuk showed how, even to the world, God in His wrath would remember mercy.

The “Selah” following the interjected query of Hab. 3:8 and its answer in v. 9 seems to connect the preceding details of Israel’s deliverances with those that follow. In addition to representing the peoples, rivers sometimes are used in the Scriptures to represent the Truth (comp. E-5, pp. 510, 511), either pure (e.g., Psa. 46:4; Rev. 22:1, 2), or mixed with error (Ezek. 34:18, 19; Matt. 7:25, 27). In Rev. 12:15-17, the great flood of waters represents the stern truths regarding the rights of man, etc., which came forth

at the time of the French Revolution (P-3, pp. 65-67). Secular and religious truths have been coming forth increasingly since then, particularly during the Harvest.

Antitypical Habakkuk saw and taught that God in the end of the Age divides human society into various parts, especially the conservatives and radicals, through such pouring forth of secular and religious truths (You did cleave the earth with rivers); that the kingdoms of Christendom recognize in part that it is a manifestation of Divine power that they witness in the unprecedented events and conditions here in the end of the Age, such as the presence of a great crisis in human affairs, with which they manifestly cannot cope successfully, and, consequently, they are greatly perturbed (The mountains saw You, and they trembled [Psa. 97:4; 114:6, 7; Dan. 5:5, 6; Luke 21:26; P-1, p. 323; E-9, p. 445], Hab. 3:10).

Furthermore, Bro. Russell saw from the Scriptures and proclaimed that the abundance of Truth coming forth in the end of the Age would utterly destroy such errors as eternal torment, the immortality of man, the consciousness of the dead, etc. (the overflowing of the water passed by [comp. Isa. 28:17; E-16, p. 295]); that in the Time of Trouble the rebellious masses would cry out vigorously, with much propaganda and agitation (the deep uttered His voice; Psa. 46:3; E-2, p. 308) and would reach up to engulf even the highest pinnacles of human society, including the ecclesiastical powers (and lifted up His hands on high; Psa. 107:26; PT 1950, p. 172).

“THE SUN AND MOON STOOD STILL”

God indicates that His victory over the Amorites in the valley of Gibeon (Josh. 10:8-14; Isa. 28:21), when “the sun stood still, and the moon stayed” (R 3344, 3345; E-1, pp. 357-359; BS 1953, p. 45), is a type, and that it is in the antitype a part of His strange work ... His strange act (Hab. 1:5). The defeat of the five kings of the Amorites and their hosts (Josh. 10:5) at the hands of Joshua and Israel types the defeat of the five great sifting errors and classes of the Gospel Harvest reaping period (E-5, Chap. 2), at the hands of Jesus and His faithful followers (E-10, p. xiii), a part of God’s “strange act” here in the end of the Age.

Antitypical Habakkuk saw and taught that upon the sifting leaders and their followers the New Testament and Old Testament would refrain from shedding further light (The sun and moon stood still [were silent, inactive] in their habitation [Joel 2:31; Matt. 24:29; Luke 21:25, 26; Acts 2:20; E-6, p. 506; P-4, pp. 584, 590-596], Hab. 3:11), as the light of the sharp

sayings of God's Word goes forth (at the light of Your arrows [*as*—A.R.V.] they went ["hailstones"—hard, distressing truths—Isa. 28:17]) and as the bright-shining of the Truth (2 Thes. 2:8) is manifested more and more in the exposures in the controversial writings directed against their errors (and at the shining of thy glittering spear); also that God in the Day of His Wrath, the Time of Trouble, would go forth victoriously throughout Christendom in His anger, which is manifested against all unrighteousness, and would tread the nations under His feet (You did march through the land in indignation, You did thresh the heathen in anger, Hab. 3:12; Jer. 51:33; Zeph. 1:14-18; 3:8).

In the type, the treading or threshing of the heathen would include God's punishment upon the Babylonians, which was to come in due time, as indicated in Hab. 2. In the antitype it would indicate, that because of the evils they commit, especially in the Time of Trouble, God would punish also, especially in the later phases of the trouble, the great army of warriors, revolutionists and anarchists who overthrow Christendom.

THE TWO DELIVERANCES

But, additionally, antitypical Habakkuk in the Harvest recognized from the Scriptures and proclaimed to others the heart-cheering assurance that all these great works of destruction have a definite object in view, which is chiefly not retribution, but rather the deliverance of God's people: (1) the deliverance of His Gospel-Age elect: (a) His Anointed, the Christ, Head and Body, and (b) the Great Multitude (Rev. 7:9-17) the entire Church of the Firstborn, and also (c) the unbegotten consecrated, the Youthful Worthies and Consecrated Epiphany Campers (You went forth for the salvation of your people, Hab. 3:13); and (2) the deliverance of the non-elect, "whosoever will" (Rev. 22:17) of the world of mankind, which, in the second deliverance, He will accomplish through the instrumentality of His Anointed—His Christ, the Mediator of the New Covenant (for salvation with your anointed [with your Anointed One—Rotherham]).

THE DESTRUCTION OF SATAN'S EMPIRE

One of our Lord's first acts after He came in 1874 was to commence the binding of Satan as an individual, preparatory to beginning to attack and overthrow his empire. This is pictured by binding the strong man, preparatory to spoiling his house (Matt. 12:29; Mark 3:27; R 4695). The Christ, Head and Body, (the Church which was resurrected in 1878 as the first part

of the rapture, Rev. 19:14-16; 17:14), is pictured as going forth as an army with Jesus as their commander, to attack Satan's empire. With the sharp sword that goes out of His mouth—the Truth on secular and religious subjects—He smites the nations (E-2, p. 127). Antitypical Habakkuk saw and taught this smiting of Satan (You have smitten [Young] the head out of the house of the wicked) as being done, from 1878 onward (E-6, p. 454), by the exposures of Satan's house or empire as being corrupt from bottom to top (by discovering [laying bare] the foundation [even] unto the neck. Selah).

