

Revelation For the End of the Gospel Age

CHAPTER 1 REVELATION

THE REVELATION OF JESUS TO HIS CHURCH

PRINCIPLES, INDIVIDUALS, UNDER DISCUSSION

"All Christian people credit the book of Revelation to our Lord, as St. John does (Rev. 1:1). Therefore we are not responsible for the symbolism used in that book. There are so many ways in which one might be misunderstood, even by good Christian people, that we naturally feel a delicacy about expressing our views. As we proceed to set forth our understanding of the symbols of the Revelation, we wish to state most emphatically that we are saying nothing whatever against godly Christians anywhere, at any time, whether in any church or out of any church. We have nothing to say respecting people. We discuss PRINCIPLES, DOCTRINES, ALWAYS; individuals, NEVER! God has not commissioned us to discuss *people*; it is ours to discuss *His Word*.

"As we present our interpretation of the symbols of Revelation, we realize that the word of God conveys a very terrible arraignment of some of the great systems of our day... Let us, therefore, clearly distinguish between *individuals* and *systems*. We say nothing against the godly *individual*, but in the interpretation of the Word of God what we have to say is merely in respect to these *systems*. Indeed, we believe that the saintly people of God are left out of these symbols, probably because the saints of God, as compared with the hundreds of millions of humanity, are merely a small company, as Jesus said: 'Fear not, Little Flock.'"
" D 1912 Foreword v; OV270

"Our Lord spent the three and a half years of his ministry in gathering out from Israel, and in training and instructing, the few disciples who should form the nucleus of the Christian Church. When about to leave them alone in the world he gave them the promise of the holy Spirit, which, during the entire age, should guide the Church into all truth, and show them things to come, and bring freshly to remembrance what he had taught - which promise began to be verified at Pentecost. It is also written that the angels are all ministering spirits sent forth to minister to these heirs of this great salvation (Heb. 1:14), and that our Lord's special care is over them, even to the end of the age. (Matt. 28:20). All the writings of the apostles are addressed to the Church, and not to the world, as many seem to think; and they are full of *special* instructions, encouragements and exhortations, needful only to the saints who during this age are walking

1 in the narrow way. And our Lord's Revelation, which God gave him after he had passed into glory, he sent and signified (*sign-ified* - told in signs, symbols, etc.) to his Church, through his servant John (Rev. 1:1). We are also told that the prophecies given aforetime by holy men of old were given, not for themselves, nor for others of their day and age, but exclusively for the instruction of the Christian Church - 1 Peter 1:12. B203 Leviticus **8,9,16** - TABERNACLE TYPES AND SHADOWS OF THE BETTER SACRIFICES. "... The whole Jewish nation, during that entire age, was unwittingly engaged, under God's direction, in furnishing for our instruction a typical view of the entire plan of salvation in all its workings... its Jubilees pointing out the final consummation of the plan in the blessing of all the families of the earth... Since such has been God's care and abundant provision for the Christian Church above all other people of past and future ages, how important in his estimation must that knowledge be to us, and how eagerly should we avail ourselves of it." B203

"THEY SING THE SONG OF MOSES THE SERVANT OF GOD, AND THE SONG OF THE LAMB, SAYING, GREAT AND MARVELOUS ARE THY WORKS, LORD GOD ALMIGHTY; JUST AND TRUE ARE THY WAYS, THOU KING OF SAINTS" - REVELATION 15:3. See Luke 2:13- 14.

"Jehovah thy God in the midst of thee... will joy over thee with SINGING" - Zephaniah 3:17.

"For the Word of God is quick and powerful (living and energetic), and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" - Hebrews 4:12.

JESUS SAID, "THE WORDS THAT I SPEAK UNTO YOU, THEY ARE SPIRIT, AND THEY ARE LIFE" - John 6:63.

"And all the people went their way... to make great mirth (great joy - L.), because they had understood the words that were declared unto them" - Nehemiah 8:12.

"... And send portions unto them for whom nothing is prepared... for the joy of the Lord is your strength" - Nehemiah 8:10.

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from Heaven; but my Father giveth you the true bread from Heaven.

For the Bread of God is he which cometh down from Heaven, and giveth life unto the world" (John 6:32-33).

"In all respects Christ is the center which God has provided - 'THE WAY, THE TRUTH, THE LIFE.' " 14- R5506 to R5508 "Divine mercy will be OF the Father and BY the Son and through the Church" - 1 Corinthians 8:6. '09- R4464 "We have found the great Life-giver, the One who can and does supply this Bread from heaven. It is our great privilege to be the dispensers of this Bread. 'Give ye them to eat.' 'He that bath an ear let him hear.' " 04- R3334

THE HEAVENLY JERUSALEM - Rev. 22:1- 11 "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" - Rev. 3:21.

"All those who would be finally accounted worthy of a share in the Kingdom, must be copies of God's dear Son - in heart, in character, and like Him also in the resurrection, spirit-beings. This is a glorious predestination. It assures us that God will have none others in the Kingdom than those who are character likenesses of Jesus." '16- R5838 "The first three chapters of Revelation, containing the messages to the churches... suggest nothing to the effect that the church is now reigning, but, quite to the contrary, that it will be a suffering church down to the very last. It promises a coming reign to those who faithfully endure the trials of the present time preceding the reign. Each one of the messages closes with an exhortation, 'To him that overcometh, I will grant,' etc.

"All the intervening chapters between the third and the twentieth deal with conflicts between good and evil, and evidently cover the entire period of this Gospel age; yet in all of these presentations the evil is shown to be triumphant, and the people of the saints of the Most High God are worn out and cry from under the altar, etc. (Rev. 6:9,10). Not much a reign of righteousness that, surely; and how thinking people close their minds to all this is passing strange.

"It is at the conclusion of this book of symbols, from the eighteenth to the twenty-second chapters, that the close of this Gospel age and the inauguration of the Millennial age is pictured, and the triumph of the Lord and of his saints is shown. The introduction of that reign of righteousness, Christ's Millennial kingdom, is shown, marked by wonderful events connected with our Lord's second advent, the glorification of his church, the binding of Satan, the rising of the Sun of Righteousness, the blessing of the world, the scattering of its darkness, ignorance, etc. One would think that, even with no knowledge of the symbols of Revelation, no thinking Christian should have any difficulty in realizing that the book portrays trouble for the church throughout this Gospel age: and the triumphant Millennial reign at its close." '05- R3570

"I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy

truth" - Psalm 40:10.

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"Bible prophecies are rarely understood much in advance of their fulfillment." '16- R5842

"That we are living 'in the last days' - 'the day of the Lord' - 'the end of the Gospel age,' and consequently, in the dawn of the 'new' age, are facts not only discernible by the close student of the Word, led by the spirit, but the outward *ward signs* recognizable by the 'world' bear the same testimony, and we are desirous that the 'household of faith' be fully awake to the fact that -

"We are living, we are dwelling In a grand and awful time;

In an age on ages telling To be living is sublime.'

"When God has given us 'a sure word of prophecy whereunto *we do well to take heed,*' and when 'the Lord God of the holy prophets sent his angel to *show unto* his servants the things which must shortly be done,' shall those servants feel under no obligation to seek to understand those heavenly messages?

"Or shall we heed God who declares 'these sayings faithful and true' and says: 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein?' Surely he knows what is best calculated to inspire 'a *zeal* according to knowledge, and what is necessary that we 'be not soon shaken in mind' " - Rev. **21:5 23:6 1:3 Romans 10:2 2 Thessalonians 2:2.** '79- R3.

"The Apostle John was the most remarkable seer, or prophet of all the apostles: his visions constituting the Book of Revelation, delineating in the most remarkable manner the 'things to come.' " F 222- F223 - John 16:13.

"God has provided for his children a clear and connected record down to the present time. The Bible... carries us from the lost paradise of Genesis to the restored paradise of Revelation, tracing the pathway of humanity into eternity. Taken together, the history and prophecy of the Bible afford a panoramic view of the whole course of events from the creation and fall of man to his reconciliation and restitution." B38.

THE LAST BOOK OF THE BIBLE, FOR THE LAST END OF THE GOSPEL AGE.

"The Revelation of Jesus Christ *Anointed*, which God gave unto him (after his ascension) to show unto his servants things which must shortly come to pass; and he sent and signified (sign- i- fied) by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. "(Revelation 1:1- 3).

THE REVELATION OF JESUS CHRIST - ANOINTED - WHICH GOD GAVE UNTO HIM

Isaiah 61:1- 3: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: He hath sent me..."

"The word anointed is used in the sense of ordination. The high priests of Israel were successively anointed, or ordained, of God, the anointing oil representing the holy Spirit. Their kings were anointed to reign over the typical kingdom of God... And so Christ, the great High priest and King, was ordained of God by the anointing of the Spirit. It was not an anointing of men or by men.

WHICH GOD GAVE UNTO HIM

"When our Lord came to John at Jordan to be baptized, and there presented himself in sacrifice to God, the divine acceptance of this sacrifice was manifested by the impartation of the holy Spirit. John the

Baptist saw the Spirit as a dove descending upon the Lord, the sign given to John, but seen by no one else. Jesus recognized that he had received a special anointing and unction from the Father - and others from that time perceived it... As a perfect man he possessed the Spirit of God in the full measure that a man in the image of God would possess it.

"Full manhood under the law was not attained until the age of thirty. Our Lord came to give his life as a substitute for the forfeited life of Adam. Adam was a complete, perfect man, and our Lord must attain maturity as a perfect man before he could be a perfect substitute, a corresponding price... Jesus' merit is all-sufficient, and it is his merit that purchases the world, through his body, the church.

"The anointing that was upon Christ Jesus continued with him throughout his earthly ministry - the fullness, or completeness, of God's favor rested upon his every word and act. God was manifest in his flesh; for he was the perfect human representation of all the qualities of Jehovah's glorious character. This was demonstrated in his resurrection from the dead after his sacrifice had been finished ... Jesus was begotten of the holy Spirit and anointed at his baptism, and was born a completed spirit being of the very highest rank at his resurrection. No other being had ever been created on this plane of life. Hitherto Jehovah alone had possessed divine, incorruptible life." '14- R5536

AT THE VISION OF CHRIST'S TRANSFIGURATION

"Our Lord Jesus Christ... received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased; 'HEAR YE HIM'. And this voice which came from heaven we heard, when we were with him in the holy mount.' 'And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead' [2Pe 1:16-18' Matthew 17:5,9]. Please see end page of TRUE HUMILITY, in the Supplement.

"We have also a more sure word of prophecy. " **2 Peter 1:19**.

"And He saith unto me, Seal not the sayings of the prophecy of this Book: for the time is at hand" - Rev. 22:10.

"**What thou seest, write in a book, and send it...** " Revelation 1:11.

"For I testify unto every one that heareth the words of the Prophecy of this Book, if any... shall add unto these things, God shall add unto him the plagues that are written

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in this Book: And if any one shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book" - Revelation 22:18, 19

VERSE 1 "Blessed is he that readeth, and they that *hear* (understand, *akouo*) the words of this prophecy, and *keep* (*tereo*, observe, hold fast - Y., S. - "and keeping strictly the things which have been written in it" - Diag.) those things which are written therein: **FOR THE TIME IS AT HAND**" - Revelation 1:3.

This remarkable Revelation of God to our Lord Jesus was not given to him while here in the flesh, though he was a new creature with spiritual understanding. It shows that God dispenses his Light or Truth according to his plan, which contains times and seasons: reminding us of what came to our Lord at his baptism; when the heavens were opened to him, and gave to him the *key* to understand God's will concerning his work and place in the Divine Plan of the Ages as contained in the Tabernacle Types of Leviticus, chapters eight, nine, and sixteen - that sent him to profound study. See versed; Rev. 21:14.

"Call unto Me, and I will answer thee and shew thee great and mighty (hidden) things which thou knowest not" - Jeremiah 33:3.

"My doctrine, teaching, is not mine, but His that sent me" - John 7:16.

"How beautiful it is to realize that the perfect Jesus was humble, and that all the holy angels are so!" '12-R5029

The Word of God is powerful and sharper than a two edged sword" - Heb. 4:12.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. No man can come to me, except the Father which sent me draw him" - "invite him" - John 6:37, 44. Photo Drama Scenario pg. PD27.

"Jehovah hath prepared His throne in the heavens; and His Kingdom ruleth over all" - Psalm 107:19.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time... receiving the end of your faith, the salvation of your souls... as obedient children... because it is written (Leviticus 11:44), Be ye holy; for I am holy... redeemed... with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, love one another with a pure heart fervently: Being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter **1:3- 5,9,14,16,18- 23**.

"... Such a calling should cause us to bow our hearts in the dust before our God, realizing our great unworthiness of such stupendous grace - of bliss so transcendent! What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely, the most faithful service we can give is but a very feeble return to Him who has so loved us, so blessed us, so honored us!" '16- R5855

SIMPLICITY OF INTRODUCTION

"Note the simplicity of the Apostle's introduction to this most wonderful book. He did not write the title of the book as it appears in our Bibles - 'The Revelation of St. John the Divine' - that is to say, the Revelation of St. John, Doctor of Divinity, Doctor of Theology. On the contrary, John claims no credit for the revelation; it was not *his*, but, as he distinctly explains, it was from our Lord Jesus Christ - and to him from the Father. Nor was it even to John in any special sense, but, as he again declares, unto God's 'servants' sent by his 'servant John.' This simplicity, common to all the apostles, commends them to us as men of humble minds - the very kind we should expect our Lord to use as special servants and messengers to his people. The apostolic simplicity is in striking contrast with the pomposity of the majority of those who claim to be their pupils and fellow servants, and who delight in the titles of 'Reverend,' 'Right Reverend,' 'Very Reverend,' 'His Holiness,' 'Doctor of Divinity,' etc. And in proportion as the spirit of the world is quenched by the Spirit of Christ - and in proportion as the Lord's people are zealous in seeking and finding 'the old paths' (Jer. 6:16), in that same proportion do these human titles which seem so much to the world and to Babylon come to appear vain, inappropriate, deceitful." '01- R2826 For Scriptural reference to D ____ D ____ s, see F287.

"But strong meat belongeth to them that are of full age, those who by reason of use have their senses exercised ("developed as new creatures in Christ") to discern both good and evil' - "to discern between truth and error... and uncompromising in declaring it; for 'if the trumpet give and uncertain sound, who

shall prepare himself to the battle?' " **Hebrews 5:14 1 Corinthians 14:8** '15- R5688, R5689

"The messages of our glorious Lord, sent through the Apostle John and given to us in the symbols of the book of Revelation, are as truly the Saviour's messages as those uttered during his earthly ministry and those subsequently sent us through the apostles.

"The book of Revelation was written at a time when severe persecution was upon the infant church - near the close of the first century, probably A.D. 93- 96, in the reign of the Emperor Domitian... It was written at a time of special peril and severe persecuion. For a time the Lord allowed the truth to become well planted and to take root; the gifts of miracles and other gifts in the church at that time assisted in this matter.

4 "For a time, although there were persecutions of individuals such as are recorded in Acts, the believers as a whole were not subjected to the severest of trials at first. It was when the truth began to spread, and had not only the enmity of the Jews, but also of the Greeks, that emperors and governors found favor with the masses by persecuting the followers of Jesus. And for aught we know, so it will be in the not far- distant future. For a long time the pure truth has been hidden from men, and worldliness in the form of godliness has had the upper hand in influential circles: but doubtless, as the troublous times the Scriptures predict for the end of this age draw closer, those who will stand firm for the word of the Lord's testimony may expect to be made the scapegoats under various pretexts ...

"John, the beloved disciple, in some measure or degree typified or represented the last living members of the little flock. Doubtless this was the meaning of our Lord's statement, 'If I will that he tarry till I come, what is that to thee?' John did not tarry, but a class whom he in some respects illustrated are represented to tarry - a class who see with the eyes of their understanding the visions and revelations which John saw in symbols in a trance." '05- R3568

Revelation 1:2

Verse 2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

John himself was a new creature in Christ, and energized and guided by the holy spirit, to record correctly in writing? what he saw in all its symbols.

"Our Lord uttered one of the most remarkable prophecies of Holy Writ respecting the 'Time of the End' - the closing epoch of the Gospel age (*Mt 24 Mark 13 Luke 21:5-36 17:20-37*). D563 "Our Lord was the greatest of all Prophets.' D614 (D Chapter 12) "....Worship God: for the testimony of Jesus is the spirit (power) of prophecy" - Rev. 19:10.

"No other prophet than our Lord has given us the needed details of this 'harvest' time, connecting these with the prominent events noted by the other prophets."D614 "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" - Matt. 4:4.

"What did Jesus mean?... He meant that all hope of attaining eternal life depends upon God - upon the Divine Plan and its promises... This is God's Word... that obedience is the condition of life everlasting - abiding in faith, love and obedience in harmony with Him. " ' 11- R4896 (Longer quote at Rev. 20:14- 15)

"The mark for the prize of the high calling, is that of crystallization of character in the likeness of our Lord." ' 12- R5080

"THIS ONE THING I DO" - Phil. 3:13.

"I make everything else bend to this one thing of showing forth God's praises and of helping others into

His marvelous light." '12- R5045

"He did it, too, in view of the fact that all through the present life his chosen course would bring certain loss, privation, toil, care, persecution and continual reproach." '95- R1885

"Paul evidently had more abundant revelations than any other apostle. These revelations he was not allowed to make known to the Church, nor fully and plainly even to the other apostles [2Co 12:4 Galatians 2:2], yet we can see a value to the entire church in those visions and revelations given to Paul; for though he was not permitted to tell what he saw, nor to particularize all he knew of the mysteries of God relating to the 'ages to come,' yet what he saw gave a force, shading and depth of meaning to his words which, in the light of subsequent facts, prophetic fulfillments and the Spirit's guidance, we are able to appreciate more fully than could the early church.

"As corroborative of the foregoing statement, we call to mind the last book of the Bible - Revelation, written about A.D. 96. The introductory words announce it as a special revelation of things not previously understood. This proves conclusively that up to that time, at least, God's plan had not been fully revealed. Nor has that book ever been, until now, all that its name implies - an unfolding, a REVELATION. So far as the early church was concerned, probably none understood any part of the book. Even John, who saw the visions, was probably ignorant of the significance of what he saw. He was both a prophet and an apostle; and while as an apostle he understood and taught what was then 'meat in due season,' as a prophet he uttered things which would supply 'meat' in seasons future for the household.

"During the Christian Age, some of the saints sought to understand the Church's future by examining this symbolic book, and doubtless all who read and understood even a part of its teachings were blessed as promised (Rev. 1:3). The book kept opening up to such, and in the days of the Reformation was an important aid to Luther in deciding that the Papacy, of which he was a conscientious minister, was indeed the 'Antichrist' mentioned by the Apostle, the history of which we now see fills so large a part of that prophecy.

"Thus gradually God opens up his truth and reveals the exceeding riches of his grace; and consequently much more light is due now than at any previous time in the Church's history. "" And still new beauties shall we see, And still increasing light." Hymn 49, A27- R28.

"I HAVE NOT CONCEALED THY LOVING KINDNESS AND THY TRUTH..."

"Lo, I have not refrained my lips, O Jehovah, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth..." Psalm 40:9,10.

"Take my yoke upon you and learn of me" - Matthew 11:29. "Ask, and ye shall receive that your joy may be full" - John 16:24.

"... Not until we have taken the Lord into our daily life as our living, personal companion and confidential friend and counselor and comforter and guide, as well as our Redeemer and Lord, can we fully learn of him those precious lessons which give to his disciples a joy which the world can neither give nor take away." '95- R1789 See Manna June 1.

5 "He that bath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him" - John 14:21.

"This matter of a definite contract with the Lord is a very important one..." '14- R5520 2 Timothy **2:15**: "Study to show thyself approved. Study the Word. Study yourself... that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only... 'The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity' - 2

Tim. 2:10.

"The Lord giveth his favors to the humble - in God's appointed way... Cleanse your earthen vessel, that it may be fit for the Master's use" - "the diligent use of every available means to learn what is his will." '02-R3097; '14- R5511

Revelation 1:3

Verse 3. Blessed is he that readeth, and they that hear *understand* the words of this prophecy, and keep those things which are written therein: for the time is at hand.

The Book of Revelation is so full of symbols that many are discouraged even in the reading of it, forgetting the words of our Lord, "He that seeketh, findeth; and to him that knocketh it shall be opened." While reading, it is important to include the time, the due time, when it may be understood, as well as the due time for its blessing. So a blessing is promised, to encourage the reading thereof.

"The very reading of it will bring a blessing, and, as its mysteries gradually dissolve, the understanding thereof will bring still additional blessing. Note again in the introduction of the Book the statement of its mysterious and symbolic character. Its name, Revelation, signifies the uncovering, and implies something hidden." OM 7

HEARING AND OBEYING

"Blessed are they that hear the word of God and keep it" - Luke 11:28.

"It is important that we should *hear* the Word of the Lord, that we search the Scriptures, that we have them well at our command, that we be able to give an answer to him that asketh us a reason for the hope that is in us, and we need more than all this.

"We need to *obey* the Word, to practice it to the extent of our ability. True, we cannot come up to the demands of perfection, for God's law is perfect, but we can have the perfect attitude of heart, and nothing less than this will be acceptable to the Lord. We can show him and to some extent show to others the endeavor of our lives in the direction of righteousness and all the fruits and graces of the holy Spirit. If we had all knowledge and zeal and had not the spirit of obedience it would evidence a lack of the spirit of love, and prove us unworthy of the divine favor and blessings promised to those who are rightly exercised by the message from above." '05- R3678

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" - Matthew 7:7.

"We are to ask and seek and knock if we would find the riches of God's grace, and have opened to us more and more the wonderful privileges and mercies and blessings which he is so willing to give to us as we develop in character and in preparation for his mercies." '06- R3807 "Light (truth) is sown for the righteous and gladness (the gladness which comes from a realization of the truth) for the upright in heart" - Psalm 97:11. '99- R2453; '05- R3648 "Teach me good judgment and knowledge" - Psalm 119:66.

"He that dwelleth in the secret place (of consecration, communion and fellowship) of the Most High, shall abide under the shadow of the Almighty... He shall cover thee with his feathers, and under his wings shalt thou trust: His Truth shall be thy shield and buckler" - Psalm 91.

"Individual Christians cannot shirk their personal responsibility, placing it upon pastors and teachers, nor upon councils and creeds. It is by the Word of the Lord that we are judged (John 12:48- 50; Rev. 20:12),

and not by the opinions or precedents of our fellow- men in any capacity. Therefore all should imitate the noble Bereans who 'searched the Scriptures daily' to see if the things taught them were true" (Acts 17:11).
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ONE IS YOUR TEACHER, EVEN CHRIST

"St. James (3:1- 12) is not warning us against service, nor seeking to hinder us from all good works one for the other, as members of the body of Christ. His caution is against our attempting to be (school) masters or teachers. There is but the one Teacher or Schoolmaster for the entire church of Christ for all this age. He is the 'Head of the church, which is his body' - the Director, Caretaker, Instructor of the 'members. " 09- R4380 "All will have in mind that the Lord is the only teacher and that the brethren dare not utter wisdom of their own- ; but merely present to others that which their Head sets forth as the Truth. Let us apply this Scripture [1Ti 2:11,12] to the Lord and the Church, thus: 'Let a *church* learn in silence with all subjection. I suffer not a *church* to teach, *nor* to usurp authority over Christ but *to be in silence.*' " F 120. Not "a voluntary humility" which the Apostle decries in Col. 2:18 "and NOT HOLDING THE HEAD," verse 19 and verses 20- 23. "The Apostle warns us all against a wrong attitude which at all times has more or less threatened the body of Christ... the danger of looking too much to ourselves or to other men in the church and not enough toward the Lord, who is indeed 'the Head of the church, which is his body.' ONLY THE HUMBLE ARE SAFE. Thus our Lord marks humility as one of the prime essentials of a place in the kingdom. And we can see the importance, the reason for This..."how unnecessary we are to the divine plan and how able the Lord is to overrule every incident and circumstance according to the divine will...

"Let us ever keep in memory the Apostle's example and words: 'We preach not ourselves but Christ Jesus our Lord, and ourselves your servants for Jesus' sake' - 2 Cor. 4:5. " 05- R3613, R3614

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"And they shall be all taught of God" - John 6:45.

"He who would continue to be taught of the Lord must continue to listen for His voice, continue to be in the hearing and obeying attitude of heart... Let each of us resolve by the Lord's grace that we will out of an honest heart continually seek to hear the pure Word of God, and that with a desire to obey it as far as we are able." 07- R4092 "' Oh, the blessedness of him that waiteth, and cometh to the thousand three hundred and five and thirty days' - the blessedness of those who have been living from 1875 onward... This *divine plan of the ages* is not... a human plan or scheme; for no human being is capable of bringing such glorious things out of the Word of God... We are ashamed of all the creeds of the past." 14- R5568

CHRISTIANITY AND THE LAW - Matt. 5:17- 26

"He that loveth his neighbor bath fulfilled the law" - Rom. 13:8.

"Jesus and his apostles expounded the harmony between Christianity and Judaism...

"The Great Teacher declared that he came not to destroy the law and the prophets, but to fulfill them... '12- R5006, R5007 '... It was his enemies who called Christianity heresy, and separation from Judaism, but their charges were false... Christianity, instead of being split off from Judaism, was the natural outcome and proper development of it - the fulfilment of the promises of God upon which the hopes and prospects of Judaism were all built.

"The Apostle shows this matter most distinctly in his letter to the Romans (chapter 11), where he pictures the Jewish nation as the olive tree whose root was the Abrahamic promise, and whose branches were the people of Israel. He does not picture Christianity as another tree, nor yet as a new shoot out of this original olive tree, but he does picture it as the fuller development of this tree, representing all Jews refusing to progress and to accept of Christ, as branches that were broken off.

"All the true Jews who continued to be recognized of the Lord - all the Israelites indeed - were the Christians who from Pentecost onward have been known as spiritual Israelites. '03- R3194 "In the days of our Lord's first advent, as today, there were many widely recognized leaders and teachers; and various systems of human philosophy claimed the attention of thinking men. Among the Jews much uninspired teaching was added to the sacred literature of the Law and the Prophets, while the neighboring Greeks were diligently dealing in philosophic speculation and ever seeking something new. And now the long expected, but generally unrecognized, Messiah of Israel was about to introduce a new system of teaching, the philosophy and the ethics of a new dispensation of divine providence and grace, the outgrowth and the antitype of Judaism.'

"The Shepherd of the Lord's sheep... entered the door of the divine plan and thus became to us... both the door of access to God and the good shepherd of the sheep. 'To him the porter (the holy Spirit of God) openeth (the way to the sheep). '... in all the various ways which proclaimed him to us as the beloved Son of God, in whom the Father was well pleased, and our Redeemer and Saviour - in the testimony of his baptism, and again on the mount of transfiguration; in the veiled heaven and the rent rocks on the occasion of his death; in the fact of his resurrection and its testimony by angels and eyewitnesses; in the perfect agreement of all the prominent features of his life and character, with the testimony of prophets regarding him; and in the authority and character of his teaching and the simplicity and purity of his character which outshone that of every other man, so that even those who did not recognize him as the Son of God, declared 'NEVER MAN SPAKE LIKE THIS MAN.' "Though only a 'little flock' is now recognized as the Lord's sheep, there shall by and by be a mighty host (John 10:16); and the redeemed of the Lord shall go forth with songs and everlasting joy upon their heads. Glorious plan of salvation! How worthy it is of the character of our God!" '94- R1647, R1648

Revelation 1:4

Verse 4. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne;

Even the location is significant: *Asia* means "boggy" or "swampy"; as the true church can testify. Revelation is a message which God gave to Jesus Christ; and John's introduction is from that standpoint. The seven spirits indicate God's power or ability to bring to a successful conclusion any work or plan he wishes to have done.

"The first three chapters of Revelation contain particular specifications and general admonitions, not only for the local churches therein mentioned, but for all 'overcomers.' They apply not only to the different epochs in the history of the church as a whole, but to different classes in any one epoch in the history of the church." '11- R4870

THE ABRAHAMIC COVENANT AND THE NEW COVENANT

"The Abrahamic Covenant is not the New Covenant, even as it is not the Law Covenant. The New Covenant is the name of that arrangement which God will make with Israel and all mankind who, during the period of Messiah's reign, desire to become 'Israelites indeed.' That New Covenant will be inaugurated as a measure for carrying out the blessings purposed in the Abrahamic Covenant.

"The Abrahamic Covenant relates especially to the Seed of Abraham, which is to be made glorious and powerful, with a view to the blessing of the world. The *New Covenant* relates to the arrangement by which the antitypical Seed of Abraham, when glorified, will *accomplish* the honorable work *assigned* to it in the *Abrahamic Covenant*.

"The fulfilment of the Abrahamic Covenant began in the person of our Lord Jesus, not when He left the

Heavenly glory, nor when He was born a babe at Bethlehem, but when God accepted his consecration and begat him to a new nature at the time of his baptism, perfecting him in the new nature at his resurrection. The man Jesus, before being begotten of the holy Spirit, was *not* the Seed of Abraham according to promise, capable of blessing mankind; for so long as Jesus was in the flesh, even though perfect, the blessing of the world through him was impossible. The world lay under a 7 death sentence and could not be blessed until provision should be made for the lifting of that death sentence.

"The provision of the ransom, therefore, was necessary for the world. Jesus in the flesh, in providing the ransomprice, would have had no life for himself that he might become the King of Glory and Priest after the order of Melchizedek (Psa. 110:4; Heb. 5:10) unless God had begotten and quickened and raised him to the higher, spirit nature. Hence, although Jesus, through his mother, was of the seed of Abraham according to the flesh, he did not inherit this Abrahamic Covenant according to the flesh, but as the new creature.

"In order, therefore, to attain this higher nature, in order to be the spiritual seed of Abraham and bless all the families of the earth, it was necessary for Jesus to enter into a special covenant of sacrifice. The church, members of his body, must share all his experiences and lay down the earthly life also; for whether Jews or Gentiles it would still be true that flesh and blood cannot inherit the kingdom. Hence the privilege of the church is to enter into the covenant of sacrifice with Jesus. Thus we read, 'Gather my saints together unto me; those that have made a covenant with me by sacrifice' - Psa. 50:5.

"It has required the entire Gospel age for the gathering of these saints and the making of their sacrifices. Those sacrifices must be accomplished before they can attain to the heavenly nature - before they can be members of the spiritual seed of Abraham and heirs according to the promise. Thus the Apostle declared, 'Israel hath not obtained that which he seeketh for (to be the spiritual seed of Abraham); but the election hath obtained it, and the rest were blinded' - Rom. 11:7.

"The election obtained this blessed state through the covenant of sacrifice, in which Jesus acted as their Advocate. The first members were accepted at Pentecost. The last members, we trust, will soon finish their course with joy. Then the spiritual seed of Abraham will be complete and ready to serve the world as the great antitypical Mediator of the New Covenant.

"The Abrahamic Covenant was God's own Covenant, or promise. Because it was unconditional, it has no mediator (Gal. 3:19,20), neither did it need to be sealed with blood. Rather, we might say that God sealed it with his oath (Heb. 6:16- 18). The Law Covenant needed the blood of bulls and goats as an offset to the sins of the people, who were to be blessed typically. The new Covenant needs the blood of better sacrifices as satisfaction for the sins of the people, who are to be blessed actually. These two covenants could not go into effect without the shedding of blood and the remission of sins - Heb. 9:18- 22.

"But the Abrahamic Covenant centers itself in the new creatures. From the first, God meant primarily the spiritual seed of Abraham, the new creation, which has never known sin. Jesus himself was holy, harmless, undefiled and separate from sinners, and needed not any atonement for sin in order to enter into that covenant relationship and become Abraham's spiritual seed and heir. Those accepted as his members would have had no such standing or worthiness except as he adopted them as his members, imputed his own merit to them and offered them sacrificially as his own flesh.

"Hence, strictly speaking, we cannot say that the Abrahamic Covenant has ever been sealed with blood, or that it will ever be so sealed. This does not alter the fact however, that not without blood (death) could we, his members, be accepted through him. Only in this indirect way can it be said that the Abrahamic Covenant is sealed with blood. St. Paul intimates that it was sealed by the oath of Jehovah - Heb. 6:13- 18. '13- R5226, R5227

WHY JESUS LOVES HIS OWN

"Why did Jesus have this special love for them - 'having loved his own, he loved them unto the end.'

There is something important here. You and I wish to know whether the Savior loves us. His is not merely a random love. There is a principle involved... His was an unselfish love. He purposed to do something for them.

"What was the reason that Jesus loved and called his disciples his own?... He loved them because they had those qualities of heart that would make them lovable from his standpoint... I am glad the Bible says that Jesus loved his own. I am glad I am one of his own and therefore can believe that Jesus loves me, not in the merely sympathetic sense that he loves the unbelieving world, but in the special sense made manifest in John 13:1.

"The quality that made Jesus love them was, I believe, first of all, their honesty. It seems to me there is no quality more estimable in the sight of God than honesty... The honesty which these disciples manifested was that they were ready to confess that they were nothing of themselves. They could not keep the law of God. They could not think of themselves as anybody. They knew, as all Jews knew, or ought to have known, that God had given them the law as the standard. They could not keep that law. They were honest enough to confess it. Their hearts were therefore in the attitude to look for something that God had to give that would be better than the Law Covenant - Romans 7; 8:1- 4.

HYPOCRISY THE GREAT SIN

"Notice the great ones, the holy, the religious ones, of the Jewish nation - the scribes and Pharisees and priests. They were claiming that they kept the law; but they were not keeping the law, as Jesus pointed out. That meant that they were deceived. They were professing to keep the law. They made broad their phylacteries. They made long prayers to be seen of men. Jesus was continually reproofing them. Doubtless there were many murderers, thieves and vagabonds in Palestine; yet we notice that Jesus passed all their criminality by as insignificant as compared with hypocrisy. The most serious denunciations the Master gave were toward this class. The further you and I can get away from being religious hypocrites the better...

"‘ The Father himself loveth you’ (John 16:27)! What would you take, my dear brother, for what that text teaches of the love of God toward us as his children? He has a love for the world. As a God, a Creator, he has the supervision of all his creatures. God has made provision for every creature, even the sparrow. But for all who have come into this loyal attitude of mind, he has love - sympathy, and more, esteem! ...

8 "It is not that we first loved him, but that he first loved us - the love we see reflected in his great plan for the uplifting of our race. And this tells us of the great God that we have. When we came into his family by surrendering our wills to him, and he begat us of his holy Spirit, we came into a precious relationship. There is nothing like it in the universe. The holy angels indeed are in God's love and favor; they never were out of it. But we who were once sinners and who are now received back into his family, are begotten of his Spirit to the highest of all natures. How wonderful, my dear brother! I think, and so do you, that God loves us very, very much, or he would never have made such wonderful provision in the riches of his grace and in his loving kindness toward us who are in Christ Jesus. The provisions of God's grace are not only those of the future, and it is not that he will ultimately change and transform us who are now willing to will and to do his good pleasure, but we are actually being transformed today, by this love of the Father.

"I believe that daily, weekly, monthly, yearly, as we think upon these things, as we consider, study out and understand the great love of God as expressed in his marvelous plan, we are getting a wonderful realization of how much ‘the Father himself loveth’ us. But we cannot understand it fully. But the very fact that any Father would do such wonderful things for any child would imply a great deal of love.

"God had love for the angels when he made them. He had love for the cherubim and the seraphim when he made them. They always will be grand characters and therefore worthy of God's love. But here is the most wonderful expression of God's love that we by faith can believe in - that God should have such love toward us who are in every way disorganized as a race. The Father looked down and beheld in this race

some jewels; and he lifted these jewels up and washed them free from sin through the merit of the Savior; and then, through their consecration, began the work of polishing these jewels and getting them ready for the mounting in effulgent glory in the resurrection morning, when he shall set these jewels in the gold of the divine nature. Surely the Father himself loveth us!" 15- R5725

BRINGING BACK THE KING

"Why Are Ye the Last to Bring Back the King?" 2 Samuel **19:9- 12** "In the scrap of history here recorded we find an illustration of a very similar condition of things in the world today.... " 94- R1690 to R1693.

"A thousand years! Earth's coming glory! 'Tis the glad day so long foretold; 'Tis the bright morn of Zion's glory, Prophets foresaw in times of old.'" "While there are not many rich or noble amongst the Lord's brethren, yet when it comes to telling the truth, they manage it very well!" 15- R5728
c2 p1

Revelation 1:5

Verse 5. And from Jesus Christ, who is the faithful witness, and the first born of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

The washed condition shows that this Book is for those only, who are consecrated, justified, spirit begotten, and anxiously studying their Father's word to get the import of it, and not missing the fact that the correct understanding must take into consideration the time feature as to when the events are due.

"The conversion of the world in the present age was not expected of the Church, but her mission has been to preach the Gospel in all the world *for a witness*, and to prepare herself under divine direction for her great future work." A95 top "Through this man is preached unto you the forgiveness of sins" - Acts 13:38.

"Although Messiah had long existed as the archangel, nevertheless the prophet David, speaking for God, said concerning him: 'Thou art my son, this day have I begotten (literally *borne* or *delivered*) thee.' The Apostle would have his hearers note that this birth mentioned referred to our Lord's resurrection, as it is written, he was the 'first *born from the dead*,' 'the first born among many brethren.' - Psa. 2:17; Heb. 1:5; Rom. 8:29; Rev. 1:5.

"He quotes again the words of Jehovah through the prophet, addressed to Messiah - 'I will give you the sure mercies of David,' - I will make sure to thee forever the mercies of David... Although Messiah as Michael the archangel had been great even before David's time, yet it would be at a later date, and as a result of some work which he would perform, that the mercies promised to David and his seed would be *made sure* to Messiah. This transaction was the giving of 'his life a ransom for all,' and the making sure to him of the Davidic promises by the Almighty was evidenced 'in that he raised him from the dead.' "The center and pith of the Apostle's discourse (Acts 13:26- 39)... was an individual message to every heart before him in condition to receive it, namely, 'Through *this man is* preached unto you the forgiveness of sins.' The Apostle does not refer to something that was done by our Lord as the Archangel before 'He was made flesh' (John 1:14), nor does he refer to any work to be done by him in his new, highly exalted condition, '**set down with his Father in His throne**' and partaker of His Divine Nature; but he here refers to the work done by '*the man*, Christ Jesus who gave himself A RANSOM for all' (1Ti 2:5,6) at Calvary. Thus the Apostle again emphasizes the fact that 'as by *a man* came death, by *a man* also came the resurrection of the dead' (1Co 15:21).

"Yes, this is the center of the Gospel proclamation that the failure of the first perfect man was fully offset by the sacrifice of 'the man Christ Jesus,' and that it was to this end that it was needful for our Lord to leave the glory which he had with the Father before the world was (John 1:14), to become poor (in the sense of taking our lower nature - but not its blemishes, for he was 'holy, harmless, undefiled, and

separate from sinners'); and yielding up this human nature a *ransom-price* or corresponding price for the life forfeited by father Adam for himself and his race. This is the basis upon which every offer to grace is presented by the Scriptures.

9 "And now, he who was the Father's **agent** in the redemptive work is to be the Father's **agent** also in the work of 'blessing' all the redeemed with ample opportunities for return to divine favor - the first step of which is the forgiveness of sins." '97- R2149, R2150 Please see comments at Rev. 22:17 on the Testator - the antitypical Moses.

"The blood represents the surrender of earthly rights and privileges and life willingly, in pursuance of the divine will or arrangement." '09- R4428 "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" - 2 Cor. 5:19.

"Speaking the Truth in love... grow up into him in all things, which is the head, even Christ" - Eph. 4:15.

"The church will be first in Messiah's kingdom; natural Israel with the ancient worthies at their head will be the second. Subsequently all nations will come into divine favor and blessing, becoming members of Israel. All who have the spirit of obedience and sacrifice will be blessed through our Lord and Savior Jesus Christ." '15- R5721 "The teaching of Jesus was chiefly by induction. He had been with his disciples working miracles for probably two years before he asked them, 'Whom say ye that I am?' When St. Peter declared, 'Thou art the Christ, the Son of the living God,' Jesus replied, 'Flesh and blood hath not revealed it unto thee, but my Father which is in heaven' - Matthew 16:15- 17.

"Did not St. Peter thus declare his faith that Jesus was the Son of God - not the son of Joseph? And did not Jesus approve this, and refer to the heavenly and not to an earthly father?"

"What did Jesus mean when he declared, 'Before Abraham was I am?' By induction he told of a pre-human existence... Similarly he prayed to the Father, 'Glorify thou me with shine own self with the glory which I had with thee before the world was' (John 8:58; 17:5).

"Again Jesus told his disciples about this ascending up where he was before. If he had no previous existence, if he had not a special birth, how could we understand these words? Similarly Jesus referred to himself as 'the bread which came down from heaven' - John 6:62,32- 35,41.

"Surely Jesus was miraculously born... There is no middle ground.

"Having heard from Jesus and from St. Peter, let us hear from St. Paul. What is the force, or significance of St. Paul's statement that Jesus is 'the first- born of every creature,' and that 'by him were all things created, that are in heaven, and that are in earth, visible and invisible... all things were created by him and for him; and he is before all things, and by him all things consist'?(Col. 1:15- 17) These words by the Apostle are surely not in accord with the theory that Jesus began his existence the same as others - that he was the son of Joseph.

"Again St. Paul writes, 'Our Lord Jesus, though he was rich, for our sakes became poor' [2Co 8:9]. Again he declares, 'Who, existing in a form of God, counted not equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men' - Phil. 2:6,7.