The "Selah" here probably indicates a pause for meditation on the great general event just mentioned—the smiting of Satan by exposing his empire as being thoroughly corrupt; it seems also to serve to connect this generality to the specification that follows. This specification is an outstanding feature connected with the smiting of Satan, the head of the house of the wicked, "the god of this world" (2 Cor. 4:4), the commander of the enemy host—it is the smiting of the angelic and human leaders of his cohorts, particularly the papacy (including the hierarchy), the chief ones in the "synagogue of Satan" (Rev. 2:9; 3:9), and the sectarian, Catholic and Protestant, clergy. God not only brings forth advancing Truth that puts the Papacy and the sectarian clergy to flight, but He also sends them strong delusions (2 Thes. 2:8-11), and makes their table "a snare, and a trap, and a stumbling block, and a recompense to them" (Rom. 11:9). Using, in many cases, their own contradictory teachings to confound Satan's sectarian leaders (Judges 7:22; E-5, pp. 219, 220), God thoroughly refutes and overthrows their errors and destroys their assumed office powers and evil works in all their warlike groups and controversial sects (You did strike through [puncture, perforate violently] with his staves the head [*chiefs*—Leeser] of his villages [Hebrew, *separations*—sects], Hab. 3:14). He has been seen doing so both in Big and in Little Babylon.

In the Time of the End, particularly since the time of the Miller movement and the time of the formation of the Evangelical Alliance in 1846 (P-3, p. 119), the sectarian leaders, regardless of differences among themselves, have acted and are acting more or less united in a common interest in opposition to the Truth (John 3:19). They hate it, especially because it exposes their errors and wrong practices, for "every one that does evil hates the light" (John 3:20); and because they hate it, they hate its servants also (Matt. 10:22).

By various means, such as ostracism (Isa. 66:5), misrepresentation and slander (Matt. 5:10-12), religious boycotting (Rev. 13:15-17), deception (2 Tim. 3:13), etc., their attacks against these servants have been and still are launched, especially and most strenuously against antitypical Habakkuk—Bro. Wm. Miller, Bro. Russell, Bro. Johnson and other faithful watchers. Antitypical Habakkuk recognized and declared that these sectarian leaders would spare no efforts in seeking thus to overwhelm him (they came out as a whirlwind [*rushed out furiously*—Leeser] to scatter me), and that they would take much delight in their plotting to enslave or destroy him and other humble ones underhandedly (their rejoicing was as to devour the poor secretly; Psa. 10:8-11).

The features of Truth which antitypical Habakkuk saw are brought to our attention in Hab. 3:13, 14. He proclaimed that God through Christ would smite Satan here in the end of the Age by the Truth, exposing his empire as corrupt from bottom to top; that God through Christ, would, by the Truth, thoroughly refute and overthrow the errors and destroy the assumed office powers and evil works of Satan's sectarian underlings, especially those who opposed and sought to overwhelm antitypical Habakkuk; with the result that Satan's empire would be destroyed and he and his fallen angels would be fully restrained, so that he could "deceive the nations no more, till the thousand years should be fulfilled" (Rev. 20:3, 7). God is to accomplish the deliverance of all His people ("Your people"—Hab. 3:13), first the elect, and then, after Jesus' merit is applied on their behalf, "whosoever will" of the non-elect, through the instrumentality of the Christ, the Mediator of the New Covenant.

Furthermore, antitypical Habakkuk saw and proclaimed the final consummation of God's plan of salvation for the human family, including the final testing of the race at the end of the thousand years, when Satan is loosed, and goes out to deceive the nations (Rev. 20:7-9), then God goes before His people amid the dangers of that time with His teachings (You did walk through the sea with horses, Hab. 3:15), even amid the greatest danger—the threat of the Second Death (the heap [surge—A.R.V.] of great waters; Psa. 77:19). By obediently and carefully following these teachings, the faithful, the "sheep" class, will eventually gain their final deliverance, while the "goat" class will perish with Satan and his hosts in the Second Death. Then "all iniquity shall stop her mouth" (Psa. 107:42) and all creatures in heaven and earth will join in the great anthem of praise to Jehovah, typed by the

great song of deliverance sung by Moses and the children of Israel (Ex. 15:1-21; E-11, pp. 276-296).

HABAKKUK'S REACTION

As shown in Hab. 3:16, Habakkuk's reaction to the things he saw prophetically, as well as to the refreshing of his mind on great past deliverances, especially the deliverance of God's people from Egypt amid the destruction of their enemies, was similar to that mentioned in Hab. 3:2, only it was greatly intensified.

A like reaction by Bro. Russell and other faithful watchers was manifested in the antitype, as they saw and taught from the prophetic time teachings and types of God's Word many further revelations of "Truth as due" here in the end of the Age. As they contemplated these and the impending destruction in the Time of Trouble "such as never was since there was a nation even to that same time" (Dan. 12:1)—which is also called the "tempest of hail," the "destroying storm," the "flood of mighty waters," the "besom [broom] of destruction" (Isa. 28:2; 14:23; P-4, p. 528; E-2, pp. 138, 139), etc.—and the tremendous upheavals, destruction, bloodshed and suffering incidental to the overthrow of Satan's empire, "the present evil world," they were deeply moved with awe, reverence and compassion (When I heard, my belly trembled, Hab. 3:16; comp. Jer. 4:19; E-14, p. 335; PT 1944, p. 81, par. 1). Their verbal and written teachings were greatly affected by the message God gave them (my lips quivered at the voice).

Especially because of the catastrophes on Christendom seen from the sure word of prophecy to be imminent, their humanity felt as though decay had entered its inmost parts (rottenness [decay—Rotherham] entered into my bones); and it was in trepidation as to how it would fare in the impending trouble upon Christendom, when the great army of warriors, revolutionists and anarchists would come against Christendom to overthrow it (I trembled in myself, that I might rest in the day of trouble [Psa. 119:120]: when he comes up to the people, he will invade them with his troops).

Also, they were rightly concerned over their and others' spiritual welfare, with such questions as: "Who shall stand when he appears [during the time of His Epiphaneia, or Apokalupsis, the Time of Trouble]?" "For the great day of his wrath is come; and who shall be able to stand?" (Mal. 3:2; Rev. 6:17) Would they and the others of God's people be able to maintain their rest of faith (Matt. 11:28, 29; Heb. 4:3) and their standing, in the day of God's Wrath?

THE VICTORY OF FAITH

In concluding his prayer (Hab. 3:17-19), Habakkuk expressed much joyful assurance. Even though the fruit trees and the vines would be unproductive, the fields would yield no crops and there would be no flocks or herds in evidence—he would nevertheless rejoice in Jehovah, the God of his salvation, his unfailing source of strength, knowing that, despite these adverse conditions, God would certainly provide necessities for him and all others of the just who lived by their faithfulness, and that in due time all of God's purposes, including the foretold punishment of the oppressor and the deliverance of His people, were sure to come to pass. Though all else fail, Jehovah and His Word surely could not fail!

Habakkuk expressed his trustful and joyful assurance in terms that have seldom, if ever, been surpassed in poetic beauty and sublimity and in tones of tender and unalterable fidelity to God, regardless of all external adversities. As his expression was communicated to others, and perhaps used as a psalm in the temple service (Hab. 3:19, last clause), no doubt it was a source of great help and encouragement to many. God has indeed blessed it to many, even to and including our day.

Antotypically, Bro. Russell and other faithful watchers certainly expressed much similar joyful assurance. Even though fruitfulness as expected along certain lines and in connection with certain classes in God's plan would not come or would be delayed in coming, they also expressed a strong and fixed determination to rejoice in God, their great Deliverer, and to rely on His strength, knowing that He would supply all their needs through Christ, and that in due time all of His purposes, including the destruction of Satan's empire, and the deliverance of God's people, would surely come to pass! As others have heard and read such expressions from Bro. Russell and other faithful watchers, they too have been and are being greatly blessed, helped and encouraged thereby. As one example of such expressions, we might instance Bro. Russell's and others' frequent use in such connections of the expression which appears also in the Morning Resolve, "Faith can firmly trust Him, come what may."

HABAKKUK'S TIMELY ENCOURAGEMENT

God's admonition to Habakkuk, that even though the fulfillment of the vision would tarry he was to wait for it, for it was sure to come (Hab. 2:3). Probably this had much to do with prompting him to make the wonderful display of resignation, confidence and piety recorded in Hab. 3:17, 18. This was, no doubt, extremely helpful to others at that time. It gives us

an excellent insight into the victory of faith that Habakkuk was one of the Ancient Worthies. He had learned to trust God implicitly where he could not trace Him, and that amid most adverse conditions.

Likewise, God's admonition to Bro. Russell and other faithful watchers, based on Hab. 2:3, that even though the fulfillment of various features of His great Plan of the Ages would seem to tarry, they were to wait for it; for it was sure to come. This had much to do with prompting them, and others through them, to resignation, confidence and piety, especially when they, in 1914 and thereafter, came to recognize that the fulfillment of various features of the antitypical vision would tarry longer than they had expected. The writings, words and example of Bro. Russell in this connection, especially in 1913, 1914 and shortly thereafter, surely were extremely helpful to many then and ever since, in assisting them to maintain their faith in the ultimate fulfillment of all of God's purposes here in the end of the Age along the lines set forth through Bro. Russell, even though the fulfillment seems to tarry.

Among such writings is an article in the Jan. 15, 1914 Watch Tower (R 5383) and in the July 1915 Bible Students Monthly, where it appeared in tract form under the title, "A Great Prophecy Nearing Fulfillment." This article, incidentally, is further evidence that Bro. Russell was pictured in Habakkuk. In it he used the very words of Hab. 3:17, 18; and it came in good time to be of real assistance to God's enlightened people in their testings with disappointment and discouragement as a result of the seeming tarrying in the fulfillment of certain features of the antitypical vision at and after the end of the Gentile Times, in the Fall of 1914.

In two of the very words in the title of that article, "Nearing Fulfillment," Bro. Russell gave us the key and clue that shows the time of the prophecy's special application; he showed that it had not yet been fulfilled when he published that article early in 1914, but that it would be entering into fulfillment soon. Those living since the Fall of 1914, in the Epiphany period, have been witnessing this fulfillment. We have recognized that the full number of the Bride had been complete then, the last spirit-begettal occurred at that time, but the garnering process was not complete until 1950 and the Church of the firstborn was not gathered to heaven until 1979.

Along certain lines and in connection with certain other classes in God's Plan, fruitfulness as it had been expected by Bro. Russell and other faithful watchers to come by the Fall of 1914 or shortly thereafter had not yet come, but amid these untoward and unproductive

experiences those who are properly instructed and developed are neither dismayed nor disheartened, but continue to rejoice in the Lord; knowing that this fruitfulness will come in His due time.