"Again, what is the meaning of St. Paul's declaration that Jesus was 'holy, guileless, undefiled and separate from sinners'?(Hebrews 7:26) If Jesus was the son of Joseph, he was not separate from sinners, but belonged to the same stock with all others and would also have needed a redeemer." ' 15- R5767

"Verse 5 clearly teaches what the creeds of Christendom ignore, and what is in direct antagonism to their statements; namely, that the risen Christ was 'the first born of the dead.' That is to say, our Lord was the first to experience a resurrection in the full sense of the word, the first to experience a resurrection to perfection and eternal life. Although some before him were temporarily awakened, they relapsed again

into death; for they were only partial illustrations of resurrection, to assure men of the divine power to accomplish it fully in the due time appointed of God." '16- R5991.

"To this end was I born, and for this cause came I into the world, that I should bear witness to the truth" John 18:37. "Many who realize that Jesus was indeed the Man of Sorrows, acquainted with grief, and some who realize that he died for our sins, have never yet seen that he purchased not only man but the empire originally given to the first Adam. Many can realize our Lord in the attitude of priest who fail to realize that he is also to be a king, and that throughout the Millennial age he will be a priest upon his *throne*, ' after the order of Melchizedec,' his Church and Bride being associated with him and sharing in both his priestly and his kingly offices.

"The priestly office speaks mercy, forgiveness and grace to help; but the kingly office is no less essential to the world's salvation - men must be *delivered* from the bondage of sin and death - and must be *ruled* with the iron rod in order to develop them and fit them for life everlasting; and all of this work belongs to him who redeemed us as with his own precious blood. It is well that we remember, too, that a very large proportion of our Lord's parables related to the kingdom in its various stages - now embryotic, by and by to be set up with full power and authority to overthrow evil and to bring in everlasting righteousness.

"This kingdom is to be a kingdom of truth, of righteousness and of love, working well for its subjects, and our Lord's mission at the first advent was to lay the foundation for that kingdom by witnessing to the truth - the truth that God is both just and loving, and is willing to receive back into harmony with himself all who love truth and righteousness. It was our Lord's faithfulness to the truth that brought upon him the opposition of those who were blinded by the Adversary, hence his statement that he came to bear witness to the truth is a brief statement of his mission. It was his witness to the truth that cost him his life, and it was the giving of his life in defense of the truth that constituted the redemption price. Similarly all of the Lord's followers are to bear witness to the truth - the truth in respect to God's character and plan - the features of that plan accomplished at the first advent in the redemption of the world, and the features of that plan yet to be accomplished in the second advent, in the deliverance of the world from the bondage of sin and corruption. It is such witness to the truth that is to cost all the true followers of Jesus their lives in presenting themselves

10 living sacrifices, holy and acceptable to God through Christ Jesus. Let each one who hopes to be a joint-heir with the Prince of Life in the kingdom witness to the truth - a good confession respecting the kingdom, its foundation and ultimate superstructure in glory." '99- R2471

JEHOVAH'S SUFFERING SERVANT - Isaiah 52:13- 53:1- 12 JEHOVAH HATH LAID ON HIM THE INIQUITY OF US ALL.

"In this study we have a divinely drawn portrait of the experiences which God foreordained should come upon the one whom he has promised shall ultimately be the great Messiah of glory who will exalt the nation of Israel and through it pour blessings upon all the families of the earth. Thus it is written, 'In thy seed shall all the families of the earth be blessed.' Much of the prophecy of this study has already been fulfilled, but not all of it - the glorious features are yet to come, and we believe are nigh, even at the door.... " Please read '11- R4831.

MESSIAH'S REIGN *[Ps 72]* "All kings shall fall down before him: all nations shall serve him" - *Psa. 72:11.*

"In Acts 3:19- 21 we read that 'Times of refreshing shall come from the presence (Greek, *prosopon* - face or countenance) of the Lord (Jehovah - from his favor, as indicated by the figure of his face turned toward us); and (at this *appointed time* of refreshing, their redemption having at great cost been legally secured for them through GOD'S only begotten Son) he shall send Jesus Christ, which before was preached unto you; whom the heaven must retain until the **TIMES OF RESTITUTION** of all things which GOD hath spoken by the mouth of *all* his holy prophets, since the world began.'

"He bids us note the fact that this glorious time of blessing for the whole world is the inspiring theme of every one of his true prophets.... '92- R1414, R1415 - a gem!

Revelation 1:6

Verse 6. And bath made us kings and priests unto his God and Father; to him be glory and dominion for ever and ever. Amen.

A ruling priesthood, after the order of Melchizedek, is in the offing; for which the garments of glory and beauty are waiting.

"Our Lord Jesus was ordained of God a Priest after the Order of Melchizedek; *but sacrificially* He was the antitype of Aaron, and was first to offer up Himself, and subsequently to accept His disciples, justify them through His sacrifice, and then constitute them members, or parts, of His own sacrifice. It is evident that in the type only the high priest was ordained to offer up the sin-offering of the Day of Atonement. None of the under priests had such a right. So none of the antitypical under priests, the followers of Christ, are competent to offer up themselves. All that we can do is to present ourselves to our Redeemer, who justifies us - consecrating our lives unto death. He accepts us, imputes His merit to us, and counts us members of His fleshly Body; and *then* by His Holy Spirit, through Christ, *God operates in* us 'to will and to do His good pleasure,' which is to carry out the work of self-sacrifice even unto death. But all this while the Church is not sacrificed as was the High Priest, nor presented to the Father in our own name. *The Father's dealing is only with our Advocate*, and we are accepted merely because we are His.

"All this is shown in the Atonement Day type of the sinoffering. The high priest offered the bullock first, as his own sacrifice - representing himself individually. Then the high priest, not the under priests, afterwards offered the Lord's goat - *one goat*, not many goats. This goat was offered, *not* as the sacrifice of the under priests, but as the sacrifice of the high priest. So in the antitype. Our consecration is acceptable to the Father only because of the merit of Jesus imputed to us as His members when He adopts us as a part of His own flesh." '15- R5720 top

"SIGN- MEN" "Behold, I, and the children whom Jehovah bath given me, for signs (sign- men) and for wonders in Israel from Jehovah of hosts, which dwelleth in Mt. Zion" - Isaiah 8:18.

"Our Lord Jesus... says, 'Bind up the testimony, seal the law among my disciples. And I will wait upon *Jehovah*... And Behold I and the children whom *Jehovah* bath given me' ": Aaron, and the members of his body, the priesthood; for sign- members, typical of Melchizedek. Compare Hebrews 2:13 with Isaiah 8:16- 18. E49 p 1

MELCHIZEDEK - THE REIGNING PRIESTHOOD "And they *the Levitical priesthood after the order of Aaron - Heb. 7:11* truly were many priests, because they were not suffered to continue by reason of death - v. 23: *But* Our Lord sprang out of Judah according to the flesh - Heb. 7:14: Jehovah swore and will not change, Thou art a Priest for the Age according to the order of Melchizedek - Heb. 7:21: By so much was Jesus made a surety of a better Covenant - Heb. 7:22. But He, on account of his continuing for the age, possesses the Priesthood which changes not; Wherefore He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." See Diaglott. Hebrews 7:23- 25.

"Thus gradually God has been preparing the great Prophet, Priest, King and Judge, who during the thousand years of Messiah's kingdom will be the Mediator between God and all who desire to draw near to him and to receive his blessing. These will be related to the repentant world as the priests of Israel were related to their nation; but their work will be efficacious, and not a failure, because based upon the 'better sacrifices' for sins (Heb. 9:23), and therefore backed by divine power in the forgiveness of sins and the deliverance of the willing and obedient out of bondage to sin and death into the glorious liberty of the

children of God. This grand antitype is before us and will, we believe, soon have its glorious accomplishment.

"The Messiah whom God is thus preparing, composed of Jesus the Head and all the elect of Israel and of the whole world, the body of Messiah, will, like the type, be very faithful, loyal, patriotic toward God and toward the people. Indeed, it is one of the tests of these that they shall be faithful to the principles of the divine character even unto death." '13- R5334

11 "The 'Day of Atonement' which in the type was but a twenty- four hour day, we see in antitype to be the entire Gospel age. And with its close the sacrificing ceases, the glory and blessing begin, and the great High Priest of the world (Jesus and his Bride, made *one*, Head and members complete) will stand forth crowned a King and Priest after the Melchizedek order, a King of Peace - a Priest upon his throne - Heb. 5:10.

"In the end of the Jewish age Jesus offered himself individually to Israel as prophet, priest, and king, typical or illustrative of the offering of the whole Body, the complete and glorified Christ, to the whole world. As prophet he taught them; as priest 'he offered up himself' (Heb. 7:27), and as King he rode into their city at the close of his ministry. But they did not receive him in any of these offices.

During the Gospel age his Church or Body has acknowledged him as a 'a teacher sent from God' - the great Prophet; as the 'High Priest of our profession'; and as the rightful King. The Word of God teaches, however, that it is not by the Church only that he is to be accepted, but that he (together with his Body, the Church) will be the Prophet *for all the people*, the Priest *for all the people*, and the King over '*all peoples, nations, and tongues*'; 'Lord of *all*,' Priest of *all*, and Prophet or teacher of *all*.

"When, during the Millennium, under the government and teaching of this great Prophet, Priest and King, mankind is brought to perfect knowledge and ability, perfect obedience will be required, and all who will not render it will be cut off from life without further hope - the second death - Acts 3:22,23." T.S. 50- 51.

THE GREATER THAN SOLOMON'S - 1 Kings 11:4- 13; Luke 8:20; Luke 2:11 THE ANTITYPICAL KINGDOM "The long- promised kingdom waits for the development of this 'little flock' of kings and priests, who shall reign with Christ in the earth, as members of the Messiah company of which he is the Head and Lord, as well as the Redeemer. With the glorification of the last member of this elect class comes the due time for the setting up of the kingdom of God's dear Son in power and great glory. Then will be fulfilled the promise, 'In thy seed shall all the families of the earth be blessed,' because the elect church is a part of the seed of Abraham; therefore the promise of which they are heirs with Christ cannot be fulfilled until their selection and glorification shall be completed. Toward that glorious consummation of human redemption all the promises and arrangements of the divine Word and plan are bent... " Please read '08- R4298, R4299.

JEHOVAH'S SUFFERING SERVANT - Isaiah 52:13- 53:12 THE PROPHETIC SUMMARY "In the first three verses of our study (Isaiah 52:13- 15), the entire work of Messiah, not only in its preparation, but also in its revelation in Kingly power, is set forth. It is applicable, specially, to the Head, but is applicable also to the members of his body. A preferred translation reads: 'Behold my servant shall deal wisely; he shall be exalted and lifted up and shall be very high. As many were astonished in thee; but his visage was so marred more than any man. For so shall he startle many nations; kings shall shut their mouths to him, for that which had not been told them shall they see, and that which they had not heard shall they understand.' "" There are two reasons why the world and its great ones will be astonished when the Millennial kingdom shall suddenly burst upon the world. They have heard such chimerical and unreasonable statements respecting Messiah's kingdom, even from the people of God, that they will be taken completely by surprise when they shall behold the reality... When the Kingdom shall be ushered in, following a great social revolution, it will be so much more majestically grand than anything dreamed of that every mouth shall be stopped and, as the Lord through the Prophet declares, that kingdom of Messiah shall be the 'desire of all nations' " - Hag. 2:6,7 '11- R4831

YE ARE MY WITNESSES, SAITH JEHOVAH Isaiah 43:10; 44:8; Psalm 116:12- 14 '14- R5539 "And we are His witnesses of these things..." Acts 5:29- 32; 10:39; 13:31; (27- 33).

"The apostles... under the Lord's teaching... were uniformly recognized by the early Church as guides in the way of the Lord - especially appointed instructors - 'pillars in the Church,' next in authority to the Lord himself. In various ways the Lord prepared them for this position: (1) They were with him continually and could, therefore be witnesses respecting all the affairs of his ministry, his teachings, his miracles, his prayers, his sympathy, his holiness, his self- sacrifice even unto death, and, finally, witnesses of his resurrection. Not only did the early Church need all of these testimonies, but all who have since been called of the Lord and have accepted his call to the New Creation - all who have fled for refuge and are trusting in the glorious hopes centered in his character, in his sacrificial death, in his high exaltation and in the plan of God he is to fulfil - needed just such personal testimony in respect to all these matters, to the intent that they might have strong faith, strong consolation.

"The Apostle Paul, although not directly a witness to the same extent as the eleven, was nevertheless, made a witness of our Lord's resurrection in that he was given a subsequent glimpse of his glorious presence, as he himself states the matter - 'Last of all he was seen of me also, as of one born out of due time (before the time)' - [50 15:8,9]... See F213- 216, Chapter 5. See '01- R2824 c 2; R5050 c 2 bottom half

THE SUFFERING OF CHRIST - HEBREWS 9:27- 28 "'And as it is appointed unto men (Aaron and his successors, who were merely types of the High Priest of the New Creation) once to die (typically, as represented in the animal slain), but after this (following, as a result of this sacrifice) the judgment (of God, approving or disapproving the sacrifice), so Christ was *once* offered (never will it be repeated) to bear the sins of many ("every man"); and unto *them that look* for him he shall appear the second time, without sin (neither blemished by the sins borne, nor to repeat the sin- offering, but) unto salvation' - to give the everlasting

12 life to all who desire it upon God's conditions of faith and obedience" - Heb. 9:27, 28. T 87 p 1; CRS 164 c 2 p 1

PAUL'S HEAVENLY VISION - Acts 22:6- 16.

"I was not disobedient unto the heavenly vision" - Acts 26:19.

"It was because Paul of Tarsus was... 'an Israelite indeed,' fighting the truth ignorantly, that our Lord favored him in the miraculous manner related in this lesson. Indeed, we may suppose that the Lord in some manner favored all 'Israelites indeed,' as we note, for instance, that he favored Nathaniel, who at first was skeptical respecting his Messiahship, but was granted convincing evidence because of his sincerity... The Lord had mercy upon Nathaniel, and assisted him in one way, while he assisted others, at Pentecost, in another way, through manifestation of the Spirit; and now in a still different manner he arrested the attention of Saul, convincing him speedily that he was doing the very opposite thing from what he intended to do.. " See '01- R2823 to R2825.

Revelation 1:7

Verse 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen.

This verse is very definite that the second advent of our dear Lord does not wait for the conversion of the whole world. Indeed, as other Scriptures show, there are many heathen who have not even heard his name. This verse also covers much more time than a day, or a week, or a year. Many are to see him, but not with the natural eye. A95. '10- R4602; R4544 "The sheep *see* Him in character as well as nature... Because they thus *look to* that end. Now, we must see Him by having His character likeness in order to be

members of the Little Flock. T84- T87. D600. Please see "HE COMETH WITH CLOUDS" '13- R5269 top of page.

"Behold, he cometh with clouds (incident to His Presence, setting up His Kingdom, the real cause of the accompanying trouble - 'clouds'); and (in due time) every eye shall see him (Horo, discern him, recognize his presence, power and authority), and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen. "" When Christ who is our life, shall be manifested, then shall ye also with Him be manifested in glory" - Col. 3:4 RV.

"We are *already* in 'the time of the end' We have been in 'the time of the end' since 1799... 'the day of his (Jehovah's) preparation'... the *preparation* that Jehovah God is making for the kingdom of his dear Son... lifting of the curtain of ignorance, and the letting in of the light... ready... when the Sun of Righteousness shall arise with healing in his beams, and the Millennial day shall be ushered in, with all its multiplied blessings and mercies and opportunities. Acts 3:21... All men discern these things, but not all alike. The faithful, the Watchers, discern them not only as facts but also as fulfilments of prophecy; as proofs that we are *already in the period* termed 'the time of the end.' "" 02- R2973

"The Divine Revelation, the Bible, is the Wisdom from Above, the Noblest Science and the Best Instruction." PhotoDrama Scenario, Frontispiece.

"Yes, His Truth - that grand system of truth comprised in the Divine Plan of the Ages... is the armor of God." '04- R3332 top "... He is coming in clouds, in that the time in which he will first manifest himself to the world will be a very dark day to the world - 'a time of trouble such as never was since there was a nation,' and, we are told, never shall be again (Matt. 24:21). That will be a dark, cloudy day.

"In that day, ultimately all eyes shall be opened; and all mankind shall see him with the eyes of their understanding - see him in the sense that we see him now, and have knowledge of him and of the Father... It is far better to see with the intellect than with the natural sight.

"... Every human being shall come to an understanding of the fact that the Lord's kingdom is for the blessing of 'all the families of the earth' according to God's promise made to Abraham and all the prophets after his day.

Matthew 24:30. Zechariah 12:10. "Thus they will appreciate Christ... not... with the natural sight... The whole world will be in mourning... In the midst of that trouble they will gradually learn of the grace of God... the glorious kingdom of Messiah, through which are to come all the blessings which God has promised." '13- R5269

"HE COMETH WITH CLOUDS" "Mr. Rabbinowitz says the Jews have kept up great questionings and controversies about the meaning of Zech. 12:10: 'They shall look upon ME whom they have pierced.' They will not admit that it is Jesus whom they have pierced, hence the dispute as to who is meant. Mr. R. points out that the word used consists of the first and last letters of the Hebrew alphabet, *Aleph Tay*, and adds: 'Do you wonder, then, that I was filled with awe and astonishment when I opened to Rev. 1:7,8, and read these words of Zechariah quoted by John, 'Behold, he cometh... and every eye shall see him, and they also that pierced him,' and then heard the glorified Lord saying, ... ' I am the Alpha and Omega.' Jesus seemed to say to me, 'Do you doubt who it is you have pierced? I am the *Aleph Tay*, the Alpha Omega.' "" 96- R1948

(PRECIOUS JESUS) THE CONTRAST OF HUMAN PERFECTION AND HUMAN DEPRAVITY

"And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots.' And sitting down they watched him there" - Matt. 27:35, 36.

"Here, in marked contrast, are seen the glory of moral perfection and the depth of human depravity. Here was the most sublime heroism, the most perfect self- abnegation, the most exalted benevolence, and the

most devoted loyalty, in contrast with the vilest hypocrisy, the most cold-blooded hate, and the most abject cowardice. The meanest, vilest selfishness, pride and conceit delivered to ignominy and death the fairest flower of virtue that ever bloomed on earth, and wicked hands and fiendish hearts executed the dark designs

13 of envy and hate, taking a morbid pleasure in the dying agonies of the Son of God, while he, as a sheep before her shearers is dumb opened not his mouth in self-defense, but meekly submitted to the terrible ordeal of suffering and death for the world of sinners, none of whom could then appreciate and understand his motives or his work. Truly, the contrast of such virtue, in comparison with such depravity, encircles the Cross of Christ with a halo of ineffable glory, the broken rays of which, falling upon us, express to us all there is of moral excellence and worth. "In the apprehension, arraignment and crucifixion of Christ three classes of criminals come to view. First, there were those who, for *envy*, delivered him to death. They were the proud, boastful, self-righteous hypocrites, who... hated the Lord without cause, save that which originated in their own depravity. These... the rulers and religious teachers, the educated men of the nation, the expounders of the law of God, and the interpreters of the prophets - these wickedly took counsel together against the Lord and against his Anointed...

"Second, there were those cringing, hireling, menials, too basely selfish to spurn a bribe, or to appreciate a principle....

"Third, there were those cold-blooded, cruel servants of the Roman state who... cared nothing for the honor of justice, or the vindication of right...'

"How strange it seems that humanity, originally in the likeness of God, can sink so low; ... Satan fell from a great height to a corresponding depth...'

"Every member of the anointed body can say with the Head, 'The reproaches of them that reproached thee are fallen upon me.' "' 96- R1963, R1964

Verse 7 clearly teaches that at the time of our Lord's second advent the world will be far from converted to God for 'all kindreds of the earth shall wail because of him....' Christ comes before the conversion of the world and for the very purpose of converting all mankind; and that the glorified church of the Gospel age shall share with her Lord and Head in his reign, which is God's appointed means of blessing the world.

"Christ and the glorified church, made 'partakers of the divine nature,' will be spirit beings, invisible to men. Our Lord's presence will be manifested to the world by exhibitions of power and great glory. He will not be visible to natural sight, but to the eyes of understanding, as these shall open to an appreciation of the great changes which earth's new Ruler shall effect. His presence and his righteous authority will be recognized in both the punishments and the blessings which will flow to mankind from his reign.

"Our King will reveal himself gradually. Some will discern the new Ruler sooner than others. But ultimately 'every eye shall see (Greek, *horao*, discern) him.' But 'he cometh with clouds.' And while the clouds of trouble hang heavy and dark, when the mountains - kingdoms of this world - are trembling and falling, when the earth - organized society - is being shaken and disintegrated, some will begin to realize that Jehovah's Anointed is taking to himself his great power and is beginning his work of laying justice to the line and righteousness to the plummet. For he must reign until he shall have put down all authority and laws on earth which are contrary to those controlling in heaven.'

"Blessed Bible, precious Word!

Boon most sacred from the Lord; Glory to His name be given, For this choicest gift from Heaven.

"Tis a mine, aye, deeper, too, Than can mortal ever go; Search we may for many years, Still some new, rich gem appears."16- R5991, R5992

HE SHALL COME FORTH AND BLESS THE PEOPLE.

"And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him, He shall appear a second time, not as a Sin- Offering, but unto salvation" - Hebrews 9:27,28; '15- R5731 "The Apostle is here (Hebrews 9:28) tracing the work of Christ as the great High Priest. He represents our Lord as having offered the sin-offering, on the Day of Atonement, in its two parts - the bullock and the goat - and as being now in the Most Holy (See T.S.). When he has accomplished his work, he will appear the second time - not to repeat any of the offerings of the Gospel age, not as a sin- offering - but he shall appear *unto salvation*, to all those who look for him. We can see that his words might apply to the church. They will know of his secondary appearance. They will have an appreciation of that fact before he will be revealed to the world. He will appear to them that look for him.

"But we are to remember that our Lord's going into the Most Holy at the close of the antitypical Day of Atonement with the blood of the Lord's goat class, would indicate the death of the goat. The under priests will be with him, as members of himself. Then he shall come forth the second time, after this second presentation of the blood, not to offer a sacrifice - for the sacrificing will all be finished - but to bless the people.

"Who then are these who look for him and to whom he will appear the second time, unto salvation? We answer that in the Time of Trouble, and subsequently, the whole world will begin to look for the Deliverer. All nations will be desiring him - not as a sin- offering again, but for their salvation. As mankind will get their eyes open to their need of salvation, they will be looking for this deliverance by The Christ in glory. They will never see him with their natural eyes. But they will look for him in the same sense that we now see Jesus - they will see him with the eye of faith.

THEY SHALL FALL UPON THEIR FACES.

"At that time many nations shall say, 'Come, let us go up to the mountain of the Lord's house. He will show us of his ways, and we will walk in his paths' (Isaiah 2:3). Another Scripture assures us that, when he shall appear, we also, the bride class, shall appear with him in glory. It is after the sacrificing is all finished and the church glorified that he comes forth the second time unto salvation, saving and blessing all the people. The high priest in the type did not return into the Most Holy again, but lifted up his hands 14 and blessed the people. Then the glory of the Lord appeared unto all the people, and the people gave a great shout and fell upon their faces (Leviticus 9:23,24). So the people of the world will prostrate themselves before the great Messiah. And this will be the work of Christ during the thousand years - uplifting mankind and giving them the benefit of the Atonement sacrifice." '15- R5655

Revelation 1:8

Verse 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

He is the only being God (Jehovah) ever created, and used, to create angels and men and the whole universe. Without him was nothing made that was made. And since his resurrection that Sunday morning, he is Almighty. See R2888 c 1 p 3 **Matthew 28:18**. '11- R4802- R4804 "The Scriptures tell us that our Lord was the beginning of the creation, the first- born (verse 5) of every creature, the first and the last (verse 17); that the Heavenly Father never created any other being; and that by our Lord all things else were made (John 1:3). In other words, the Father's power was exercised through his Only Begotten Son. According to the Scriptures, man was the last of the creations in God's image. But the Heavenly Father has purposed the creation of an order of beings higher than any that has been made, and has arranged that his Only Begotten Son shall be the one to occupy the highest position in that new creation.

"' For the joy that was set before him' our Lord endured the cross, despised the shame, and then sat down at the right hand of the Majesty on high (Matthew 28:18). Originally, he was the first creation. Now he was the second creation - the new creation, in contra- distinction.

"And the entire church has been invited to come up to this highest place, to be associated with Christ, to be partakers of the divine nature. But in order to attain to this high position, to be with him, they must become dead to the earthly nature and its interests, its aims and its projects, and alive with him beyond the veil. Jesus is the Head of this new creation, of which the church is the body.

"We do not understand that the 'great company' will be a part of the new creation. Only the 'little' flock will have the honor of being members of Christ's body." '12- R5050

THE ALMIGHTY "But although our Redeemer had always occupied the place of honor in the heavenly courts, it was not until his faithful obedience to the Father had been tested to the extent of his changing his nature to that of man, and then giving himself as fallen man's *ransom*, that he received his present unexcellible glory and honor. It is since his resurrection that the message has gone forth - 'All power in heaven and in earth *is given* unto me' (Matt. 28:18). Consequently it is only since then that he could be called the Almighty. The heavenly Father has always been almighty, and this *all- power* or *allmight* was never *given* to him, but was his eternal possession. But now that he has *given* the same power to his Onlybegotten and well- pleasing Son, our Saviour, both we and angels delight to know it, and delight to honor him whom the Father has so highly honored, and whom he has instructed us to honor, saying: 'That all should honor the Son, even as they honor the Father.'... Our Lord would be revered and titled 'Very Mighty' or 'Very Great.'" '93- R1514, R1515 "Keep your heart, your will, your intentions and desires full of love toward God and all his creatures - the most fervent toward God, and proportionately toward all who have his spirit and walk in the way of his direction....

"... **1 Timothy 4:2**. Hence, the imperative necessity for carefully heeding the Lord's Word '(the only way we can know Him)' - '14- R5432, and walking circumspectly according to its light.

"We are not to faint in our minds nor become discouraged, feeling that so much has been said against us that we must give up the race. On the contrary, we are to feel assured like our Lord, that nothing can befall us except with the knowledge of the Father, who is working all things for our good. It was thus our Lord was prepared for his exaltation. So we, if we are rightly exercised by our various experiences and follow as closely as possible the commands laid down for our guidance, will find that even revilings, slanders, oppositions to righteousness, will work out blessings for us, as they did for our Lord.'

"We are glad that Jesus was... full of warm, loving, tender feelings and sensibilities; and that we, consequently, can realize his ability to sympathize... more than could any other human being. He must have felt keenly the conditions under which he had placed himself in laying down his life on our behalf; for the more perfect the organism, the more sensitive and high- strung are the feelings; the greater the capacity for joy, the greater the capacity for sorrow. Being absolutely perfect, our Lord must have been immeasurably more susceptible to the influence of pain than are others.'

OFFERED UP STRONG CRYINGS AND TEARS TO HIM WHO WAS ABLE TO SAVE HIM

"Besides this, he knew that he had a perfect life, unforfeited, and realized that he was about to part with it...

"' Who in the days of his flesh... offered up prayers and supplication, with strong cryings and tears, unto him who was able to save him from (out of) death, and was heard in (respect to) that he feared' (Heb. 5:7) - extinction... Had he done the Father's will perfectly? Could he claim, and would he receive the reward promised him - a resurrection from the dead?

"Had he failed in any particular to come to the exact standard of perfection his death would have meant extinction... None could know the full depth and force of its meaning as could he who not only had the

perfection of life, but had recollection of his previous glory with his Father before the world was. For him the very thought of extinction would bring anguish, terror of soul... He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the Heavenly Judge thoroughly acquit him whom so many were disposed to condemn?

"After praying... Could he rely upon it now, that having sought to do the Father's will, having finished his course, he had done it acceptably? Could he have full assurance of faith that God would save him out of death by a resurrection?

15 "In answer to his petition a heavenly messenger was sent to comfort him, to reassure him, to strengthen him. We are not informed what message the angel brought, but we can see that it was a message of peace; that he brought assurance, not only that the Lord's course had the Father's approval, but that he would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before him; and from that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band, he was the most calm and self-possessed of all; when before Pilate, the same, when crucified the same. He had found peace in the message that he was approved of the Father, and that all the gracious promises of glory, honor and immortality were his; and now he could pass through any ordeal, he could submit himself perfectly to his enemies." " 11- R4802 to R4804

"CYRUS MINE ANOINTED" "Cyrus my shepherd, shall perform all my pleasure... Thus saith Jehovah to His Anointed, to Cyrus, whose right hand I have held, to subdue nations... " Isaiah 44:28; 45:1.

Cyrus means "sun" (Mal. 4:2) and refers to our Cyrus, Jesus the Messiah, who will turn the waters away from Babylon the Great, the Confederacy - and destroy it. Revelation **14:8 16:19 17:5 18:2,10,21**.

"I hid not my face from shame... For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" - Isa. 6,7.

DISTINCTION BETWEEN KEEPING AND FULFILLING THE LAW "Our Lord Jesus who loved his God with all his heart, soul, mind and strength... had consecrated his life to do the Father's will... As soon, therefore, as he learned that it was God's will that a redemption price of a perfect human life should be paid for Adam and the world of mankind, he would present himself in consecration and faithfully carry out all that is implied in that consecration, because he loved God with all his heart, soul, mind and strength...

"The Father gave him an opportunity and set before him a great reward ... The Father set before Jesus the great reward, and... for the joy set before him he endured the cross and despised the shame" - Heb. 12:1, 2; 10:7.

GOD'S WILL EXPRESSED IN THE TYPES "There is a distinction between fulfilling the law and keeping the law. The Jews did neither. It is so great that it is beyond the power of man to fulfil all of its requirements.

"The law consists of two different parts. The one is a regulation of the morals - the duty of all toward God and toward fellow-men. In this sense of the word, the law stands for justice - for what is right. The Jews... were unable to do so on account of hereditary weaknesses.

"Our Lord Jesus, however, kept the law in this sense. By so doing He earned the right to everlasting life on the human plane. This the world will do in the next age. They will be enabled to keep the law and will get everlasting life, the reward of obedience to the law.

"But Jesus did more than keep the law of Justice. He also *fulfilled* that part of the law which was applicable to him, and he is still fulfilling the law.

"The other part of the law consists of the ceremonial features, which constitute the types and shadows mentioned by St. Paul (Heb.10:1). These prophetic features of the law represent the divine will in respect to the means by which mankind will be restored from the plane of degradation, sin and death to divine favor. This prophetic fulfilling of the law consisted in carrying out in antitype of one important feature - the Passover institution. The killing of the lamb, the sprinkling of the blood and the eating of the flesh, were prophetic - typical.

"Jesus fulfilled his part of the type when he was put to death... by virtue of his sacrifice of his will entirely to the divine will...

"Jesus said that he came not to destroy, but to fulfil the things of the law (Matt. 5:17); and He will continue the fulfillment of the types of the law during the thousand years, until all is fulfilled at the close of the Millennial age. Some of these things are future; such as the sprinkling of the blood of the antitypical Lord's goat, the sending away of the antitypical scape- goat, and the appearance of the antitypical High Priest to bless the people. It will take the entire thousand years of Christ's reign to get back all that was lost through Adam's disobedience and that is to be restored to mankind through the merit of Christ...

"Our privilege is to anticipate God's will through watching the types of the law and the words of our Lord and Head. We are to count all things as loss and dross in comparison with this opportunity which we have. Nothing else should be counted so great a privilege as that of following in the footsteps of Jesus." '13- R5164, R5165

Revelation 1:9

Verse 9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

John was living in a rough age, so that his great age of one hundred years seems to have brought him no consideration. Working in the mines is tough and tiring for a young man; how did John stand any of it? Evidently he lived for several more years. One happy thought is, that during our severest trial, we may be receiving our greatest blessings and opportunities for service. In some way John's incarceration was brought about by his faithfulness to the Truth, and as a servant of Jesus Christ.

"Instead of adding loud and boastful titles to his name, as Reverend, Bishop, Overseer of all the Churches in Asia Minor, we find John introducing himself as 'Your Brother,' as the companion of all saints in tribulation and in the kingdom, and in the patient endurance of Jesus Christ. He was sharer with Christ, as a member of his body in his afflictions, in his endurance, and prospectively a joint- heir in his kingdom, and in all this he was the brother of all fellowdisciples, sharers of the same sufferings, and prospectively of the same glory. It is generally understood that John had already been severely persecuted, and that at the time of this

16 vision he was in banishment on the little island in the Mediterranean Sea called Patmos - a penal island where convicts were worked in the quarrying of marble, etc. Yet John himself, with remarkable modesty, passes over not only his previous service for the truth, which had brought him his persecution, but also lightly passes over the persecution itself, merely noting that he was in the island of Patmos because of his fidelity to the word of God and the testimony that Jesus was the Christ. "This simplicity, this absence of boastfulness so noticeable in the writings of all the apostles, commends them and their words to our attention, and marks them as being in the ministry not for the gratification of vanity, or seeking earthly rewards of any kind; but simply as the servants of God, who delighted to do his will, and to tell the good tidings, to the utter ignoring of themselves, excepting in so far as mention of themselves and their affairs might be necessary and helpful to the church. All of the Lord's followers

do well to note this characteristic of the Master, and of these whom he specially chose to be his followers and our exemplars. In proportion as we attain to the Lord's spirit it will similarly manifest itself in our sentiments and in all our conduct." '01- R2826 Please see Supplement, TRUE HUMILITY.

"John at the time of the trance vision was a prisoner, exiled to the Isle of Patmos, a penal colony of those days - an island almost uninhabitable, rocky barren. The crime for which he suffered this banishment was his faithfulness as a mouthpiece of the Lord. At the time he must have been between sixty and ninety years of age, supposing that none of our Lord's disciples were younger than himself at the beginning of his ministry. If his exile in any degree symbolized ostracism, which the Lord's followers may expect in the close of this age - a complete isolation from others and a treatment implying that they are prisoners - we may take comfort in the thought that as the Lord's favor and revelations to John more than offset his persecutions, so the opening of the eyes of our understandings and the granting to us of greater lengths and breadths and heights and depths of knowledge and appreciation of our Lord and his plan will far more than offset the various experiences which in his providence he may permit to come upon us. His assurance is that all things shall work together for good to those who love God, to the called ones according to his purpose. Whoever rests his faith securely upon his promise may indeed with the Apostle Paul count all tribulation as loss and dross for the excellency of the knowledge of Christ Jesus our Lord." '05- R3568

A LIGHT TO THE GENTILES - Acts 14:11- 22 "I have set thee to be a light to the Gentiles" - Acts 13:47. Please see '97- R2151.

"*Rejoice in hope*"; "Patient in tribulation." "We are not to expect to have much in the present life to rejoice in, if we are faithful to our 'calling'; because, 'through much tribulation shall ye enter the kingdom.' Our rejoicing is to be in *hope* - looking into the future. The eye of faith is to see what the natural eye cannot see, the crown of life (Rev. 2:10; James 1:12), and all the glorious things 'which God hath in *reservation* for them that love him (fervently).' And here is the advantage of doctrinal knowledge: it inspires hope; it gives a foundation for hope. Knowledge cannot bring us to the kingdom; but it may be a great help in building us up and preparing us for it, by constantly holding before us the *hopes* which God designs should stimulate and encourage us while running the race for the great prize.

"*Patient in tribulation.* "" Our word tribulation is derived from the Latin *tribulum*, the name of a roller or threshing machine used in olden times for cleaning wheat, removing from it the outer husk or chaff. How appropriate the thought when applied to the Lord's consecrated people, who in the Scriptures are symbolized by wheat. Our new natures are the kernel, the real grain: yet this treasure or valuable part is covered with the husk of earthly conditions. And in order that the wheat may be made properly ready for the 'garner' and for usefulness, it is necessary that each grain shall pass through the tribulation necessary to separate those qualities which, until separated, render us unfit for the future service to which we are called of the Lord. In proportion as we are able to realize our own imperfections, and the perfect will of God concerning us, we will be enabled to bear patiently, and even with a certain kind of rejoicing, all the tribulations which the Master shall see best to let come upon us. 'We glory in tribulations also' - Romans 5:3. '97- R2213

THE TIME OF THY VISITATION "And when he was come near, he beheld the city, and wept over it, saying, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from shine eyes. For the days shall come upon thee, that shine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and the children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.' " - Luke 19:41-46.

"The Lord's earthly ministry was fast nearing its close, as also was the time of Israel's special favor. To Israel first was the Gospel of the new dispensation preached; and the privilege of preparing to enter the spiritual phase of the kingdom of God was being withheld from the Gentiles to fulfill the promise of God to their fathers, that his special favor should be to them first - 'to the *Jew first*, and *afterward* to the Gentile' - Luke **24:46,47 Acts 13:46 3:26.**

"It was in view of this dreadful condition of heart which prevailed throughout the nation, and for the national crime which was even then contemplated and which should so soon be perpetrated by his people - 'his own people' according to the flesh - and of the fearful retribution they were about to precipitate upon themselves, that Jesus wept over them.

"Their great national sin was the rejection and crucifixion of the anointed Son of God. On the part of the minority of the nation - the rulers and recognized teachers - the sin was *active*: they plotted and planned; they sought to catch him in his words... to find a legal cause against him; at different times they specially commissioned hirelings to arrest him; and finally they violently and publicly instigated an excited and clamorous *mob* against him.

"But on the part of the majority of the people the sin was *passive*, both in the rejection and in the crucifixion. They weakly failed to exercise their right of private judgment, and

17 although often they heard him gladly, and hung upon his words, and said, Of a truth this must be the Christ, and on one occasion were even constrained to take him by force and make him their king, nevertheless they failed to act on their own convictions and dependently inquired, 'Have any of the rulers or of the Pharisees believed on him?' They blindly submitted to their erring and blind leaders, and both together fell into the ditch.

"Thus the whole nation, except the remnant that believed, were either *actively* or *passively* involved in the great sin of the rejection and crucifixion of the Lord.

"Both the active and the passive of the nation of Israel suffered alike the penalty of their national crime; for that which the Lord in the above words foretold soon came to pass... The punishment inflicted upon the nation extended, not only to the inhabitants of the capital city, but to the whole people... never again to be reinstated until their King should come 'a second time without a sin-offering unto salvation'; when their blindness shall be turned away and they shall say, 'Blessed is he that cometh in the name of the Lord.' See Psalms **118:25,26**, by the Prophet- Psalmist.

"The forfeiture of this chief favor, together with the calamities and persecution they have suffered ever since, is their national penalty.

"There is something touchingly beautiful in this expression of the Lord's sympathy for the blind and erring. What moral grandeur is this that could so triumph over vindictiveness and hate! What dignity and grace and glory! Lord, help thy children to 'consider him who endured such contradiction of sinners against himself'; 'who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously'; who seemed to forget the sting of persecution against himself in his deep sorrow and pity for the blindness and moral degradation of his persecutors.

"Hear him again: 'O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.' "How long the Lord waited to be gracious, how slow was he to wrath, and how plenteous in mercy! But, nevertheless, the reckoning day must come and the harvest of an evil sowing must be reaped.

"'If thou hadst known,' O Israel, 'the things that belong unto thy peace,' how different would have been the consequences! But while we consider these words, we call to mind the fact that in all these things fleshly Israel was typical of the whole nominal Gospel church - 'Christendom' - and see that these words of lamentation over their stumbling and fall apply with equal force, as the prophets also indicated, to Christendom - the nominal spiritual Israel, which at this parallel point of time, the harvest of this age, similarly fails to recognize the time of her visitation, and which, in consequence, is about to precipitate

upon herself 'a time of trouble,' therefore, even greater than that which befell fleshly Israel; and justly so, for her privileges and opportunities have been a thousand times greater." '95- R1846, R1847 (See B. Chapter 7.) "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" - Acts 4:33.

"'Jesus and the resurrection' was the general theme of the early church to which was added the hope of glory - the second coming of Jesus to receive his bride to himself, to change her to his own nature, to associate her with him in his kingdom glory and then to begin the Millennial reign of righteousness, to bring all mankind to a knowledge of God. And all this was based upon the ransom sacrifice.

This witnessing was done with power, great power... It, and it alone, constituted the apostolic theme. And so it should be with us. The resurrection of the Lord and its value and signification to the church and the world through the divine plan should be ever prominent in our witnessing. Not only by their words and logical presentations did the apostles witness, but their lives were witnesses. As the apostle said, 'Ye are our epistle... known and read of all men.' The lives of the Early Church were the special witness to the Lord. Without the consistency of their lives and their consecration to the Lord and to the Truth, it is evident, the message would have had no such import as it bore. So it is with us today. It is well that we preach the Word. It is still more important that we live it. But it is the ideal thing to both preach and live the truth. 'Let your light so on shine before men that they may see your good works and glorify your Father which is in heaven.'" '09- R4391

Revelation 1:10

Verse 10. I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

Evidently, it is of the Lord Jesus, that we keep the first day of the week, Sunday, a memorial of his resurrection, instead of Saturday, the seventh day, as a symbol of rest. Jehovah set apart the seventh day as a symbol of rest, and now he sets apart the first day, commemorative of Jesus; first, by his resurrection, and now by the Book of Revelation, which took more than one day to write. John's saying that he was in the spirit tells us something we already knew, that no human mind could bring forth that Book. And that book of prophecy is a witness to Jesus, as is every true prophecy at any time, past, present, or future (Rev. 19:10). The voice coming from behind indicated prophecies made long ago. Those in regard to the churches, of which there were seven, began at Pentecost. The seventh trumpet, or message began in 1876 A.D. and sounded until 1916 A.D. The messenger was Pastor C.T. Russell. There was only one messenger to each of the seven churches.

"The spirit of holiness in abundance can only be received by those who earnestly desire it and seek it by prayer and effort" (Rev. 1:10). E223 "John's attention was first attracted by the trumpet- like voice from behind him (Rev. 1:10,11). The fact that the location is mentioned at all implies that it has a special symbolic meaning. It signifies that the beginning of this message was not in John's day, nor from some future time, but that the things to be revealed had already commenced, and were already to some extent in the past - the voice from behind

18 going clear back, as some of the features of the book show, to the time of our Lord's earthly ministry.