In the beginning of the article Bro. Russell shows that because they occur in a chapter which is “highly symbolic,” “it would seem but reasonable that the words of this prophecy in Hab. 3:17, 18, such as the vines, the olive, etc., should be interpreted in keeping with their context, and that we should regard it as the Prophet’s expression of some deep truths (R 5383). Much of the language of the Bible is figurative.” While Bro. Russell gave some thoughts on the things mentioned in Hab. 3:17, he did not give a very full explanation. We should not be surprised at this, nor fault Bro. Russell because the fulfillment of this prophecy belonged to the future, and as he taught us in another connection (Question Book, p. 690), “every feature of type and prophecy belong to the future and is more or less uncertain until it is fulfilled. In other words, God did not give prophecy and type in advance for us to speculate upon, but so that when due we might know it.” Especially is this the case when trials of character are connected therewith which must be met by God’s people (E-3, p. 68; E-4, pp. 157-159).

SIX SAVED CLASSES FROM MANKIND

Additionally, we find indicated in Hab. 3:17 the following six classes: Fleshly Israel—the fig tree; the Great Company—the vines; the Little Flock—the olive; the non-elect world—the fields; the Youthful Worthies—the flock; the Ancient Worthies—the herd (Q.B., “Not Begotten” p. 152). Five of these (the four elect classes and the Consecrated Epiphany Campers) are the classes which will more particularly co-operate in the blessing of all the families of the earth, and the sixth, the non-elect world, is the one which, aside from the faith classes, will be blessed during the Millennium under the great promise made to Abraham, though the sheep among them will also join in blessing others (Matt. 25:31-40; Joel 2:28—“daughters shall prophesy”). These six are the six saved classes from among mankind, pictured also in Joel 2:28, 29 (E-17, Chap. II). Believing Fleshly Israel (Joel 2:28) and, subordinately, the persevering unconsecrated faith justified ones of the Gospel Age (the Quasi-elect—see PT 1955, pp. 20-23, 41-44; ‘56, pp. 20-27) are represented by the “sons.” Likewise, these faith justified ones of the Gospel Age seem to be included, subordinately, with believing Fleshly Israel

(Hab. 3:17).

THE DEDICATION OF HABAKKUK’S ODE

The three occurrences of the word “Selah” in Habakkuk’s beautiful ode, and its dedication (To the chief singer on my stringed instruments, Hab. 3:19), show that he intended it to be sung before others, with musical accompaniment, that many might hear it and learn it, and be cheered and encouraged thereby, especially amid adverse circumstances.

Likewise, antitypical Habakkuk dedicated the joy-and faith-inspiring message of Truth as due (typed in Hab. 3) particularly to the leaders among God’s people who are especially qualified to declare it, so that through them it might be declared to others, that many might hear and learn it and be cheered and encouraged thereby, especially amid adverse circumstances, such as those that have existed in the Epiphany, when Hab. 3:17, 18 is no longer “*nearing*” fulfillment,” but has entered into fulfillment. God’s harp is the Bible. Bro. Russell, antitypical David (1 Sam. 16:16, 23; E-9, pp. 526, 530), was a skilful player on God’s harp, and surely he brought forth beautiful and harmonious music from it. As Bro. Russell’s writing abundantly show, his desire was that whenever the message of Truth is declared, it should always be accompanied by the beautiful and harmonious testimony of the Word of God.

As we have already shown, antitypical Habakkuk’s ode consists mainly of truth on God’s mighty works of destroying Satan’s empire, delivering His Gospel-Age people, establishing His Kingdom and blessing and delivering the non-elect, with a conjoined expression of a strong and fixed determination to trust in and rejoice in God, knowing that despite adverse circumstances all of His purposes will be accomplished. It may be briefly summed up as the Kingdom message—“Alleluia: for the Lord God omnipotent reigneth” (Rev. 19:6).

We encourage all of God’s servants, “both small and great” (Rev. 19:5), to study carefully, learn well and apply to their hearts and lives this heart-cheering message given to us by the Lord through antitypical Habakkuk; furthermore, let all of us, according to our ability and opportunity, declare it to others, accompanying it with the testimony of the Word of God. Thus more and more people will hear and learn it, and will be enabled to join us in declaring exultingly, even amid adverse circumstances, “I will rejoice in the LORD, I will joy in the God of my salvation. The LORD is my strength, and he will make my feet like hinds’ feet, and he will make me to walk upon mine high places.”

ANATHEMA MARANATHA

“If any man love not the Lord Jesus Christ, let him be Anathema Maranatha” (1 Cor. 16:22).

This outstanding anathema, or execration [to denounce as evil], given by Divine inspiration through the Apostle Paul, is one of the most incisive and challenging statements in the Bible. Most concisely, yet forcefully, it declares the eventual, inevitable doom of individuals who after being sufficiently enlightened and placed on trial for eternal life, manifest finally that they do not love, or do not sufficiently love, the Lord Jesus Christ.

The Apostle’s statement is made even more impressive by its two strange untranslated foreign words, taken from two different languages: (1) the Greek word *anathema*, meaning *a devoted thing*, but ordinarily in a bad sense, *a person or thing banned, devoted to judgment, accursed*, and (2) *maran-atha*, a compound word, an Aramaic expression, of Chaldean origin, meaning “The Lord comes” (see Rotherham, ASV, RSV, *etc.*). These two words have puzzled many readers and Bible students.

There is uncertainty also as to how our text should be punctuated, for there was of course no punctuation in the original Greek MSS. (punctuation marks were not invented until the ninth century A.D.). The KJV neglects to place any punctuation at all between the words “Anathema Maranatha,” whereas most other translations do so. Rotherham renders them “anathema:Maran atha,” with bracketed explanations. The ASV, new ASV, RSV, Diaglott, Berkeley, Weymouth, Young, Douay, and other renderings separate these two words (sometimes translated) with a period or otherwise. This would favor considering “Maran atha” as a separate sentence. (Note that the words “The Lord is at hand” are used as a separate sentence in Phil. 4:5.)

Bro. Russell quoted the Apostle’s warning in our text, with his own comment, as follows: “If any man *love* not the Lord Jesus Christ let him be *Anathema Maranatha* [—he shall be accursed or condemned to the second death when the Lord comes]” (R2807, par. 10).

The brethren in the Apostle’s day and throughout the Age until shortly after our Lord returned in 1874, did not know when Jesus would come in His Second Advent. God’s people of every generation from Pentecost onward looked for the Second Advent in their day; hence the warning of our text was very appropriate to the Apostle’s generation and ever since.

Since the initial beginning of our Lord’s Parousia (*presence*) in 1874, this Apostolic warning has been more apropos than ever before to God’s people, as they

lived through the 40-year Parousia (reaping) period, with its great siftings, *etc.*, and the 40-year Epiphany (*manifestation*) period (which began in Oct. 1914), with its siftings, *etc.*, and as they have entered into the Basileia (*Kingdom*) period (which began in its first lapping beginning in Oct. 1954), with its siftings, *etc.*, in which stage our Lord continues His Second Advent work, including the judgment of His people. Other Scriptures also describe His judgment work.

ROM. 14:10-12; 2 COR. 5:10 CONSIDERED.

In Rom. 14:10-12 the Apostle Paul states a similar warning: “We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.”

In E-6, p. 563, Bro. Johnson writes of the judging work of Rom. 14:10, “which the parallel dispensations prove started 3½ years after our Lord’s Return, when the awakened saints stood before His judgment seat to hear His decision as to their rewards; for the judging of Rom. 14:10 is identical with that of 2 Cor. 5:10; hence does not refer to judging His own who are in the flesh.”

“For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad” (2 Cor. 5:10). Our Lord’s *anathema*, His curse of the Second Death, is visited upon many at the time of His Second Advent, even as it was visited earlier upon those who were on trial for life and who proved utterly unworthy, from Judas (Matt. 26:24; John 6:70; 17:12) onward to the time of Jesus’ Second Advent. Such Second Deaths are described as being like “natural brute beasts, made to be taken and destroyed” (2 Pet. 2:12), and as “twice dead, plucked up by the roots” (Jude 12).

2 THES. 1:7-10 EXAMINED

In 2 Thes. 1:7-10 our Lord Jesus in His Second Advent is described as being “revealed [Greek, *apokalupto*] from heaven with his mighty angels, in flaming fire [destructive troubles] taking vengeance [exacting retribution] on them that know not God, and that obey not the gospel.”

“That day” (v. 10) is the Millennial day from 1874 onward, including of course the Parousia and the Epiphany. “Them that know not God” are (1) those Nominal Church Second Deaths who never came into the Truth and (2) those of mankind who will die at 100 years in the Millennial Mediatorial Reign (Isa. 65:20). Those who “obey not the

gospel” are (1) those Second Deathers from among Truth brethren and (2) the Goat class, who will die at the end of the Millennium (P-2, pp. 143, 151; E-4, pp. 25, 26, 56; E-6, pp. 260-263; PT ‘49, p. 79).

Thus, our Lord’s Second Advent work of destroying Second Deathers will continue throughout the entire Millennial Age, which is included in His Second Advent in its widest sense (1 Cor. 15:23; E-4, p. 18). Accordingly, the warning of our text will be relating also to God’s people during the entire Millennial Age, for it is a part of the time in which “the Lord comes,” His Second Advent, in its widest sense.

TWO OTHER OCCURRENCES OF ANATHEMA

The Apostle Paul used the word *anathema* in Rom. 9:3, where in his intense love and his sorrow of heart for his brethren after the flesh he said: “I could wish [literally, I myself was wishing—thus implying a desire, though already resigned as impracticable—somewhat similar to his desire in Gal. 4:20] that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.” Not that he would wish to be cut off in the Second Death for them; but that he was willing to be cut off from participation in the glories of the Kingdom, as a member of the Body of Christ, if thereby he could have brought his nation into that glorious position, the first right to which was theirs as a people, until they [Israel] rejected it.

In Gal. 1:8, 9 the Apostle used the same word, *anathema*, to emphasize the importance of the true Gospel (“the word of God”—1 Thes. 2:13), and he emphatically anathematized anyone who would preach otherwise: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed [devoted to God for judgment; if he does it unwittingly or with insufficient pertinent information, God will show mercy, but if he does it intentionally, willfully and persistently, God will judge and punish him accordingly, eventually with the Second Death]. As we said before, so say I now again [repeated for emphasis], if any man preach any other gospel unto you than that ye have received [such as Judaizers more or less willfully sought to inculcate], let him be accursed.”

And how should God’s faithful people react toward those who, after being sufficiently enlightened, persistently teach and circulate serious error, “contrary to the doctrine” of God’s Word as it becomes due to be understood, who persistently “teach otherwise, and consent not to wholesome words”? The Apostle tells us plainly to “avoid them”—“from such withdraw thyself” (Rom. 16:17; 1 Tim. 6:3-5). Those who mislead others

with a false gospel are under the ban of the Eternal God—devoted to His judgment, and in proportion to their willfully and persistently sinning against enlightenment they are condemned, accursed.

HOW PAUL APPLIES OUR TEXT

In the closing words of 1 Cor. 16 (written from Ephesus—v. 8) the Apostle Paul does not use his amanuensis but writes with his own hand (v. 21). He gives the brethren at Corinth a salutation from the churches of Asia, from Aquila and Priscilla (who were formerly in Corinth and had come with Paul to Ephesus—Acts 18:2, 18, 19) and the brethren meeting in their house (v. 19) and from the Ephesian church (v. 20).

And (vs. 21, 22) by his autograph (his “token in every epistle”—2 Thes. 3:17) Paul endorses the Epistle’s contents. He sums up, like a judge, with a terrible brevity. He specifies no individuals but gives a solemn warning: “If any man love not the Lord Jesus Christ, let him be *Anathema Maranatha*.”