"The trumpet voice directed that its message should be written and sent to the seven churches named... There were seven churches in Asia Minor corresponding (v.11) to those mentioned by name in this connection; but while this revelation may have been applicable to them in some manner or degree it was evidently in but a small measure. Those seven churches of Asia Minor we understand were chosen of the Lord as symbols representing seven different epochs in the history of the one true church of Christ, from Pentecost day until the gathering to the Lord of the last grain of wheat in the end of this Gospel harvest." '01- R2826 "Blessed are they that have not seen, and yet have believed" - John 20:29.

"His glorious voice now is the still small voice, which only the few who exercise faith can hear,

appreciate, and understand. By and by the time will come when this voice shall shake the earth and cause the knowledge of the Lord to fill the whole earth. Obedience then will be proper and bring a blessing; but obedience now, even unto sacrifice of earthly interests in following the footsteps of him who set us an example, brings the greater blessings - the blessings which pertain not only to the life which now is, but also to that which is to come - the blessings of glory, honor, and immortality. " 01 - R2804

HOW TO PROCLAIM THE TRUTH "Speaking the truth in love... grow up into Him in all things, which is the Head, even Christ" - Ephesians 4:14.

"The truth is always to be spoken humbly, but fearlessly... an ambassador for God... the servant of the Lord...

"The great Apostle declared that he counted all things but loss and dross, that he might win Christ and 'be found in him' - that he might gain a place in the everlasting kingdom of Messiah... win the 'pearl of great price.'... The truth of God's Word is to be enshrined above all else in the heart of the child of God, and he should esteem it a blessed privilege to speak it.

"... One must speak the truth in love... We, as God's dear children are to grow in the likeness of our dear Elder Brother, our Pattern, our Head. We are to grow up into him in all things.'... He is the Head of the church; ... To be members of his body in glory, we must be developed. We are to bear the fruitage of the holy Spirit, that we may be qualified to share in the future that glorious kingdom which is to bless the world.

EXPRESSION DEEPENS IMPRESSION "We are to exercise our function of ambassadorship - we are to show forth the praises of him who bath called us out of the darkness into his marvelous light. And in telling the message of his grace we shall grow spiritually. 'He that watereth shall himself also be watered.' As we proclaim the truth from an honest, earnest, loving heart we shall become more and more filled with it ourselves. 'There is that scattereth and yet increaseth; and there is that withholdeth and it tendeth to poverty' - to leanness of soul. As we give out to others, our own store of blessing is increased. We are to develop day by day this quality of love. Why is this? Because it will make us like God, and that is the one thing to be desired - the one thing necessary.

"Our God has other glorious attributes besides Love, but this attribute is the especially predominating, overruling quality of his character. God's justice co-operates with his love. And his wisdom would not attempt to carry out any plans that his love would not approve. So as we grow, this quality of love should be more and more manifest. We are to see that our words are loving, kind, gentle. We are to curb any tendency to self-glorification or show in telling of God's great plan to others. Let us keep self out of sight, that the beauty of the truth may be seen... Speaking the truth in love, we shall not only be accomplishing much more for others, but the message will also be more impressed upon our own mind.

"Whoever appreciates these things of God and then speaks forth in love and sincerity will receive a blessing in his own heart and mind, and the truth will become clearer and sweeter. In helping others he will be helping himself. Thus the various features of the plan of God become more firmly engraved upon his mind...

"But we are to remember that this is not a compulsory matter now. It is now an invitation, and is designed only for the meek, the teachable. By and by force will be needed, and used."...

"... Learn to speak the truth in love and in humility - to speak it out of love to God and love to the brethren. The plan of the ages is God's plan. We have nothing whereof to boast. Therefore we should present that plan in meekness, gentleness, brotherly-kindness and love." '15- R5720

"THE DIVINE PLAN RUNS LIKE A GOLDEN CHAIN THROUGH THE WHOLE BIBLE, BOTH OLD AND NEW TESTAMENTS. " 15- R5706 "The RANSOM is taught on every leaf of the Bible."

"The RANSOM is the scarlet thread running all through the Scriptures.'

"Visions are not realities, tho they symbolically represent them. This Is true, whether the vision come, as Daniel describes his, as 'visions of my head upon my bed,' or whether they come in broad daylight, as with the transfiguration scene, which our Lord declared was a vision (Matt. 17:9). The visions granted to John, recorded in the Book of Revelation, are in no sense and in no part to be understood as realities, and this is the significance of John's statement... 'I was in the Spirit on the Lord's day' - in a trance.

"Altho the words, 'on the Lord's day,' might not unreasonably be understood to signify that John in vision was carried down the stream of time to the great Millennial day the day of Christ, the Lord's day, nevertheless, we think it reasonable to understand him to mean also that he saw this vision on the first day of the week. And how appropriate it was that our Lord who arose on the first day of the week and who most frequently manifested his resurrection powers on that day, should on the same day reveal himself and certain great instructions to the church through John, honoring the same day of the week. It is no wonder, therefore, that Christian people from the very earliest times have held the

19 first day of the week in special reverence as the symbol of the fulfilment of all our hopes, whereof God gave us assurance in the resurrection of our Lord Jesus on this day. Besides, to confine the meaning of the expression to the Millennial day exclusively, would be to ignore the fact that the larger proportion of John's vision related not to the Millennial day, but to the intervening time." '01- R2826 "Presumably John referred to the first day of the week, now generally called Sunday. It is peculiarly to us the Lord's day - the day on which our Lord rose from the dead, and on which all the promises of God's Word received life and our hopes through Christ were quickened. We may see in the expression also a reference to the Millennial age, called in the Scriptures frequently, 'The day of Christ.' We today according to our understanding of chronology, are living in the early dawn of this day of Christ, and it is here and now properly that we begin to see the wonderful things of the divine character and plan. But to see these things, to understand these things, we must be in the spirit. Only those who have become new creatures in Christ Jesus can be expected to understand and appreciate spiritual things, and this is the class whom John represented.

"As John heard a voice behind him and looked in that direction, so we who now are having the realities find that the message is behind us, and turn and look toward the past to see the fulfillment of the various features of the divine plan and to hear and understand the message given to his people by the risen Lord.

"The voice said, 'What thou seest write in a book and send to the seven churches' - naming seven prominent churches in Asia Minor... There are many reasons for concluding that while the messages were given to the seven churches specified and were applicable to them, they should properly have a still wider application to the whole church of Christ, the number seven representing completeness and the order representing different epochs in the history of the church. Thus the church at Ephesus would represent the condition of the church in the Apostle's days at the time of the writing of the messages, while the Laodicean church would represent the church in our day - in the end of this Gospel age. The other churches would correspondingly represent different epochs intermediate, between the beginning and now. To think otherwise would be to attach more importance to those seven comparatively small churches of Asia Minor than they would seem to have deserved, and would have implied an ignoring of other churches more numerous and more influential than they; as, for instance, the churches at Jerusalem Antioch, Corinth, Colosse, Philippi, Thessalonica, etc. Furthermore, the details of the messages given to these seven churches apply to and fit historically the one church of the living God, over every member and branch of which the Lord has a care. This thought, that the seven represented completeness, we find emphasized in the other symbolical representations - in the seven golden candlesticks, the seven stars, etc." '05- R3569

Verse 11. Saying, What thou seest, write in a book, and send it unto the seven congregations: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

As I am the first and the last of the creation of Jehovah, all the work of the Divine Plan of the Ages has been committed to me. Therefore, **what thou seest, write in a book and send it** to the seven churches in Asia. As *Asia* means "boggy," or "swampy," it very well represents the standing, ground, or location of the church during the Gospel Age. And the names of the seven cities, all in Asia, signify the particular characteristic of each period of the Church's experience. *Ephesus* means "first," during the time of the Apostles; *Smyrna* means "bitter," on account of persecutions; *Pergamos*, "earthly elevation"; *Thyatira*, "the sweet perfume of a sacrifice"; *Sardis*, "that which remains," just before the Reformation; *Philadelphia*, "brotherly love," time of the Reformation movements; and *Laodicea*, "justice for the people," during clouds of trouble, which are signs of the *Presence* of the Son of Man, as proclaimed by Pastor C.T. Russell.

"Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" Isaiah 52:10.

"To whom hath the arm of Jehovah been revealed?" cried the Prophet. Alas, it is so that few, very few, see in our Lord Jesus the powerful arm, the omnipotence of Jehovah stretched down for the aid of our fallen race. Few realize that the work finished at Calvary is the foundation, the basis upon which the great Jehovah will ultimately establish the Millennial kingdom for the blessing and uplifting of all the families of the earth. The majority see Jesus as merely the finger of the Lord, doing a comparatively small work for a comparatively small class. As our eyes open we behold to our joy that Messiah, head and body, will yet constitute the arm of Jehovah, that all-powerful force which shall overthrow evil and establish righteousness and bless all the families of the earth through the seed of Abraham. 'If ye be Christ's then are ye Abraham's seed, and heirs according to the promise' - Gal. 3:29. '05- R3590 "As in the days of Noah the world went on with its affairs as usual, not in the least disconcerted, and without the slightest faith in the preaching of Noah with reference to the coming flood, so in the early part of the Day of the Lord, the world, having no faith in the announcement of his presence and of the impending trouble, will go on as usual, giving no heed whatever to any such preaching until, in the great flood of trouble, the old world - the old order of things - goes down, passes away, preparatory to the full establishment of the new order, the Kingdom of God under the whole heavens. 'As it was in the days of Noah, so shall it be also in the days (of the *presence*) of the Son of Man. ' " B141- B143 Matt. 13:34,35,55. "The words that I speak unto you, they are spirit and they are life" John 6:63. "All these things spake Jesus unto the multitudes in parables, and without a parable spake he not unto them; that it might be fulfilled which was spoken by the Prophet, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.'

"The entire matter is clarified when we recognize the difference between the salvation of the world to the human nature, during Messiah's reign of a thousand years, and the

20 salvation provided for the elect, called during this age, and specially instructed and guided with the view of their making their calling and election sure.

"The natural man receiveth not the things of the Spirit of God... neither can he know them, for they are spiritually discerned" - 1 Cor. 2:14.

AFTER YE WERE ILLUMINATED "When the spirit of truth is come, he will guide you into all truth... and will show you things to come" - John 16:13.

"The apostles at Pentecost received an illumination of the mind which enabled them to understand the things of God, yea, the deep things of God; for he hath given unto us his Spirit, 'that we might know the things which are freely given us of God' - 1 Cor. 2:12.

"Jesus had this... thought in mind when he declared that there were certain things his disciples could not understand at that time, but would know afterwards, because he would send the holy Spirit, which would bring all things to their remembrance whatsoever he had spoken; and would show them things to come (John 14:26; 16:13). This was not only true with the apostles, but has been true with respect to all the members of the body of Christ throughout this age. Each one presenting his body a living sacrifice has been accepted by the great Advocate, and presented as a part of his own offering; and then the offerer has been begotten of the holy Spirit to be a new creature in Christ.

"It is to these new creatures that the statement is made, 'All things are yours, for ye are Christ's, and Christ is God's.' It is to these the Bible has promised, 'He will show you things to come.' It is these that are to be guided into all truth as it shall become due. It is for these that the Word of God is a storehouse, from which 'things both new and old' are to be produced, under the Spirit's guidance, as they become 'meat in due season' to the 'household of faith.' "The spirit begotten new creatures must make progress in their appreciation of spiritual things... if they would attain joint- heirship in the kingdom... each to use the 'strong meat' of divine truth... becoming a man, sanctified, developed as a new creature and filled with the Spirit, and 'thoroughly furnished unto every good work' by knowledge of the Word of God.

"Our Lord brought life and immortality to light... the general reward of everlasting life to be given to the world, and the special reward to be granted to the church." Please see '12- R5088

THE LOGOS MADE FLESH John 1:1- 18 **AND THE LOGOS BECAME FLESH, AND DWELT AMONG us** - V.14 "Our... study is one of the most beautiful in the whole Bible. Genesis goes back to the beginning of all beginnings, when God was alone. The very beginning of divine operation was the Logos - 'the Beginning of the creation of God' - 'the First- born of every creature' ('the first brought forth of all creation') - Rev. 3:14; Col. 1:15

THE FATHER'S HONORED AGENT - MESSENGER "Logos signifies mouthpiece, or special messenger. Not only so - not only was the Logos the beginning, or Alpha - but he was also the last, the Omega of divine creation, as he himself informs us (Revelation 1:8; 21:6). The first and only begotten Son of Jehovah was given an exclusive place, so that 'all things were made by him, and without him was not anything made that was made' (John 1:3). Thus highly did the Father honor him as his agent in all the creative work, both as respects angels, cherubim and men.

(See v.8, '12- R5050. "Originally, he was the first creation. Now he was the second creation - the new creation, in contradistinction - Gal. 6:15).

"The Greek text is not fully represented in our Common Version. Accurately translated it reads, 'The Logos was with the God and the Logos was a god; the same was in the beginning with the God.' Here the majesty of our Redeemer in his prehuman condition is fully set forth, and yet he is distinctly shown to be the Son and not the Father - to be a god and not the God. '13- R5351, R5352

"THE LOGOS BECAME FLESH "We are assured that his body was especially prepared, separate and different from others of our race, all of whom were of Adamic stock and all tainted with sin and the seeds of death - Heb. 10:5- 9.

"He was 'put to death in the flesh, but made alive in the spirit' - I Peter 3:18 - Emphatic Diaglott.

"As Bible students we must strive more earnestly than we have done to keep close to the Word of God. It was the perfect man Adam who sinned and was sentenced to death and under the divine law he could be redeemed only by the sacrifice of a perfect man. The Law declared, 'An eye for an eye, a tooth for a tooth, and a man's life for a man's life.' A perfect man had sinned.

"BLESSED ARE THE MEEK" "The meek will he guide in judgment; and the meek will he teach his way" - Psalm 25:9.

"While it is not Scripturally stated that the heavenly Father is meek, yet Jesus was meek, and he was the express image of the Father's person in the flesh. Hence we would assume that the heavenly Father possesses meekness, in distinction from haughtiness.

GOD RESISTS THE PROUD "Our Lord said, 'I am meek and lowly of heart.' Our Lord was meek in that he was teachable. He realized that even in his perfection there were things to be learned; and he learned obedience through the things which he suffered. It was because he had this quality of meekness or teachableness that the offer was made to him to be our Savior... And as with the Master, so with the church.

"These are the ones whom the Lord is pleased to instruct and guide in the knowledge of his Son, and into all his blessings. If they continue to be meek, He is able to make of them heirs of God and joint- heirs with Jesus Christ their Lord. We read in the Scriptures that the meek shall inherit the earth. They will inherit it under the terms of the primary and 21 original covenant. These will be the seed of Abraham. From these the blessing will go to all mankind who will be obedient during the Millennial reign. After the final test at the end of the Millennial age, the whole world will be teachable. They will have learned the great lesson that God is the Fountain of all Wisdom; and they will have profited by this instruction. " 13-R5370

THE LIGHT OF- THE WORLD "The Logos was made Jesus. The work of Jesus in the flesh, however, is not the completion of the divine plan, but merely the beginning of it. His death constitutes the basis of all future blessings to the church and to the world. According to the Father's plan, an elect class was to be gathered out of Israel and out of every nation to be the church of Christ, his bride, associates with him in his throne, glory and work. Jer. 31:34 "Thus according to his promise Jesus eventually will be 'the true Light, which lighteth every man that cometh into the world' (John 1:9). The great mass of humanity have never seen nor even heard of this true Light - not merely the heathen millions, but the masses in civilized lands.

"The resurrection of the just will be necessary to bring the church to glory and joint- heirship with her Lord. But the resurrection of the unjustified, which includes practically all humanity, will be for the very purpose of permitting them to see the true Light, which God has provided in his Son and which will be shed abroad during his Millennial kingdom. Only those who refuse the light, preferring the darkness, will die the second death.

"The world recognized not the great One who was in it, the Logos, by whom it was made. His own nation recognized him not, but crucified him. Yet some then and some since have received him, and to such he has given the power, the right, the liberty, the privilege, to become children of God. No such privilege was given to the Jews, nor to any of the fallen race, until Pentecost - after Jesus had appeared in the presence of God to make atonement for our sins.

"These sons are all begotten of the holy Spirit. Theirs is not a fleshly sonship. Their birth of the Spirit will be the resurrection change, when they shall be made like their Master, see him as He is and share his glory." 13- R5352

Revelation 1:12

Verse 12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

The symbol of seven golden candlesticks would indicate a complete message from a Divine source, such as Pastor Russell received early in 1881 A.D., as Tabernacle Types, or as the Lord Jesus received early in 30 A.D. Pastor Russell received all his Master's goods that the Church would need for the work of Harvest. Of course this was not as much as the Lord received in 30 A.D.

"Turning and looking, John saw in symbol as we may now see with the eye of faith and understanding. He saw one like a Son of man (like a man - like a priest, as implied by the clothes described) walking amongst seven golden candlesticks, caring for them, trimming the wicks, seeing to the supply of oil, etc. We see that our Lord Jesus, our glorified Master, although absent from us, has been present with his church throughout the past eighteen centuries and more, protecting the interests of his cause and directing in respect to all of his people's affairs, especially inspecting and caring for the church as a light bearer, a candlestick. Alas, how poor the wicks sometimes have been, how feeble the light that has sometimes shone out into the darkness, how much of trimming has been necessary! '05- R3569 "... Are not the incidental persecutions exactly what our Lord forewarned us would be part of the cost of faithful discipleship? And are not those the very persecutions whose absence earlier in our Christian experiences made us wonder whether or not we were acceptable sons of God? Heb. 12:8 - see verse 2.

"Surely our answers to these questions must be, Yea, Lord! even though because of weakness of the flesh the answer be not joyous as it should be, but through unbidden tears. And with this answer on our part the Lord is pleased; and angels of his mercy - his promises exceeding great and precious - minister unto us and strengthen us." '99- R2412 "The degree of our success in this conflict will depend largely upon the keenness of our faith and trust in the great Teacher. If we have confidence in his wisdom, we will follow closely his instructions and keep our hearts, minds, with all diligence. Faith in the Lord's wisdom and in his help in every time of need is necessary to us in order that we may be thoroughly obedient to him; and hence it is written, 'This is the victory that overcometh the world, even our faith'; that is, it will be by the exercise of faith and the obedience which flows therefrom that we will be enabled to come off conquerors and 'more than conquerors' through him that loved us and gave himself for us - 1 John 5:4; Rom. 8:37." '11- R4904 "Faith, or confidence, in God and in the 'great and precious promises' is the very basis of all Christian endeavor. Without this faith one cannot fight a good fight. In proportion as the promises are before our minds, in that proportion we have strength and courage to run the narrow way.

"... The rewards are for those who hold the faith even unto death... The Lord deals graciously and generously with us. He will do for us whatever is right... Those whose hearts are right are submissive to the divine will. The Lord wants us to have a faith that will continue in sorrow and in sunshine: that will trust where it cannot see, that will continue under all the leadings of divine providence. "' 12- R5095

JESUS REVEALED TO JOHN IN VISION - Rev. 1:9- 20.

"Jesus Christ, the same yesterday, today and forever" - Heb. 13:8.

Revelation 1:13

Verse 13. And in the midst of the seven candlesticks one like unto the Son (a son) of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

The typical candlestick of the Tabernacle, pictures spiritual knowledge. The garment suggests the Office of High Priest; the golden girdle, Divine service; and the candlesticks, the nature of the service, as dispenser of Light, the light of God: the Plan of Salvation, the Permission of Evil, the High Calling, the Times and work of Restitution, etc.

"Turning to see the one who addressed him, John beheld seven golden candlesticks (lampstands), and standing in the midst of these one having the resemblance to a son of man - not *the* Son of man*... What John saw in the way of light and stars and lamps and brightness was merely a mental vision, while that which Paul saw while on the way to Damascus was a very literal light, which permanently injured his eyes. What John saw in *vision* was not understood by him to be the Lord's glorious body, nor even a representation of it, except in the sense that it was a **symbolical** representation.

"The whole body was covered, hidden from sight, with a robe, only the head, the hand and the feet being exposed to view, thus agreeing with the explanation given us by the Apostle Paul {1Co 12:12-31} in which he

represents the whole church as being the body of Christ and members in particular... Thus the Lord would be present with his people by his spirit dwelling in them, using different members of the body to accomplish for his body different services.

THE ANOINTED - THE MESSIAH - THE CHRIST This vital message is found in its entirety in '14-R5391 to R5394 (Feb. 1, 1914).

"The teaching of the Law, in type and testimony, is to the effect that God purposed to raise up a great Priest, who would also be a King; and that this priestly King and kingly Priest should cancel the sins of the people, and be invested with power to rule, and with authority as a Mediator to help them back to God. To the surprise of the typical people, Israel, instead of assuming the office of Priest and King in conjunction, he merely died! - Luke 24:20,21.

"Then came the time for the holy Spirit to reveal to the church what had previously been a mystery (Rev. 10:7); for when God had through the prophets spoken of Messiah as a King upon his throne, he had declared that which would be mysterious to the people - would not be easily understood. God had purposely kept his plan a secret until the due time for revealing it should come. The secret was - 'Christ in you, the hope of glory' - Col. 1:26, 27. (The Holy Spirit of God, E Chapter 8).

"In other words, our Lord Jesus is, primarily, the Anointed One and, according to the Scripture testimony, is very highly exalted. But he was not the completion of the divine arrangement regarding the anointed. The heavenly Father purposed not to have Jesus alone, but that he should be the Head of the anointed, and the church the body [*Eph 1:22,23 5:29-32 Colossians 1:24*]. This was the mystery. The great Messiah was to bless the world as the antitypical Prophet, Priest, and King. God appointed Jesus as the Head, and elected certain saintly ones to be the members of his body. Until this body of Christ was complete, the blessing promised to Abraham could not come upon the world - Gal. 3:16, 29.

"The word anointed is the English translation of the Hebrew word Messiah, and its equivalent in the Greek is Christos, Christ. So, then, our thoughts properly turn to Christ as the Anointed of God. He is to do the great work appointed by the Father. We look back and see when he received his anointing.

"... When he was thirty years of age... he consecrated himself to do the Father's will and work. Then it was that *Please see "*The Son of The Man*," and references, at Rev. 14:14- R16. he received the special anointing. This constituted him in an incipient sense the anointed King and Priest of God. Still he was not ready to take this great power and reign; but if he proved faithful in carrying out his covenant, he would in due time become in the fullest sense the great Anointed of God, would reign over the earth for a thousand years, and subsequently would have further great honors and privileges. We can see all this very clearly portrayed in respect to our Redeemer.

"And as we further study we find that this is the mystery mentioned in the Scriptures:... that the great Messiah so long promised should be composed of many individuals; and that these many individuals, with the exception of the Head, should be gathered out from the children of wrath, from fallen mankind, and should be justified through the merit of their Head - THE MERIT OF HIS HUMAN SACRIFICE.

"The Scriptures tell us that the anointing... at Pentecost... came from the Father through Christ after his ascension. Indeed, St. Paul tells us that all blessings come from the Father, who is the fountain of blessings; and all come through the Son, who is the Channel - 1 Corinthians 8:6... The spiritual nature begins in us at the moment we receive this begetting. And whoever receives it cannot retain it unless he grows and has the Lord's spirit perfected in him.

VARIOUS QUALITIES OF THE HOLY SPIRIT "The spirit is spoken of in the Scriptures from various standpoints - apparently with a view to giving us a conception of it, and with the thought that it is a difficult matter to grasp.

"It is called the spirit of truth... Growth in spiritual things will be in proportion to this growth in knowledge. If he does not grow in knowledge, he cannot grow in the spirit... the spirit of the TRUTH.

"It is also called the spirit of obedience in the sense that those who possess this spirit desire to do the will of God. It is an ANOINTING in the sense that it is the qualification by which God recognizes us as his children and as those who are heirs of his promises and who are to consider themselves his ambassadors. He recognizes only those who are thus designated by the holy Spirit. These are to FILL THE OFFICE OF KINGS AND PRIESTS.

"It is the new creature that is anointed and it is the old creature that is sacrificed.

"It is as JUSTIFIED men that we are baptized into death, and it is as members of the new creation that we are constituted members of the ecclesia, or body of Christ. It is the Father's acceptance of us that is the basis of our begetting of the holy Spirit, our anointing.

"The begetting thought is one that pertains to the state of the new life, the state of the new nature. The ANOINTING thought pertains to THE OFFICE. God is calling out a people to become joint- heirs with Christ in the kingdom. The anointing is the divine recognition of them as KINGS AND PRIESTS.

"The word Christ signifies Anointed. God has declared that he will have an anointed King and High Priest to be his agent in the blessing of the world. He has declared that that 23 great King is, primarily, the Lord Jesus Christ. He also declares that... it is his good pleasure that... the adding of these members has been the completing of this Anointed One.

DOUBLE RELATIONSHIP TO CHRIST "The terms begetting and birth are used symbolically to represent the beginning and the completion of the new creature.

"The word baptism signifies immersion. St. Paul explains that we are all baptized, or immersed, or anointed, by the one spirit into one body. The anointing, or baptism, of the spirit came first to our Lord Jesus, extended down to the church at Pentecost, and has been with the church as an anointing ever since. All of us who come to God, by Christ, confessing our sins and asking forgiveness through his merit, and who yield ourselves to be dead with him, by baptism into his death, are immersed into membership in his body, thus coming under the anointing.

"The result of this action is two- fold; we become, first of all, members of Christ in the flesh, and he accepts us and treats us as such. We are first baptized, or immersed, into death - his death, his baptism. Then the figure changes; and we are raised up out of this baptism into death, as new creatures. Thereafter our flesh is counted as his flesh. So our relationship to Christ is two- fold: one appertaining to the flesh, the other to the spirit.

"Very many have not noticed this double relationship to Christ - as new creatures, and also in the flesh. The force of this is brought to us in the words of the glorified Christ to Saul of Tarsus: 'Saul, Saul, why persecutes" thou ME?... I am Jesus whom thou persecutes"' (Acts 9:4,5). Thus our Lord declared that the persecution of the church in the flesh was a persecution of himself. What the church suffers is a part of the sufferings of Christ. The sufferings of Christ will not be filled up until the last member of his body shall have finished his course.'

THE LORD'S DECISION STILL FUTURE '14- R5391 to R5394 "All the consecrated ones of both classes (the Lord's goat class and the scape- goat class) pass through great trials and afflictions; yet by one class they are esteemed light afflictions, taken joyfully, which they rejoice to be accounted worthy to suffer. Theirs is a *willing sacrifice*, like that of the Head. To the other class they are burdensome, great afflictions, almost without joy - an *enforced destruction* of the flesh. And proportionately different are their positions and rewards at the end of the race." TS72 "The New Creature must learn that he may have this peace of God, which passeth all understanding, to rule in his heart even while outward conditions are the reverse of peaceful; but that the condition of full harmony with the Lord is a reward for faithfulness to

Him, whatever the cost, whatever the sacrifice.... The New Creature must first of all consider his primary obligation, viz., that he shall love and serve the Lord with all his heart, mind, being, strength, and that all dealings with family or flesh or neighbors must be subject to this primary law of OBEDIENCE TO GODS, F 602

Revelation 1:14

Verse 14. His head and his hairs were white like wool, as white as snow; and his eyes as a flame of fire; His head, being white, indicates the purity of his mind; the whiteness of its hairs indicates wisdom. Since his resurrection he has been like Jehovah: even the exact impress of the character of His substance; infinite in Justice, Wisdom, Love, and Power. Such seeing eyes! such an understanding mind; he saves to the uttermost.

.. The head, with its white hair, corresponding to the Ancient of Days of Daniel's vision (Dan. 9:27), is... merely suggestive and symbolic of venerableness, of knowledge, experience, wisdom. The fiery or electric glance of the eyes should similarly be understood symbolically to represent penetrating intelligence, and ability to see and to know everything pertaining to his people, his church. '01- R2826

CHRIST CALLED TO SACRIFICE - THE BODY ALSO TO SACRIFICE "' If we suffer with him, we shall also reign with him.

The reason why the Father is so careful in making the selection of the church class, is that they are to reign... in the coming kingdom. He would not select those who had not first learned humility before he could use them to teach humility to others. God desires such a company of priests and judges to be associated with his son for a thousand years in ruling and blessing the world as will prove faithful under all circumstances - those in whom he can place absolute confidence, who have been tested and found faithful. This is the reason that he tests and proves during this Gospel age every one whom he will receive for that future work.

"The call of the Gospel age is, therefore, one to sacrifice. God does not hide this fact from us... Whoever would follow Jesus must prove his faithfulness by his willingness to sacrifice.

"In the past, false doctrines confused us; but now 'we see Jesus' - we see what he accomplished, and how he endured without growing weary or giving up. It makes our course plain when we consider him.... But in our Lord's case it was different. He received the slanders, the misrepresentation, and everything else that came against him, without having any fault in him at all. 'He was holy, harmless, undefiled and separate from sinners,' still he endured. We, though following in his footsteps, have not as much to endure as had the Master.

... While the Father let Jesus die on the cross as a malefactor, yet he... kept his promise to raise him from the dead.... In raising up Jesus the Father has given us a testimony to his faithfulness. In the case of Jesus, no one had set him an example. It was all by faith with him; none had gone before. With us it is different.... If we trust God, he is faithful to keep us and to do what he has promised - to raise us up with our Head. Consider what great things God has done for His son. Consider also that he has promised us a share in our Lord's glory if we be found faithful. It is amazing - almost beyond conception!... But since He has stated it over and over again in so many ways as to remove all grounds for doubt, I must believe it. How wonderful it seems!

24 "Consider him! Consider that God has highly exalted him! Consider what a great privilege has been afforded us of walking in his footsteps, especially as our lives are so imperfect, so unsatisfactory.... What a thought that God will count our little sacrifice as a part of that which Jesus gave! We are to be heirs of God, and joint- heirs with Jesus Christ, 'to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed at the last time.' Then to think that we are in the last

time now! We are right at the close of the age. The new dispensation is opening all around us, and the great majority of the people are so bewildered that they do not know what to make of the wonderful things of our day... The Lord's true people are the only ones who have a correct understanding of these things.

"How carefully the people of God, therefore, should weigh their thoughts and deeds! 'Seeing that these (present) things are to be dissolved, what manner of persons ought we to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God!... According to his promise we look for new heavens and a new earth, wherein dwelleth righteousness... 'Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the delusions of the unsettled or lawless, ye fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and forever. Amen" - 2 Peter 3:13- 18.

"Let us not live in the past and dwell upon our mistakes and shortcomings, and thus be cast down; but let us believe that 'if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (1Jo 1:9). And we should have such an appreciation of these mercies and blessings of forgiveness as to show it forth in our conduct.

"Let us give heed more and more to the suggestion of Hebrews 12:3, and consider him whom the Father has so greatly exalted - so highly exalted. Let us remember that he has called us with the same high and heavenly calling and has promised to help us all the way through! If we remember this, we shall cease to be weary and faint and shall become strong in the Lord and in the power of his might; we shall go on from grace to grace, from glory to glory; we shall be transformed by the renewing of our minds, more and more proving what is that good and acceptable and perfect will of God. Then, finally, we shall attain unto the glorious things which he has in reservation for those who love him more than parents, or children, or self, or any other person or thing. "

"Hold on thy way with hope unchilled, By faith and not by sight; And thou shalt own his Word fulfilled - At eve it shall be light.' '17- R6065 Delivered at the Brooklyn Tabernacle, Oct. 11,

Revelation 1:15

Verse 15. And his feet like unto fine brass *copper*, as if they burned in a furnace; and his voice as the sound of many waters.

Feet may represent our standing or our conduct. As regards our Lord, his standing while in the flesh was in perfection, while ours is also, but by justification. In the type, the posts of both the Court and the Holy were set in copper. Feet also represent our conduct, as our Lord said to Peter, Unless your feet are washed, ye have no part in me. And Peter's conduct soon indicated that of a new creature and an apostle.

"The feet, described as like furnace- refined copper would represent these members of the body of Christ who serve in... the Lord's work. Copper is a symbol of humanity, and this copper being furnace- refined would seem to say that those who belong to the body of Christ, and whom the Lord would use in his service, 'the feet' members of the body, must, in their contact and dealings with the world, be refined, purified, clean - 'Be ye clean, that bear the vessels of the Lord's house.' The feet would thus represent the living members of the body, all down through this age; and the refining process to each and all will be fiery trials.

"Thus understood, the figure of a son of man (a human figure) in the midst of the seven candlesticks, etc., symbolically represented Christ standing criticising, judging, directing, in the midst of his church, upholding his chosen stars or ministers, and represented in the various members by his people, is an impressive picture or symbol, full of instruction, leading us to expect the Lord's guidance in all the affairs of his church, and to realize that things are not happening to her haphazard. To so recognize that the Lord's people in every part of this age have been 'feet' members of the body, carrying

forward his work, is not to contradict our previous application of Isa. 52:7, which merely represents the 'feet' who declare unto Zion, 'Thy God *reigneth*' - in this manner distinguishing these from their predecessors in the pilgrim way. '01- R2827

WITHOUT A PARABLE HE SPAKE NOT "The words that I speak unto you, they are spirit, and they are life" - John 6:63.

"However dark and parabolic were our Lord's teachings, nevertheless, rightly understood, his message is one that is spiritually helpful and life- giving to those who can and do understand it. It is the quality of the Lord's message which makes the religion of the Bible different from that of all the heathen. It is a message of life as well as a message of holiness. It is a message of forgiveness as well as a message of condemnation. It is a message of life as well as a message of justice. His wonderful words of life - they are charming, beautiful, forceful! We may read them over year after year and we see still more beauty in them, still deeper significance, and that in proportion to our own growth in grace, our growth in knowledge, and in the spirit of our Master. '10- R4644 Concerning our Lord Jesus, whose heart was perfect - in whom was no sin, neither was guile found in his mouth, it was said, 'Grace is poured into thy lips'; and again, 'All bare him witness and wondered at the gracious words that proceeded out of his mouth' (Psa. 45:2). Moses, personating Christ, foretold the blessed influence of the Lord's words, saying, 'My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass' (Deut. 32:2). And Jesus said,

25 'The words that I speak unto you, they are spirit and they are life' (John 6:63). So wise, just and true were the Lord's words, that, though his enemies were continually seeking to find some fault, it is said, 'They could not take hold of his words before the people; and they marveled at his answers and held their peace' (Luke 20:26). And others said, 'Never man spake like this man' - John 7:46.

"Thus our Lord left a worthy example to his people, which the Apostle urges all to follow, saying, 'Let your speech be always with grace (with manifest love and kindness), seasoned with salt (a preservative influence)" - Col. 4:6. And Peter adds, 'If any man speak, let him speak as the oracles of God' - wisely, and in accordance with the spirit and Word of the Lord...

"Job, in the midst of all his afflictions, was very careful not to sin with his lips *{Job 2:10 31:30 1:21,22}*. He knew that his words would be taken by the Lord as an index of his heart, and he was careful to keep both the heart and the words right, saying, 'What! shall we receive good at the hand of God, and shall we not receive evil (calamities, troubles - for discipline or refining)?... The Lord gave, and the Lord bath taken away; blessed be the name of the Lord.' There was no spirit of rebellion in a heart out of whose abundance came such words of loving submission, patience and faith under severe testings, and that, too, without a clear vision of the divine wisdom in permitting them.

"The Psalmist puts into the mouth of God's consecrated and tried people these words of firm resolution - 'I said I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle, while the wicked (who tempts and tries the righteous) is before me' - Psa. 30:1.

"How necessary to the stability of Christian character is such a resolution, and the self- control which develops under a firm adherence to it." '96- R1937

Revelation 1:16

Verse 16. And he had in his right hand seven stars; and out of his mouth went a sharp two edged sword; and his countenance was as the sun shineth in his strength.

The stars in his right hand were kept, whether we think of one particular angel or messenger to those particular seven classes at that time, or of the seven messengers of the Gospel Age. We like to think of the latter, for that takes in our Pastor, C.T. Russell. The two- edged sword, in our day, is made very sharp by

two doctrines: the *cross* and *thepresence*. And His countenance never shone as brightly, as now. Please see CRS 164.

JEHOVAH THE SUPREME JUDGE "Beyond all question, Jehovah himself is the Supreme Judge, and his Law the supreme standard, according to which all decisions must be made respecting life eternal... Jehovah was the original Law- giver and Judge, and will forever maintain this position and relationship to all of his creatures. His honor he will not give unto another (Isa. 42:8)... Psalm 23:1; Isa. 49:26. In the highest sense of the word Jehovah himself is the center of the entire plan of salvation and of its every feature; and any other view of the matter is a defective one.

"However, as it pleased the Father to create all things through the Son (John 1:1) - So in all things it has pleased him to exalt our Lord Jesus as his honored instrument. From this standpoint we see that all blessing, all authority, all favors, proceed from the Father and by the son, and that the New Creation, associated with the son, are thus with him made ministers and joint- heirs of the grace of God...

"Strictly speaking it was from the moment of our Lord's resurrection that the Father committed all *of judgment* unto the Son, and then it was that he declared, 'All power (authority) in heaven and in earth is given unto me' (Matt. 28:18), and his first exercise of this authority was the commissioning of his apostles, as his representatives, to commence the work of gathering the members of the Bride class, the Church, the *Ecclesia*, his fellow members of the New Creation.

"We are in Christ Jesus, covered by his merit, and dealt with through him as our Head and Master, under the merciful provisions of the Abrahamic Covenant, made operative toward us, by his blood.

THE SUPERVISION OF THE GLORIOUS HEAD OVER THE BODY.

"We could not doubt the love and care of our glorified Head in respect to his Church - 'body,' 'bride' - even if he had given us no explicit declaration of the subject. However, in his last message to his faithful, he very particularly shows that it is he who sits as the refiner and purifier of the antitypical Levites, including the Royal Priesthood. Harken to his words to the seven churches of Asia Minor, representative of the seven epochs of the one Church's experience: 'Remember therefore from whence thou art fallen, and repent... else I *will come* upon thee quickly and remove thy candlestick.' 'Be thou faithful unto death, and I *will give* thee a crown of life.' 'I *have* a few things against thee... repent, or else I *will come* unto thee quickly and will fight against thee with the sword of my mouth.' 'To him that overcometh will I *give* to eat of the hidden manna.' 'I *have* a few things against thee, because thou sufferest that woman Jezebel... I *gave* her space to repent... I *will cast her*... into great tribulation... and I *will kill* her children with death; and all the churches shall know that *I am he* that searches" the reins and hearts; *and I will give unto every one of you* according to your works... He that overcometh and keepeth my works unto the end, to him *will I give* power over the nations.' 'I *have not found* thy works perfect before God... He that overcometh... I *will not blot out* his name out of the book of life.' 'These things saith he that bath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.' 'Behold I *will make* them of the synagogue of Satan... to come to worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I *will also keep thee* from the hour of temptation, which shall come upon all the world.' 'Him that overcometh will I *make* a pillar in the temple of my God.' 'Because thou art lukewarm, and neither cold nor hot, I *will spew thee* out of my mouth.' 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich... *As many as I love I rebuke and chasten*; be zealous, therefore, and repent' - Rev. 2 and 3.'

26 "... The key to the matter is found in our Lord's words, 'I and my Father are one' - we act in unison in every matter." F39- R6402 Please see Revelation 1:1.

OUR LORD s BEAUTY OF HOLINESS - John 19:5 "Pilate looked upon him in admiration, and exclaimed, 'Behold the Man!' - John 19:5 - or (see Strong's Concordance) 'Behold the countenance!' I am a Gentile and not of your race, but here you have sent to me the most glorious Jew on earth... His face must have been one of marvelous beauty! No wonder the people flocked to see him because of his

graciousness of speech and his wonderful beauty - the image of God! '13- R5291 "For the Word of God is quick and powerful, *living and energetic*, and sharper than any two- edged sword, piercing even to the dividing asunder of soul and spirit, *life and breath*, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" - Hebrews 4:12- 13.

"The mouth, from which proceeded the sharp two- edged sword is not to tell us that this is the appearance of our Lord in glory, but merely to symbolize to us that his words in his church are to be as the sword of the Spirit, which the Apostle declares to be sharper than any two- edged sword, discerning the thoughts and intents of the heart, dividing and classifying his people, and separating from his elect every impure thing and every unacceptable element. 'His voice, as the sound of many waters, (v.15)... might be understood as signifying peoples, nations and languages, as elsewhere explained in this book, and that thus our Lord, present with his church, would speak to her and through her by many tongues, in many languages.'

"The hand, in which were seven stars, is similarly to be understood as a symbolical part of the vision, representing the Lord's *power* in his church. The stars, as he explains (vs. 20; chapter 2:1, 8, 12, 18, etc.), are the angels or messengers or special servants of the church in each epoch. The intimation is that the Lord would recognize in his church, in each of its seven stages or developments, one representative to whom he would specially address himself, and through whom he would specially instruct the church, and whom he would specially hold or keep as his instrument by his own power or hand." '01- R2826 'It will be noticed that the messages to the various churches are all addressed to these stars or messengers or angels of the churches, as though he would have us understand that the appropriate message for each appropriate time or epoch in the church's experience would be sent by the Lord through a particular star or messenger whom he would particularly commission as his representative. Our Lord himself is represented by the great light of the sun, and his special messengers in the church throughout the entire period are consistently enough represented as stars. The difference between the figures of the star and the candlestick is manifest: the star light is the heavenly light, the spiritual enlightenment or instruction; the lamp light is the earthly light, representing good works, obedience, etc., of those who nominally constitute the Lord's church in the world and who are exhorted not to put their light under a bushel, but on a candlestick, and to let their light so shine as to glorify their Father in heaven.

"No part of the description could more thoroughly convince us that the description of our Lord here given is a symbolical one than does this statement that out of his mouth proceeded a two- edged sword. As a symbolic picture, however, it is full of meaning to us. It speaks of the Word of the Lord as the sword of the spirit, 'sharper than any two edged sword.' It reminds us that our Lord's words are not one- sided, not merely directed against sin in one class, that his word is sharp and cutting in every direction, that sin is reproved by him as much when found in his most earnest followers as when found elsewhere. It assures us that none need attempt to pluck out the mote from his brother's eye without getting rid of the beam in his own eye. It assures us that if we do not show mercy to those who are our debtors we must not expect mercy from him who has proposed to extend his mercy to us.

"How heart- searching is the Word of God when we get to understand it - not merely as a compendium of rules and regulations, but when we come to catch the spirit of it, when we come to see that its requirement is love out of a pure heart, first to the Father, secondly to our Lord and Head, and thirdly to all his brethren, fourthly to the world in general, groaning and travailing in pain, waiting for the glorious blessings of the coming day, and fifthly, sympathetically toward our enemies also, realizing that they are warped and twisted and blinded through the deceitfulness of sin and through the machinations of the great adversary." '05- R3570

Revelation 1:17

Verse 17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying I am the first and the last:

When we thus really see Jesus, our impulse is to consecrate unto death, to follow in His footsteps, that we may arrive at the same condition of character, and hope of life. "That I may know him, the power of his resurrection, the fellowship of his sufferings, being made conformable to his death; if by any means I may attain to THE resurrection of THE dead." See Rev. 1:8, '12- R5050.

"CONSIDER HIM" - THEN FOLLOW "Consider Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" - Hebrews 12:3.

"The Apostle had just been pointing out the faithfulness of our Lord Jesus. He had reminded the church of the shame and ignominy which the Master had endured for the great joy set before him by the Heavenly Father. He declares Jesus to be the Author and Finisher of our faith. He then urges that in our trials and difficulties as children of God we remember what extreme experiences in suffering the Master endured - such contradiction, such opposition, of sinners against himself - opposition to his doctrines, to everything that he did. This opposition to Jesus continued until it resulted in his murder.

27 "The Apostle says to the church, 'Ye have not yet resisted unto blood striving against sin,' as Jesus did. As a matter of fact, we really suffer very little and give up very little. At most we have but little life, as members of the fallen race, and it stretches out for only a brief span. We have very little to consecrate to God. And when that little is going we should consider how insignificant it is, and what great things the Master had - not merely the perfection that he had in his earthly life, but also what he had previously, and how, in obedience to the divine will, he humbled himself and left his glory to become a man - and then humbled himself still further, unto death, 'even the death of the cross. Wherefore God also bath highly exalted (raised to the highest position - Strong) him, and given him a name which is above every name.' "We should be glad to walk in his footsteps, to endure the same experiences, to drink whatever the Father shall pour out for us in our cup - his cup. As we consider thus our dear Master's experiences and faithfulness, it makes our experiences seem only light afflictions, but for a moment, and working out 'for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal' [2Co 4:17,18]. For let us remember that we are 'called... to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast' - 2 Thess. 2:14, 15." '15- R5684 "It is not strange that John in vision fell down as dead at this glorious symbolical representation of Christ. John may be considered as a representative of the Lord's consecrated ones, who in his presence feel their own deadness. Upon all such he places his hand (his power), and to them gives his message, 'I am the first and last, I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell *the grave* and of death' - vss. 17, 18.

"Not all, but only those who fall as dead before the Lord who recognize their own nothingness, who, in the language of this symbolical book, are beheaded, or lose their own wills, accepting the will of the Lord instead (Rev. 20:4) - these alone are ever able to fully receive this message from the Lord appreciatively." '01- R2827 "We must recognize our Lord as the one who was the beginning of the creation of God and the end of it, the one by whom were all things, the one who is next to the Father, his very representative in everything pertaining to the affairs of the universe." '05- R3570

THE MIRACULOUS BIRTH OF JESUS '15- R5767, R5768 Basis of the Doctrine of the Ransom. Basis of the Doctrine of Restitution.

"Christ died for our sins according to the Scriptures" - 1 Corinthians **15:3**.

"At this time, the Passover season, we as Christians commemorate the greatest event of all history, the sacrificial death of the Savior of the world." '16- R5869 "Numbers of the Lord's people all over the world... celebrate on its anniversary the most notable event in the history of the Universe of God." '99- R2436

"Calvary was the scene of the most wonderful event of history, the fulcrum as it were upon which divine Love and Justice operated for the rolling away of the curse resting upon humanity. "' 05 - R3560 "While

the death of Christ was the greatest event in history, his resurrection from death readily holds second place. The death of Christ without his resurrection would have left our race just as helpless and hopeless as before." '05- R3563 "This same Jesus which is taken up from you into heaven shall so come, in like manner, as ye have seen him go into heaven" - Acts 1:11. "The *manner* of his coming will be *like* the *manner* of his going... quietly and secretly... having thoroughly convinced witnesses... his faithful followers.... The angel seemed also to give special emphasis to the fact that the coming again would be the coming of this very '*same Jesus*' - the same one who left the glory which he had with the Father before the world was, and *became* man - *became* poor that we might be made rich; the same Jesus that died on Calvary; the same Jesus that arose a quickening spirit the third day; the same Jesus that had manifested his *change* during the forty days - THIS same Jesus now ascended up on high. Yes, it is the *same* Jesus who has experienced two changes of nature - first from spirit to human, and then from human to divine... He is now of the divine spiritual nature... he is *the same loving Jesus*.... He has no further use for a human body prepared for sacrifice (Heb. 10:5). That is all over now: he dies no more, but now comes to rule and bless and uplift the redeemed race.

"Our Lord furnished us a most beautiful illustration of the manner in which his presence will be revealed, when he said, 'As the bright- shining emerges from the east, and illuminates even unto the west, so will be the *presence* of the Son of man' - Matt. 24:27... How beautiful is the figure of sunrise, as illustrating the gradual dawning of truth and blessing in the day of his presence. The Lord associated the overcomers with himself in this figure, saying, 'Then shall the righteous shine forth as the Sun in the Kingdom of their Father.' And the Prophet, using the same figure, says 'The Sun of righteousness shall arise with healing in his beams.' The dawning is *gradual*, but finally the full, clear brightness shall thoroughly banish the darkness of evil, ignorance, superstition and sin." B153- B156

Revelation 1:18

Verse 18. I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of the grave and of death.

Here is a plain statement that some may not sleep; but all new creatures must die, for our consecration is unto death, and we desire our house from heaven. "O death, I will be thy plagues; O grave, I will be thy destruction.'

"We have seen (v. 17) that the 'Arch- angel' - the chief messenger of Jehovah - is now our highly exalted Lord of all, the Redeemer of the world, the Head or Bridegroom of the Church. "' 83- R515 "Thus we see that in Jesus there was no mixture of natures, but that twice he experienced a change of nature; first, from spiritual to human; afterward, from human to the highest

28 order of spiritual nature, the divine; and in each case the one was given up for the other; "While Jesus as a man was an illustration of perfect human nature, to which the mass of mankind will be restored, yet since his resurrection he is the illustration of the glorious divine nature which the overcoming Church will, at resurrection, share with him." A180 "For these also is the wonderful message that this Redeemer, now glorified, has all power in respect to our race - the keys, the authority, the control, not only of *hades* (the great prison house of death), but also the power or control over death in its every degree; so that it is his privilege to raise up so many as will obey him out of the degradation and imperfection of this dying condition, up, up, up, to perfection of life, where death will have no power. These may know, also, that the time for the exercise of this power by the Redeemer is nigh at hand, and that the privilege of deliverance from the tomb and from death into the full liberty of the sons of God, into abundance of life and freedom from the bondage of corruption, will be extended to every creature of Adam's race.

"' Blessed are our eyes for they see, and our ears for they hear!' "' 01- R2827 "The more we understand the plan of God, the greater will be that power in our hearts, and the deeper our consecration to the divine will, the more sympathy will we have and the greater will be our desire to do the divine good pleasure. "'

14- R5583

THE INCARNATION THEORY NOT SCRIPTURAL "The incarnation of our Lord is only a theory invented during the Dark Ages. For he humbled himself to become a *man*, and 'became obedient unto death, even the *death of the cross*. Wherefore God also bath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow (both in Heaven and in the earth)... and every tongue confess that Jesus Christ is Lord, to the glory of God the Father' - Philippians "Jesus says, 'Blessed and holy is he that bath part in the First Resurrection.' Such shall be kings and priests of God and of Christ, and shall reign with him a thousand years - Rev. 20:6." '13- R5291 "All the blessings of everlasting life God has made provision for through Messiah. Messiah is to have a kingdom; and this kingdom is to rule the world in righteousness (see Psalms 96\$, 97\$, and 72), blessing not only the living, but also those who have fallen asleep in death *[Isa 25:6-9 Hosea 13:14 Romans 14:9 8:20,21, Diaglott]*. **Many Scriptures declare this in unmistakable terms. Indeed this is the tenor of the entire Word of God. This divine plan runs like a golden chain through the whole Bible, both Old and New Testaments...** '15- R5706 c 2; B135.

OUR EASTER LESSON - '10- R4587, R4588 - lovely short article.

"I am he that liveth and was dead; and, behold, I am alive forevermore. " - Rev. 1:18.

"Our text comes to us as fresh as though delivered yesterday from the lips of the risen Redeemer - his special message to his people. How much there is in these few words!

They affirm with positiveness that Jesus really died, the just for the unjust, that he might bring mankind back from sin and condemnation to harmony with God. With equal force they tell us that he is dead no longer, that although unseen to our natural eyes, our faith may recognize the fact that he arose from the dead and ascended up on high, there ' to appear in the presence of God for us.' - Heb. 9:24.

"What was effected by his death and what is the value of his life to mankind?

"His death was necessary because death was the sentence against Adam and all his race, because of original sin - disobedience. St. Paul says, 'By one man's disobedience sin entered the world, and death as a result of sin, and thus death passed upon all, for all are sinners.' It was not an angel that had sinned and hence an angel could not be the Redeemer. The divine law was an eye for an eye, a tooth for a tooth, an ox for an ox, a man for a man. Hence nothing but the sacrificial death of a perfect man could redeem the race from their death sentence. Any perfect man could have thus been substituted, but there was none in the whole world; hence the necessity that our Lord should be 'made flesh' that he might redeem us (John 1:14). Hence, as the scriptures explain, 'he who was rich, for our sakes became poor,' leaving the perfection of the heavenly nature and coming down to perfect human nature; he was 'holy, harmless and undefiled, separate from sinners' - Heb. 7:26." '10- R4588 of "Our Easter Lesson"...

IT IS FINISHED "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up his spirit" - John 19:30.

"Thus ended the awful tragedy of Calvary. Our Lord's last breath with all his remaining strength was exhausted in his effort to utter with a loud voice that last grand truth, 'It is finished.' "Down to his very latest breath his mind was clear, as shown by every expression during those hours of agony of the cross. There he preached the gospel to the dying thief - 'Verily I say to thee this day (this dark day, when it *seems* as though I am an impostor, and I am dying as a felon), thou shalt be with me in Paradise - (when the Lord has established his Kingdom it will be a paradise, and the thief will be remembered and be in it) - F 668; he commended his weeping mother to the care of the beloved John; and when in the last agonies of death he cried, 'My God, my God, why has thou forsaken me?' And then again his clearness of intellect, and his complete submission to, and trust in

God, and his desire to utter a last word of instruction to his followers is manifested in his very last words, 'It is finished; Father, into thy hands I commend my spirit.' "If such was our Lord's dying effort to make this last announcement, how carefully should we consider his words. What was finished there? Taking the standpoint of this dreadful moment we find him in prayer referring to the same thing a few days before, saying, 'I have finished the work which thou gavest me to do' (John 17:11,4). Referring again to his death (John 12:27) he said, 'Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name.'

29 "Then it was for this cause - viz., death, as the world's sin-bearer, for the world's redemption - that he came to that hour; and this was what he finished when he bowed his head and gave up the spirit of life - existence. There it was finished; the substitute, the corresponding or equivalent price for the life of Adam and all who lost life through him, was paid. The death penalty which could not be annulled, was thus assumed and paid by another, and henceforth that glorious fact was to be made known to all. Our dying Lord with his latest breath was the first one to proclaim the glorious message - 'It is finished'; and after his resurrection he sent his disciples forth to tell to every nation the same blessed truth.

"The other side of the great work of atonement yet remains to be accomplished, viz., the converting of the world to God. By this sacrifice which was finished on Calvary, the way of access to God was opened up; the claims of justice were fully met, 'That God might be just and yet the justifier of him that believeth in Jesus' (Rom. 3:26). And now God can receive all who come unto him acknowledging the merit of the sacrifice and trusting for acceptance through it. The promise that the Redeemer will shortly take control of the world, open the sin and prejudice blinded eyes and bind or restrain their great deceiver, is but another way of assuring us that this great truth - *the ransom* - so necessary to be believed, shall be testified to all in due time (1Ti 2:6), when all shall have full opportunity of accepting it." '87- R931 "I am he that liveth and was dead; and behold I am alive forevermore, amen; and have the keys of *hell(hades, oblivion)* and of death" - Rev. 1:18.

"This passage is given as an encouragement to God's people, hence surely *hell, hades*, here cannot mean a place of torment: otherwise, what would be the force of this expression? These words imply that the Lord's people go to *hades(oblivion)*, whoever else may go there, and that the hope of the Lord's people, when going down to *hades*, to oblivion, is that in due time our great Redeemer shall unlock this figurative prison-house of death, and bring forth the captives from the tomb, from *sheol, hades, oblivion*. This is the significance of the statement that he has the keys, that is, the power, the authority - He can open and he can shut; all power is given into his hand.

"In preaching at his first advent, he quoted the prophecy of Isaiah respecting himself, which declares that he will open the prison-house, and set at liberty the captives, and declared this to be the Gospel (Isa. 61:1; Luke 4:18). It is the Gospel of the Resurrection, the message, the good tidings of deliverance of all the captives from the oblivion of death, from the power of the Adversary, 'him that hath the power of death, that is, the devil.' How full of meaning are these Scriptures, when viewed from the proper standpoint!" E378

Revelation 1:19

Verse 19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

To have John put these things in writing, shows that the author felt confident of their authenticity; and he was correct. "Wisdom is justified of her children.'

"John was instructed to write, to make clear, to make plain to us and to all of God's people, the things already brought to his attention, and other things subsequently to be brought to his attention; to the intent that all of God's people might be enabled to comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth all understanding and which can only be received through revelation from God. And here let us note the force of John's expression (verse 3) to the effect that there is a blessing upon those who read this revelation, even tho they do not understand, and a special blessing upon those who hear and understand the words of this prophecy, and keep or conform their lives to the things that are written therein." '01- R2827 "And He said unto them... ye shall receive power, after that the holy spirit is come upon you, both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth" - Acts 1:8.

WITNESSES OF THESE THINGS "Ye are witnesses of these things" - Luke 24:48.

"The apostles as witnesses were not merely to tell about the Redeemer's virgin birth, nor merely about his holy, devoted life, nor merely of our Lord's resurrection, nor merely of his ascension, but in addition to all these facts they were to tell that he was a properly qualified Redeemer, that he met all the conditions of the Law, and that now he ever liveth to succor those who come unto the Father through him. How faithfully the apostles performed their mission! How truly, as the Apostle Paul declared, they shunned not to declare the whole counsel! Worldly wisdom might intimate that to own a Master and Teacher who had been executed as a felon would be to their discredit, and thoroughly hinder them from progress in gathering followers to their Leader. But these faithful witnesses consulted not with flesh and blood as to what they should preach - they told the story simply in all of its details, not neglecting even those of Peter and Judas, and the disputing as to which should be greatest, etc. The truth in the simplicity in which God intended it to be delivered has evidently come down to us in the Bible account. "' 06- R3911

"HE IS RISEN, EVEN AS HE SAID" - Matthew 28:1- 15.

"We are glad that there is such satisfactory evidence that Christ died, and that thus we have further foundation for the Scriptural assurance that he died as the Redeemer of the world. Even Strauss, the agnostic, is constrained to say on this subject, 'The whole countryside knew he was dead.'

THE WITNESSES MOST RELIABLE "The resurrection of Christ is vouched for by many most honorable witnesses... The witnesses... testified to his resurrection, and preached in his name and through his power as the risen one the forgiveness of sins - and did this at their own expense, with sufferings, stripes, imprisonment and cruel death as the reward. Their testimony fully concurs with the Master's own words before he died - words which his own intimate followers could not appreciate, could not comprehend - that on the third day he would rise from the dead. "

30 "The doctrine of the resurrection itself is peculiar to the Jewish and Christian religions. Other religions the world over ignore the necessity for a resurrection, and claim that those who die are more alive than they were before their death. The Apostles, on the contrary, admitted that all their hope rested in the fact that Christ did rise from the dead. Mark the Apostle Paul's words, 1 Corinthians **15:14- 18**.

"Our Lord announced in advance that he would rise from the dead on the third day. In any view of the matter our Lord could not have been exactly three days and three nights in the tomb according to the record - it would have been either more or less, because he died in the afternoon and rose from the dead in the morning, hence no exact statement of even days and nights would fit the case. We recognize the custom of the times of reckoning a portion of a day or a year as though it were a complete one. For instance throughout all the records of the chronicles of the kings we find that a portion of a year is counted for a year; that if a king reigned three years and three months it would be counted a reign of four years, or if he reigned two years and three months it would be counted three years, since he did reign for a portion of the third year. So in the statement of our Lord's period in the tomb, it is properly enough spoken of as three days and three nights, and shown thus:

JEWISH RECKONING 4 to 6 p.m. Friday = 2 hours 6 p.m. Friday to 6 p.m. Saturday = 24 hours 6 p.m.

Saturday to 4 or 5 a.m. Sunday = 10 or 11 hours Thus reckoned fulfils the Apostle's words, 'He rose again the third day.' " 06- R3904

THREE DAYS AND THREE NIGHTS "It is clear from the Scriptures that Jesus rose on the first day of the week (Mark 16:2), and also that this was 'the third day' after his death (Luke **24:21,46** **1 Corinthians 15:4** ; also Lev. 23:11). It follows that he must have been crucified on a Friday. That this is of importance in estimating the dates of Jesus' birth and death, is pointed out in 'The Time Is At Hand,' vol. 2, page 60. Some object to this that Jesus in saying (Matt. 12:40) that he would be three days and three nights in the heart of the earth, contradicted the statement by the Apostle Paul that he rose on the third day. Those who reason in this way have failed to note that the phrase used by Jesus was purely idiomatic, and implied that he would be in the heart of the earth 'till the third day.' The proof of this is to be found in Esther **4:16 5:1 Genesis 42:17,18 2 Chronicles 10:5,12** . God is his own interpreter." '05- R3574 - (J. Edgar) "Him God raised up on the third day" F214 - Acts 10:39- 43 "The waving of the barley sheaf of first- fruits, on the 16th of Nisan ('the morrow after the Sabbath' or Passover Feast of the 15th - Lev. 23:5, 6, 11, 15- 17), typified the resurrection of Christ our Lord, as 'the first- fruits of them that slept' - 1 Cor. 15:20.

"Here is the strongest possible confirmation of the correctness of the position taken in Studies in the Scriptures, Volume 2 - that our Lord was not three full 24- hour days in the tomb, but only parts of the three days and nights; that he **was crucified on the day corresponding** to our Friday afternoon, and arose on what corresponded to our Sunday morning. The showing of the type, that the Paschal lamb was to be killed sometime during the 14th of Nisan, and the waveoffering of the sheaf of first- fruits was to occur on the 16th, should settle the matter for all. It agrees with the repeated statement {1Co 15:4 Luke 24:46} that our Lord rose on 'the third day according to the Scriptures.' This scripture concerning the first- fruits is the only type which we recall as in any way pointing out the time of our Lord's resurrection ... The evidence is overwhelming that he died on the 14th of Nisan, and rose on the 16th - the third day after." '13- R5191

JESUS HIMSELF DREW NEAR - Luke 24:13- 35 "Early in the morning of the day of his resurrection he had appeared to the women who came with spices to embalm his body. They had communicated to St. Peter and St. John that the Lord had been with them... In the afternoon, two of the company were walking home, discussing their disappointment in Jesus - how instead of becoming a great king, he had been crucified, and their hopes of associating with him in dignity and honor had all been dashed...

"It is Christ that died, yea rather, that was raised from the dead" - Rom. 8:24.

THAT JESUS IS STILL FLESH IS UNSUPPOSABLE "While they thus talked, Jesus overtook them. They knew him not, because of his resurrection change. The Apostle Peter tells us that he was 'put to death in flesh, but quickened in spirit.'...

"' We shall all be changed in a moment, in the twinkling of an eye'; for 'flesh and blood cannot inherit the kingdom of God.' The change which the church is to experience, in order to be fitted for the kingdom of God is the same change which Jesus experienced when he was raised from the dead, a life- giving Spirit - no longer a man.

"When the Logos was made flesh, the identity was not lost. Respecting our Lord's human experiences, we read: 'A body hast thou prepared me' - for the suffering of death (Hebrews 10:5- 10). When he had accomplished that purpose, he no longer had need of human nature, but, as he had foretold his disciples, he ascended up where he was before - to the spirit plane, to the spirit nature, as well as, later on, to heaven itself.

"The Scriptures show that the Father highly exalted the Redeemer, not only restoring him to spirit- being, higher than human, but exalting him 'far above angels, principalities, powers and every name that is named' " - Phil. 2:9- 11; Eph. 1:20- 23.

JESUS SHOWED HIMSELF "St. Luke declares that Jesus showed himself alive after his resurrection

(Acts 1:3). Again he speaks of him as appearing. The narrative shows both terms are justified by the facts. He appeared and disappeared. He showed himself to some and not to others, and in every way manifested the fact that some great change had taken place in him after those three days. Not only did he appear and show himself in different forms, in different bodies, unlike each other, but also in different clothing. Then, too, when he suddenly disappeared, the clothing disappeared also.

"Jesus, when he was the Logos - before his nature was changed from Spirit to human - appeared to Abraham, in company with two angels. We read that the Lord and two angels did eat and talk with Abraham, who knew them not, but 'entertained angels unawares' until, eventually, their identity was revealed. Hebrews 13:2; Gen. 18:3; 19:2 "Just so it was with the two disciples en route to Emmaus: The stranger who overtook them sympathetically inquired, Why look and talk so sadly? They opened their hearts to him, astonished that he did not know...

"This gave Jesus the opportunity he sought - to explain to his disciples... that the experiences they had had were part of the divine plan... He declared that it was necessary that he should thus suffer in order to enter into his glory - that without such suffering he never could be the King of Glory, with power to bless and restore humanity, by and by - Acts 3:19- 21.

"Then he began to point out from the writings of Moses and all the prophets what God had foretold respecting Messiah's experiences. He probably reminded them of how Isaac had been offered up by Abraham, explaining that Abraham typified the heavenly Father, and Isaac typified himself; and that the offering, even though not fully carried out, represented the death of himself as it had taken place, the subsequent life of Isaac representing the resurrection of Jesus, to be with his Father again.

"He doubtless told them about the smitten rock, from which gushed the waters - that the rock represented himself, who must be smitten in order to give the water of life to the dying world. He doubtless told them how Moses lifted up the serpent in the wilderness, and explained that the serpent represented sin; and that he, in being crucified, was made to take the place of the sinner, that the sinner might, through faith, be made righteous in God's sight through the Redeemer's sacrifice.

"He doubtless explained to them the sacrifice of the Atonement Day, in which the bullock, which died, represented himself in the flesh; and in which the high priest, who lived, and who entered into the Most Holy and sprinkled the blood for the forgiveness of the people, also represented himself, a spirit being, who after resurrection would go into heaven itself and eventually offer up full sin- atonement on behalf of the world, and would come forth again at his second advent to bless those for whom he had died.

HE OPENED THE SCRIPTURES "He doubtless explained to them respecting the passover lamb - that it typified himself, 'the Lamb of God, which taketh away the sin of the world.'" We may assume that he proceeded to the Psalms, Isaiah and the other prophets, explaining all the prophetic passages relating to the sufferings of Christ and the glory that would follow. No wonder those disciples afterward declared that their hearts had burned within them while he opened to them the Scriptures.

"Jesus could have manifested himself to his disciples otherwise than he did. Instead of appearing as the gardener and as the traveler, etc., in different forms, and then vanishing

31 after communicating with his disciples, he could have done just as he did with Saul of Tarsus, the last one to whom he appeared. As we read, 'Last of all he was seen of me also, as of one born of the spirit in the resurrection. Then they will be spirit beings, like the Redeemer, see him as he is and share his glory. That will be the due time for all of his followers to see him as he is - not as he was - 1 John 3:2.

"But Saul of Tarsus saw him thus as a spirit being, 'shining above the brightness of the sun' at noonday - saw him before the time. The effect upon him was disastrous to his eyes, and required a miracle for his recovery of sight. And even then apparently a certain blemish was allowed to be a thorn in his flesh to his dying day, as a reminder of God's great mercy toward him, and to keep him humble in connection with his powerful ministry - 2 Corinthians 12:7.

"Who cannot see that the Lord's way of manifesting himself after his resurrection was in every way the best! Had he appeared to many of them, or to all of them, as he appeared to Saul of Tarsus later, they would have been bewildered, shocked...

"It should be remembered that out of fewer than ten appearances during the forty days between our Lord's resurrection and ascension, he only twice appeared in a form similar to that which they had seen, and bearing marks of crucifixion; and that on both of these occasions he appeared while the doors were shut, and later vanished while the doors were still shut, in order that his followers might learn a double lesson: (1) That he was no longer dead, but alive, resurrected; (2) That he was no longer flesh, but spirit - 'Now the Lord is that Spirit.' " " 14- R5415 to R5417 "At the end of the forty days our Lord appeared to all of the apostles at the time of his ascension. This was at the Mount of Olives - Luke **24:50,51** Acts **1:6- 9**.

"It was necessary that the apostles should be 'witnesses,' testifiers to the fact that Christ had not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify he was granted the vision of the glorified one. He saw him as we shall see him in that he saw him in the brightness of his excellent glory and not as the others, veiled in the flesh. Thank God... to be made like him, to see him as he is, to share his glory. Not all in the same moment, but each in his own moment, changed instantly - until gradually... passing from death unto life, the full number of the very elect shall be completed and the reign of glory shall begin." '06- R3905

Revelation 1:20

Verse 20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest, are the seven churches.

How God's dealing with his true church is laid out and explained in the Tabernacle Book! We have never seen one, grounded thoroughly in the Tabernacle Study and understanding, go back on Present Truth, as presented by Pastor C.T. Russell in the Scripture Studies.

"The Golden Candlestick or lampstand which stood opposite the Golden Table, and gave light to all in the 'Holy,' 32 was of gold - all of one piece hammered out. It had seven branches, each of which held a lamp, making seven lamps in all - a perfect or complete number. This represented the complete Church, from the Head, Jesus, to and including the last member of the 'little flock' that he is taking out from among men, to be partakers of the divine (gold) nature. Our Lord says, 'The seven candlesticks which thou sawest are the seven churches' - the one Church whose seven stages or developments were symbolized by the seven congregations of Asia Minor (Rev. 1:11). Yes; that candlestick represented the entire Church of the First-born - not nominal, but the true Church, whose names are written in heaven - the true light-bearers - the 'Royal Priesthood.' " " The form of its workmanship was beautiful - a fruit and a flower, a fruit and a flower, following successively - representing the true Church as both beautiful and fruitful from first to last...

"The light from this lamp was from olive oil, 'beaten' or refined; and lamps were kept always lighted. This oil was symbolic of the Holy Spirit, and its light represented holy enlightenment - the spirit of the truth." The brilliancy of the flame or illumination depends on those antitypical spices ('07- R4093, comment Rev. 3:6) contained in the holy Spirit. That calls for the anointing. Our anointing depends on membership in Christ (Anointed). "Its light was for the benefit of the priests only, for none others were ever permitted to see it or to profit by its light. Thus was represented the spirit or mind of God given to enlighten the Church, in the deep things of God, which are entirely hidden from the natural man [1Co 2:14]... None but the truly consecrated, the 'Royal Priesthood,' are permitted to see into this deeper light, hidden in the 'Holy.' " T115, T116 "The anointing of the high priest in the type represented the divine appointment to office. Aaron was thus anointed of God. The Apostle Paul says that 'no man taketh this honor unto himself, but he that was called of God, as was Aaron.' Even Christ took not this honor upon

himself. God appointed him, saying, 'Thou art a Priest forever, after the order of Melchizedek' (Hebrews 5:4- 6). God's direct dealings were with the Lord Jesus Christ. He was the one acceptable to the Father. God gave his holy Spirit to our Lord in fullest degree...

"The holy Spirit being poured out upon the Head of the great High Priest, and flowing down over the skirts of his garments, all his body is thus anointed. We each receive our share of the anointing when we come into the body, and under the robe." '14- R5424 "Seven, as a symbolic number, represents perfection or completeness, and thus the seven candlesticks, the seven churches, represent the complete church, and this union of seven as one was most beautifully typified in the golden candlestick (lamp- stand) of the 'most holy' of the Tabernacle and subsequently of the Temple. That candlestick or lampstand was one, but there were seven branches or lights; while in this symbolical picture of the church in Revelation each is represented separately, and our Lord's messages are directed to the seven churches of the seven epochs separately; nevertheless, in reality the church is all one (1Co 12:12). The union and the separateness are merely as we view the matter from two different standpoints. It is the one high priest who cares for all the lamps, and the one holy oil that in every stage of the church has given light to all of the consecrated class, the 'royal priesthood,' who have access to the 'holy' and are seated with Christ in heavenly places (conditions) - Eph. 2:6." '01- R2827 "In the Tabernacle, and subsequently in the Temple of Solomon, the golden candlesticks or lampstands were placed by the Lord's direction - not seven candlesticks, but one with seven branches, representing the whole church, the complete church during this Gospel age. In Revelation the same candlestick or lampstand is brought to our attention, but the parts are separated - the union, the relationship between them, being supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord's nominal people of this Gospel age, including his 'members.' It holds forth the light of life, the light that shines in the darkness and which he directed should be so let shine before men that they might see our good works and glorify the Father in heaven. Alas! the Master evidently found but few good works, but little glorifying light shining out from his earthly representatives in many of these epochs. This is represented by his messages, chidings, encouragements, etc., given to each of these epoch 33 churches represented by the different candlesticks or lampstands. It is to be noted that the lampstand represents the nominal church of Christ rather than the true. This is shown by the fact that in the Lord's addressing each of these lampstands or churches he finds fault with the many and approves the few, especially so in the last, the seventh, the Laodicean church of our day." '05- R3569 c 1 p 3; B229 p 1.

"It is this one whom we thus know, thus recognize as the instructor and caretaker of the candlesticks, the churches; whom we are to recognize also as having in his right hand, in his favor as well as in his power, seven stars - the angels or messengers of the seven churches. These stars apparently represent special ministers or servants of the church.

"In Revelation 12:1 the church is pictured as a woman crowned with twelve stars. These stars evidently represent the twelve apostles as the special lights of the church. Similarly, in the picture before us, the seven stars which the Lord holds in his right hand seem to represent special light- bearers in the church in each of the seven phases or developments. That they are held in his right hand seems to teach us that these should be considered as in some special sense under the Master's guidance and protection and care in the interest of the churches which they represented. '05- R3570

Revelation 2:1

CHAPTER 2:1- 17 Revelation

"While the messages given to the seven churches specified in the Revelation were doubtless applicable to them, they properly have a still wider application to the entire Gospel church, the number seven representing completeness. The Book of Revelation is a book of symbols, which our Lord 'sent and signified (told it in signs and symbols) by his angel unto his servant John' (Revelation 1:1). Bible students know that the book abounds in symbols, or signs: and we are satisfied that these are the rule, and that the literal is the exception, being used only when unavoidable.

"To be in harmony, then, with the rest of the book, 'the seven churches which are in Asia' must be symbolic; and as the book is chiefly history written beforehand, they must symbolize seven successive stages in the history of the Christian church, covering the period between the first advent and the second coming of Christ. The fulfilment, we think, proves the correctness of this position.

"In the first chapter we have a description of 'One like unto a son of man' (1:13), as seen in vision by the Apostle John. Some one or more of the features of this description would seem to be peculiarly appropriate to each of the successive stages of the church; and in each case he who sends the message is thus described. The last part of each message is a promise to the 'overcomers,' and is also adapted to the different periods of church history.

"To give a bird's-eye view of the arrangement (1:11), we would notice their chronological position. Ephesus covers the period during the lives of the apostles; Smyrna, the time of the Pagan persecution, reaching to about 325 A.D., when Constantine became Emperor of Rome and declared in favor of Christianity. Pergamos embraces the transition period during which the Papacy had its rise; Thyatira, the space during which the true church was in the wilderness, and the apostate church sat as a queen and lived deliciously with the kings of the earth. Sardis includes a short interval just before the Reformation; Philadelphia, the period from the Reformation until recent times; and Laodicea, the nominal church of today." '16- R5992

Verse 1. Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

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The message of the High Priest, serving his seven churches, or candlesticks, is one of encouragement from the very beginning. It is a message of assurance to the first, or Ephesus period, of their safety: that his presence is sure and complete; He is holding them in his right hand of power; He is supplying the oil of anointing; overseeing the necessary trimming or discipline; supplying food according to the growth of the infant church; and providing the water of fellowship or association. (Comments on the anointing at Rev. 3:6)

MESSAGE TO THE CHURCH OF EPHESUS - Revelation 2:1- 7 "The word Ephesus means first, desirable. During this period our Lord 'holdeth the seven stars in his right hand,' etc. (Chapter 1:20) The messengers of the churches - St. Paul, St. Peter, St. John, etc. - were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as his, believing that their words were really his words. This stage of the church is commended for its faithful, patient labor and for its discernment of truth and true teachers - Acts **20:28- 30** **1 Corinthians 11:19**.

"It was characteristic of this period that 'they forsook all and followed him.' They took joyfully the spoiling of their goods. They sold what they had and gave to those in want. Though often deprived of the bread of this present life, they not only had the Living Bread, but had the promise of 'the tree of life which is in the midst of the Paradise of God' (2:17). It will be remembered that all the trees in Eden were trees of life, but that the one in the midst of the Garden was then a forbidden tree, the disobedient eating of which brought death upon Adam and all his race. That tree in the midst of Paradise was called 'the tree of the knowledge of good and evil'; and our Lord's promise in today's study is that the overcomers of the Gospel age shall have full liberty to partake of that tree under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under divine approval, and will not then bring a curse." '16- R5992

Revelation 2:2

Verse 2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them

which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: There are two ways of weakening the words or influence of the apostles, the especial representatives of Jesus, the head of the church: one is to discount their word; and the other is to claim apostolic succession. Both are seen in the servants of Satan, even to the extent of denying that Paul was an apostle. See Rev. 21:14.

"About the year 300 A.D., Christian bishops began to claim Apostolic powers and to style themselves Apostolic Bishops. The claim is still made that the bishops of the church of Rome, of the church of England, etc., are of equal authority with the twelve apostles, while the Bible claims to the contrary - that the twelve apostles selected by Jesus (St. Paul taking the place of Judas) were to be the only foundations of the Christian church, orally and through their epistles. Jesus prophesied the falling away which would result in some falsely claiming to be Apostles. Compare 2 Peter **2:1 Acts 20:30** ." " 15- R5751 "Long centuries ago a wrong step was taken by the bishops of the church in claiming that they were apostolic bishops - with apostolic powers, the same as the original twelve. Later these self- styled 'apostolic bishops' concluded that the people need not have the Bible, and that they could simplify matters for the masses by giving them the creeds. They made their first creed in A.D. 325, and afterwards they continued to make 'worse and more of it,' until the Sixteenth Century. Meantime the Bible was tabooed... It was during this time that the horrible doctrines of the dark ages were introduced by our great adversary.

"Then came a change when the people began to demand the Bible and to doubt the infallibility of the 'apostolic bishops' and their creeds. Early editions of the Bible were burned publicly, by both Protestant bishops and Catholic bishops, until the Bible triumphed and became too thoroughly entrenched in the minds of the people for this. The period of darkness lasted over twelve hundred years, the lamp of God's Word being absent. Then came various attempts at Bible Study, all more or less handicapped by the insistence of the bishops that the Bible must be interpreted by the creeds they had made. Nor are many out of the darkness yet. We all feel like saying, with Cardinal Newman: "Lead, kindly Light, amid the encircling gloom, Lead thou me on; The night is dark and I am far from home, Lead thou me on!"

"Only within the past forty years are Bible students really ignoring all creeds and going straight to the Bible itself for the light of divine truth; and correspondingly their blessing IS increasing.

"It was during that long period of darkness, when the Lamp of Truth was hidden from the people, that the 'apostolic bishops' exalted themselves and separated from the remainder of the church - calling themselves the church, the hierarchy, the clergy, and denominating the masses the laity, contrary to the Master's words, 'All ye are brethren,' and to St. Peter's words to the whole church, 'Ye are a royal priesthood.' "The clergy, having exalted themselves, took another step, claiming power as well as authority. The claim went forth that the time had come for the church to reign. Accordingly, a chief bishop was named Pontiff, or Pope, and he and

36 all of his successors were decreed to be Christ's vicegerents - reigning over the kingdoms of the world as Christ's representatives. " 15- R5765

BABYLON BEFORE THE GREAT COURT.

HER CONFUSION - ECCLESIASTICAL.

"And he saith unto him, Out of shine own mouth will I judge thee, thou wicked servant" - Luke 19:22.

"While we here consider the present judgment of the great nominal Christian church, let us not forget that there is also a real Church of Christ, elect, precious - consecrated to God and to his truth in the midst of a crooked and perverse generation... This class is described and blessedly comforted in Psalms **91** and 46... There is a true Church, every member of which is known and dear to the Lord, whether known or unknown to us..." D157, D158 "The 'Reformation' movement discarded some of the false doctrines of Papacy and led many out of that iniquitous system. The reformers called attention to the Word of God and affirmed the right of private judgment in its study, and also necessarily recognized the right of every child

of God to preach the truth without the authority of popes and bishops, who falsely claimed a succession in authority from the original twelve apostles. But ere long that good work of protest against the iniquitous, antichristian, counterfeit church of Rome was overcome by the spirit of the world; and soon the protestants, as they were called, formed new organizations, which, together with the truths they had found, perpetuated many of the old errors and added some new ones; and yet each continued to hold a little truth. The result was a medley of conflicting creeds, at war with reason, with the Word of God and with one another. And as the investigating energy of the Reformation period soon died out, these quickly became fossilized, and have so remained to the present day..

"To build up and perpetuate these erroneous doctrinal systems of what they are pleased to call 'Systematic Theology,' time and talent have been freely given. Their learned men have written massive volumes for other men to study instead of the Word of God, for this purpose theological seminaries have been established and generously endowed; and from these, young men, instructed in their errors, have gone out to teach and to confirm the people in them. And the people, taught to regard these men as God's appointed ministers, successors of the apostles, have accepted their dictum without searching the Scriptures as did the noble Bereans in Paul's day (Acts 17:11), to see if the things taught them were so." D160, D161 Acts **1:1- 14**: "The apostles were only those whom Jesus had especially selected to the office - St. Paul, by divine arrangement, subsequently taking the place of Judas. This is in contradiction to the claim of the Bishops of England and of Rome that they are Apostolic Bishops, with apostolic powers, but it is in full agreement with the Master's statement that all others claiming to be apostles are 'liars.' " " 16- R5829

ORDINATION: DIRECTION

"The proper thought connected with ordination is that which the Bible gives when we read that the Apostle 'ordained elders in every church' (Acts 14:23). Similarly, amongst the Lord's people today, Elders are chosen, or appointed, or authorized, by the congregation by the stretching forth of their hands - by the congregational vote. Every elder and every deacon scripturally chosen by the vote, 'the stretching forth of the hand' (not by laying on of hands), is thus ordained, or appointed, or authorized, to serve in the capacity indicated.

"In thus ordaining elders and deacons, the Lord's people are instructed that they are to seek to know the mind of the Lord. Their voting for and electing one of the brethren to be a deacon or an elder implies that they believe that such a person possesses the divinely indicated qualifications for the service. No one should be voted for who does not give evidence of having received the begetting of the holy Spirit, which is the divine authorization to preach or to teach, as set forth in Isaiah 61:1.

"All of the Lord's spirit- begotten people are ordained in this general way to speak in the Master's name the wonderful Words of Life, according to their opportunities. But when a congregation of such ordained, spirit- begotten children of God chooses from its midst some to be elders, others to be deacons, it implies that they consider the ones chosen to be especially qualified, 'apt to teach' - ensamples to the brethren in word, in conduct - 1 Tim. 3:2- 4.

"The wrong thought respecting ordination is the one which ignores the divine anointing (Isaiah 61:1), and which merely looks to the education and the talents of the one elected. Thus ignoring the divine test, many today are serving as ministers and elders in the church of Christ who would make no profession of being spirit- begotten and who give no outward evidence thereof. Such are not properly ordained Ministers of God, and their church ordination gives no divine blessing or power.

"The most erroneous thought respecting ordination is that held by the three oldest Christian denominations - the Roman Catholic, the Episcopal Church of England, and the Greek Catholic Church. With these ancient churches, ordination has a different meaning entirely. They claim to have apostolic succession of authority - that originally only the apostles had a right to teach or to preach, and that any other teachers or preachers needed to get authorization and divine power from the hands of the apostles. They claim that before the apostles died, there was a special order of bishops ordained in the church; and

that apostolic power and authority passed to those bishops, and has thus come down to our day and is possessed by the bishops of these denominations. They claim that only such as they ordain are Christian ministers.