“*Maran-atha*” is an exclamation of the approaching Divine judgment (compare Jude 14, 15), a timely warning and a vivid reminder that the generally rejected Christ is to return in glory as Judge of the living and the dead (2 Tim. 4:1).

THE CASE OF THE JEWS

The population of Corinth consisted of both Jews and Gentiles. Many Jews became believers, but others became oppositional and blasphemous (Acts 18:6-17), probably calling Jesus accursed.

In 1 Cor. 12:3, the Apostle clearly states, “No man speaking by the Spirit [the holy mind, heart, and will] of God calleth Jesus accursed [Greek, *anathema*].” No one possessing God’s holy Spirit, the spirit of power, love, and a sound mind (2 Tim. 1:7), could call Jesus, the Messiah, *accursed*, devoted to judgment, worthy of *death*. But obviously, this is what the Jews in general did—“yet we did esteem him stricken, smitten of God” (Isa. 53:4), and they called for His crucifixion as a malefactor, saying, “His blood be on us, and on our children” (Matt. 27:25). Therefore, those who did these things manifested that they did not have God’s holy Spirit, no matter what and how loud their professions of holiness were.

Surely those Jews who called Jesus accursed, and all other Jews and Gentiles who since then have had the same kind of an attitude toward Him, are far from having in their hearts a genuine love for Jesus!

In harmony with the prophecies in Mal. 4:6; Matt. 22:7; Luke 13:5, *etc.*, Divine retribution came upon the

Jews at the end of the Jewish Harvest, smiting their land with a curse; for the Roman armies, which God used for the purpose, “destroyed those murderers, and burned up their city [destroyed their polity, their national existence]” (compare Matt. 3:11, 12; 1 Thes. 2:15, 16). How thankful we are that during Jesus’ Second Advent, in His Millennial Mediatorial Reign, He will save all the non-elect, including the non-elect Jews, from their condemnation, blindness, and ignorance, and graciously give all of them, even those who called Him accursed, a full opportunity to repent and to learn to love genuinely and sufficiently the Lord Jesus Christ and to gain everlasting life through Him! Of course, those who will not take advantage of their opportunity, who eventually are found lacking the proper love for Christ, will be *anathema*, accursed, devoted to destruction in the Second Death. They will be “as though they had not been”; “destroyed from among the people” (Deut. 18:15-19; Obadiah 16; Acts 3:23).

APPLICATION TO THE CORINTHIAN CHURCH

In our text and the rest of this Epistle, the Apostle was of course writing to his Christian brethren in Corinth. There had been and still were many problems in their midst and they had written to him for advice and direction (1 Cor. 7:1). He had found it necessary in his reply to give them some sharp rebukes and to set them straight and instruct them on many matters. And now (1 Cor. 16:22), looking once more, as it were involuntarily, upon the many wrongs of doctrine and practice that he had condemned and counseled against, he adds an Apostolic warning of Divine judgment, full of awful solemnity, against the guilty ones.

If we were to specify some of the pertinent wrongs of doctrine and practice in this warning, it might read: “If anyone [any member of ‘the church of God,’ who are ‘sanctified in Christ Jesus’ [1 Cor. 1:2] because of contentiousness, sectarianism, following of worldly wisdom and false philosophy, carnality, pride, vainglory, self-exaltation, profligacy, covetousness, extortion, idolatry, railing, drunkenness, arrogance, lapsing into accepting Jesus as only a great Teacher and Example and not as the Messiah, Savior and Lord, or any other form of lawlessness or heresy, evinces a serious cooling of and lack of love for the Lord Jesus, he must abide the consequences of his moral status: without his true repentance and a proper amending of his ways there is no outlook in the future for such a person other than utter destruction.” “For he that soweth to his flesh shall of the flesh reap corruption;”—the Second Death: in the Gospel Age for the Spirit-begotten; in the Millennial

Age for others (Gal. 6:8).

Jesus said in John 14:23, 24): “If a man love [*agapa*] me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.”

The Apostle Paul by his warning certainly made it very clear that those consecrated Corinthian brethren who lived so contrary to Jesus’ instructions practically denied their personal love for Him, their close association with Him, their duty love toward Him. That his “Anathema Maran atha” was a special warning to disobedient, lawless ones in the Corinthian church *whenever and as long as they were impenitent* is self-evident. Evidently, Paul’s efforts were not in vain; they worked a great reformation in the Corinthian church. The brethren “were made sorry after a godly manner,” and “godly sorrow worketh repentance to salvation not to be repented of.” Paul had great joy when he learned from Titus of the good results (2 Cor. 7:6-16). In closing this epistle, the Apostle, after his timely warning, expressed his desire that the Lord’s favor may be with them, and he assured them all of his love (*agape*) in Christ Jesus (1 Cor. 16:23, 24).

APPLICATION TO ALL OF GOD’S PEOPLE

As with the other general teachings of the Apostles, the warning of our text not only applied to the Christian brethren (in Corinth in this case) to whom it was directly written, but it also applies to all the other brethren of that day and since— “all that in every place call upon the name of Jesus Christ our Lord” (1 Cor. 1:2). We can all certainly examine ourselves to see wherein we may at least in some degree be indulging in wrongs of doctrine and practice, which may be interfering with and seriously cooling our love for our dear Lord Jesus. We are never to leave our first love for Him (Rev. 2:4), but to increase it as much as possible.

All who have accepted Jesus as their Lord and Savior should in gratefulness have a very close, obedient, and loving relationship with Him, their “good shepherd.” If they are faithful to Him as His sheep, they will “follow him: for they know his voice.” He laid down His life for the sheep; and they love Him, with both a *philia* and an *agape* love (John 10:1-15).

It is worthy of note that in his expression, “If any man love not the Lord Jesus Christ,” Paul does not use the Greek verb expressing *agape* (disinterested love, good will based on a delight in good principles), as he does elsewhere (Eph. 6:23, 24), but uses here the verb form of

philia, which means *duty love, the good will that by right we owe to others.*

To God and Christ, duty love is to go out with all the heart, soul, mind, and strength, for the good that They have done us. This is the thought in Mark 12:30 (compare Matt. 22:37): “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” This is the expression of duty love in the form of piety, *the thankful good will based on right, and due to God and Christ for the good that They have done to us.*

Certainly, our Lord Jesus has done very much for us, in willingly laying aside the great glory He had with the Father and becoming the babe of Bethlehem, in His consecrating Himself and amid most difficult circumstances laying down His human life as a ransom for Adam and all his race, and, since He has been raised from the dead, in being our Teacher, Justifier, Sanctifier, and Deliverer (1 Cor. 1:30). Truly there are innumerable reasons for our thankful good will to go out to Him! Each of us should have a close relationship in fellowship with Him and with the Father through Him (1 John 1:3).

Duty love to our brethren with whom we are strongly associated seems to include more or less of personal affection. In the case of husband and wife, it would properly include sexual affection.

That personal affection is included in duty love is evident, *e.g.*, from the record of the relationship between Jesus and His disciples at the First Advent. It seems clear especially from this instance:

JESUS' QUESTIONING OF PETER

Within the first eight days after His resurrection, Jesus appeared several times to His disciples; and then for a considerable time thereafter they saw no more of Him. Probably weary of expectancy and not wishing to remain idle, also remembering the message which Jesus had sent by Mary, that He would meet them in Galilee (Matt. 28:10), seven of the disciples with one consent, under the lead of Peter, decided to reengage in the fishing business. But Jesus wished again to start the Apostles as fishers of men under the auspices of the Gospel dispensation, beginning with Pentecost, when they would be endued with power from on high.

After Jesus had appeared to them at the sea of Tiberias (*i.e.*, Galilee), and had given them bread and fish to eat, and they had dined (John 21:15), He put three searching questions to Peter. He addressed him, not as was His usual custom, by his new name, Peter [Greek, Petros, a rock], but by his old name, Simon, possibly as an intimation to Peter that he had not manifested in the last few days the rocklike

qualities implied in his surname, and was now inclined to leave the work of fishing for men, to which Jesus had invited him, and to engage again in secular business.

The question was a very pointed one: “Simon, son of Jonas, Lovest [*agapas*] thou me more than these [probably pointing to the fish, boats, and nets]?” You started out to be My disciple, and now I ask the question: In which place is your heart—with Me in the service of the Kingdom, or in the fishing business? Jesus in his question used the word meaning the more dignified, higher form of love—the good will based on a delight in good principles, the love that would even sacrifice one’s life for them. But Peter, in the ardor of his affection for Jesus, may have felt that the word for disinterested love was too impersonal for his response, so he substituted the personally affectionate word: “Yea, Lord; thou knowest that I [*dearly, affectionately, tenderly*—see Diaglott] love [*philo*] thee.” Jesus then said to him, “Feed my lambs [My little ones].” There was in this the suggestion of a partial restoration of Peter to the special work of the ministry.

Although our Lord did not directly reprove Peter, He nevertheless impressed upon him the seriousness of his mistake and his denial, and intimated that thereby he had forfeited his place as one of the Apostles. This new commission, that he might feed the lambs of the flock, indirectly implied that he might not yet be reinstated as a full shepherd among the sheep.

Then in John 21:16, Jesus asked him again: “Simon, son of Jonas, lovest [*agapas*] thou me?” Again, Peter made the same reply, using the verb for *philia*, here signifying a warm, personal affection. In humility, and remembering his denial of his Master, he may have hesitated to claim that higher love, the *agape* love, the good will based on a delight in good principles, which would gladly even sacrifice one’s life for them. Jesus now extended the commission to him, saying, “Tend [so the Greek; see Diaglott, ASV, *etc.*] my sheep,” care for the sheep, serve the sheep. By these two parts of the commission Peter was authorized to *feed* the lambs, but merely to *tend* the sheep; he had not yet received again the full privileges of shepherding.

As Peter had denied the Lord three times, so our Lord in John 21:17 questioned him the third time; this time, however, changing the question to the same kind of love (*philia*) that Peter had repeatedly confessed: “Simon, son of Jonas, lovest [*phileis*] thou me?” Do you really have that duty love for Me that affectionately and in gratitude, thankful good will, for all I have done and will do for you would endeavor to please Me in all things?

Peter probably recognized the analogy; in any event he was deeply grieved at this third questioning of his love and that Jesus referred this time to the very kind of love that he had confessed. Peter's reply was pathetic: "Lord, thou knowest all things, thou knowest that I [dearly] love [*philo*] thee." With this third confession our Lord restored him fully as a bishop or shepherd, saying, "Feed my sheep." Thus, Peter was reinstated fully into his office as one of the Lord's Apostles and was authorized not only to feed the lambs and tend the sheep, but finally also to feed the sheep.

We rejoice for Peter; and we admire our Lord's course in adopting such a skillful method of reproof, and His generosity in not reproving more severely. Peter heeded our Lord and left the fishing business, and while feeding the flock over which God had made him an overseer, he *proved* by his faithfulness even unto death in the Master's service that he did really and truly love the Lord more than the fishing business or anything else and that his love was not in word only, but in *deed* and in *truth*. If he had continued in the fishing business and had neglected the sheep and the lambs, which Jesus, the great Shepherd (Heb. 13:20), had asked him to search out and feed, would not his actions have *contradicted* his reply to our Lord's questions? This would have been loving in *word*, but not in *deed* and in *truth* (1 John 3:18).