"In a word, these three ancient churches have set aside entirely the divine ordination, the anointing of the holy Spirit, and substituted an authorization through a so-called 'apostolic succession' of power and authority. Not only did Jesus tell us that there were only twelve apostles, but Revelation 2:2 points out this grievous error of those who claim to be apostles and are not, but do lie. 2 Corinthians **11:13- 15 John 8:42- 45 37** "What did St. Paul mean when he declared that he was an Apostle not of men nor by men, but by the Lord Jesus Christ? Galatians 1:1.

"No man or congregation is competent to appoint or elect an apostle. No congregational vote would make one of the brethren an apostle. That is a special office or function which is of divine appointment solely. Thus the Lord Jesus appointed only twelve apostles - 'twelve apostles of the Lamb' - St. Paul taking the place of Judas, who lost his apostleship (Rev. 21:14; Psalm 109:8; Acts 1:20). It is in this particular that the Church of Rome, the Church of England, and Greek Church do violence to the principles of God's Word, in that they claim to make, but do not really make, apostolic bishops - bishops possessed of apostolic power and authority.

"Keep in memory always that ceremony is not ordination, but that appointment and direction are ordination.

"*Verbi Dei Minister*": The English of this is, "Minister of the Divine Word." "When, during the dark ages, the divine Word fell into disuse and creeds were substituted, this title was generally lost and ignored. There were no ministers of the divine Word; for the divine Word was not preached, but, instead, the creeds of men. Instead of these simple words so expressive of the proper thought in connection with all the Lord's public servants, we today have high-sounding titles, such as Reverend and Doctor of Divinity, which are quite unscriptural.

"In every case where a congregation of the Lord's people has elected a consecrated, spirit-begotten child of God to be an elder, they have by their election ordained, or set apart, or indicated, that elder as being a minister of the divine Word - one who serves, distributes, dispenses the truth of God's Word.'

"1 Timothy 3:1- 7. Next to the importance of the election of only a consecrated, spirit-begotten child of God to eldership should be the question - To what extent has he availed himself of the privileges of study, information?" '16- R5940, R5941

Revelation 2:3

Verse 3. And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

The apostolic period was the period of Ephesus when the classes were free from error but under much pressure, calling for labor, patience and forbearance.

"But even to those established, strengthened and settled in the faith {1Pe 5:10} there is abundant opportunity to grow in knowledge; for while they will see nothing new or different in outline or design, they will be continually charmed and cheered with newly discovered lines of harmony and beauty in the divine drawings of the wonderful plan of the ages. As pupils we may ever study the master workmanship of the divine Architect." '03- R3215 "The most we claim or have ever claimed for our teachings is, that they are *what we believe to be harmonious interpretations of the divine Word*, in harmony with the spirit of the truth. And we still urge as in the past, that each reader study the subjects we present in the light of the Scriptures proving all things by the Scriptures... that we so freely intersperse both quotations and citations of the Scriptures upon which to build.'

"Hold the Head (Christ) as the only real teacher, who is able and willing to guide all the meek in judgment, because they are his church - 'his body.' "It is a lesson, therefore, for all to learn - that each sheep recognize as leaders only such as are found in full accord with the voice and spirit of the Chief Shepherd (Christ), and the under-shepherds (the Apostles), and that each sheep see to it that he eats only 'clean provender' and drinks only 'pure water' as directed by the Shepherd. (See Ezek. 34:17- 19) This implies the exercise of the individual conscience of each member of Christ's flock on matters of doctrine and practice, and tends to keep each one in sympathy and fellowship with the Shepherd, who knoweth each sheep and 'calleth his own sheep by name.' The same intimate relationship of the individual Christian with the Lord is illustrated in the figure of Christ the Head and the church as members of his body" - 1 Cor. 12:12- 27; Ephesians 4:15,16. '96- R2080

THE FIRST CHRISTIAN MARTYR - Acts 6:8- 15; 7:54- 60 "Be thou faithful unto death, and I will give thee a crown of life" - Rev. 2:10.

"Apparently Stephen's martyrdom occurred not a great while after Pentecost, but the interim had been a period of considerable progress. At the time of the ascension 'about one hundred and twenty' were reckoned as being in full and deep fellowship in Christ; ten days later at Pentecost three thousand converts were added; shortly after, five thousand more as recorded in Acts 4:4; later (Acts 5:14) 'multitudes, both men and women, were added to the Lord'; still later, 'the number of the disciples was multiplied in Jerusalem greatly, and a great multitude of priests were obedient to the faith' (Acts 6:1- 7). This period of gathering the ripe wheat and establishing them in the doctrines of Christ was a very necessary prelude to the period of trial, persecution and suffering which shortly followed. The persecution, however, was no less a divine mercy than the previous peace and prosperity: the divine rule for the Gospel church evidently is that each member shall be 'made perfect through suffering.' The stoning of Stephen was merely the beginning of the general persecution which in one form or another has continued ever since, and must continue until the last members of the body of Christ shall have proven themselves faithful even unto death and been accounted worthy of the crown of life mentioned in our golden text." '97- R2108 "Stephen's defence before the Sanhedrin Court turned out to be a defence of the truth, rather than of himself... Stephen was a Bible student - 'a workman who needed not to be ashamed, rightly dividing the word of truth.'... Now as in Stephen's day, such courage can only come from a knowledge of the divine plan; and the knowledge can only come through a right *dividing* of the word of truth; and such abilities imply a devotion of time and energy to the study of truth, and the guidance of the holy spirit in the understanding of it." '02- R2957 "Let us mark and profit by the example of the faith and zeal and courage and true Christian heroism of the early church. "' 92- R1433

38 THE APOSTOLIC COMMISSION... None could have a gift, or special manifestation except as conferred through the twelve Apostles.

"These gifts of miracles, tongues, interpretations of tongues, etc., we are, however, to bear in mind, in no sense hindered or took the place of the fruits of the holy Spirit, which were to be grown or developed by each of the faithful through obedience to the divine instructions - as each grew in grace, knowledge and love. The conferring of these gifts, which a man might receive and yet be sounding brass a tinkling cymbal, marked the apostles, nevertheless, as the special servants or representatives of the Lord in the work of founding the Church - 1 Cor. 12:7- 10; 13:1- 3.

"Our Lord in selecting these apostles, and in instructing them, had in view the blessing and instruction of all of his followers to the end of the age. This is evident from his prayer at the close of his ministry, in which, referring to the disciples, he said, John **17:6- 9,20,21** ." F213 "In the early stages of the church there were 'gifts of the Spirit,' necessary to the inauguration of the church. These gifts of the Spirit ceased, however, as soon as the church had been established and the New Testament had been completed. We no longer have the gift of healing, of speaking with tongues, etc., but we have something more valuable than are gifts. These are for the infantile condition of the church. Instead, we have today the fruits of the holy Spirit, which are developed and matured gradually as the result of labor.

"In some characters the period of maturing fruit of good size and flavor is longer than in others. Nevertheless, as surely as we receive the holy Spirit into good and honest hearts and are submissive to the prunings of the Great Husbandman, so surely shall we bear large, luscious fruit in due time. The fruits of the Spirit, the Apostle says, are manifest; that is, they can be seen in our lives. They are meekness, self-control, faith, goodness, gentleness, longsuffering, brotherly kindness and love.

"At the beginning of our existence as new creatures the fruits of the holy Spirit germinate within us, but these must grow to maturity. We must bear fruit. The Lord says, John 15:2. There is more or less pain in the prunings and testings of loyalty and obedience, but every manifestation of obedience helps to prepare us for membership in the bride class.

"As St. Peter tells us - 2 Peter 1:5- 8." "13- R5208 "As those miracles discontinued, education in the Truth and in the knowledge of the Lord and in the graces of the Spirit took their places. Even while these inferior gifts of healing, tongues, interpretations, and miracles were in the Church, the Apostle exhorted the brethren to 'covet earnestly the best gifts.' "He proceeds to show [1Co 12:31] that far above any of these gifts or services in the Church is the honor of possessing in large measure the spirit of the Master - Love. "

KNOWLEDGE OF DEEP THINGS A GRADUAL DEVELOPMENT

"We are to have in mind the fact that God has so arranged that 'the deep things of God' cannot be known instantaneously; this knowledge comes gradually as an evidence of faithfulness to God.

"Those who have not yet learned fully to reverence God and who have not yet made progress in the development of the graces and fruits of the Spirit cannot expect to understand the deep things of God. It is our duty and privilege, not only to assist these brethren, but to build one another up and to strengthen one another. Let us see that we do these things. " "12- R5134 "St. Paul knew and taught that there would be 'a resurrection of the dead, both of the just and of the unjust' (Acts 24:15). He desired to have a share with his Redeemer in all of his glorious kingdom work and he knew that it could not begin until the completion of this Gospel age, when all the elect church, as members of the Bride of Christ, would share in 'his resurrection,' to glory, honor, immortality and glorious kingdom privileges - Phil. 3:10,11. " "09- R4527

ST. PAUL ON THE GRACE OF GIVING - 2 Cor. 8:1- 15 "Remember the words of the Lord Jesus... It is more blessed to give than to receive" - Acts 20:35.

"The Bible is singularly free from monetary solicitations from first to last. The prophets were poor. The Savior himself had nowhere to lay his head, and... 'the common people who heard him gladly,' were 'chiefly the poor of this world.' And yet we know of no solicitations for money, either for personal use or for building churches. Acts 20:35 may be said to be the only appeal for money recorded in the Bible, and it was for the poor at Jerusalem, sorely pressed by the famine in the time of the Roman Emperor Claudius (Acts 11:28). If the pages of the Bible abounded with accounts of our Lord's and the Apostles' begging and 'sponging,' their lives and their words would have far less influence with us.

"The fact that their faith and their preaching did not bring them wealth, but cost them much in self-sacrifice, is a convincing proof to us of their sincerity, their honesty - that they believed what they proclaimed... It was of divine providence that the acceptance of the Gospel cost them 'the loss of all things.' What noble characters, not bought with money, but they gladly paid the price of the Truth... that they might share in the sufferings of Christ and thereby attain joint-heirship with him in his Millennial kingdom by the first resurrection - Phil. 3:8; Rev. 20:4." "09- R4526 In Luke 14:12- 14 "Our Lord's words were in part a commendation of the course pursued by his host in inviting Himself and His Apostles to dinner, for they were poor... If given with a proper heart his host might expect a reward in the future - besides the blessing that had already come to his house through our Lord's presence and words of instruction. " "... Rewarding of everyone who has done good, either to the poor of this world or especially to the Lord and his faithful brethren walking in his footsteps, will come to them not in the first resurrection, but *at* that time - after the first resurrection shall have glorified the church and inaugurated

the kingdom, then Millennial blessings and reign of righteousness beginning will bring rewards to everyone who has done kindnesses, helping them forward and abundantly rewarding them; while all who have done evil shall have some measure of 'stripes' in compensation and retribution.'

A ROYAL BANQUET DECLINED - Luke 14:15- 24.

"Come, for all things are now ready.'

"Let us all, like the Apostle Paul, lay aside every weight, every hindrance, every besetment, every thing precious to us of an earthly kind, that we may run with patience the race set before us, in response to this invitation to the great feast of joint-heirship with our Lord in the kingdom - Heb. **12:1,2** Romans **8:16-18 12:1,2**." '00- R2700 to R2702

Revelation 2:4

Verse 4. Nevertheless I have somewhat against thee, because thou hast left thy first love.

The pressure caused the cooling off and loss of much of the warmth of the first love, in many of poor growth. The *first love* is warm, and very important.

"Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you" - Matthew 6:33.

.. Let us realize our own littleness and look rather to the Lord for the things respecting the present as well as the future life. Let us be diligent in his service leaving all of our present experiences as well as our future rewards to his wisdom, love and power.

"... Our Father knows better than we the things that we really need, and faith is not merely to trust him, but to accept what he gives as being for our best interests.

"... We have our Master's assurance for it that whoever pursues this course will do wisely and that God will look out for his earthly interests, for his highest welfare. So doing our lives will be crowned with peace and joy and rest in the Lord, which in his Word he has promised those who trust him. "' 10- R4567 "Alas, how weary we would be if we could only rest in the sufficiency of Christ, one day in seven..." ' 98- R2269 "The object of Christ's kingdom will be to bring mankind to a full, clear appreciation of God's character. Such as attain this and sympathetically enjoy God's character will appreciate the principles of justice, love and mercy represented in him. Only as one appreciates these qualities in his own heart can he appreciate them in God. Only those who appreciate them will have everlasting life. Even though such should enjoy the full thousand years, they still might not be of the class to whom God would give everlasting life. "" Blessed are the pure in heart: for they shall see God" - Matt. 5:8.

"A pure heart would be a fully consecrated heart - the whole mind given up to the Lord's will." '13- R5277 "To continue in the light and truth and blessing necessitates character-development, for the privilege of the light of knowledge is God's reward for purity of heart, of intention, of endeavor. So may we come into Christ and abide in him and bring forth much fruit." '11- R4885 "We are to remember that if we had all knowledge yet had not love, it would profit us nothing, but we are to remember, also, that in the divine arrangement it seems to be impossible that our knowledge should progress much in advance of our obedience to what we already know." '02- R3021

"How precious the thought, that we may attain to absolute purity of intention, of love, etc., toward all mankind as well as toward the Lord, and that God will thus accept us in His Beloved One, not counting to us the unintentional weaknesses and blemishes which we realize and which others realize perhaps still more than we. How blessed the thought that such will see God, that such have the clearest views of God's

character and Plan now, that such shall see Him shortly when changed in the resurrection, when they shall have awakened in the likeness of their dear Redeemer." '06- R3735

Revelation 2:5

Verse 5. Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

The candlestick represented the nominal church; good, and not so good. The latter were in danger of losing their place in the candlestick.

"Some, who started out with an appreciation of God's gift and their consequent reasonable service of full consecration to God's service, have been side-tracked and hindered, by 'the cares of this life or the deceitfulness of riches' (sought, even if not secured). These... love righteousness in word, thought and deed, and wish that circumstances were favorable to righteousness, and long for the time when Satan and sin shall be bound for the thousand years of Christ's reign, and pray fervently, 'Thy kingdom come, thy will be done on earth as it is done in heaven.' Yet they are so in bondage to the customs of society, so fond of the approval of fellow creatures, and the spirit of Christ in them is so blended with the spirit of worldliness, that they are hindered from performing the *sacrifice* of earthly things and interests which they covenanted to do when flushed with their warm first love and appreciation of God's goodness and grace in Christ. They have lost much of their first love...

"The only way out of their difficulty is to do their first works...." '96- R2020

Revelation 2:6

Verse 6. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

Some wished to lord it over the church; but more wished to leave all matters of dispute to Jesus, who would make no mistakes; and the right spirit of love and meekness would prevail. "The word 'Nicolans' means 'a conqueror or lord of the people.' "

CONFESSION OF SIN ESSENTIAL TO FORGIVENESS "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" - 1 John **1:9**.

"The Apostle John is... addressing the justified and sanctified in Christ Jesus; and he classes himself with these using the plural pronoun 'we'..." The Apostle John in writing this Epistle clearly states his object, saying, 'These things write we unto you, that your joy may be full.'... The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop.

40 "The Apostle follows the example of our Lord Jesus in symbolizing truth and righteousness as light, and sin and every evil as so much of opposing darkness. God himself thus considered would be the very perfection of Light - 'in him is no darkness,' no sin, no imperfection ...

"Moreover, to the extent that we walk in the light and in harmony and fellowship with God, we shall find ourselves in fellowship with all others who are like-minded. so then, if we do not 'love the brethren whom we have seen,' so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God.

"But who are the 'brethren'? Our Lord tells us that not all who profess his name are true brethren. He says, 'Not every one that saith Lord, Lord, shall enter into the kingdom of heaven (be recognized as his

brethren and joint- heirs), but he that doeth the will of my Father which is in heaven.' We thus see that it is by our deeds, and not merely by our professions, that we are accepted of the Lord. Again, he says, 'Who are my brethren?... Verily, I say unto you, he that doeth the will of my Father, the same is my brother' - Matthew 7:21; 12:48- 50.

"We are not, therefore, to anticipate 'fellowship' with all who name the name of Christ as a proof of fellowship with the Father, and that we are in the light. We are merely to anticipate this true fellowship with those who are earnestly seeking to do the Father's will to serve his cause and exemplify the instructions of his Word, in their deeds as well as in their professions. Between all such there must be, whether hidden or open, a bond of fellowship and union. That bond is the one faith and one baptism into the one Lord. "" The Apostle seems to intimate in the Epistle... that quite a good number may claim an intimate knowledge of God falsely. Hence with great plainness of speech he informs us that, 'He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' It is thus very evident that the Apostle does not mean merely a knowledge about God, but an intimate knowledge of God, implying fellowship and communion with him... The test is obedience." '16- R5938, R5939

Revelation 2:7

Verse 7. He that hath an ear, let him hear what the spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

The tree of life was different from the tree of the knowledge of good and evil, and applies to the Gospel Age.

"THIS DO IN REMEMBRANCE OF ME" - 1 Corinthians **11:24**

"Jesus took bread, and blessed it, and brake (kiao) it, and gave it to the disciples, and said, Take, eat; this is my body" - Matthew 26:26.

"The bread, as our Lord explained, represented the bread from heaven - his flesh which he sacrificed for the sins of the world. He invites all of his followers to eat of it... We thus appropriate to ourselves the benefits of the sacrifice which secures to us the forgiveness of sins and reconciliation with the Father." '04- R3364

"We lay great stress on the fact there accomplished and its significance as the antitype of the Passover instituted by Moses, and as the finishing of our Lord's great sacrifice for sins - the sins of the whole world. For these vital principles we are willing to contend earnestly, as they are part of 'the faith once delivered to the saints.' "" 06- R3879 "We lay great stress on the fact there accomplished and its significance as the antitype of the Passover instituted by Moses, and as the finishing of our Lord's great sacrifice for sins - the sins of the whole world. For these vital principles we are willing to contend earnestly, as they are part of 'the faith once delivered to the saints.' "" 06- R3879 "The more of the true knowledge of the Lord we possess - the more of the knowledge which perfects our love for the Lord - the greater will be our faith, the more precious will be the results in this present life as well as in the life to come... Let us then, with full faith in him who has led us hitherto, go forth through the coming days conquering and to conquer, fighting against the world, the flesh and the adversary, strong not in ourselves but in him who has called us and led us hitherto." '07- R4064

TAKE, EAT, THIS IS MY BODY "When he said, 'This is my flesh,' it was as much a figure of speech as when he said a little later, 'I am the vine,' 'I am the door,' 'I am the Good Shepherd,' 'I am the way, the truth and the life,' etc. The right, sane view of the Master's words is apparent: He was represented in all these different ways. In the case under consideration the bread would represent him, his flesh, to his apostles and to all his followers throughout the Gospel age.

"As bread stands for and symbolizes all food (indeed wheat is said to contain every element of nutriment

in its proper proportion), so the teaching of this symbol is that whoever would have the life which Christ has to give must accept it as the result of his sacrifice. He died that we might live. The rights and privileges which he surrendered voluntarily may be eaten, applied, appropriated by all who have faith in him and who accept him and his instructions - such are reckoned as having imputed to them the perfect human nature, with all its rights and privileges lost by Adam, redeemed by Christ. None can have eternal life except by the eating of this bread from heaven. This applies not only to believers of this present time, but also to those of the future age. Their life- rights and privileges must all be recognized as coming to them through his sacrifice. In a word, the bread representing our Lord's body teaches our justification through the acceptance of his sacrifice." '06- R3879 "Bunyan, in his story of how Christians fled from the City of Destruction to Paradise, tells ... how... he discovered that the lions were chained and... he had room to pass between... If we stand faithful to the Lord... these tests that come to us will demonstrate that he is able to carry us through all the trials and difficulties and diverse experiences of this present time.

NO LION SHALL BE THERE "The Prophet Isaiah, pointing down to the grand highway of

41 Holiness which shall be open to the world during the Millennial age, the way of righteousness by which they may return to full harmony with the Lord and to full restitution and eternal life, declares respecting that way, 'No lion shall be there nor any ravenous beast shall go up thereon.' Again at the same time it was declared, 'Nothing shall hurt or destroy in all my holy mountain (kingdom).' ... How encouraging it is to know that our experiences with these lions in the way, these oppositions of the world, the flesh and the devil and science falsely so- called, are all testing and proving us to the intent that the Lord may use us by and by in the great work he purposes, the deliverance of the whole world from that great adversary who goeth about as a roaring lion seeking whom he may devour, and how then he shall be bound for a thousand years that he shall deceive the nations no more.'

"Our hearts may be joyful in him notwithstanding persecutions and difficulties. Thus the Philippian jailer perceived that the God of Paul and Silas was able to deliver them... Their songs in the night told that their God was able to deliver them." '05- R3641

JEHOVAH'S FOOTSTOOL MADE GLORIOUS "Thus saith Jehovah, Heaven is my throne, and the earth is my footstool.' 'And I will make the place (footstool) of my feet glorious.' 'And his (Jehovah's) feet shall stand in that day upon the Mount of Olives' " - Isa. 60:13; 66:1; Zech. 14:4; Matt. 5:35; Acts 7:49.

"Our Lord... purchased not only mankind, the treasure, but also the field, the world, the earth from under the curse: and all who join with him, as members of the Kingdom class, share in that purchase of the field and the treasure - **Matthew 13:44.**

"The entire work of the Millennium will consist in reordering and making glorious God's footstool... a Paradise sufficiently large to accommodate all: the entire earth shall become as the Garden of Eden for fruitfulness and beauty and perfection. And all this is promised as the grand future consummation of the divine plan - Acts 3:20, 21 Revelation 2:7, 2Co 12:4.

"But the richest jewel of the Lord's glorified footstool in the close of the Millennium will be mankind, in whose perfection, liberty, and likeness to God, in moral and intellectual graces, will be reflected the very image of Divinity. And most gloriously will the perfect man reflect honor upon his Maker and his wondrous plan for his creation, redemption and restitution. And with that wonderful plan will always be intimately identified first the Lord Jesus, Jehovah's 'Word,' and second the Bride, the Lamb's wife and joint heir in disbursing the blessings secured by the ransom.

"This beautifying and glorifying of the Lord's 'footstool' will not be *completed* until our Lord Jesus, as the Father's honored agent, 'shall have put down all (conflicting) rule, and all authority and power. For he must reign until he hath put all enemies under his feet, before he delivers up the Kingdom at the close of the Millennium' - 1 Corinthians 15:24- 28 Psalms 99:5 Zechariah 14:4,5. Surely, no one will err and get

the thought that Jehovah literally rests his feet upon this earth as a 'footstool.' This language is symbolic, and refers to the Lord's reestablishment of his dominion in the earth... Compare Zech. 14:8 with Ezek. 47:1- 9, etc. - pictures of grand spiritual truths.

"... The term Mount of Olives is... the Kingdom of Light, Peace and Divine blessing. And the standing or establishment or fixing of Jehovah's feet upon it, signifies that the divine favor and law will be reestablished in the earth by and through the holy Kingdom.

"The removal of one part of the mountain to the north and the other to the south is significant; the North is the direction of the group Pleiades, the celestial center of the universe, the supposed seat of divine empire (please see C 321). This would seem to indicate the 'change' of the Gospel Church at this time, from human to spirit conditions as 'partakers of the divine nature':and the removal of the other half of the mountain would seem to signify the complete restitution, to perfect human conditions, of those ancient worthies accounted worthy to constitute the earthly representatives of God's Kingdom." Please see F128.

"The sun, the Sun of Righteousness, would stream through the valley thus produced from east to west... The valley of mercy, *between* and under the care of the spiritual and human phases of the Kingdom of Light and Peace (the establishment of Jehovah's feet) will surely be a 'Valley of Blessings' to all who enter it with broken and contrite hearts. Please see Acts 3:23 Revelation 20:9 22:1,2: Ezekiel 47:1- 12 Zechariah 14:8,9.

'AS TRULY AS I LIVE, THE WHOLE EARTH SHALL Be FILLED WITH THE GLORY OF JEHOVAH" - Numbers 21 Isaiah 11:9 Habak, 2:14.

"There shall be no more curse.

- - - - - 'I will make all things new.' "" God's footstool shall then be glorious indeed: as it is written." D Chapter 14 "Its sun shall never set.'

Message to the Church of Smyrna - Revelation 2:8- 11.

"Smyrna means bitter. Myrrh and Marah are kindred words. This stage of the Christian Church was the period of most bitter persecution, under the Roman Emperors from Nero to Diocletian. In his message to the church of this epoch our Lord styles himself 'the First and the Last, which was dead and is alive.' In no other sense or way could he be the First and the Last than as the only direct creation of the Father, through whom all else was created. Any other view would be in conflict with the Scriptures - Revelation 3:14 Colossians 1:15 1 Corinthians 8:6 John 1:1- 3, Diaglott.

"' The devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days.' Thus the Lord informed his faithful servants of this period that theirs would be a time of great persecution. Pagan Rome, here symbolized as the devil, has been the most devilish of all earthly governments, when viewed in the light of its bloody persecutions. The ten symbolic days refer to the last and most severe persecution under the Roman Emperors - that of the reign of Diocletian, A.D. 303- 313. Those who have read the history of this period can understand the depths of the words, 'that ye may be tried.' Some of the most sublime pictures of Christian endurance that the world has ever seen were

42 enacted during the Smyrna period of the church. The call was for faithfulness unto death; the promise was that the overcomers should 'not be hurt of the second death,' but should receive the crown of life - immortality." '16- R5992

Revelation 2:8

Verse 8. And unto the angel of the church in Smyrna write; These things saith the first and the last,

which was dead, and is alive; Smyrna, the second period of the church's history, signifies bitter experiences, as the reward of faithfulness. But the one who went before, says, that though he was faithful unto death, now he is alive for evermore - he possesses unlimited life.

"As one whom his mother comforteth, so will I comfort you" - Isaiah 66:13.

'We neither sorrow nor mourn as do others, because of the good hope which is as an anchor to our souls, sure and steadfast - the hope of the mercy of God through our Lord Jesus Christ.

"The Lord's people, having embraced the Truth, find themselves beset on every hand with oppositions from the Evil One and his servants; and were it not that they have the comfort and consolation of the Scriptures, and the joy and peace which the world can neither give nor take away, theirs would be a sad lot indeed. But under conditions, as the Lord has arranged them, it is their privilege, even while suffering the loss of earthly things for righteousness' sake to rejoice in tribulation, and in everything give thanks.

"What is the secret of this rejoicing in tribulation? Whence comes so great comfort as this?

We answer, it comes through the comfort of the Scriptures, made luminous by the holy spirit. For instance, take the inspired prophecy respecting Rachel weeping for her children, refusing to be comforted, because they are not - because they are dead. The Lord's message of comfort to Rachel, and thus to all who have suffered loss through the great penalty of death, is Jeremiah 31:15- 17. This brings a consolation, a comfort, with which no error can compare. There are, indeed, various delusive fancies which... have no foundation in the Word of God. Hence they cannot give real rest or peace in such a time of trial.

"But when we hear the voice of the Lord assuring us of the Resurrection... assuring us that, having gone to the land of the enemy, they are secure, because Jesus has prevailed, has bought the world with his own precious blood. Jesus has 'the keys of death and of the grave,' as he declares (Rev. 1:18), and will shortly open and bring forth all the captive prisoners of death from the prison- house, the tomb. There is a comfort... 'the comfort of the Scriptures.'" '04- R3436 "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" - Isaiah 32:18.

"The man Christ Jesus entered into a covenant with the Father, which meant the sacrifice of his flesh, his earthly nature. As a reward for this sacrifice, the Father made him a new creature of the divine nature - 'far above angels,' constituting him the great Messiah who shall bless the world.

"Carrying out the Father's plan, our Lord imputes his merit to such as now follow his example, and walk in his footsteps, performing the same covenant of sacrifice. If these are faithful, they will share in the great work of Messiah in blessing the world, and will constitute the New Jerusalem the Millennial kingdom. By faith we are its children. Even now, our citizenship is in heaven." '13- R5246 "When the church shall all have been gathered, then Messiah's kingdom will be established, for which we pray, 'Thy kingdom come; Thy will be done on earth as it is in heaven.' 'And they lived and reigned with Christ a thousand years':For a thousand years Christ and his glorified church will bless mankind, uplifting them to human perfection, mental, moral, physical. Whosoever will may then attain to the everlasting life secured for all by the sacrificial death of him who was 'holy, harmless, undefiled and separate from sinners,' by virtue of his special birth." '15- R5767, R5768 'We must recognize him as the one who was dead, the one who really died for our sins, but who as really was raised out of death by the power of the Father. We must realize that he is alive for evermore, that death has no more dominion over him, that the work is finished, that neither sacrifices of the mass nor death in any other sense or form has dominion over him nor ever will have, nor will ever be needed; his work is perfect, and, as he cried on the cross, 'It is finished.' We must recognize that he has the keys, the authority, the power over the tomb, to deliver from it all who are there imprisoned. We must also realize that he has the 'key,' the power over death, so that those whom he liberates from the prison- house of death, the tomb, like those who have not yet gone into it, but who are under the sentence of death, may ail be ultimately delivered, into the full liberty of the sons of God, righteousness and life eternal. '05- R3570 'I am he that liveth and was dead; and behold I am alive forevermore" - Rev. 1:18 There is no more important lesson in connection with

the Gospel than that of the resurrection of our Lord Jesus. The death of Jesus indeed exhibits to us his love, and the love of the Father on our behalf. But in the divine plan, in order for the proper benefit to come to man from the death of Jesus, he must rise from the dead; he must become the Captain of our salvation, as well as our ransom... 'Because I live ye shall live also' (John 14:19).

'Those who sleep in Jesus (whose death through his merit has been changed to a sleep) will God bring forth from the dead by him' [50 4:13,14]. This is in harmony with the Father's arrangement that there shall be a resurrection both of the just and the unjust, and that this work shall be accomplished by the Lord Jesus, his honored Representative.

'The word cemetery, therefore, rightly understood, the sleeping place of the dead, teaches a volume in itself to those who have the ears to hear. It is in full accord with the... divine revelation that the 'wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord' - by a resurrection from the dead (Rom. 6:23). In this connection let us remember our Lord's words, 'Marvel not at this; for the hour is coming in which all that are in their graves shall hear his voice and shall come forth,' those who shall have passed their trial successfully unto life eternal, instantly perfected, while those who shall not have been approved will be brought forth that they may have the opportunity for rising up out of sin and death conditions by

43 the judgments, chastenings and corrections of the Millennial age. Our special attention for the moment is called to the word 'graves' in this text. We have already seen that *sheol* in the Hebrew signifies the death state and that *hades* is its Greek equivalent, but the word here rendered 'graves' is a different one, namely, *mnemeion*, which signifies 'remembrance.' The proper thought is that although our friends and neighbors of the world of mankind are passing to the tomb... every day, nevertheless they are not blotted out of existence, but are still in divine 'remembrance' and subjects of divine power and will eventually be released from the great prison house of death by him who bought us all with his own precious blood.

"It is in full accord with the Scriptural presentation that joy thrills our hearts as we come to the resurrection of our Lord Jesus and also as we think of the resurrection morning of the Millennial day and the promise that therein and thereby the Lord God shall wipe away all tears from off all faces, and there shall be no more sighing, no more crying, no more dying, because all the former things shall have passed away... All who will obey the commands of the great King shall by his judgments then abroad in the earth be brought to perfection and life eternal, while those who will decline to be obedient at heart shall ultimately be destroyed in the second death - Acts 3:23.

"The Apostle Paul found the spirit of the Greek philosophers intruding upon the teachings of the Gospel even in his day, so that in the Lord's providence it was proper for him to write a wonderful chapter [1Co 15] fully setting forth the doctrine of the resurrection and what would be our fate without the resurrection...

"The Scriptures point out that the Church is included with the Lord as a part of the firstfruits, 'a kind of first- fruits unto God of his creatures' (James 1:18). Thus the resurrection of the Christ began with the resurrection of our Lord and will be consummated with the change of the last member of the church, which is his body. 'Christ, the first- fruits,' will then be complete. But this will not consummate the divine plan, for it is God's intention to have the after- fruits a great harvest, which will be gathered during the Millennial age... Our Lord will be present in the world for the very purpose of ascertaining how many of the world, under favorable conditions of knowledge and opportunity and assistance, will be glad to go up on the highway of holiness to perfection, to full recovery out of sin and death. That noble company will be the after fruits of the divine plan. Earth as well as heaven will be filled with the glory of God when all evil doers shall have been cut off; and then every voice in heaven and earth shall be heard praising him that sitteth upon the throne and the Lamb for the grand consummation of the divine plan!" '08- R4175

Verse 9. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Many began to join the church, claiming spirit begetting, but were only enamored of restitution. Most of the church members were poor in this world's goods, but rich in the priceless things of the Truth, and hope of Heaven.

"Like as a father pitieth his children, so Jehovah pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" *[Ps 103:13,14]* - prone to err as the sparks to fly upward - Job 5:7.

"But the mercy of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children: to such as keep his covenant, and to those that remember his commandments to do them." Psalms **103:17,18**.

"JEHOVAH HATH PREPARED HIS THRONE IN THE HEAVENS, AND HIS KINGDOM RULETH OVER ALL." Psa. 103:19. Bless Jehovah, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye Jehovah, all ye his hosts; ye ministers of his that do his pleasure. Bless Jehovah, all his works, in all places of his dominion: bless Jehovah, O my soul." Psalm 103:17- 22.

"One of the narrowing features of this way is that at the present time no one is accepted of God unless he makes a definite covenant with God. If he does not choose to make that covenant he may think he is a Christian, but he is not... The Bible very plainly states: 'If any man will come after me, let him deny himself, take up his cross, and follow me.' (Matt. 16:24) This self-denial and cross-bearing is the sacrifice necessary to discipleship in Christ at the present time. Many people are not Christians because they have not entered into a covenant with God... After having entered this straight gate and narrow way, we should continue therein - not necessarily without stumbling, not necessarily without making mistakes; if we can go on ever so falteringly, to the best of our ability and with hearts loyal to the Lord, we shall be granted to sit on his throne - members of his bride class." '12- R5055.

"Though but few take this step of entire consecration to God's will, still fewer live it out practically, *keeping their hearts* constantly submissive to the Lord's will only." '93- R1563 "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" - Luke 12:32.

"During the Gospel age there has been but one condition upon which any may come to the Father. The Lord does not propose many ways, but only one way. 'Strait is the gate and narrow is the way that leadth unto life' - now. But when the kingdom comes there will be a highway, a more favorable, an easier way, as the Lord states through the Prophet Isaiah. In it there will be no stumbling-stones; it will not be narrow and difficult, but comparatively easy; and throughout Messiah's reign of a thousand years, it will be the way by which the Adamic race may return to God. During that reign the whole world will be assisted, succored and disciplined, that they may be encouraged to go to the very end of the way...

"The narrow way has been dark; but we have had the 'sure word of prophecy,' which, as a lamp, shines on the pathway and will shine 'more and more unto the perfect day.' "When that day comes men will not need the lamp; for then there will be sunlight. Then the knowledge of God will fill the whole earth." '12- R5055.

44 "'GIRD THY SWORD UPON THY THIGH, AND RIDE FORTH PROSPEROUSLY,' is a cry prophetic of Jesus in his glorified condition" - Psalm 45:4. Please see Rev. 19:15. CRS164 "Wherefore, putting away lying, speak every man truth with his neighbor" - Eph. 4:25.

ATTEMPTING TO DECEIVE GOD - Acts 5:1- 11 "They did flatter him with their mouth, and they lied unto him with their tongues: For their heart was not right with him, neither were they steadfast in his covenant. But he being full of compassion, forgave their iniquity, and destroyed them not: many a time

turned he his anger away... For he remembered that they were but flesh" - Psalm 78:36- 39.

"' While men slept the enemy came and sowed tares,' our Lord's parable explains. After the Apostles fell asleep in death the adversary had a comparatively free hand in the sowing of the seeds of error, and cultivated in the church the tare class, as a result. But at the time of our lesson - shortly after Pentecost - circumstances were different. The Apostles were still in the church, and exercised the special powers of the holy spirit conferred upon them, as the Lord's representatives, for the establishment of the church - sowing only the good seed, and hindering the adversary from sowing tares or hypocrites in it. Our lesson illustrates the method by which the Lord, through the apostles, kept the infant church free from hypocrites.'

"God desires 'truth in the inward parts' - in the heart - and that any who have not this quality - candor, honesty, truthfulness - cannot be pleasing to God; and therefore cannot share in the glories shortly to be dispensed to the elect class of this Gospel age - Psa. 51:6.

"As we look at ourselves, we come to realize how imperfect are all the members of the fallen race; and when we consider God's perfection, we can conceive of only one quality that the fallen creature could possibly possess, that would meet with divine approval - even when viewed through the merit of Christ's atonement. That one quality is *honesty*. The true Christian must, in honesty, confess his own shortcomings, his own deficiencies. He must, in honesty, acknowledge that his sufficiency is of God, through Christ and not of himself. He must honestly strive for the standard set before him in the Gospel. He must honestly admit that he cannot do the things that he would. He must candidly and fully accept the righteousness of God in Christ Jesus, as the covering for his blemishes. We are inclined to the belief that the greatest sin in the church - even amongst the consecrated believers - is the sin of dishonesty - the sin for which divine disapproval is so excellently illustrated in the case of Ananias and Sapphira." Acts 5 "Some professing to be 'wheat' and occupying very high positions in the nominal church, even as ministers of the Gospel... tell us plainly that they do not even believe the things which they vowed they would preach. They have grossly falsified... they have been dishonest... in respect to the things of God Truly this is a serious, a dreadful condition." '02- R2943, R2944 "Let those ambitious for this world's luxuries and wealth seek them in the fields of trade or in the lucrative professions; but let none become ministers of the Gospel of Christ from any other motive than love for God and for his Truth and for his brethren: a love that will rejoice in sacrificing ease and wealth and honor of men - not grudgingly, but heartily. But alas! nominal Christianity has grown great and worldly, and her servants are honored with the titles Reverend, Very Reverend, Most Reverend and Doctor of Divinity; and with these honors and titles go salaries - not according to the minister's needs, but on the commercial basis of his ability to attract large congregations and wealthy people. The natural result has followed - 'The priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us.' 'His watchmen are blind; they are all ignorant, they are all Dumb Dogs, they cannot bark; dreaming or talking in their sleep; lazy, loving slumber (ease).

Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand; they all look to their own way (welfare), every one for his gain from his own quarter (denomination).'
'They shall gather to themselves teachers having ears itching (for praise of men); and they shall turn their ears from the Truth and shall be turned unto fables.' " **Isaiah 56:10,11 Micah 3:11 Philippians 3:2 2 Timothy 4:3,4.** F 287.

"For God hath not given us a spirit of timidity; but of courage, of love and of a sound mind" - 2 Tim. 1:7.

"The Scriptures abound with testimonies to the effect that the severe trials of the near future will be along the lines of deception. They speak of lying angels and deceivableness of unrighteousness and 'lying wonders' and tell us that the Lord will send or permit a strong delusion that they may believe a lie... The 'very elect' will be preserved, not through their own wisdom or superiority, but through the power of God." '09- R4379

"AND HE HEALED MANY THAT WERE SICK" Mark 1:21- 34.

"The people who heard our Lord's discourse were astonished (1) At the things which he taught, and (2) at the manner in which he presented them. He taught with authority... Our Lord had a clear understanding for the subjects he handled, and his presentations were not vague suppositions and imaginations, and foundationless hopes and speculations; but were clear-cut and distinct; and well proven by the testimonies of the Law and the Prophets, so that they were conclusive in the minds of his hearers, who hitherto had been used to hearing the scribes guess, wonder, suppose, etc...

"The clear inference is that Jesus had been speaking against sin, and the power which it exercised over humanity, involving all in the death penalty, with its sickness and pain and trouble; and incidentally no doubt he had mentioned, demoniacal possession, so common at that time - and more common today than most people suppose ... The Gospel preached at Capernaum... similar to the gospel preached at Nazareth, declaring the time at hand in which God would be pleased to receive back into harmony with himself those who had been alienated through sin... He no doubt declared Himself to be the great Life-giver, the Good Physician, sent to heal earth's woes and to reveal to mankind the 45 Heavenly Father, and to become to as many as would avail themselves of it, 'the Way, the Truth and the Life,' by which they might return to divine favor in fullest measure.

"The language of the evil spirit, speaking through the man as its mouthpiece, clearly implies that these fallen spirits... recognized Jesus and his mission and his holiness, and that he was the representative of the Heavenly Father, but they had no hope for themselves - no expectation other than that when the time should come they would be utterly destroyed, annihilated. From various Scriptures, however, we learn that these fallen angels, demons, wicked spirits, will not be destroyed without first being given an opportunity for repentance and reconciliation with God.

"Our Lord did not deign to hold conversation with these spirit beings, who had fallen under the ban of divine condemnation, and with whom the Heavenly Father could no longer have intercourse. He did not, therefore, explain to them that his first advent was merely to pay the ransom price, and to start the gospel message which would select the 'little flock' to be members of his 'body' and joint-heirs with him in the kingdom, that when complete and glorified should bless and judge the world and judge the fallen angels also [1Co 6:3]... And our Lord's course in having nothing whatever to do with these fallen spirits, but on the contrary commanding them to hold their peace, should be a lesson to every one of his followers, who should seek in this and in every other matter to walk in his steps ... Their cunning and deceitfulness is far too deep for humanity, and he who seeks communion with them in any manner or degree does so in violation, not only of the Scriptural command (Lev. 20:6; Isa. 8:19), but in violation also of Jesus' example; and such run great risk of thus being entrapped and falling from their own steadfastness. The Apostle gives us to understand that even unwillingly and unwittingly we frequently wrestle, not with flesh and blood, but with these evil spirits, who inspire and use fallen fellow-creatures - Eph. 6:12.

"The unclean spirit 'tore' the man in coming out, that is, caused violent convulsions, and used the man's mouth in uttering a loud cry. Our Lord, of course, could have forbidden such manifestations for the demon spirit, but preferred to allow it to be so, that thus might be manifested the malignant disposition of the evil spirits, as well as the power of his command which, with all their malignity, they could not disobey. The effect of the miracle upon the audience of course was wonderful. They saw 'the man Christ Jesus' exercising in their very presence a superhuman power - controlling spirit beings. No wonder they were amazed, and no wonder his fame spread throughout all Galilee." '00- R2581, R2582

AS THE SERPENT BEGUILED EVE" - 2 Corinthians **11:3, 13- 15**.

"Various have been the delusions of our subtle adversary " - '87- R910.

"Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" - 2 Cor. 11:14, 15. See '99- R2669 c 2 p 5.

Revelation 2:10

Verse 10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life.

The ten years of terrible persecution were experienced from 303 to 313 A.D., under Diocletian, the Roman emperor. To receive *THE crown of THE life* is to receive immortality, or life inherent: to eat of the tree of life; to eat the hidden manna. See V. 7 and V. 17. Rev. 20:6 Comment. '15- R5609.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God - Psalm 42:11. "" But if you have peace without the suffering, while all men speak well of you, BEWARE! That is the peace of a sleep in which one dreams that he is filled and crowned and awakes to find himself empty - the peace of a dead calm on the ocean... 'Be thou faithful *unto death*, and I will give thee a crown of life.'" Isaiah 29:8; Jeremiah 23:25- 40 - note verses 28, 32, 36.

"Blest be the sorrow, kind the storm, That drives us nearer home.' " 82- R347

OUR LORD JESUS' INSPIRING PROMISE "Be thou faithful unto death, and I will give thee a crown of life" - Rev. 2:10.

"These are the words of our glorified Lord, given through St. John the Revelator on the Island of Patmos. This thrilling exhortation is given to the church, to those who have entered into a special contract, a special covenant with the Lord. The invitation of the present time, to suffer with Jesus that we may reign with him, implies the attainment of membership in his body. His members are his disciples; they have been invited to walk in his steps.

"A faithful servant is one who demonstrates himself worthy of his master's confidence, one who can always be relied upon. Daily we are proving our loyalty or our disloyalty. 'The Lord your God cloth prove you.' He proves us to see if we are worthy - to see whether we love him best or love self best, to see if our confidence in him is such that we will lay aside everything else to win this great prize which he has offered, to see whether we are trying to grasp this beautiful thing, this crown of life, without appreciation of its cost.

"In one of his parables, our Lord represents some who, when the sun of persecution arises, are not sufficiently loyal to the principles of righteousness to stand. They become offended. They wither away. so this word faithful seems particularly to signify loyalty, including also the thought of being full of faith. God's children are to be full of faith, and those in whom God can have faith - those proving worthy of his entire confidence.

"Do any of the faithful in tribulation for Christ's sake yet lack the peace? It is because you lack faith to lay hold of the promises - the exceeding great and precious promises made to those who take up their cross and follow in his footsteps - suffering with him.

46 "Our Lord will say to such as are wholly faithful to the end of the race, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.' These shall have 'a crown of life.' Their loyalty must be proven even unto death...

"'Unto death,' therefore, would in this text mean a faithfulness which would persist until the sacrifice is finished in death, a faithfulness ready to encounter death at any moment, which would lead to the performance of the covenant of sacrifice even unto its consummation.

THE FADELESS CROWN OF LIFE "The thought in respect to the receiving of the crown is that it confers great honor. There is an election going on. It is for each individual to make his calling and

election sure - 2 Peter 1:10, 11.

"Each one who is victorious will receive a crown of life... a crown of everlasting life. And not only so, but the Lord shows us that this crown of everlasting life will be a crown of superior life - life on the very highest plane. Those who attain restitution during the Millennial age will have everlasting life on the human plane. The angels will have everlasting life on the spirit plane. But this crown of life given to the 'more than conquerors' will be the very highest form of spirit life - immortality - far above all other planes of life, as the special reward for being victors in this race. 'Let us so run that we may obtain.' The goal is near! "

"Run on, my soul, undaunted, Where duty shines before, Though deserts blaze around thee And Jordans surge and roar; The land on this side Jordan Is not thy birthright blest; Speed on, and find thy Canaan And enter into rest.'

'16- R5913, R5914

"Love rejoiceth not in iniquity, but rejoiceth in the truth" - 1 Cor. 13:6 "The spirit of love has such an affinity for the truth that it rejoices to share loss, persecution, distress, or whatever may come against the truth or its servants. In the Lord's estimate it is all the same whether we are ashamed of him or ashamed of his Word; and of all such he declares that he will be ashamed when he comes to be glorified in his saints." Mark 8:38; Luke 9:26 *(Mt 10:32,33)* - please see.

"Love's hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages." Hebrews 6:19. '11- R4919 "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" - Ephesians 1:18. "If it was expedient, yea, necessary, that our Lord Jesus, with all of his experience in the heavenly courts, must 'learn obedience by the things which he suffered,' and prove his loyalty to the Father by faithfulness even unto death, much more must his followers - whose previous history was that of sinners - be tried and thoroughly tested in respect to their loyalty to the Lord.'

"... God is thus working in them through the Word of his grace, through its exceeding great and precious promises. Through these he works in them to *will* to be faithful to him; and then to *do* - conform their lives to the requirements of his Word. The same truth becomes also a power, a strength of God, in them, enabling them more and more to do those things which they should - the things pleasing in God's sight. "

...' 03- R3168 "Hear what Jesus said to Saul of Tarsus. You remember Saul had been persecuting the Church, and how he was present when St. Stephen was stoned to death, and how he was hailing others to prison, and how Jesus hailed him by the way and said, Saul, Saul, why persecutes" thou me?

"Saul was astonished. Persecuting somebody up there? Why, I was persecuting some renegade Jews down here!

"I am Jesus whom thou persecutes".'

'...Whosoever will live godly in Christ Jesus shall suffer persecution.'

"Now the proposition, you see, includes the whole Body. If we suffer with Him we shall also be glorified together. If we be dead with Him we shall live with Him on the spiritual plane, be partakers of His divine nature, share with Him in His glory. All of these things are conditional upon our demonstrating that we are members of His a Body, and actuated by the same spirit." CRS348 "With us is the Lord our God to help us, and to fight our battles" - 2 Chronicles 32:8.

"What a lesson is here for all of the Lord's people of spiritual Israel today! When our proudest, strongest foes seem triumphing over us the most, when they are loudest in their denunciations of the Lord and his promises, is the very time when we should lay hold on the Lord's promises with the greatest confidence.

Indeed, we give it as our experience that those who are most thoroughly rooted and grounded, whose hopes are most surely anchored within the veil, are those who have been attested very trying experiences, and have had occasion to call mightily upon the Lord for help, when there was no earthly arm to lean upon. How many have found that the breaking of earthly ties has meant the strengthening of the heavenly ones, that the opposition of the world and the Adversary has meant increase of spiritual favor, because 'greater is he that is for us than all they that be against us.' " 05- R3582

Revelation 2:11

Verse 11. He that bath an ear, let him hear what the spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

The Second Death is caused by willful sin, when the New Creature becomes an Egyptian, and dies. The eating of the Passover lamb, showing heart appreciation of our SinOffering, saves us from second death - but is heart searching. See 19:11; 20 - R4906 to R4909; "Foundation of Christian Doctrine: The Passover" - see Supplement.

47 HUMILITY PROPORTIONATE TO OUR APPRECIATION OF DIVINE GOODNESS "Thou shalt remember Jehovah thy God" - Deut. 8:18.

"The more we come into possession of the spiritual blessings which the Lord has promised us, and which we have accepted by faith, the more need we will have of humility; and our humility will be proportionate to our appreciation of divine goodness and our thankfulness therefor. The grateful, thankful heart may go on from grace to grace, from strength to strength; from knowledge to knowledge, from attainment to attainment; but if gratitude begins to wane and our advantages are accepted either as matters of our own attainment or of good luck, in that same proportion we will find ourselves growing cold spiritually, and with unthankfulness will come unholiness, spiritual self-conceit and pride, and all of this will lead to spiritual dirth, and if persisted in, to *spiritual death*." '02- R3080 "Blessed are they whose iniquities are forgiven, and whose sins are covered" - Rom. 4:7.

THE ROBE DOES NOT COVER SINS OF THE NEW MIND "In studying this subject it is well to keep in mind that the robe does not cover, as some seem to think, sins of the new mind. The Scriptures ascribe no sin to the new mind, and no perfection in righteousness to the fallen flesh. If the new mind were disloyal to God, the robe would not cover it; it would cease to be a new mind. To continue to have the imperfections of the flesh (which we have inherited from Adam) covered, the new creature must remain loyal to God, otherwise it will deserve the second death. Hence, these new creatures, with imperfect bodies under the control of the new mind, have the bridal robe granted to them, that they may have a standing in the sight of the Lord and of each other." '11- R4842 "There are three classes for whom Jesus becomes Surety, Guarantor: the members of the body of the Anointed; the Great Company class; failures..." "There will be those who will be neither more than conquerors nor even conquerors, but failures - turning back to sin, like the sow to her wallowing in the mire. These will die the second death. In any event, our great Advocate, the High Priest, having endorsed for all of these, will thus be ultimately free from all liability for them in that they all will have died according to the flesh and none of them will receive or retain restitution rights or privileges. Those restitution blessings will be fully and completely released when the last member of the spirit-begotten shall have gone into death..." '16- R5973

CHRIST'S TRIUMPHAL ENTRY - Mark 11:1- 11 "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee" ... Zechariah 9:9.

"Having Salvation: Safety"!

"The Stones Would Cry Out" "The people were familiar with the prophecy relating to Messiah's coming, which declared, 'Shout, O daughter of Jerusalem! behold, thy King cometh unto thee; He is just, and having salvation ("yasha," having safety - the safety of the Passover Lamb); lowly, and riding upon a colt"

Zech. 9:9. They were familiar also with the 'shout' the prophets had foretold and the responses - one party crying, 'Hosanna to the Son of David! Blessed is the King of Israel, that cometh in the name of the Lord!' Again came the cry, 'Blessed be the kingdom of our father David, that cometh in the name of the Lord!' Then the response, 'Hosanna in the highest!' These different expressions are recorded by the different evangelists.

"But not all were enthusiastic acclaimers of Jesus; a discordant note was heard. Some of those who had come from the city through curiosity criticised the shouting, and wondered why Jesus did not rebuke the people for ascribing so great honor to him. They sent word to this effect to Jesus through his disciples. Jesus made answer that a great prophecy was being fulfilled. The Prophet Zechariah had by inspiration said, 'Shout, O daughter of Jerusalem!' and such a shout must be made. Jesus declared that if the multitudes had failed to shout, the prophecy would still have been fulfilled - the very stones would have cried out." '14- R5495 Let us recall that the heart appreciation of our justification will protect us from any danger of the second death; and that God first provided in the type that the *safety* of the Passover, was the first feature of the Law Covenant made with Israel three months later, and has continued ever since until the antitype came. We rejoice in our justification by faith in the merit secured by the antitypical slain bullock of the type on the Day of Atonement, in the fall.

"The Day of Atonement sacrifices were divinely placed exactly at the opposite end of the year, apparently to disassociate the two types ..." '09- R4493 p 1.

"By faith the merit of his sacrifice, his blood, was to be sprinkled upon the door- posts of his people's hearts; and his flesh, the merit of his earthly perfection, was to be eaten or appropriated by them in their minds..." '10- R4703 c 2 first sentence.

"That the blood covers more than the first- borns is shown by the fact that in the type it was sprinkled not merely upon the first- borns, but upon the house, as indicating the household of faith..." '13- R5273 c 2 p 4 last sentence of article. F459 p 1 **Numbers 9:8- 13** Passover of the second month, footnote R2270, R5191.

"There were two passovers." R3319 p 3; R3959 bottom of page; R5640 last p; R5870 c 1 p 2.

THE PASSOVER IN THE FIRST MONTH '08- R4127, 4128 **CHRIST OUR PASSOVER IS SACRIFICED FOR US, THEREFORE LET US KEEP THE FEAST - 1 Corinthians 5:7.**

"What a meaning is in these words when seen in connection with the Memorial Supper as the remembrances of the Jewish Passover! How the light of the type illuminates the antitype! As the firstborn of Israel were exposed to death, so 'the church of the firstborn whose names are written in heaven' are now on trial for life or death everlasting. As then all the typical firstborn were *safe* so long as they remained in the house and ate of the lamb whose blood was sprinkled upon the doorposts and lintel, so we who abide in the household of faith under the better 'blood of sprinkling' and

48 who eat of our Passover Lamb, Jesus, are safe from death - sure of life everlasting under God's providence. '08- R4128 ("Foundation of Christian Doctrine: The Passover" - see Supplement.)

PERFUME VERY PRECIOUS MIGHT HAVE BEEN GIVEN TO THE POOR JOHN 1:4- 6.

"Our lesson (John 12:1- 11) says that Judas protested against such a waste of money, and explains that it was not because he cared so much for the poor... (RV). The person who is economical and penurious in his dealings with the Lord is sure to be the loser thereby, as the Scriptures declare, 'The liberal soul shall be made fat'; and again. 'There is he that scattereth yet increaseth, and there is he that withholdeth more than is meet (proper) and it tendeth to poverty.' "It is a different matter for us to learn to be economical in respect to our own affairs and to be liberal to the extent of extravagance in matters which pertain to the Lord and his service. We sometimes sing, 'Thou art coming to a King, large petitions

with thee bring,' but he who brings large petitions to the throne of grace should be sure also that he bring with him a large alabaster box of perfume of praise and thankfulness for the Lord... as a mark of his appreciation of blessings already received... They realize that they are already debtors to such an extent that they can never show properly their appreciation of divine favor. Properly they recognize that day by day they are receiving at the Lord's hands exceedingly and abundantly more than they could ask or wish, and that in the spiritual blessings alone they have what satisfies their longings as nothing else can do. Such more nearly follow the course of Mary and bring alabaster boxes of perfume to the Lord - their prayers and thanksgiving of heart; and asking nothing, but giving thanks for all things, they receive from the Master such an outpour of blessing that they are not able to contain it.

"Those who view the matter rightly must certainly feel that none of us have anything worthy to present to our Lord - that our very best, our most costly gifts or sacrifices, are not worthy of him and but feebly express the real sentiments of our hearts. How glad we are if our humble efforts are accepted of the Lord, and how we hope that ultimately we shall hear the same sweet voice saying of us, 'He hath done what he could,' 'She hath done what she could.' "' He that giveth to the poor lendeth to the Lord and the Lord will repay him.' This promise is so rich and so plainly stated that the wonder is that there are not more willing to make investments in harmony with it, and to realize that the Lord not only repays, but gives large interest.

ME YE HAVE NOT ALWAYS.

"The opportunity for honoring the Lord was limited - a little while and his sufferings would be ended and he would be glorified beyond the veil, beyond the power of human attention. It was appropriate then, when viewed from the right standpoint, that Mary should spend a great price upon her Lord - that the head upon which fell the slanders and anathemas of the chief priests and doctors of divinity of that day, and upon which shortly the crown of thorns would be placed, should now be honored by one amongst a few of those who realized his true worth, his true grandeur, his Kingship, that he was indeed the Son of God. It was appropriate, too, that those feet which had trodden the valleys and hillsides of Palestine, and that were so weary at times, and that symbolized the feet of consecration treading the narrow, rugged way, and that so soon would be pierced with the nails on the cross, should now be highly honored by one who appreciated and trusted them, who loved them and who was seeking to walk in the Master's steps.

SACRIFICE OF SWEET ODOR "The Apostle, speaking of the ministries of the church one for another, says that ours is a sacrifice of sweet odor unto God, but again he adds that the Gospel referred to is of life unto life to some and of death unto death to others. That is to say, good deeds, kind words, and efforts will be appreciated by those who are in the right attitude of heart to appreciate them, and constitute a bad odor to those who are in a wrong condition of heart. How often have we seen it so, that with our best endeavors to serve the feet of Christ some have been comforted and refreshed, others have been angered - to one the effort was a sweet odor, to the others it was an offensive odor, because of their wrong attitude of heart toward the Lord and toward the body of Christ - because, perhaps, of their ambitions or what not that were interfered with.

"It was just so at Bethany: the sweet odors that filled the house, and the blessing and refreshment that came to Mary in connection with the ministrations, had a very different effect upon Judas. He was angry; his selfishness hindered his appreciation of the honor done to the Lord... Let us, then, dear brethren, see to it that our hearts are in a loving attitude toward the Lord and not in a selfish attitude - that we appreciate everything done in his name and for his body, and that we be not self-seeking. Otherwise the result will be with us the savor of death unto death, as it was with Judas.

"It was the next day probably that the Jews began to gather in considerable numbers to see Jesus and Lazarus, and to take counsel respecting the putting of them to death - 'for the good of the cause.' And, by the way, let us remember that the 'good of the cause' has nearly always been the basis of every mean and despicable act against the truth from first to last. Let us beware of such a sectarian spirit; let us see to it that our love for the Lord and all of his brethren is sincere, and not a personal and selfish one for

ourselves or some denomination, otherwise we know not into what evils we might be led." '05-R3535toR3537 See "Was Judas a hypocrite?" ('11- R4906 to R4909), Supplement.

Revelation 2:12

Verse 12. And to the angel of the church in Pergamos write; These things saith he which bath the sharp sword with two edges;

At the time of earthly elevation, the sword of the spirit was very sharp: the two edges were the cross, and loyalty: both of which were necessary, to escape the ensnarement of the adversary into pride. See V.16 "Let us stand clad in the full armor which the word of God

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supplies, and in his strength wielding the Sword of the Spirit... We have the sure word of prophecy and the instructions of our Lord and of his apostles, and if we love the Word of the Lord, we shall seek to be guided by it. 'He that is begotten of God keepeth himself, and that wicked one toucheth him not' - 1 John 5:18." '13- R5184 F657, F658 "He who now takes his great power to reign is shown in symbol (Rev. 19:15) as the one whose sword went forth *out of his mouth*, ' that with it he should smite the nations; and he shall rule them with a rod of iron.' That sword is the TRUTH" (Eph. 6:17). B100; compare with A324.

THE CHURCH OF PERGAMOS- REVELATION 2:12- R17 "Pergamos means an earthly elevation. The Speaker is 'He who bath the sharp Sword with two edges' (Greek, twomouthed) - the Word of God. During this period, while the nominal church was growing popular, the true Christians were tested and proved by the introduction and development of Pagan and Papal ideas. The Pagan priests, unwilling to lose their positions of honor and influence amongst the people, sought to bend their ideas to fit the new religion. Thus while nominally professing Christianity, they brought many of their former ideas with them into the Christian church. These were eventually grafted upon the true stock - 'the faith once delivered to the saints' - Jude 3.

"Thus gradually the church was led into error, evil practices, and away from God. This is what is meant in Verse 14 by the allusion to Balaam and Balak. It will be remembered that Balaam, who had been a prophet of God, instructed King Balak how to tempt Israel to sin, and thus brought about what he could not accomplish by his own powers [Nu 23 24 31:16]. So these Pagan priests taught the church to indulge in spiritual fornication, and thus brought upon her the withering blight of the wrath of God. "' 16- R5992, R5993

THE TABLE OF THE LORD "Let us consider now what is 'the table of the Lord.' It is the board richly spread with a bountiful supply of divine truth - bread of life and meat in due season and honey in the honeycomb, and the choicest beverages of milk and wine and of the pure water of life, clear as crystal (John 6:32- 35 Matt. 24:45; Psa. 19:10; Isa. 55:1; Rev. 21:6; 22:1).

"This table of the Lord has been spread for his saints, his church, from the very beginning of the Gospel age; and it has always been supplied with meat in *season*; and some of the Lord's people have been appointed to serve. Thus, for instance, the apostles served in the beginning of the age, not only in setting before the Lord's people the meat in due season, but also in laying up in store food for the church in future days [2Pe 1:15,19] ... even to the present day.

"But now the end, the harvest of the age, has come, the richest season of all the year, when the buds of prophecy and promise have developed and are now bringing forth their golden fruit, and the table of the Lord fairly groans under its bounty. And not only so, but the Lord of the harvest himself, being now present, according to his promise, comes forth and serves his people (Luke 12:37). Here, as never in all the past, the richness and fatness of the purposes, and promises of God are made manifest in all their completeness. Here is a systematic theology such as the church has never before known - the plan of

salvation set before us in such order and beauty that it surpasses our brightest hopes; a plan consistent and harmonious in every part and wrought out silently and grandly through all the ages past on principles of the most profound moral philosophy, and with a precision and exactness of time and order that are suggestive of the mathematical precision of the great Designer, Executor and Revealer. So glorious is it in its completeness, its symmetry and beauty, that the satisfied soul perceives that no addition could be made to it without marring its excellence, and joyfully exclaims: 'It is the Lord's doing and the Lord's revealing, and it is marvelous in our eyes'; and 'What more can he say than to us he hath said' of his wisdom and love and grace?... To God belongs all the glory of both plan and execution; and to our Lord and Head belongs the praise of this service of the revealing, and of the anointing of our hearts to receive it. Glory to God in the highest and unto the Lamb forever and ever! Let the whole earth be filled with his glory!" '95- R1899 BE THOU STRONG AND VERY COURAGEOUS - JOSHUA 1:7.

SHINING EXAMPLES OF THE PAST "We have noted the courage of our Lord Jesus himself, with a whole nation against him! It has been thus with all his faithful followers - most of them the poor of this world, who have had very little wealth or influence or honor of men. The true people of God throughout the Gospel age have been a humble class, yet they have been very strong and courageous. The people in the days of the Apostles 'took knowledge of them that they had been with Jesus' and had learned of him. Those disciples of Jesus had seen his readiness to lay down his life in the Father's service. They had seen his courage when he was facing death of the most cruel kind, when he said, 'The cup which my Father hath poured for me, shall I not drink it?' And so we who have followed the Master since then have taken more of the spirit which our dear Lord manifested at all times, under the most trying and crucial experiences; and it has proven a wonderful inspiration to us.

"The faithful ones have all along as a rule been little known in the world... but we may be sure that 'the Lord knoweth them that are his' - 2 Timothy 2:19.

"Our strength will be tried - our hold upon God and upon the truth, and our courage in defending the truth. These will surely be put to the test; for Babylon is opposing our way. God will not have any in the kingdom who have not faithfully endured. Yet in meekness let us seek to instruct those who oppose themselves to the Word of the Lord; and let us look for the hungry and thirsty ones.

"We do not know in what form some of our trials and tribulations will come. But we who are living in this 'evil day,' yea, in the very close of this day - in the final 'hour of temptation' - surely need to have on the whole armor of God. We need to have our loins girt about with truth; we need the helmet to protect our minds, our intellects, from the shafts of error; we need the breast-plate of righteousness; we need the sword of the Spirit - the broad two-edged

50 sword; we need the sandals of 'preparation of the Gospel of peace.' We need all these to overcome the Canaanites in our own breast, and to overcome all the surrounding obstacles.

"Thus armed and furnished, we may indeed come off 'more than conquerors' in the great conflict which is daily increasing. We shall conquer 'through him who loved us and bought us with his own precious blood.' Let the promise of the Master be our daily inspiration: 'To him that overcometh will I grant to sit with me in my throne.' " 15- R5707 "FOR GOD WAS WITH HIM" - Gen. 41:38- 39. "Them that honor me, I will honor" - 1 Samuel 2:30. '01 - R2888

Revelation 2:13

Verse 13. I know thy works, and where thou dwellest, even where Satan's seat is: and thou boldest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth.

Here the pope is freely spoken of as Satan; and his seat upon a throne is a reality. The past record, since 799 A. D., and the present rulership, testify to that, with only two short periods of no civil authority

during that time. The pope ruled for one thousand years, from 799 A.D. when Charlemagne granted him civil authority, until 1799 A.D. when Napoleon took him prisoner. The pope died early in the nineteenth century, and another was elected. In 1870 under King Victor Emmanuel I of Italy, the pope lost the last vestige of civil authority till 1929 A.D. when he was granted what is now the Vatican, two miles by one mile, in area, by Mussolini then dictator of Italy. And now he is the eighth and last king, of Revelation 17:10- 11, with temporal authority.

See Bel (the Pope) and Babylon (Christendom), and their just recompense as portrayed by Jeremiah in chapters 50,

RESIST THE DEVIL Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil" - Eph. 4:26.

"LOVE to God should prompt us to CONTEND earnestly for truth and to reprove error, especially such errors and perversions of his word as would tend to overthrow the faith of God's children! A perfect man could be angry at evil or injustice, and his anger would be controlled by reason, justice and love...

"How grossly Jehovah's character has been misrepresented and his *anger* misunderstood for *malice* and *bitterness* by nearly all the nominal Churches of today!...

"In the book of symbols - Revelation - it is claimed, Adam has been kept in torture, called a 'lake of fire,' for over five thousand years. All will agree that no being could continue to burn so long without burning up... No one can assume that *justice* would require such a penalty for Adam's transgression, and certainly *love* finds no place in such dealing. Nay, more, it would be, as all who can and do reason must admit, a gross injustice, and if it were *true* it would give the lie to every expression of the love and justice of God in Scripture. But this is all a dark nightmare, conjured in dark ages of Papal priestcraft and without foundation in the words of inspiration.'

"What a blessed relief to awaken now in the morning dawn and see, as we now do, the justice and love displayed in the anger of the Lord - how all men were justly consigned to the *state of death* (*sheoland hades*, improperly translated *hell* in the Bible), and that because love has *redeemed* all, therefore all shall come back into life again [Ro 5:18,19].

"How blessed to think of such a God, whose justice and love have been exemplified in both our condemnation and redemption." '83- R438 to R440

"HE THAT IS BEGOTTEN OF GOD DOES NOT PRACTICE SIN" - '14- R5491, R5492 "My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous" - 1 John 2:1.

"According to history the Apostle John at the time of writing this Epistle was quite an aged man. He was the last of the apostles to die, according to tradition. In his ripe age he had naturally a tender, fatherly feeling toward all the church; he had become very mellow in character through his experiences. According to the original, our text would more properly read: 'My darlings, these things write I unto you.' The translators have taken the liberty of saying 'little children' instead. A little child is always considered a darling.

"The Apostle says, Realizing that you commit trespasses which are contrary to the desire of your heart, remember that there is a place to go, a mercy seat, where you may confess your sins and obtain forgiveness. Remember that 'we have an Advocate with the Father, Jesus Christ the Righteous.' Remember that he gave himself a ransom- price for all, and that the merit of this price was applied by imputation on our behalf. Remember that all the sins of the flesh are forgivable through faith in his blood. Bear this in mind, too, that he knows that with our imperfect flesh we cannot as new creatures do perfectly, and it is because of this that God has constituted him our Advocate and Head over all things. "

CHRISTIAN, WALK CAREFULLY "If we realize that through lack of proper watchfulness, or through some infirmity of the flesh, we have taken a wrong step, contrary to the Lord's will and to our interests as new creatures in Christ, let us lose no time in retracing the step and in calling upon the Father for forgiveness. 'We have an altar whereof they have no right to partake who serve the (typical) tabernacle'; an altar not sanctified by the blood of bulls and goats, but by the precious blood of Christ; and we are urged to 'come boldly (with holy courage and confident faith) to the throne of grace, that we may obtain mercy and find grace to help in time of need ' - Hebrews 13:10; 4:16.

"How blessed this throne of grace, this mercy seat, provided by our Father's love! How undone we should be without it!. Yet, beloved, let us walk with great carefulness - let us never presume upon the mercy of our God by being careless of our steps. Let us, instead, with earnest prayer and watchfulness, 'work out our own salvation with fear and trembling,' while our Father 'worketh in us both to will and to do his good pleasure' - Philippians 2:12, 13. " ' 14- R5491, R5492

51

Revelation 2:14

Verse 14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Here the union of church and state is set down as abhorrent in God's sight - spiritual fornication.

A GOD- FEARING BAD MAN - Numbers 22:1 to 23:10 "A double- minded man is unstable in all his ways" James 1:8.

"After the Israelites had entered Canaan and were fully recognized as God's holy nation, it would appear that all dealings between God and the Gentiles were discontinued. Before that, apparently men of faith in God were more or less recognized by him - for instance, Abraham, Job, Melchisedec and Balaam - the latter constituting the central figure of today's lesson. Balaam lived on the Euphrates river, in the country which Abraham left when he came to Canaan. He was known far and near as one whose messages either for good or for evil were sure to come to pass. In other words, he was considered an oracle.

"When the king of the Moabites perceived the Israelites conquering all with whom they battled, he greatly feared them, even though they had not molested the Moabites. He conferred with the ruler of the Midianites, and then sent messages four hundred miles to the Euphrates to get Balaam to come to pronounce a curse against the Israelites. A considerable reward was offered.

"The Prophet Balaam inquired of the Lord whether or not he should go on this mission. The reply was, No; Israel was blessed of the Lord, not cursed. Balaam gave the decision, and the messengers returned. Balak was all the more insistent and sent fresh messengers of higher station, intimating higher rewards. Balaam knew the mind of the Lord on the subject, but was a money- lover and somehow hoped for a chance to get some of the rewards of unrighteousness. In response to this second inquiry, whether or not he could go with the men, he obtained permission to go.

"It was on this journey that Balaam was reproved by his ass. An angel of the Lord stood in the pathway, in a narrow place, where the ass, seeing the angel, could not pass him. Balaam's eyes not being opened, he saw not the angel. The ass, being beaten, remonstrated. Even this miracle did not stop Balaam's money- lust. He coveted the wealth, and would do anything in his power to obtain it - merely stopping where he must.

A DOUBLE- MINDED MAN "The double- mindedness of the prophet Balaam was abundantly manifested by his course... He wished to be a prophet of the Lord and to speak his Word in his name, but

he also wished riches, and the honor which would accompany them. He wished for what God's providence had not seen best to give him. Right and wrong - God's way and the way of riches - both were before him. Which would he choose with all his heart? He chose neither one. He tried to have both - to be a servant and mouthpiece of God, and to gain the rewards of an opposite course.

"Alas, how many in every age have had the Balaam spirit! Jesus warned against this spirit, saying, 'Ye cannot serve God and mammon.' How many have found the Master's words true! How many have found that the Lord would reject from his counsels and his fellowship those who regard iniquity in their hearts; and who, if they have not love to serve it, at least would love its rewards. Let us remember that God looketh upon the inward parts - the heart. Let us remember how it was written of Jesus: 'Because thou hast loved righteousness and hast hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows' - Psalm 45:7.

"In God's dealings with our Redeemer, he has exemplified the principles of his righteous government. A double-minded man is unreliable in every way - not pleasing to God, not acceptable to him.

THE HEART WITH THE TREASURE "The Master said, 'Where your treasure is, there will your heart be also.' Those who set their affection chiefly upon earthly things can with difficulty avoid the snares that go with them. Balaam's only safe course was in heart loyalty to God. Knowing the mind of the Lord on the subject, he should have delighted himself therein, and should to the fullest have rejected every overture looking in an opposite direction. The nobles who took King Balak's second proposition should have been kindly, but firmly, told that the divine will was the law of Balaam, the prophet; that he would not for a moment consider anything to the contrary of the divine will; that money, wealth and honors as inducements to a course of opposition to God's will would be an insult. Let us each apply this lesson in life's affairs. Let God be first in our hearts, as well as in our words and acts.

"But if, overtaken in a fault, Balaam had gone so far as to start on the journey with the hope of somehow gaining the evil reward, he should have been thoroughly aroused by the incident of the ass. Even an ass knew better than to attempt to go contrary to the Higher Power. Evidently the greater reasoning power and courage of humanity above that of the brute may be used to great advantage.

"We see that Balaam's heart was wrong. He still continued to be a prophet, but was ceasing to be a holy prophet... While outwardly he still remained loyal to God in that he would not utter a false message, yet inwardly his harmony with God was gone. The infection, from being a mere speck of a wish for the money, spread rapidly until it swallowed up everything noble and true in the man. The rot or blight which started in his heart, like the blight at the core of a beautiful apple, spread until nothing remained but the outward form.

"The professed man of God groveled in the mire of sin in his desire to obtain Balak's proffered wealth. He said to the king, The reason I am not permitted to curse Israel is that they are blessed of the Lord; but I will explain to you that the Lord's blessing is with them because they are his consecrated people, in covenant relationship with him, seeking to obey his law. The only way in which you could bring a curse upon Israel would be by tempting them to disobedience to God.

52 GOD PERMITTED THE LESSON "God's covenant with Israel was that while they would be loyal to him and his law, their enemies could not prevail against them. They should be his people. They should be blessed in their every temporal interest. But if they would neglect his statutes and engage in idolatry, he would bring upon them various plagues. This course not only would punish them for their wrong doings, but serve as a lesson, a warning, to restrain them from excesses such as were common amongst the heathen.

"Not only did God punish the Israelites according to the terms of their Law Covenant, but he also punished the Midianites and Balaam. Under divine direction Moses called for a thousand armed men out of each of the tribes. This army completely wiped out the Midianites as a nation, including Balaam, the prophet, who, to secure the rewards of his nefarious advice, had evidently remained to oversee the work

of iniquity.

"Our glorious Redeemer, in his last message to the church, foretold that some of his followers would imitate Balaam and, for earthly advantage, put a stumbling-block in the path of the brethren. The intimation is that the harlotry and false worship would be on a higher plane than that which stumbled natural Israel - even as everything in this Christian dispensation is antitypical.

BALAAM'S WONDERFUL PROPHECY "Several passages in Balaam's prophecy are very striking in their fulfillment. For instance; "For from the top of the rocks I see him, And from the hills I behold him; Lo, it is a people that dwell alone And shall not be reckoned amongst the nations. Num. 23:9 * * * " Blessed be every one that blesseth thee And cursed be every one that curseth thee.

Num. 24:9 * * * " I behold him, but not nigh; There shall come forth a Star out of Jacob, And the Sceptre shall rise out of Israel. And One out of Jacob shall have dominion.'

Num. 24:17 "Surely we see fulfilled the declaration that Israel shall be separate from all other nations. What other nation of that day remains a people of preserved identity?

"How true the statement that those who have cursed, or injured, Israel have brought injury, upon themselves! As we scan the whole field of the world, we find that every nation which has dealt harshly with Israel has received severe chastisement or blight. On the contrary, Great Britain and the United States, nations which have blessed the Jew, have in turn received great blessings.

"The lines referring to Messiah's kingdom are equally true. The sceptre did rise out of Israel. The One who is to have the dominion of earth is of Jacob's posterity, according to the flesh. As the bright and morning Star, he is leading on to a glorious sunrise - the dawning of the Messianic day which is to scatter earth's night and to bring blessings instead of the curse." '15- R5322, R5323

Revelation 2:15

Verse 15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

The doctrine of fording it over the church is very prominent also. See B. Chapter 9; C.

"The 'doctrine of the Nicolaitans' seems to be the theory of lordship or headship in the church. The strife as to who should be greatest existed amongst many of the patriarchs - fathers - of the prominent churches. At their councils there was a bitter fight for supremacy. The tendency was toward an earthly head, and of course many coveted the honor. The patriarchs of Jerusalem, Antioch, Constantinople and Rome were the most prominent. The first two dropped out of the conflict, but the strife continued for several hundred years between Constantinople and Rome. It was settled only by a division of the church: the Eastern, or Greek Church, accepting the Patriarch of Constantinople for its head; and the Western, or Papal Church, acknowledging the bishop - pope or father - of Rome.

"Many of the true followers of the Master in the churches, denounced this attempt to disobey the direct command of Jesus, 'Call no man father' (Matthew 23:9). Of course, they received the promised persecution {2Ti 1:12}. This class in Pergamos is commended by our Lord under the symbol of 'Anti-pas, my faithful martyr.' In the Greek, anti means against, and Papas signifies father. In this stage of the development of the church those who sought to be popular received the emoluments of the church; but the promise to the overcomers is that of pleasure and honor that shall be eternal." '16- R5992, R5993

Revelation 2:16

Verse 16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

This was fulfilled in the work or ministry of Pastor C.T. Russell, and that former Roman Catholic Priest, Martin Luther.

"Can I truly affirm that I am 'All for Jesus, all for Jesus - All my being's ransomed powers; All my thoughts, and words, and doings, All my days and all my hours'?"

"If so, then we are just narrow-minded enough to say, This one thing I do; and I make everything else bend to this one thing of showing forth God's praises and helping others into his marvelous light. And to this end I cultivate and use what talents I possess as a wise steward of my heavenly Master: '*Observe all things whatsoever I have commanded you* - Matt. 28:19, 20." '03- R3200 See '12- R5054 c 2.

"Blessed is the man that walketh not in the counsel of the ungodly, nor *standeth* in the way of sinners, nor *sitteth* in the seat of the scornful: But his delight is in the Law of Jehovah; and in His Law cloth he meditate day and night..." Psalm 1:1- 2.

"Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer" - Psalm 19:14.

53 "There should be in every child of God very perceptible and continuous growth in grace..."

"Let us constantly keep before our eyes the model which the Lord Jesus set for our example - that model of the complete fulfillment of the will of God, in which the whole Law was kept blamelessly. Let us follow his steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the divine approval now, and the glorious reward of divine favor in due time." '11- R4835 "Harkening to the voice of the Lord, we perceive that he knew the end from the beginning, and that his plan is designed to be a lesson respecting his attributes of justice, wisdom, love and power, not only to men but to angels, not only to the unholy, but to the holy. When the divine plan shall have been fully accomplished, all shall see the lengths and breadths and heights and depths of wisdom and love and justice and power exemplified in the divine arrangement. At the present time, however, only a few may see: 'The secret of the Lord is with them that fear him; He has covenanted to show it unto them' " - Psalm 25:14. '04- R3371

THE UNCLEAN TABLES OF BABYLON "While the Lord's table is thus richly spread with a satisfying portion for all who hunger and thirst after righteousness and after the knowledge of God, whom to know is life and peace, there are many other tables spread to which the people of God are invited. Papacy has its table upon which, with some fragments of truth, are found in abundant supply the abominable doctrines of the mass, of eternal torment and purgatory, and the idolatry of Mary and the presumed saints, and auricular confession, and implicit obedience to scheming priests, etc., etc. Protestants also have their several tables, upon which may be found some truth, such as the redemption through the precious blood of Christ, baptism, faith in God and in his inspired Word, etc., but oh! what fragments of truth they have all befouled; for, says the Prophet (Isaiah 28:8, and his words are true), 'All (their) tables are full of *vomit* and filthiness, so that there is no place clean.' They are full of *rejected matter* - old errors swallowed in the past with thoughtless complacency. But the shakings [Heb 12:26,27] of these judgment times are making the people sick, so that they cannot retain these horrid doctrines of eternal torment, etc., etc. And yet, lacking the moral courage openly to disown and abandon them, their tables are therefore polluted with the sickening rejected matter: their tables are all unclean.

"But now, harvest having come, and the separating work being due (Matt. 13:30), all the true people of God are called away from those tables to the bountiful *harvest table* where the Lord himself is now serving. In obeying the voice of the Lord and abandoning the unclean tables many enemies are made, but blessed are those who have the hearing of faith and obey the call to the Lord's table. It was of this the Psalmist sung, saying: 'Thou prepares" a table before me in the presence of mine enemies: thou anointest

my head with oil: my cup (of blessing) runneth over.' "But there are other tables besides the unclean tables of

Babylon. There are tables of devils: tables laden with all manner of subtle and ingenious evil doctrines, bringing in 'damnable heresies, even denying the lord that bought them,' wresting the Scriptures, perverting them, undermining their teaching, and substituting human philosophies. Of these are such tables as the Papacy - that 'masterpiece of Satanic ingenuity,' Theosophy, Spiritism, Christian Science (falsely so-called), Evolution, and all the various phases of human philosophy which ignore the doctrine of redemption through our Lord's vicarious sacrifice, and aim to teach men how to climb up to eternal life by some other way. These are all tables of devils, against which the Apostle warns us, saying, Ye cannot partake of the Lord's table and the table of devils.

"There is only one true foundation - Christ, the ransom. 'Other foundation can no man lay' {1Co 3:11 15:3}. And any one whose soul has been satisfied with the truth should perceive at once the deformity of error. As a musician's ear, trained to the beautiful harmonies of sound, quickly detects a discordant note... so the mind and heart, educated in the beautiful harmonies... of the divine plan, quickly detect the discord of error... Feed at the Lord's table only, if you would have that spiritual health and vigor which is proof against all the pestilences of this evil day.

"Nor are we narrow-minded in confining our studies to the divine plan, regardless of all vain philosophies and human traditions and speculations; for its scope is as wide as redemption, its science the most exact and its philosophy the most profound. Having learned the divine plan revealed in the Scriptures, it is the privilege of all who are imbued with its spirit to apply its measuring lines to the whole matter of divine revelation, and... we shall not be narrow-minded in thus following the guidance of the Lord into 'the deep things of God,' now revealed in his due time, 'which things the angels desire to look into,' and which will be the saints' delight through all eternity. What think you? Will the saints and angels be narrow-minded when the devil and his tables are all destroyed? Let us away with every evil thing, and find our delight in God, and be satisfied with the consolations of his abundant grace." '95- R1899, R1900

Revelation 2:17

Verse 17. He that bath an ear, let him hear what the spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

The hidden manna at the present time is that spiritual food that enables a new creature to attain to the mark of the prize and a share in the first resurrection.

"Jesus saith unto him, I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by me." John 14:6.