INDIVIDUAL STEWARDSHIP

The Epiphany enlightened consecrated child of God is privileged to have Biblical history as given in the scriptures to direct themselves in the service of God's Plan of the Ages to interested hearts and minds. Like those that have served God in grace and justice, the consecrated child of God living today is invited to take up his cross (Matt. 16:24), also to bear his cross, "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27). Oh, cross-bearing signifies endurance of trials, difficulties, disappointments—the crossing of the human will and preferences by circumstances and conditions permitted of the Father. The taking up of the cross is done after we come to a knowledge of the Truth, and cross-bearing, of a necessity, must be a daily matter.

To be faithful in our cross-bearing consists in our willingness to stand up for the Truth and every principle of righteousness no matter what the cost of friendships broken; yes, the cross is not to be lifted but, as the text states, carried faithfully unto death. As consecrated children of God, disciples of Christ, our privilege is to follow our teacher and leader, Christ Jesus. The Truth and its arrangements as we understand them have remained a stable foundation with constructive Truth as due for

140 years. Jehovah made, at the appropriate time, a call to "come out of her my people"; separate yourselves from the world and its pleasures. The truly consecrated child of God does not want their own methods of life, their own plan of salvation, but desires only that which God has provided as the needed daily portion. The Lord's true people are to stand free from this bondage to error and worldliness and set a good example to others also. Then they are to wait for the Lord's further instructions; "Take ye heed, watch and pray" (Mark 13:33).

Yes, in Rev. 18:4 God makes it noticeably clear as to who is invited: "My people," those with a deep desire to be a servant in the vineyard and recognizing the privilege of bearing the cross given of Jehovah. The called must have ears to hear and eyes to see; oh, the better you understand, the more responsibility you are given. "Be not partakers of her sins." A reminder as well as a threat: a reminder that, when in ignorance of the Truth, you had no responsibility for the errors, but that now that you see these errors, you are responsible. "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). Those who blindly follow the leading of the worldly-wise and influential become partakers of their sins and share the same penalty; both fall into the ditch!

Of the consecrated child of God, it becomes an individual duty: "That ye receive not of her plagues." Watch and pray is a duty that ye be accounted worthy to understand the deep things of God. The Scriptures clearly teach that, in God's due time, *the Kingdoms* of this world will become the perfected kingdom of our Lord (Rev. 11:15). Yes, the promise is "And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). Oh, the time is coming when: "Ye shall know the truth, and the truth shall make you free" (John 8:32).

BLESSINGS BEYOND THE IMAGINATION

What a wonderful blessing we have in all this instruction from our Lord directly and through His Apostles, by their teachings and examples! As He said to Peter upon the profession of his love (*philia*) that he might feed the lambs and tend and feed the sheep, so He says to all who are His consecrated followers. Not that we can have the honorable place of Apostles in connection with the Lord's dear flock, but that each one of us may find opportunities for tending and assisting, feeding, nourishing our brethren.

Each one of the Lord's people is given a stewardship and is to use whatever is in his hand to the Lord's honor



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

TO:

and glory. “It is required in stewards, that a man be found faithful” (1 Cor. 4:2); let us therefore not bury whatever talent or talents we may have “in the earth” (Matt. 25:25). “Ye are bought with a price: therefore glorify God in your body” (1 Cor. 6:20).

We are to be sanctified to God by the Truth (John 17:17); and it is only in proportion as we study to show ourselves approved unto God (2 Tim. 2:15) and “grow in grace, and in the knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:18) that He can use us effectively in His service. We should “know the truth” (John 8:32) in order to effectively “show forth the praises of him who hath called us out of darkness into his marvellous light” (1 Pet. 2:9). “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. 5:16).

It is proper, of course, that each one provide for himself and his own “things honest in the sight of all men” (Rom. 12:17); for “if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel” (1 Tim. 5:8). But aside from necessary secular employment, insofar as reasonably possible, we are to be active in the *study* and *spread* of the Truth for the blessing of others and of course, we are to *practice* the Truth and its Spirit at all times and under all conditions, in secular matters and otherwise (1 Cor. 10:31). Thus, we become living epistles, “known and read of all men,” and “written not with ink, but with the Spirit of the living God” (2 Cor. 3:2, 3). May bearing witness to the Truth be our main object in life, even as it was in the case of our Lord Jesus (John 18:37).

“As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith” (Gal. 6:10). “God *is* not unrighteous to forget your work and labor of love [agape]” (Heb. 6:10). May He “make you to increase and abound in love [agape] one toward another, and toward all *men*” (1 Thes. 3:12). “The love [agape] of Christ constraineth us” (2 Cor. 5:14).

“Let love [agape] be without dissimulation [be unfeigned] . . . be kindly affectioned one to another with brotherly love [philadelphia]” (Rom. 12:9, 10). “Let brotherly love [philadelphia] continue” (Heb. 13:1).

When a consecrated child of God yields to the work of justification, it leads to consecration, a deep study of the word of God, which can result in years of study to show ourselves approved before God; which allows the heart, mind, and will to “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33). Oh, the privilege of being sanctified, set aside for holy living in the service of Jehovah.

This privilege of service does not require us to forsake duty-love to our family relatives, but it must not equal our duty-love toward the Lord! This question was asked about Adam’s deep love for Eve: Did Adam love Eve too much? We think not, rather he did not love God enough. This understanding is given in Matt. 10:37: “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.” “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of *his* good pleasure” (Phil. 2:12, 13). Let us give to God what he requested: “My son, give me thine heart, and let thine eyes observe my ways” (Pro. 23:26).

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