"It is well for the Lord's people to have clearly in mind that as the Master designated himself the Way, the Truth, the Life, so all who are truly his disciples must be of the truth, must be sincere... honest-hearted... Only the sincere will ever be truly overcomers." '05- R3555 "I am the living Bread which came down from heaven" - John 6:51.

54 "Our Lord personified the truth, the great plan of God which centered in him, the life which he had come to give on behalf of the world, that we might live through him: To eat... of Jesus... in the sense of partaking of the blessings and mercies of God provided in him, and in the sense of appropriating his spirit and disposition, is the proper thought... As we feed upon him in our hearts we become strong in faith and in all the graces of his Spirit. Let us then daily gather our portion of manna and daily seek to use it all, and realize that it will be our portion until we reach the heavenly Canaan. Surely then all the supply of divine grace experienced by the Lord's faithful should be stimulating to our faith and confidence in him who has called us from darkness into his marvelous light." '07- R4012 THE HIDDEN MANNA "O taste and see

that Jehovah is good: blessed is the man that trusteth in Him" - Psa. 34:8.

"Those who have a mere curiosity interest to know what good things are found upon the table of the Lord can never know. Only those who come with sincere hearts to taste and see for themselves can ever know. Theirs is the 'hidden manna.' It is their blessed privilege to know and realize their relationship to Christ as his prospective bride and joint-heir: and, as his betrothed, to hold sweet communion with him here...

So PRECIOUS AN INVITATION "Truly so precious an invitation is worthy of our strivings and self-denials to attain it; and the truly appreciative will lay aside every weight and the sin that cloth so easily beset, and run with patience the race for this great prize.

"We are plainly told that the great majority who hear the call will reject, and that only a 'little flock,' a mere remnant, of both Jews and Gentiles will be privileged sharers of this 'great supper' (Luke 14:15-24). And 'blessed' indeed will he be 'who shall eat bread in the kingdom of God' - who shall be counted worthy to share with Christ in the honors and glory of the spiritual kingdom established. 'To him that overcometh will I grant to sit with me in my throne.' 'Fear not, little flock (of overcoming ones), it is your Father's good pleasure to give you the kingdom.'" '96- R1958 "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" - Rev. 2:17.

"The white stone signifies a precious token of the Lord's love, and the new name written in the stone suggests the Bridegroom's name. The statement indicates a special acquaintance with the great King of kings, secret between Himself and the individual. The overcomers are not to be recognized merely as a class - the Bride class - but each will have the personal favor of the Lord. Of this no one will know save himself and the King. There is an individual and personal friendship between the Lord and the overcomers, who may be said to receive the mark of identification - the antitypical white stone - now, in this life.

"This mark is the sealing of the holy Spirit by which the

Lord identifies the overcomers... The full seal of the holy Spirit will be given in the Resurrection... Then we shall have complete knowledge of the name by which we shall be known to the Lord and He to us forever." '12- R5113 "*The Golden Pot of Manna* represented immortality as being one of the possessions of the Christ of God. Our Lord Jesus doubtless refers to this when he says: 'To him that overcometh will I give to eat of the hidden manna.' "Manna was the bread which came down from heaven as a life-sustainer for Israel. It represented the living bread, supplied to the world by God through Christ. But as the Israelites needed to gather this supply of manna daily or else want and starve, so it will be necessary for the *world* ever to seek supplies of life and grace if they would live everlastingly." TS 122p3,4 "The manna in the golden bowl, which was placed in the Ark under the Mercy Seat in the Tabernacle... was a symbol of our Lord's flesh, the bread from heaven... [Ex 16:20,33 Hebrews 9:4 John 6:51-58]. B130 top "But to those who become Christ's joint-heirs, members of the Anointed Body, God makes a special offer of a peculiar sort of manna, the same and yet different from that given to others - 'the hidden manna.' One peculiarity of this pot of manna was that it was *incorruptible*; hence it well illustrates the immortal, incorruptible condition promised to all members of the 'Seed' - which is the Church. The manna or life-support fed to Israel was *not incorruptible*, and must therefore be gathered daily. So all the obedient of mankind who shall by and by be recognized as Israelites indeed, will be provided with life everlasting, but conditional, supplied and renewed life; while the 'little flock,' who under present unfavorable conditions are faithful 'overcomers,' will be given an *incorruptible* portion - immortality." TS 123 p 1. (See A185.) "A lesson of generosity went with the manna; for whatever portion was kept over to the following day corrupted. Nothing of the kind was known to the Israelites; and they asked, 'what is it?' and this became its name - 'What is it' - or 'that manna.' The gathering of it helped them to remember the Sabbath also, for none fell on the Sabbath, but a double portion on the day preceding, and what was kept over that night did not corrupt.

Jesus reminded his followers of that manna given in the wilderness, and declared that it typified himself,

the true Bread. As the Israelites would have perished without food, so the spiritual Israelites would not have sufficient strength for the journey without the heavenly food. Jesus gave himself the title of The Truth. Whoever therefore eats of this Bread from heaven partakes of the truth. 'Sanctify them through thy truth; Thy Word is truth.' Only by partaking largely, regularly, daily, of our Lord, his merit and his gracious arrangements for us, can we become strong in him, and prosecute the journey faithfully and enter into the spiritual Cannan.

"To grow strong in the Lord and in the power of his might, we must feed upon him daily - we must appreciate and appropriate the merits of his sacrifice." '13- R5279 "We rejoiced in our privilege to have both - the real feast in our hearts and the symbols which our Lord himself had

55 provided and instructed us to use.

"We considered the bread that it was unleavened - leaven, in the type, signifying sin. We noted the Apostle's explanation that the bread not only represented our Lord's flesh upon which we feed by faith, but that, having fed upon it and received of his spirit, we, as his church of the firstborn, are reckoned as being members together in one loaf or cake of unleavened bread. Thus he exhorts us to remember that, as a little leaven leaveneth an entire batch of dough, so a little sin might accomplish a great fermentation in our midst. Hence he exhorts, 'Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven (rank wickedness), neither with the (less rank but more insidious) leaven of malice and wickedness, but with the unleavened bread of sincerity and truth' - 1 Cor. 5:6- 8." '98- R2292 "On another occasion Jesus had declared in their hearing that he himself was the bread which came down from heaven, of which if a man partook he would live forever. Now he was handing them some unleavened bread and said it was his body. They evidently understood him to mean that this bread to them would represent or symbolize his body, for he told them on this occasion that *thenceforth* they should do this in remembrance of him - thenceforth they should remember him as the slain lamb and use unleavened bread to represent his flesh, and partake of this instead of eating as previously of a literal lamb." '06- R3879

MOST VALUABLE FOOD AND DRINK KNOWN "When our Lord said, 'For my flesh is meat indeed, and my blood is drink indeed (John 6:55), we understand Him to mean that this is the most valuable food and drink ever known. No other bread has such value, and no other drink could be so precious as this, by the partaking of which one may attain to glory, honor and immortality - the divine nature, life in itself.

"The Bread from heaven was our Lord's flesh, which he was to give for the life of the world. And Jesus explains this to be what was typified by the manna that fell in the wilderness. He said, 'Your fathers did eat manna (in the wilderness), and are dead. He that eateth of this Bread shall live forever.' He also said (John 12:24), 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' And he did fall into the earth and die. And we become sharers with him in his death. We participate in his sufferings and death, which the world will never do. They share in its outcome.

"All the work of this Gospel Age, is the getting ready of the food for the world, and of the blood which will be sprinkled upon them. But the message of our Lord in John 6:53, 'Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you,' was not intended for the world. As he tells us. 'Unto you it is given to know the mysteries of the kingdom of heaven.' " '13- R5343

THE CHURCH OF THYATIRA - REVELATION 2:18- 19.

"Thyatira seems to mean 'the sweet perfume of sacrifice.' It was the period of Papal persecution. The virgin church was enduring the hardships of the wilderness; while the apostate church sat on the throne of her royal paramour. The message is sent by him 'who bath like a flame of fire,' to watch over his faithful ones as they wandered through the dark valleys or hid in the darker caves of earth; and 'feet of hard brass,' to walk by their side as they scaled the rugged mountains or wandered footsore and weary, seeking

a place to plant the seeds of truth.

"The message contains an allusion to a faithful old Prophet who fled for his life into the wilderness from the wrath of the idolatrous wife of a king (v. 20). The picture is from the history of the Prophet Elijah (*1Ki 18:19*). Jezebel was the protector of the priests of Baal. Her husband was king, and she wielded his power for her own ends. The drought of three and one-half years was evidently a type of the 'time, times and a half' - 1260 years - of the spiritual famine, 'not of bread nor of water, but of hearing the words of the Lord' - Amos 8:11.

Revelation 2:18

Verse 18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass;

Thyatira was the "sweet perfume of a sacrifice" to God: because he saw there the growth of the Divine Family; becoming apparent in the faithful new creatures; their likeness to Christ; and the great reward he had for them in the Sarah covenant.

CONSECRATION- A SAINT'S TESTIMONY "The Lord God bath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smilers, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face lie a flint, and I know that I shall not be ashamed. He is near that justifieth me..." (Isaiah 50:5- 8).

"And so our prayers should be, 'Lord may all these matters which are so closely connected with my peace of mind be under Thy control. Order all entirely according to Thy will, for Thou art my Father and my friend. It is thy will that thy children shall have the very best of all things. Thou knowest what is best for me.' Selected '96- R2058 How that modifies what is the best! He knows what is best for us, looking forward to the grand result. We are His children; He loves us. He is our Father. It is the New Creature He loves, being developed into the characterlikeness of His Beloved Son, as his prospective Bride.

"I wait for the Lord, my soul cloth wait, and in his Word do I hope. My soul waiteth for the Lord more than they that watch for the morning' (*Ps 130:5,6*). In every experience of sorrow and distress, and when the strain of the jarring discords and the stinging vexations and wounds that make the heart bleed, threaten to overwhelm the spirit, let the child of God remember that 'he knows, and loves, and cares,' and that his ministering angel is ever near us, and that no trial will be permitted to be too severe. The dear Master is standing by the crucible, and the furnace heat will never be permitted to grow so intense that the precious gold of our characters shall be destroyed, or even injured. Ah, no! If

56 by his grace the experiences may not work for our good, they will be turned aside. He loves us too well to permit any needless sorrow, any needless suffering." '15- R5802 "The darkness hateth the light, because it it reproved thereby, is our Lord's explanation. Nothing seemed so much to incite the Scribes and Pharisees of eighteen centuries ago as the reasonableness of the true gospel. The common people heard it gladly, unless intimidated by their religious rulers, and led to doubt... The rulers... 'were grieved because they (the apostles) *taught the people.*'

SUFFERING AS CHRISTIANS - Acts 21:30- 39.

"If any man suffer as a Christian, let him not be ashamed" - 1 Peter 4:16.

"Paul... was suffering as a Christian - because he was loyal to the Lord and his Word... If only they can directly or indirectly trace their tribulation to faithfulness to the Lord and his truth, let them not be ashamed; let them glorify God on this behalf, rejoicing that they are accounted worthy to suffer for the

name of Christ, and remembering that even thus also it was with our Lord Jesus. He was placed under arrest; he was bound; he was scourged; he was publicly insulted; he was even crucified as a blasphemer against God - 1 Peter **4:16**.

"... If we find the rabble shouting against any one, either orally or through the press, ... we should remember the experiences of Jesus, the experiences of Paul, and of the other Apostles, and how the multitude cried out, 'Away with them!' The Christian whose mind is thus relieved of prejudice is the better prepared to judge wisely respecting whatever may properly come under his observation or criticism. And then, if he have similar experiences himself, he will be the better prepared for them." '03-R3189

SPARED IN THE DAY OF TROUBLE "The Lord stood by him and said, BE OF GOOD CHEER. PAUL" - Acts 23:11.

"They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his only son that serveth him" - Malachi 3:17.

Please turn to '12- R5119, with final comments immediately preceding Rev. 22:21.

THE REWARD OF PATIENT WAITING "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him' (Psalm 37:5- 7).

"We must not be disappointed and allow our faith to falter when the test of patient endurance is applied, while the outward peace and quietness which we crave tarry long. Our Father has not forgotten us when the answer to our prayers seems to be delayed. Outward peace and calm are not always the conditions best suited to our needs as new creatures; and we would not desire conditions in which the precious fruits of the Spirit would not grow and develop in us. Therefore, 'Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you; but rejoice' (1Pe 4:12,13). He who numbers the very hairs of our heads is never indifferent to the sufferings and needs of his weakest and humblest child. Oh, how sweet is the realization of such loving, abiding care! 'When he giveth quietness, who then can make trouble?' "' 15- R5802 "We know our Father's hand is ever at the helm, that His love and care are sure and unailing." '15- R5803 Those who make that consecration vow, setting apart to the will and service of God, are met by our High Priest, who has made atonement for us, vouches for us as our Advocate to the Heavenly Father to whom we made the vows of consecration. Our dear Lord comes to our attention first of all as the Logos, a wonderful spirit being, spokesman, representative of the heavenly Father in the creation of the Universe. He seemed always imbued with the spirit of consecration to God. In all the work of creation of this vast universe, his heart was thoroughly loyal to His Heavenly Father. He was found worthy of all confidence of the heavenly Father: He laid aside that glory and nature when his life principle was transferred to a human condition - he became a man - for redemptive work; at the age of 12 he learned that according to the Law he must submit to his parents until 30 when he would be a counterpart for the perfect man Adam who had sinned and was condemned to death.

"JESUS INCREASED IN WISDOM AND STATURE" - Luke 2:41- 52 "Jesus increased in wisdom and stature, and in favor with God and Man.'

"The boy Jesus... as a 'son of the law'... had finally about reached the conclusion that the types of the priestly of lice indicated clearly that his mission would not begin until he was thirty years of age... 'And he was subject unto them' - Joseph and Mary... patiently waiting until the Father's times should come and he should begin his ministry; patiently studying meantime, as best he could, to know more and more of the Father's will and plan; patiently waiting for the baptism of the holy spirit, which would enable him to fully comprehend the situation and his own personal relationship to it. What a lesson there is here for all his followers... 'Ye have need of patience,' and again, 'Let patience have her perfect work.' ... we are not to attempt to hasten the divine plan, but to wait patiently for its unfolding... sure that his time has come... like our Lord, to be instant in season and out of season, when convenient and when inconvenient, under

favorable and unfavorable conditions; to do with our might what our hand has found to do... in harmony with God's providence." '00- R2559 "The more clearly we see present conditions and foresee those approaching, the more it should stimulate our zeal to be and to do while we have the opportunity..." '00- R2554 "When He began to be thirty," the spirit of consecration, plus certain instructions, brought Him to John the Baptist at Jordan to symbolize that consecration to the will of God unto death. He approached John as he evidently had been instructed to be immersed in water. John, with some persuasion, performed the ceremony. Then as our Lord came up out of the water, He received the evidence of His acceptance and the performance of all that was right in that He represented: the power to understand spiritual things; the memory of His prehuman existence as the Logos; the knowledge that He needed of the Heavenly Father, and the 57 assurance of a voice from Heaven that said, "This is My Beloved Son in whom I am well pleased." Then according to the record a strange thing happened. The Spirit led Him into the wilderness to be tempted of the devil.

With all this for a background for the assurance of His acceptance with the Heavenly Father, that He was taking the right course, came the testing of His consecration, the sincerity of it. He evidently was shown the Divine Plan of the Ages as He considered the matter as revealed in the Book. He speaks of the Book, "As it is written in the Book..." That is where He found His Father's will in regard to the Divine Plan of the Ages. He found it written in the Book, evidently stored in His memory, and He studied it carefully, because He had received the key to its understanding of all that He Himself had conferred upon the Jewish Nation. Religion and religious ceremonies were covered up in Types and Shadows. There were various Scriptures wherein God's will was written for Him. Studying God's will so intently for forty days and nights He was not aware of His human nature.

Now came the temptations of the great adversary seeking to turn Him aside. Weak and hungry though He was, our Lord's consecration was so sincere and so deep and so comprehensive that although Satan posed as a kindly friend, He faltered not. His answer was NO! "IT IS WRITTEN!" He had been studying the types and shadows. He saw the will of God written in the types. He saw them accompanied by fire, the best way to accomplish the best results. That was already settled in His mind.

"And, behold, angels came and ministered unto him" Matt. 4:11 - the Father's provision.

"What a beautiful example the Lord thus furnishes of Christian fortitude which never flinches nor hesitates, but with fixedness of purpose steadily pursues the course of sacrifice!" '94- R1689 Please see CRS page 95 on Revelation 5, and Berean Comment on Hebrews 4:15.

He returned from the wilderness and began what He knew would be a "living sacrifice" which would in three and onehalf years culminate in His crucifixion. He must use His own vitality in the healing of the multitudes. On one occasion realizing that someone, exercising proper faith, had been healed He mentioned to His disciples, "Someone bath touched me, for I perceive that vitality bath gone out of Me.'

Again it was written of Him, "When He was reviled, He reviled not again." He accepted the experiences of life and drank of the cup which the Father poured for Him. Because of the depth of His consecration He did not resent the oppositions of sinners, misrepresentation, abuse, etc. When all was completed, He said, "It is finished." Justice is absolutely satisfied and can find no fault with the Ransom price. It was sufficient and completely satisfactory.

We were given to glimpse the depth of our Lord's consecration on that almost fatal morning in the hospital, and to look into three other qualities, that we want to tell you about, which if you can enter into as we did, will be a wonderful help in your remaining days, to make your calling and consecration sure. We only regret my lack of command of language to make you see these characteristics to that extent.

And so the spasms of pain increased in volume and frequency until I was having five every hour, and Saturday morning the heart refused to bear more. Then came a straining for air and calling for oxygen for relief. At the same time came the thought that, while I was calling for relief, our

dear Lord in the most terrible part of the pain and agony of crucifixion refused any alleviation. And we felt a great amazement. Then it appeared that we came to a door or wall beyond which was our glorified Lord and many faithful ones with Him. We could feel a wondrous sweetness emanating from him and we asked if we might enter. There was no sound, but *we felt* the answer "Yes, in due time. In the meantime, the great time clocks of the Divine Plan of the Ages are all set and will not be disturbed even by the Great Jehovah." So I withdrew as the body of flesh was relieved; but the sense of that wonderful sweetness remains; and will be my desire and comfort 'till death. It is worth all the devastating pain.

Then I began to wonder why our dear Lord refused the proffered alleviation of the agony of the cross; and it seemed to me that He realized that for the deliverance of the Jew from the penalty of death for failing to keep their Law Covenant, Justice required the full measure of suffering of death by crucifixion. "Christ bath redeemed us from the curse of the 'aw, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" - Gal. 3:13 Deut. 21:23 His mind seems to have been clear enough to comprehend that, and his spirit strong enough to meet it (Isaiah 50:7). So He yielded instant submission. Otherwise he would have hung longer on the tree: but the time of His death was set. What firmness and Strength! What a Saviour! Now our eyes beheld consecration as never before. We say we are consecrated to the will of God unto death. That might be easy. What *depth* of consecration is here! Is ours like that? Are we willing to accept the hardness to the full as he did? Let us renew our vows of consecration with this in mind.

My love to every member of the class. Dr. and I are discussing the future as to what is best. The Lord knows now what will be done and every move and incident. It is all settled by one who knows all about everything and knows what is best for me. It is all settled. I rest.

There is a further lesson in that for us; and that is that this consecration of our Lord was based on His love for the Heavenly Father and the Divine Plan of the Ages and the Truth. "To this end was I born and for this cause came I into the world that I might bear witness to the Truth." He loved truth; He loved righteousness; He loved the heavenly Father; and because of that He made His consecration at Jordan; and then it widened and increased as He studied the Plan.

"Thus, while he joyfully worked out the grand plan of creation (John 1:3; Prov. 8:22- 31), he probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption. Before he came to that test of faith in God his confidence in his almighty power, wisdom and love had been firmly established by the experiences of the past. For centuries he had seen his mighty works, marked his wondrous wisdom and experienced his tender love. Could he doubt him, then, when another feature 58 of his plan made manifest the great work of redemption and restitution, and gave to him the privilege of understanding this work also, for the joy that the Father set before him?... 'By this knowledge shall my righteous servant justify many' - Isa. 53:1.'

Then He could run and meet the Heavenly Father's will even when it meant agony for Himself: and when the reward came to Him, I doubt if he ever remembered the cost and its suffering; but that He remembered no more the anguish - for JOY! because of the glorious results and the illimitable joys that were His in His exaltation to the Divine nature. In His pre- human existence in the spirit nature He was daily the Father's delight, "rejoicing always before Him." Now the beloved Son is rewarded with the highest of all natures next to the Father Himself - His own Divine Nature. He has seen the travail of his soul: "He shall be satisfied!" In fulfillment of Isaiah's prophecy (Ch. 53).

Bro. Russell points out that we receive a new will as we enter the Court; not a bad will changed to a good one, but that good human will was left there at the door; and a new will was begotten of love for God. And that new will represents us, and becomes the will of the new creature which carries our personality over from the human to the spiritual. That new will, because begotten of love, takes up the vows that were made before spirit begettal and seeks to carry them out in loyalty to our consecration that is increased by a study of the Word, until we love our Heavenly Father and the Truth and the Divine Plan supremely, having a consuming love for the Bridegroom withal. We are thankful that this Book that has been given to us is full of spirit and of life - the spiritual expressions of God's mind, our food and our nourishment, our

strength and our rejoicing as we become more and more filled with their spirit of consecration, of loyalty, and of love.

"While the Ten Commandments were not given to the church, yet every feature of the Ten Commandments is a command; for by the character of our consecration we are bound to seek to know God's will, even beyond the mere letter of his Word. Hence, while the church is not under the Law Covenant, we are under the general instruction of the Ten Commandments. Therefore the Apostle says that 'the righteousness of the law (the true meaning of the law) is fulfilled in us, who walk not after the flesh, but after the spirit' - Romans 8:4." '14- R5404 We need the knowledge of the Truth that we may have a better acquaintance with God, coming into closer communion and fellowship with Him, that we may live in His loving embrace, close to Him every day and every year. He gives the knowledge of the Truth according to our faithfulness as new creatures, even the deep things of the High Calling which seem never to be plumbed to their depth even after all the years of diligent study and application in our daily lives. Nevertheless there is continual increase in knowledge, according to the anointing of the furniture of the Tabernacle: increasing knowledge, wisdom, understanding, ability; increasing faith and love. "The anointing* means victory," and is maintained by ever increasing appreciation and love for, and study and practice of the Truth.

*Rev. 3:6 comments.

I have an intense desire that every member of this Ecclesia shall be present in the antitypical Most Holy, each an accepted member of the Body of Christ, of the Little Flock of the Bride, of the Divine Family beyond the veil.

Having seen consecration of our Lord in this new light, deeper light, then as we approached close to the veil, we sensed the presence of our Lord there. We could not see Him but we sensed His presence; and what impressed us so forcibly was the purity of His mind. I wish I could express it. His mind was so pure, holy, that it was clear-cut and manifest. The purity of it, the holiness of it precluded all possible entrance of any thought that was not absolutely pure and holy; and those with Him all seemed to have the same mind, wide open to everyone else, a condition of holiness. Oh, what an atmosphere in which to live! How we longed to be there!

People must have recognized our Lord's mind so pure and clean. It must have been offensive to the Scribes and Pharisees, and what caused Peter to say, "Depart from me oh Lord, for I am a sinful man." He did not want the Lord to depart, but he felt His holiness and purity of mind. He felt unfit to be in His presence. When our Lord conversed with the woman of Samaria, no one said, Why do you talk with her? The purity of His mind was answer enough.

That is what we want as a result of consecration, and instant submission to the will of God in everything, through the study of His Word and its sanctifying power. We want to cultivate that purity of mind that will be "to feel in the presence of Jesus at Home."

The next impression that came to our senses was the sweetness of His person. It was a sweetness that emanated from Him just like the waves of heat from a radiator. His mind was as chaste as ice, as pure as plate glass without an imperfection or shadow, so clear and solid and transparent, as the shining of a mirror highly polished. His mind and the minds of all about Him were absolutely holy. And the sweetness of His mind emanating from Him impelled one to remain with Him. And so we said, May we enter? The reply seemed to be, Yes, in due time. In the meantime - here comes the fourth point.

"... We come to recognize the systematic order of God's plan, the '*due time*' for the accomplishment of every feature of it, and the fact that every member of the human race has a place in it." A112 It seemed as though there was a lifting up, revealing a balcony running along with time clocks upon it. And right here next to me, a hand holding a time-clock. The great time clocks of the Divine Plan of the Ages are all set and will not be interfered with even by the great Jehovah. There followed a sense of power, such a sense

of power that was sufficient to control the whole great universe: which made the things of earth, the powers of evil, and all the instruments of evil, seem as nothing at all in comparison with that infinite power - setting and controlling those time clocks. There was such a sense of assurance and comfort and safety and sureness of the Divine Plan being carried out on time that we received the lesson that was evidently intended, to go about your business and wait until the time clock strikes. Interesting is '95-R1867 including the last par.

We hope you will be able to enter into these four points

59 as we did: The spirit of consecration; the purity of our Lord's mind most absolute, like the Holy of the Tabernacle. That holiness is a wall which nothing unholy can penetrate. So Brother Russell warns us not to go outside of that Holy condition by doing something that does not belong there. Let us see that we do not go outside of that line of holiness. It is a holy condition, and that is the way our Lord's mind is, and so it is with all those beyond the veil.

"Under no consideration must we leave the 'Holy' to render evil for evil, reviling for reviling. No, all who would be faithful under- priests must follow in the footsteps of the great High Priest and love their enemies and do good to those who persecute them. They must copy him 'Who, when he was reviled, reviled not again, when he suffered threatened not; but committed his cause to him who judgeth righteously' - 1 Peter 2:23." T63 Such are the members, "and Fellows of the Order of Royal Priesthood"!

What an atmosphere of holiness in which to live! Let us live in it now, cultivate it now. Let there be no unkind thoughts, no harsh criticism. No. There is only the spirit of holiness, righteousness. And then the sweetness of our Lord! To be with Him beyond the veil is beyond description: while the power of Jehovah is infinite! Hymns 168, 169, 170.

Revelation 2:19

Verse 19. I know thy charity, and service, and faith, and thy patience, and thy works; and the last more than the first.

Paul's letter to the Philippians had no rebuke: and this period of the church was very satisfactory; but the tendency to place too much confidence in works, instead of studying the philosophy of the Ransom as shown in the doctrine of justification by faith, required a check, or admonition.

"And shine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" - Isa. 30:21.

"HE SHALL GIVE YOU ANOTHER COMFORTER" - John 14:15- 27.

"The holy Spirit or holy influence that should come to the church and abide with it through the age, to supervise and direct in the interest of the faithful, was to be a representative of both the Father and the Son. Indeed, the thought that the holy Spirit is the representative of the Lord Jesus with the church is so strongly put that sometimes the Lord himself and his spirit or influence are spoken of interchangeably; as for instance, when he said to them: 'Lo, I am with you always, even unto the end of the age' (Matt. 28:20). And again, 'I will not leave you comfortless; I will come to you (through the holy Spirit).' And again, 'In that day ye shall know that I am in my Father, and ye in me, and I (through the holy Spirit) in you... and I will manifest myself to him (through the holy Spirit)... And we (the Father and the Son) will come unto him, and make our abode with him (through the holy Spirit)' - John 14:18, 20, 23.

"Thus it is that those who receive the holy Spirit, the spirit of the truth, the spirit of love, the spirit of the Father, the spirit of Christ, are enabled to *see* Jesus, and have a new life begun in them (John 14:19). They *see* with the eyes of their understanding, and do not walk in darkness. They *hear* the voice of the Lord,

saying, 'This is the way; walk ye in it.' They taste the good Word of God, and realize that he is very gracious. The *feel* the love of God shed abroad in their hearts, producing in them love for the brethren and all the good fruits of the spirit - meekness, gentleness, patience, longsuffering, brotherly kindness, love - **Isaiah 30:21 1Pe:2:3 Romans 5:5 Colossians 3:12,13.**

"These experiences, however, are promised conditionally - they are not promised to those who have never heard of the grace of God, but to those who have heard, to 'as many as the Lord our God shall call,' who, hearing his commandments, are moved by responsive love to do them. Such have the Father's love, such have the love of the Son, and such shall have the fellowship both of the Father and the Son through the medium or channel of the holy Spirit. This is declared in the 15th and 16th verses, and again in the 21st, 23rd and 24th *[Joh 14]*. Not only are faith and obedience of the heart necessary, before any can come into the spirit-begotten condition, but a continuance and growth in faith and in obedience are necessary in order to continuance and growth in the spirit of holiness, or the holy Spirit, the spirit of fellowship with the Father and with the Son.'

"It is one thing to have a begetting of the Spirit, and quite another matter to attain to that condition urged by the Apostle, saying, 'Be ye *filled* with the Spirit' (Eph. 5:18).

"Let the peace of God rule in your hearts" - Colossians 3:15.

"How beautiful, how consoling to their troubled hearts, and how refreshing to ours, is the legacy of love and peace left to us by our dear Redeemer, as expressed in the 27th verse *[Joh 14]*! This peace and joy which surpasseth all human understanding... is intended for and can be had only by those who receive riches of grace through the holy Spirit - those who by obedience to the Truth and its Spirit grow up into Christ their living Head in all things. Such have peace, deep and abiding, and ever increasing proportionately as they come to comprehend with all saints through faith and obedience the riches of divine grace - the lengths, breadths, heights and depths of the love of God": "such a development of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the divine wisdom and love, which, while permitting present evils, has promised to overthrow them in God's due time.'

"Our Lord shows us that patient endurance, constancy, is the final test... cheerful endurance." '99- R2455, R2456; '01- R2791.

Revelation 2:20

Verse 20. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

To give way to the methods and doctrines of the Roman Catholic or Jezebel hierarchy, was belittling to Christ, the true head of the church, and would lead to an overbearing spirit of Nicolas, and affiliation with the world, while their creeds became their idols.

60 THAT WOMAN JEZEBEL THE PARABLE OF THE LEAVEN - MATTHEW 13:33 "The grace of God given to his people in the beginning of this age, (1) the faith once delivered to the saints, (2) the hope set before us in the gospel, (3) love, the bond of perfectness, summed up the three measures of the Lord's provision for his people - in partaking of which they were to become strong in the Lord and in the power of his might. But gradually a woman arose, a false woman, represented in Revelation as a harlot, and as 'that woman Jezebel.' This Roman Catholic system obtained great power over the three measures of meal provided for God's household, and proceeded to mix therewith the leaven of her own impurity. The result was that all the family food, all the holy doctrines were contaminated with her false doctrines - nothing was left pure and clean, as handed to us originally by the apostles. The faith once delivered to the saints was distorted out of all semblance to its original simplicity; the hope set before us in the Gospel was

changed to another hope entirely, unlike the original; the spirit of the Lord, love, was perverted to a selfish love of creeds of men and human institutions. Alas, no wonder all Christendom is spiritually sick, because of this adulteration in its food supply.

"From this standpoint we readily see the force and meaning of the Master's declaration, that at his return he would gird himself, and come forth and serve his people, and that he would send forth at the hands of his servants things both new and old from the storehouse of his grace, 'meat in due season.' "" 00- R2635.

"ART THOU HE THAT TROUBLETH ISRAEL?"

These are the words of Ahab, king of Israel, to Elijah. Ahab, it will be remembered, was the husband of Jezebel, the wicked woman, who persecuted Elijah, and from whom he fled into the wilderness for three and a half years. (See 1 Kings, 18:17.) "We have heretofore seen that all three of these Jewish characters were types or figures of *classes* in the Gospel age, and their actions were such as to illustrate the actions of those classes which they represented: Elijah represented the church - the *true* and earnest teachers of God's Word; Jezebel is used to represent *the false* church, Papacy, which came into power by marriage with the Roman Empire, which is represented by Ahab.

"As Papacy used the Roman army and power to persecute the true teachers of the Lord (and slew many) for three and a half symbolic years, or twelve hundred and sixty symbolic days; so Jezebel used Ahab's power to persecute Elijah and slay the Lord's prophets for three and a half literal years. During those years there was a great drouth in the land; so, too, during the 1260 years of Papal persecution, ending in 1798, there was a great spiritual drouth and 'a famine, but not of bread nor a thirst for water, but of hearing the words of the Lord.' Amos 8:11. Then the false teachers of Baal (Papacy), being refuted, an abundant shower has come; Jehovah is again recognized. But Jezebel and her daughters still hate the Elijah class and seek their destruction.

"Jesus in his day called the attention of the Jews to the judgments of God about to come upon them, saying; 'These be days of vengeance that all things written should be fulfilled' (Luke 21:22). Elijah gave warning of the death of Jezebel and Ahab, that dogs should lick his blood and eat her flesh. So here it becomes our place to speak the word of God as declared by him, that Ahab and his successors (the Roman and succeeding empires) shall be slain - i. e., destroyed (Dan. 2:44); also that Jezebel shall be 'eaten by dogs' (the degraded), i. e., Papacy, and in fact the nominal church, as it represents the same church and world- united system, shall be cast down and consumed.

"Elijah further represents the 'little flock' of despised ones, by being highly exalted, caught up on a whirlwind. Oh, that we may be among the little company now separating, who shall soon be changed in a moment into the perfect likeness of our Lord and head!" '81- R234, R235.

"The first Jezebel persecuted the first Elijah so that he fled into the wilderness, and even after his coming again and performing a great miracle and turning the hearts of some to the Lord, he was a second time obliged to flee from Jezebel, who sought his life. In the case of the second Elijah, John the Baptist, the experiences were somewhat similar, and the Herodias Jezebel succeeded eventually in accomplishing the destruction of the prophet. In the case of the third Elijah (the church in the flesh) the woman Jezebel is mentioned by name (Rev. 2:20); and her pernicious work, the flight of the church into the wilderness, and her return from the wilderness condition since Reformation times are all known. Now we are to anticipate a second attack upon the true church (not upon the nominal system); and this may mean, as in the case of John the Baptist, a second and a seemingly complete victory of the Babylonish woman and her paramour, the world, over the faithful members of the body of Christ in the flesh. We shall certainly not be surprised if the matter so results; but this and all things must work together for good to those who love the Lord. We must all die to win our heavenly prizes beyond the veil. The Elijah class this side the veil must and will be vanquished, but the apparent defeat only hastens the kingdom glories, powers and blessings promised. 'Be thou faithful unto death and I will give thee a crown of life.' "... Doubtless... the vengeance of the antitypical Jezebel upon the antitypical Elijah will move their friends and associates to still greater love and interest, and will be the means of attracting more

closely to the Lord the great company. "" As there is a striking resemblance between John and Elijah, his type, so there is a strong resemblance between the experiences of John and those of the faithful church - the great antitype of Elijah. While Elijah fled from Ahab, his real persecutor was Jezebel, who sought his life. So John the Baptist was apprehended and finally executed by Herod, but his real opponent was Herod's wife, Herodias. Similarly the greater Elijah, the faithful body of Christ in the flesh, has suffered and will yet suffer at the hands of civil power, yet the real persecutor behind the civil power has been the antitypical Jezebel mentioned in Rev. 2:20 - the antitypical Herodias - the nominal church adulterously allied to the kingdoms of this world while nominally espoused to Christ. All Bible students will recognize the various pictures of this apostasy in Revelation, whether they understand the

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resemblance distinctly or not." '04- R3325 to R3327.

Revelation 2:21

Verse 21. And I gave her space to repent of her fornication; and she repented not.

The time of 360 years, in which to recover herself, extended from 1518 A.D., in Luther's day, to 1878 A.D., when reformation was demanded. She still believes in union of church and state.

"All Christians claim that there were erroneous doctrines taught in the past which cannot be supported in the clearer light of our Day ... The difficulty started in the doctrine of Apostolic Succession - the doctrine that Bishops of the Church were Apostles, inspired in the same sense as The Twelve...

"All are gradually seeing that the Twelve Apostles of the Lamb (St. Paul taking the place of Judas) are the only Divinely inspired authorities of the Church.

THE HOLY ROMAN EMPIRE "Gradually the name of Christianity spread among the peoples of Europe, without its Master's Spirit. The name 'Christian' became popular. In the day of King Charlemagne, the title, 'Holy Roman Empire,' was established... Some claim this as a public acknowledgment of the *marriage* of the professed Virgin of Christ to Civil Power, in the Book of Revelation styled harlotry - Rev. 17:1- 5.

"... The claims set forth were that it was the Divine intention that Christ should be represented in the earth by the Papacy, and that His government should be carried on through earthly princes... In the Sixteenth Century the Reformation movement sprang up. These daughters of the Church of Rome married earthly power, and started 'Holy Empires' of their own.

"This entire theory and its Systems received a severe blow when Napoleon Bonaparte took the Pope a prisoner to France. The spell of sacerdotal rule was broken. In September, 1870, Victor Immanuel took possession of Rome - a fatal blow.

"Bible students are generally agreed that Church and State union is contrary to the spirit of the Bible, an error of the Dark Ages; that the Church of Christ is not to reign with the princes of the Earth, nor to be married to them, but to wait for her marriage till the Second Coming of her Redeemer, to be united with Him in the First Resurrection. Then she shall reign with Him forever." Rev. 19:7; 20:6 ...

... Only Messiah's Kingdom can restore man to God's image and make God's footstool glorious." Photo-Drama Scenario pp. PD78- PD80, D Chapters 13 and 14!

ANTITYPICAL AHAB AND JEZEBEL

"As all Christian students know, Jezebel, Ahab and Elijah were used of the Lord as types, and their experiences foreshadowed much greater things in the experience of the church, spiritual Israel, during this Gospel age.

"Ahab typified civil power. Jezebel typified a religious system. The improper marriage of Ahab and Jezebel, contrary to the Jewish Law, typified the marriage or union of church and state. The progress of evil under this union is portrayed in the Book of Revelation, where Jezebel is specially mentioned by name (Rev. 2:20- 23). The Lord charged that the antitypical Jezebel, the church system, was suffered or permitted to teach and seduce his people from the proper course of Christian living. The same Scriptures represent Elijah, who was persecuted by Jezebel, through her husband, as a type of true believers of this Age persecuted by a false church through the arm of civil power. " 10- R4730.

"Elijah was not only a prophet of the Lord, but also a type of the church's earthly experiences. The Book of Revelation (2:20- 25; 18:7) pictures to us Queen Jezebel as representing a great religious system of this Gospel age which did great violence to the truth. Ahab represented the worldly governments. His wife represented a false Christian church system married to earthly governments. As Ahab represented the worldly governments claiming to be Christ's kingdoms, so Queen Jezebel pictured, a false church system, which, instead of maintaining its purity as the virgin church of Christ, became married or united to these earthly systems. Contrary to this, the true virgin church of Christ was to remain faithful to her heavenly Lord, awaiting his second coming; and her marriage to Him was then to be accomplished.

"As the Prophets of Baal were under the care of Queen Jezebel and under the patronage of King Ahab, so the priests and the religious representatives of a great church system have been the obedient servants of the great false institutions pictured by Ahab and Jezebel. Similarly, Elijah the Prophet and his dealings with Ahab, Jezebel and the affairs of Israel, was a type of the true church of Christ in the flesh - this side the veil. Although the true church is indeed represented symbolically by a woman, it is also represented sometimes by a man, when the picture includes the Lord Jesus Christ, the Head of the church. '15- R5751.

Revelation 2:22

Verse 22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her deeds.

In 1870 A.D. she lost all civil authority forever; i.e., she went into the bottomless pit. But, in harmony with prophecy, she came out in 1929, and now is the real, though secret, authority in Italy. There are too many factions in Italy to allow the election of a real President. Please see Rev. 17:8.

Revelation 2:23

Verse 23. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.

The Catholic church and the Protestant churches, because of the great pressure of public opinion, are being brought together in a confederacy for mutual aid and support, and for a great downfall before the world.

"Finally, the solemn thought is being pressed home daily that a great trial time has come upon Christianity as a whole - a day of judgment; and that in harmony with the adage, 'In union there is strength,' all Christian people should draw together for mutual support. The cry is, 'A federation (a confederacy - Isa. 8:12). This movement, foretold by the Scriptures, is now nearing a fulfillment, much as the 62 matter was disputed when we called attention to it thirty- five years ago.

"The feeling of fear, uncertainty, need of union, is so generally felt that undoubtedly many Christians of various denominations will be glad to be associated, federated. The hope is that thus they will present a solid, religious backing to the government and that the Government will give them in return a support. It will not surely amount to a union between church and state, as in the old world, but it will amount to an understanding between church and state, for the state also is feeling its need of backing. The result will be an apparently triumphant churchianity⁵ a brilliant flare- up of success. However, according to our understanding of the Bible, their prosperity will be short- lived, for it has no real foundation of Christian faith, but merely the excuse of necessity for its federative existence.

"With the flare- up of churchianity's apparent prosperity all not joining in will be esteemed as enemies, however conscientious. And they will have hard experiences for a little while, until the Master shall say, 'It is enough. Come up higher.' 'To him that overcometh will I give power over the nations; 'To him that overcometh will I grant to sit with me in my throne'; 'Be thou faithful unto death and I will give thee a crown of life.' - Rev. 2:26; 3:21; 2:10." '12- R5063.

Revelation 2:24

Verses 24- 25. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.25But that which ye have hold fast till I come.

To the faithful sacrificers of Thyatira, faithful not only in sacrificing, but in my Word: Hold fast to that, and to the *Anointing*, by your membership in the Body of Christ. I come

For comments on the Anointing see Rev. 3:6.

"As though the Lord realized that his human creatures of humble mind would necessarily stagger in faith at the thought of such boundless interest and love for them on the part of the Creator as to invite them to the highest position in all creation next to his Son and next to Himself, we find that the matter is presented repeatedly and under different figures, as though the more completely to set at rest our every question, doubt and fear respecting his faithfulness - respecting the genuineness of this 'high calling.'..." F 72- F73.

ANOINTING THE HIGH- PRIEST - Leviticus 8 "This, under the 'Law,' was the ceremony for the installation to God's service as high- priest. The form is described in Exodus 29 and Leviticus 8. Aaron was anointed to his office with a peculiar oil not used on any one except the high- priest, and not lawful for any to have or to make under penalty of death - Exodus 30:25- 32. This doubtless typified the Holy Spirit" (containing antitypical ingredients - Isaiah 11:1, 2; please see Berean comment on Exodus 30:24.).

"For this service Aaron was washed and attired in the holy garments of 'glory and of beauty' - Exodus 28. Then the anointing oil was poured upon his head. Thus was Jesus, our High- Priest, robed and anointed. He needed not the washing as did the type, for he was 'holy, harmless, undefiled.' The *linen 'coat'* represents him as pure and righteous; the girdle is the symbol of a servant; the linen girdle showing him to be a '*righteous servant.*' ... The *Ephod*, made of two separate pieces... represented, we think, the two great *covenants*... They were made of 'gold, blue, purple, scarlet and fine twined linen, representing the blessings contained in those covenants... and linen - that righteousness was one of the conditions... humanity would have failed to be benefited by these glorious covenants had not God 'laid help upon one who was mighty.'..."

"There was a 'curious girdle' of the same materials as the ephod... This designates him a *servant* of a 'curious' or peculiar kind; a servant combining the various qualities expressed by the gold, blue, purple, scarlet and linen.' Yes, he was the *Royal servant*, the 'messenger (servant) of the covenant (Mal. 3:1)'..."

"Aaron as he stood *robed* and *anointed* represented the entire church, head and body - Jesus and his

church, 'the seed' in whom 'all the families of the Earth shall be blessed'... They are... *anointed for their work*... The anointing oil must flow down and cover every member of the body and this requires the entire gospel age for its accomplishment.

"The boiling (Lev. 8:31) of the flesh of consecration, was no part of the sacrifice; it was merely the preparing of the portion which they ate. The flesh was all to be disposed of (Lev. 8:32) showing how we are entirely consecrated and none of our time or powers *wasted* - all used as consecrated...

"Thou hast made us unto our God Kings and Priests and we shall reign on the Earth.' If... fully consecrated now, ...' If we suffer with him we shall also reign with him' 2 Timothy **2:12**." '80- R72, R73.

CONSECRATION TO A WORK "Among Christians there is much which passes for 'entire consecration,' but it is often a consecration to some selfimposed task, or work, instead of to God.

"Some are consecrated and are living sacrifices to business, some to their families, some to the temperance work, some to building up a denominational church or Sunday School, some to ministering to the poor and the sick. These are each good enough in their way, but *none of these is* the proper consecration for a follower of Jesus.

"Our consecration, like that of Jesus, should be to do the will of our Father in Heaven. Jesus says he came not to do his own will, but the will of Him that sent him (John 6:38). The fact that you have any *choice or preference* as to what you shall do, is an evidence in itself, that your will is not dead.

"Consecration to a work of our own choosing merely, will never bring us to the great reward. 'I beseech you brethren, that ye present your bodies a living sacrifice, holy and acceptable UNTO GOD'...

63 "If will- less, and seeking only to do *his will* it will bring us to His Word *much and often*, to learn that will, and 'He that seeketh findeth'... directions something like the following: "'This is the will of God even YOUR sanctification' (1Th 4:3). Do 'good unto all men (in any way) as you have opportunity *especially to the household offaith*' (Gal. 6:10). 'Forsake not the assembling of *yourselves* together' (Heb. 10:25); but meet for the purpose of 'BUILDING UP YOURSELVES on your most holy faith' - Jude **20**.'" '82- R317.

THIS GREAT PROPHET, PRIEST, MEDIATOR, KING, JUDGE "Our Lord was appointed a Priest because there was necessity for a Priest... an of lice necessary amongst men because of their imperfection... This of lice will end with the Millennial Age, when he shall have accomplished all this work and will deliver up the Kingdom to God, even the Father. Then he will be a Priest no more. There will be no need of a Priest of any kind, sacrificing or reigning. The very significance of the office is that of intercessor or mediator, or assister in some manner of those who are in some difficulty.

"The Apostle's words... declare of our Lord, 'If he were on earth he could not be a priest, seeing that there are priests who offer according to the Law. The Apostle then proceeds to prove that our Lord was a Priest after the order of Melchisedec, and that this Melchisedec priesthood was acknowledged of God with an oath, and that Aaron and his priesthood were never acknowledged thus. But respecting this man the Lord said, 'I have sworn with an oath, thou art a Priest forever after the order of Melchisedec.' "Melchisedec was... only the one priest, and that one priest, therefore, represented all our Lord's members, and since the great work of the antitypical Priest is in the future, and is not the present work, we see that this is the reason why Aaron is not so particularly referred to in the type of the Great Priest. The Great Priest will really do his great work during the Millennial Age, and what is done in the present time is merely a preparatory work, preparing himself for work.

"... This great and honorable position of Prophet, Priest, Mediator, King, Judge of the world... will at the same time have to his credit certain merit which he can apply for the world and on account of which he can perform a priestly office for mankind. The priestly office... is more that of the future than of the present. The present time is the sacrificing time, the time for making a covenant with the Lord by

sacrifice." QB 550- QB552.

HOLD FAST. I COME.

"Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God" - Psalm 40:7; Hebrews 10:7.

"Such was the design of Jehovah for Jesus: that he would highly exalt him above the human plane, and above his prehuman condition; above all angels, principalities, and powers, to his own right hand (condition of *chief* favor, next to Jehovah) and make him a partaker of immortality - the divine nature. For these and other joys set before him, Jesus 'endured the cross, despising the shame, and is set down at the right hand of the majesty on high' - Heb. **12:2** **Philippians 2:9** **Hebrews 1:3,4**.

"The *new* nature which our Lord received instead of the human nature, and as a reward for its sacrifice, is what is here typified by the Priest...

"This acceptance of Jesus' sacrifice by Jehovah, at the time of his consecration, as though it were finished, and he dead indeed, was indicated by the anointing with the Holy Spirit - 'the earnest' - or guaranty of what he would receive when death had actually taken place.

"Thus considered, we see that the death of the bullock typified the offering by Jesus of himself, when he consecrated himself. This is in harmony with the apostle's statement respecting Jesus' consecration or offering of himself. He quotes the Prophet, saying, 'Lo, I come to do thy will, O God, as in the volume of the Scriptures it is written of me' - to die and redeem many. *There*, says the inspired writer, 'He took away the first (i. e., set aside the typical sacrifices) that he might establish (or fulfill) the second (the antitype, the real sacrifice for sins)' - Heb. 10:7, 9, 14. TS 52, 53.

"And Aaron shall come into the Tabernacle of the congregation (the 'Holy') and shall put off the linen garments which he put on when he went into the Holy *place* (the 'Most Holy') and he shall leave them there; and he shall wash his flesh with water in the holy place (the 'Court') and put on his (usual) garments (the garments of glory and beauty) and come forth and offer his burnt-offering and the burnt-offering of the people, and make an atonement for himself (the Body - the Church - the 'little flock') and for the people' [*Le 16:23,24*], the same atonement illustrated or typified from another standpoint...

"As the sin-offerings illustrated the sacrificial death of the Redeemer, So the burnt-offering following illustrated God's manifested acceptance of the *same* sacrifice. Let us not forget that God thus indicates that he will not *manifest his acceptance* of the 'better sacrifices' than bulls and goats, until the sacrifices for sins are complete, and the true High Priest is robed in the honor and glory of his office, represented in the change of garments. During the time of making the sin-offering he wore only the white linen garments. Afterward (and usually) he wore the glorious garments illustrative of the honor and glory conferred upon him. During the gospel age the sin-offerings progress and no honor is bestowed upon the priests, but at its close comes the outward manifestation of God's approval and acceptance of them in the putting of glory and honor upon the priests who made the sacrifices, and in the blessing of *the people* for whose sins they atoned." T 72, 73.

"Our Lord undertook to accomplish the divine will in the redemption of the world, and he has proceeded in the accomplishment of it, but has not yet completed the purpose. He laid down his life, but did not forfeit it. When he was raised from the dead he still had a right to that earthly life, with the understanding, however, that he was not to use it for himself, but that he would give that life to all the world who were willing to receive it, assigning it to them at the end of his reign of a thousand years, during which his church

64 will reign with him." '13- R5342.

"During the Millennial age, in fulfillment of the divine promise, our Lord will give mankind restitution to

perfect human nature... as the LIFE- GIVER... since he possesses this right to human life, it is his to bestow during the thousand years of his reign.

"At the end of the thousand years our Lord will no longer be the Life- Giver. He cannot be the Life- Giver to angels nor to any other than mankind, for his right appertained merely to himself as a perfect human being. What he will give away to humanity in general, is what he now imputes, or loans, to the church, to permit us to share with him in sacrificial work and in his glorious work of the future.

RIGHT TO HUMAN LIFE OUR LORD'S PERSONAL GIFT TO MANKIND "... His earthly nature and earthly life- rights... were his by obedience to the law. As 'Heir of all things' he will be the Representative of the Father to all eternity. He takes the position at the right hand of authority on high. In due time, every knee shall bow to him, and even the angels shall be subjected unto him.

"All these things came to our Lord as a part of the reward which the Father promised. But this one particular feature, the restitution of all things lost by Adam, is a special privilege coming as his own gift to humanity - that which he purchased at his own cost; that is to say, the laying down of his earthly life is the basis upon which he obtained the new nature and the right to control that earthly life, which shall be applied in restitution in behalf of the world.

... Since he has this asset of earthly rights and privileges to give away, the process of bestowing it will continue during the Millennial reign; and what he will give is what he has by reason of his obedience to the law - Lev. 18:5." '12- R5086.

Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me" - John 6:38.

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me... And ye are witnesses of these things" - Luke **24:48 2 Peter 1:16- 19**.

Tabernacle Shadows, Chapter 4, Question 24: "As the garments of glory and beauty represented the glorified Christ, Head and Body, why did he wear them at the time of his consecration and anointing to the priesthood? See Lev.8:7- 10.'

"Ans. - This shows how God foreknow and had foreordained the entire of life and work of the antitypical priest, before Jesus was anointed. Those robes represented the High Priest's future work.'

"In consecrating the typical priests the blood was not ignored. It was put upon all, upon the tip of the right ear, upon the thumb of the right hand and upon the great toe of the right foot (Lev. 8:23), thus showing that the hearing of faith, the work of faith and the walk of faith must all be touched and made holy by an appreciation of the precious blood of atonement - the blood of Christ - the blood of the New Covenant." '03- R3280.

"And then the garments of all the priests - their clean linen garments - were sprinkled with a mixture of the blood and the oil, implying that both justification through the blood and sanctification through the possession of the spirit of holiness are necessary in our consecration" - Lev.8:30. '03- R3280 c 2 p 3; and please see F131.

Quotes following from Leviticus 8:7- R10 are printed in italics. Each quote is followed by an explanatory excerpt from *TABERNACLE SHADOWS*, pages 29- R36.

" And he put upon him the coat," "The white linen coat' represented the High Priest's purity, while its embroidery showed the outgrowth of that pure character in works of grace.'

"and girded him with the girdle," "The 'Linen Girdle' indicated a righteous servant; linen - righteousness;

girdle - servitude.'

"and clothed him with the robe," "The 'Upper Robe,' of blue, represented his faithfulness. The fringe of it was made of golden bells and pomegranates... the Redeemer's work of sacrifice had borne rich fruit... when our High Priest appears in glory and beauty, the fruit of sacrificial work will be.. Proclaimed to all.'

"and put the ephod upon him, "" The 'Ephod' was made of cloth of purple, blue, scarlet, white, and gold threads, skillfully and beautifully interwoven...The ephod typified the two great covenants ... bound to him by the 'curious girdle' - a cord made of the same material as the ephod. "" and he girded him with the curious girdle of the ephod... "" This 'Curious Girdle' ... tells us that this one is 'The Messenger (servant) of the Covenant whom ye delight in.'

"And he put the breastplate upon him", "' The Breastplate of Judgment' - was placed on the front of the ephod...This breastplate beautifully represented *the Law*: It was not a part of the Abrahamic covenant (ephod) but 'it was added' to it (Gal. 3:19)... Paul tells us that there are two seeds that God had in mind, the spiritual and the natural, and that the Covenant and the Law were distinct, 'to the end that the promise might be sure to all the seed; not to that only which is of the Law, but to that *also* which is of the Faith' - Rom. 4:16. " R. 220 p 1: "Abraham was the *actual father* to one of the seeds and a *likeness* of the Father of the other - 'even God.' "" Also he put in the breastplate the Urim and the Thummim. "" There is nothing specific known on this subject... We know that they had the Urim and Thummim and that the answer was indicated in some way with the precious stones of the breastplate, but just how, nobody knows." '12- R5042 c 2 top. "... **Deuteronomy 1:16,17**. Such hard cases were, after Moses' death, brought directly to the Lord through the High Priest, the answer being Yes or No by the Urim and Thummim. " A 49 "It was into the 'Most Holy' that the High 65 Priest went whenever he inquired of Jehovah for Israel's welfare, etc., using the breastplate of judgment, the Urim and Thumim." T 91 *Urim - lights*; the oracular brilliancy of the figures in the high- priest's breastplate.

Thummim - perfections; one of the objects in the highpriest's breastplate as an emblem of *complete* Truth. (Strong's) "... In that perfect spiritual condition, the priesthood will instruct in every matter, as represented in the decisions and answers given to Israel by the Urim and Thummim." T 92 Exodus 28:30.

"And he put the mitre upon his head: also... the golden plate- ... "" The 'mitre,' a strip of fine white linen (typical of righteousness), worn around the forehead, to which the golden plate, or 'crown,' was fastened with a blue lacer, showed that the crown was *righteously* his. Upon the golden plate was inscribed 'Holiness to the Lord,' thus proclaiming: This High Priest is entirely devoted to the accomplishment of Jehovah's purposes. The golden crown also proclaimed his royalty: Christ is to be 'a priest upon his throne' - 'a priest forever after the order of Melchisedec' - Zech. 6:13; Psa. 110:4; Heb. 7:17.'

TO WHOM IS CHRIST THE AUTHOR OF ETERNAL SALVATION?

"And being made perfect, He became the Author of eternal salvation *unto all them that obey Him*; called of God an High Priest after the order of Melchisedec." '95- R1807 c 2.

Revelation 2:26

Verses 26- 27. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.2'And he shall rule them with a rod of iron; as the vessels of a potter shall they the empires be broken to shivers: even as I received of my Father. Compare Psalms 149:8,9.

Sunday morning, Jesus said, All power is given unto me in heaven and on earth. What a change !

"This smiting and breaking properly belongs to the Day of Vengeance, and though the power belongs to the Day of Vengeance, and though the power and rod will still remain throughout the Millennial age, their use will probably be unnecessary, as all open opposition will be thoroughly rebuked in the great time of

trouble. As the Prophet presents the matter, God in this smiting- time will be saying to babbling, clamoring, self- assertive humanity - 'Be still! and know that I am God. I will be exalted among the peoples, I will be exalted in the earth' (Psa. 46:10). It will, however, be the work of the entire Millennial age to 'lay justice to the line and righteousness to the plummet' in all the little and great affairs of each individual of the race, all of whom will thus be 'taught of God' through his 'elect' Servant of the Covenant, the great Prophet, Priest and King (Head and body): Prophet in the sense of teacher, King in the sense of governor, Priest in the sense of mediator who, having redeemed, is the advocate of the people and the dispenser of divine favor. The offices are united: 'Thou art a priest forever after the order of

Melchisedec' - who was a priest upon his throne - Heb. 7:17; Zech. 6:13; Acts 3:22; Deut. 18:15. D 637.

SETTING UP THE KINGDOM THE IRON RULE "Many erroneously suppose that when Christ's Millennial Kingdom is inaugurated every one will be pleased with its ruling. But not so... Liberty to deceive, to misrepresent, to overreach and to defraud others, will be entirely cut off. Liberty to abuse themselves or others in food or in drink, or in any way to corrupt good manners, will be totally denied to all. Liberty or license to do wrong of any sort will not be granted to any. The only liberty that will be granted to any will be the true and glorious liberty of the sons of God - liberty to do good to themselves and others in any and in every way; but nothing will be allowed to injure or destroy in all that Holy Kingdom (Isa. 11:9; Rom. 8:21)... Because of its firmness and vigor, it is symbolically called an iron rule - 'He shall rule them with a rod of iron.' (Compare Revelation **2:26,27** Psalms **2:8- 12** and 49:14.) Thus will be fulfilled the statement, 'Judgment will I lay to the line and righteousness to the plummet. And the hail (righteous judgment) shall sweep away the refuge of lies, and the waters (truth) shall overflow the hiding place,' and every hidden thing shall be revealed" - Isa. 28:17; Matt. 10:26. A302, A303. Revelation **18 19:2- 7**: "The Prophet Daniel was divinely inspired to rehearse and explain to King Nebuchadnezzar his vision of Gentile power, represented by a great image. The vision showed a stone smiting the image on the feet, and as a result the utter wreck of Gentile power, and that stone then expanding until it filled the whole earth. The explanation given shows that God's Kingdom will be set up and fully empowered, and that the wreck of earthly governments will be the direct result of the energy of that Kingdom. Daniel's inspired testimony is as follows: "In the days of these kings (the last of Gentile power - represented in the toes of the image) the God of heaven shall *set up* a Kingdom (present representatively throughout the Gospel age, but not recognized by the world as a kingdom); it (unlike the changing Gentile kingdoms represented in the image) shall never be destroyed: and the Kingdom shall not be left to other people (as the power of the image shifted from one people to another), but *it shall break in pieces and consume* all these Kingdoms, and it shall stand forever" - Daniel **2:44,45**.

"Our Lord assures his faithful, that at the time of the establishment of his Kingdom and the overthrow of Gentile power, the overcoming Church would be with him, and *have a share* in that work. His own words are Revelation **2:26,27**. Compare Psalms **149:8,9**.

"We may be sure that they are active participants in the work assigned the members of the same Kingdom class, whose course and service are not yet ended on this side the veil - the harvest work (1) of gathering the living 'elect'; (2) of saying unto Zion, 'Thy God *reigneth*' - the Kingdom is being set up; and (3) declaring the Day of Vengeance of our God." D623, D624.

66 "When Satan is bound (evil restrained), and outward temptations removed, the hours of release will be spent, under the guidance of the glorified Church, in studies which will become more and more attractive and interesting: studies of Nature and of Nature's God, and of his glorious attributes; His Wisdom, Justice, Love and Power. And thus, pleasurably, they may progress toward human perfection - the end of their race or trial; for, be it remembered, the new government will not only take cognizance of the great affairs and interests of its subjects, but also of its smallest affairs. It will be a 'paternal government' in the fullest sense of that term.'

"The King of that Mediatorial Kingdom so loved those over whom he is to reign that he gave his own life as their *ransom price*, to secure for them the right of an individual trial for everlasting life; and the very object of his Millennial reign is to assist them in that trial. What more could be asked?

As the Redeemer, he has justly the right to control absolutely that which he purchased with his own blood; and all appreciating such love as he has manifested would... gladly accord to him all power and authority and promptly yield to his righteous will.'

"As Christ Jesus proved that he had the Heavenly Father's spirit, and is 'the express image of the Father's person,' so all who will be of that 'little flock,' his joint- heirs in the Kingdom, will have been proved to have 'the spirit of Christ' - the holy spirit of Love. It is one of the terms of their 'call,' that they should become '*copies* of God's dear Son.'... Yes, the under priests, as well as the Chief Priest of the Royal Priesthood can be trusted without a fear. God will entrust the power to these and this is the best of guarantee that it will be used justly, wisely, lovingly - for the blessing of the world." D635, D636.

"Let the saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouths and a two- edged sword in their hand, to execute vengeance upon the Gentiles, and punishments upon the people (of Israel): to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written" - Psalm 149:5- R9. See '14- R5451 c1 p4 for Psa. 149:5- 9.

Continue, verse 9 - "THIS HONOR HAVE ALL HIS SAINTS" - '15- R5803, R5804.

"The kings and princes and judges of that kingdom will be not only irresistible in power, but incorruptible, unbribable. With them the divine standard will be first, in the absolute sense.'

"Such devotion to the Lord... means that the followers of Jesus will be... counted fools all the day long for Christ's sake - because we preach the wisdom of God and the love of God in preference to the wisdom of humanity and the love of humanity. Of such St. John writes, saying 'As he was, so are we in this world' - ostracized, misunderstood, reproved, slandered. Only those who can stand such an experience can be winners of the crown to which Jesus referred, saying, To him that overcometh I will give a crown of life, and permit him to sit with me in my throne. "" Who is sufficient for these things? asks the Apostle. And he furnishes the answer: 'Our sufficiency is of God'; and in the promises - 'My grace is sufficient for thee; my strength is made perfect in weakness'; and again, 'I will never leave thee, nor forsake thee.'"

"SALT IS GOOD, BUT - " LEV. 2:13; Nu. 18:19; MT. 5:13; MK. 9:49, SO; LUK. 14:34; COL. 4:6
"Salt has preservative qualities in connection with whatever it touches. It also serves to bring out the flavor of our food. In olden times it was used as a symbol of faithfulness, loyalty.

"Jesus used salt as a symbol, representing his own loyalty to God and the loyalty which all of his followers must have, and not only so, but which they must maintain. If salt loses its value for seasoning purposes, it is useless for anything else... It is absolutely useless except for its intended purpose. So the Christian has a purpose in the world - to be a preservative power, to have, as it were, antiseptic qualities, and to draw out all the good qualities of those with whom he is connected. This is the mission of the Christian in respect to the world. If he fail in this, he has failed in the purpose for which he was called, and is of no particular value in the Lord's service...

"The world's highest standard is the Golden Rule. The Christian's highest standard is self- sacrifice, doing God's will at any cost." '14- R5426.

Revelation 2:28

Verse 28. And I will give him the morning star.

The Morning Star is himself only. There were originally two, but one fell. See Rev. 20:1- 5.

WHO WAS HE THUS BORN?

"It is written that before he became flesh Jesus had an existence; as he declared, 'Before Abraham was, I am.' Again, in one of his prayers he said, Father, glorify thou me with the glory that I had with thee before the world was.' The Revelator tells us (3:14) that 'He was the beginning of the creation of God,' and Paul says that 'by him all things were made.' And so our Lord Jesus was not only the beginning, but also the active agent of the Father in all the creative work in the angelic world and in the creation of humanity, and in all things that were created.

"The whole matter is summed up by the Apostle John... in the first chapter of John.

"In other words, Jesus was the direct creator of all things. He was the divine Power, Agent, Word, Messenger, the *Logos* of Jehovah. He did all the great work of creation; but he himself was the first of God's direct creation, the firstborn of all creatures, that in all things he might have the preeminence - the first place.

"The Scriptures tell us that before he begins his great work for the world of mankind, he first does a work for the elect, the church, those who desire to walk in his footsteps, to gather out of the world a bride, to be co-workers with him in all the great work of the Father... We see how he gathered out the saintly ones from amongst the Jews, 'Israelites indeed, in whom there was no guile.' Not finding enough to make the desired number, he proceeded to gather 67 them from all nations, kindreds, tongues and peoples.

"The Apostle tells us that when this bride class is united with him they shall be parts of the seed of Abraham; as we read, Gal. 3:29.

"The invitation to become the bride of Christ is a very special invitation* and those who would be his must walk in the 'narrow way.' If they will sit in his throne, they must suffer with him. If they suffer with him they shall also share his glory... All the church who are justified through faith in his blood... have a share with him in his sufferings and will share in his glory; they have also a share in the first resurrection; as the Revelator declares, 'Blessed and holy is he that bath part in the first resurrection, on such the second death bath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years' - Rev. 20:6.

"Saint Paul says, 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord,' 'that I might know him and the power of his resurrection' (the special resurrection) to the divine nature. How? By being made conformable to his death; for, 'If we suffer with him we shall also reign with him.'

WHAT ABOUT THE FUTURE?

"All the families of the earth are to be blessed, as originally promised in Eden: 'The seed of the woman shall bruise the serpent's head.' Also, as St. Paul states in the 16th chapter of Romans, 'The very God of peace shall bruise Satan under your feet shortly.' So, then, the next thing in order in the outworking of God's plan will be to bruise Satan and destroy sin.

"Our hope on behalf of mankind in general is that in God's due time his blessing shall reach all - not the same as that for the church, but as St. Peter tells us in Acts 3:19- 21, 'Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets.' " 12- R4964, R4965.

"The New Law Covenant cannot be introduced, sealed, made operative, until the Abrahamic Covenant shall have brought forth the seed of Abraham and invested him with glory, honor and divine majesty. Then this antitypical Moses, The Christ complete, Head and body, will mediate between God and the world of mankind for a thousand years.

"Not until the Messiah shall have finished all of his sacrificial work of the Gospel age, not until the last

member shall, under his hand, have passed from the earthly condition of membership to the heavenly condition, will the sufferings of The Christ be finished, will the sufferings which he left behind be filled up; and not until then will he usher in the blessings of the Messianic kingdom. And those blessings will be secured to mankind by the great Mediator's applying the merit of his sacrifice on their behalf. "' 13-R5301.

"Jesus said, his consecrated followers are his 'little flock' of the present time. But during his glorious reign he will gather another flock. As he said, 'Other sheep I have which

*Please see '93- R1494 - quote at beginning Revelation 2. are not of this fold - them also I must bring, that there may be one fold and one Shepherd' - John 10:16.

Ephesians 1:10. "Of these 'all things' the church, the bride, will be chief, on the plane of divine nature. The great company, cherubim and angels will follow in order, and redeemed and restored mankind in human perfection will be the lowest order in the divine fold.

"St. Paul tells us about the enemies from whom ultimately all of God's people shall be delivered. Satan is an enemy. He shall be bound for a thousand years and ultimately shall be destroyed. "' 11- R4940.

SATAN FELL!

PAPACY IS SATAN S OWN WORK "Referring to his fall, the Lord, who declares that he has no pleasure in the death of him that falls into sin and the consequent condemnation to death, says, 'How art thou fallen *from heaven, O Lucifer, son of the morning!*' Then he shows that undue ambition was the cause of his fall, saying, 'For thou hast said in shine heart, Into heaven (the position of power) will I ascend; above the stars of God (other sons of the morning) will I exalt my throne; and I will sit also upon the mount of the assembly in the farthest end of the north (universal dominion); I will ascend above the heights of the clouds; I will be equal to the Most High' (Isa. 14:12- 14). (That this language applies also, symbolically, to Papacy is entirely proper; for Papacy is Satan's own work in his own likeness.) "Thus, instead of humbly and thankfully appreciating the favor of God which brought him into existence and crowned him with glory and honor as a bright star of creation's early morning, and instead of returning due filial reverence, love and submission to his Creator's righteous will, Satan cultivated a spirit of pride; until his rising ambition aspired first to be a leader and chief of the other stars of the morning (the position already filled by the only begotten Son of God - John 1:1- 3; Col. 1:15- 17), and finally to rival the Most High himself, as king of the universe.

"How different was the course of him who was actually above the morning stars, the angelic sons of creation's morning - the *only begotten* Son of the Father, his honored Agent in the creation of all things - not only of all the physical universe, but of all intelligences as well. Of him we read that, 'though being in a form of God (a mighty one), yet he did not meditate a usurpation, but (on the contrary) divested himself (of his glory), taking a bondman's form, and was made in the likeness of men. And, being found in fashion as a man, he humbled himself (yet more), and became obedient unto death, even the death of the cross.' Phil. 2:8.

"' Wherefore,' says the Apostle (because of his humility and obedience), 'God also bath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:6- 11 - *Diaglott*). Thus, in accordance with a principle which God has laid down - that he will abase the proud and exalt the humble (Matt. 23:12; James 4:6) - we see our Lord Jesus now exalted to the very

68 position to which Satan through pride and ambition aspired, while Satan has been degraded, 'cut down (or limited) to the earth' (Isa. 14:12), and sentenced to final destruction.

"But nothing daunted, Satan, the defiant rebel, began his work after the flood among the sons of Noah,

and with varying success has since pursued his policy among the kingdoms of this world. And God has not specially interfered, and will not, until the end of this present evil world, when his time will have come for the setting up of Christ's kingdom. Then, he declares, Satan shall be firmly fettered and imprisoned for a thousand years...

"Our Lord's reference here (John 14:30) is to the great adversary of God and deceiver of men who for six thousand years past has pursued a course of systematic opposition to, and defiance of, the Almighty Jehovah, the great Emperor of the universe...

"Yet in the beginning of his existence he was pure and perfect, an intelligent creature of God, created through the agency of his only begotten Son, without whom nothing was made that was made (John 1:3). Previous to his fall into sin he is spoken of as Lucifer, a morning star (a glorious being of creation's early morning)." '94- R1686.

Revelation 2:29

Verse 29. He that bath an ear, let him hear what the spirit saith unto the churches.

The reward is sure. Ye shall not all sleep. But ye shall all die.

ISRAEL S PRIESTS DIED TYPICALLY "It is appointed unto men once to die, but after this the judgment" - Hebrews 9:27.

"The whole thought has gotten into people's heads upside down and back end first. They all think it refers to the time when people die. The Apostle Paul, in that statement in Hebrews, is giving a lesson on type and antitype. He is comparing the work of the Jewish priests every year with the work of Christ, and telling how these earthly priests went into the Holy, and afterwards into the Most Holy. The priest took with him the blood of a bullock, then of a goat. He went into the Holy; and, after the cloud of incense had passed through the second veil and covered the Mercy- Seat, he went into the Most Holy, representing heaven itself.

"The antitype is that our Lord Jesus offered up himself as the bullock. The bullock represented Jesus as a man, the goat represented the human nature of the church. As High Priest, Jesus slew the bullock; at baptism he offered the sacrifice of his humanity. The typical priest took his two hands full of incense and crumbled it in the fire on the incense altar - that represented the three and one- half years of our Lord's ministry. This picture of the incense falling upon the fire represented the glorious qualities of Jesus as He came in contact with the trials of life. In every case His faithfulness yielded a sweet perfume. (Leviticus 16:12- 14; T55, T56.) "... The sweet incense went before Him and appeared in the presence of God before He finished His course at Calvary. His death upon the cross was the last crumb of incense falling into the fire, in the antitype. Then our High Priest went under the veil - into death. He was parts of three days under the veil, arising on the other side of the veil on the third day. This was the resurrection of Jesus. He arose on the spirit side of the veil, a spirit being. Then forty days later, He sprinkled upon the Mercy- Seat in the Most Holy, in Heaven, the blood of Atonement on behalf of the church.

"The Apostle here is trying to get the Church to see that the Jewish high priest did something of this kind in type. The Jewish high priest went into the Most holy of the Tabernacle, not without blood. That blood, in every case, represented the blood of the high priest - his life. Every high priest, when he passed under that veil on the Day of Atonement, was in danger of being stricken dead. If he had not done perfectly, according to the requirements of the Lord, he would have died as he attempted to pass that veil, under that curtain. And so it would have been death to Jesus if He had not done perfectly the will of the Father.

"Then the Apostle declares, 'It is appointed unto men (men- priests - get the thought) once to die (typically, in passing under the veil) and after that the judgment,' or decision. They typified their death in

the sacrifice of the bullock, and carrying its blood under the veil. If the priest had not done it perfectly, he died. The bullock represented the priest. After he had sacrificed it he passed with its blood under the second veil. "After death the Judgment." There is no reference here to the death of mankind, but merely to these priests offering their sacrifice. Jesus died, passed the second veil, and was raised on the third day. After the high priest in the type had made his offering, and had passed beyond the second veil, and sprinkled the blood upon the MercySeat, he came out and blessed the people.

"Our Lord Jesus, the great High Priest, has not yet come out to bless the people. The antitype is a very large thing. Jesus went under the veil into the Heavenly Holy over eighteen hundred years ago. He has not yet appeared for the blessing of the world. But 'To those that look for him, He shall appear a second time, not as a Sin- Offering, but unto salvation.'

IT WILL SURELY COME - IT WILL NOT TARRY - HABAKKUK 2:3.

"God has provided in his Word a great vision, a great revelation. It is a picture, so to speak. He has given this picture of his plan more or less clearly through the prophets and through the law. The Jubilee prefigured Restitution to all the world. Other features of the Law, such as the Atonement Day sacrifices, etc., pictured other features of God's Plan. * The Passover represented still other parts. These pictures were all harmonized into one great picture, or view - God's great plan to bless the world. 'In thy seed shall all

*See '09 R4493 c I - mentioned at Rev. 2:11 comments.

69 the families of the earth be blessed,' God declared to Abraham. All this went to make up the great vision, or picture, that God purposed to give his people.

"In proportion as we come to have the mind of God, we can understand more and more clearly what these things mean. The most important part of the picture was that Messiah would come, and that he would set up his kingdom. All of these promises would be parts of that great view, or vision... It does not really tarry... But the vision is still for an appointed time... The vision is sure. All these blessed things are positively certain to come; it is simply a matter of His time and of our understanding of His time." '15-R5730, R5731.

"Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand" - Romans 13:11,12.

"Yes, 'the night is far spent' and 'the day (the glorious millennial day) is at hand.' Even now the gray streaks of dawn appear. It is the day when the kingly Bridegroom shall receive unto himself his ready and waiting bride, and the time is short in which to make ready for our gathering together unto him." '06-R3830.

JEHOVAH OUR GOD IS ONE - Deuteronomy 6:4.

"To us there is but one God, the Father, of whom are all things" - 1 Corinthians 8:6.

"Jesus says of himself, 'I proceeded forth and came from God'" - John 8:42.

"In our writings we show the clear teachings of the Bible, that Jesus in his pre- human condition was the Logos, the Word, or message, from the Father; and that as such he was called a god, but not *the* God - the Father. On so important a question as the equality of the Father and the Son, we must not rely upon any man's testimony except that of the inspired writers of the Scriptures. We should accept no dictum save that of the divine Word itself. Let us ask Jesus. He replies, 'My Father is greater than I', 'I can of mine own self do nothing; as I hear I judge'; 'My Father is greater than all'; 'I ascend to my Father and your Father, to my God and your God'; 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent' - John 14:28; 5:30; 10:29; 17:3; 20:17..." Do continue

reading the entire discourse - '15- R5747 to R5749. SubHeads include: Jesus Became a New Creature; The Logos Transferred from Heaven to Earth; Testimony of Scriptures Revelation the Holy Spirit; and others. "See Diaglott rendering of John **14:17,16**. For further elucidation of the subject of the holy Spirit, we refer the interested reader to our fifth volume of *Studies in the Scriptures*, Chapters 8- 11, where we have treated the subject at length." '15- R5747 to R5749.

Revelation 3:1

CHAPTER 3 REVELATION

THE LORD'S SECOND COMING - REVELATION 3:1- 6.

"Sardis is said to mean that which remains, as if it signified a useless remnant, something out of which life or virtue had gone. The nominal church during this period had the appearance of being what it was not, having a form of godliness without its power. Sardis was the remains of the true church, which had been driven into the wilderness; but when the persecution began to subside, her zeal also abated. Persecution has always developed the vigor of the church.

"Many today have the Sardis characteristics. To such there is a fatal warning in Revelation 3:3. Seven times our Lord's second coming is described as being thief- like, stealthy.

"Only to those who are watching is the approach of a thief known. Those who are asleep will be awakened only after he has taken full possession, after his work of destruction has progressed. Although they may then arouse themselves, it is too late. They have been overtaken. Thus our Lord will be present, but invisible and unknown - except to the watchers - for some years after his arrival; and his presence will be recognized by the sleepers only as the noise of spoiling the strong man's house gradually increases. Then slowly will they realize what it is and what the outcome will be.

"The reason why many professing Christians cannot recognize our Lord's Parousia - presence - is that they are looking for a fleshly Christ, visible to the fleshly eye, and making an imposing demonstration which they cannot mistake. Failing to realize the fact that spiritual bodies cannot be seen by human eyes without a miracle, they cannot understand how he can be present while 'all things continue as they were since the beginning of creation' [2Pe 3:3,4] . Thus they are unable to understand 'the signs of the times,' revealing his return." '16- R5993.

Verse 1. And unto the angel of the church in Sardis write; These things saith he that bath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

Sardis means "that which remains," and refers to that time in the life or history of the church, when the work of persecution had reduced the nominal church severely, in numbers: but the percentage of faithful ones was considerable. The time is just before Luther and the Reformation, which the Roman Catholics call the apostasy. The speaker is the Lord Jesus; and he claims to have the seven spirits of God, and the seven stars. The seven spirits of God, indicate plenitude

70 of power to handle the affairs of the church during the seven periods of its life and warfare: and the seven messengers are safe also in his hands; for he, also, is now infinite in Justice, Wisdom, Love, and Power. Thou *hast a name*, but few are worthy of it; but the Lord is merciful, and gives them the time and opportunity to make better advancement in developing the Christ likeness of character.

SEEKING MEMBERSHIP IN GOD'S KINGDOM

" Seek ye first the kingdom of God and his righteousness" - Matt. 6:33.

"Throughout this Gospel age there have been a few who have heard the call and accepted the conditions, who have determined to make the kingdom of God the first consideration of their lives. Satan has tried to make many of these think that papacy is that kingdom, or that... some one of the other kingdoms of earth is that kingdom. To others he brought a misinterpretation of the words of the Apostle, 'The kingdom of God is righteousness and peace and joy in the holy Spirit,' and endeavored to make them think that all there was of the kingdom of God was merely righteousness and holiness of life, having a godly life through the power of the Lord's spirit. How far all this is from the teaching of the Scriptures regarding the kingdom can be readily seen by a study of the subject of the kingdom of God as presented by the holy prophets, the apostles and our Lord Jesus himself. Truly we have a wily adversary!

HOW CHRISTIANS MAY KEEP GOD'S LAW

"By these false ideas the true thought of the kingdom was obscured - the thought that God was selecting the members of the kingdom class, the thought that we not only make a full consecration of our little '11 to the Lord according to his terms, but that we should continually put this vow of consecration into practice, counting all other things as loss and dross that we might win a membership in this glorious company of which Jesus is the Head... But the full complement of body members of Christ is being secured, despite Satan's vigorous efforts to prevent it...

"In seeking the kingdom of God we as Gentiles are to realize that the Lord has not changed from his original position when he made the proposition to Israel that in order to obtain everlasting life they must keep the law. There is no other way. God will not exalt to kingdom honors any who are violators of his law. The question then comes in, How can we keep the law? If the Jews could not keep it in all those sixteen hundred years, how could we keep it? And does not the Lord say through the Apostle that by the deeds of the law shall no flesh be justified in his sight? To understand this is to understand some of the deep things of God; namely, that 'God is in Christ reconciling the world (those from the world who now accept the Gospel call) unto himself, not imputing their trespasses unto them' - 2 Cor. 5:19.

"Christ kept the Law and satisfied divine Justice for all who become his during the Gospel age; and his merit is imputed to those who keep the Law in their heart and are hindered from keeping it absolutely by the weaknesses of their fallen flesh which they are unable to control. And so the Apostle Paul says that the righteousness of the Law is fulfilled in us who walk not after the flesh, but after the Spirit. First of all, through the imputation of his merit to their mortal bodies, their flesh, our Redeemer covers their natural imperfections. Second, because that body so devoted, so justified, is sacrificed, he reckons them dead as human beings. They are then begotten to a new, a spirit nature. Thenceforth their mortal body is counted as the body of the new creature, no longer as a human body; for this was sacrificed. Actually, however, it is quickened to be the servant of the new creature. Being still actually human, it must be given a robe of righteousness to wear until the end of the present life. This is furnished by the Savior.

"The Apostle Paul, in speaking of our human bodies from the standpoint of our new relationship in Christ Jesus, says, 'Know ye not that your bodies are members of Christ?' [1Co 6:15] God no longer counts our fleshly body as the body of a human being. It is a member of Christ, the property of the spiritual new creature. This new creature keeps the law of God. Wherein there is failure, it is not the new creature that fails, but the imperfect flesh, which is covered by the pure, white, robe of Christ's righteousness ("covered by the merit of Christ's sacrifice" - '02- R3060 top). God looks upon it as the spotless body of this new creature. Thus we stand perfect before God's law; thus the righteousness of the law is fulfilled in us who are walking, not according to the flesh, but in the footsteps of Jesus.

"The new creature is so in accord with the Lord that he will seek to bring his mortal body fully under the control of the law of love. He will seek to be altogether just toward his fellow- men, toward the brethren, and kind and merciful toward all. His entire life will be given up to attaining membership in the heavenly kingdom. This will lead him to serve the cause of God's righteousness. Wherever God's plans are set aside, he would be called upon to defend them in every reasonable way. He will be on the side of righteousness and truth. All who truly seek the kingdom have this disposition.

"The Apostle Paul says that the kingdom of God is not meat and drink, but righteousness, peace and joy in the holy Spirit..."the chief element of their freedom in Christ was that true righteousness and holiness which is the blessing and comfort of all those who are the sons of God. Nor was it the Apostle's thought that righteousness, peace and joy constitute the kingdom, but that these are the blessed results of

71 membership in the kingdom class. They are blessings which are the heritage of those who are heirs of the kingdom, even while they are still under age, as it were, still being tutored and prepared for kingdom service beyond the veil. All of the Lord's people are now to rejoice in true righteousness, the righteousness of God, and to seek it above all else." '16- R5918.

SONGS IN THE HOUSE OF OUR PILGRIMAGE

"Thy statutes have been my songs in the house of my pilgrimage" - Psa. 119:54.

"All through this pilgrimage we are standing at the bar of our Lord's judgment: he is testing us, proving us, to see whether or not we love him and the things which make for righteousness and peace; and if so, how much we are willing to sacrifice for righteousness' sake. He marks the degree of our love by the measure of our self- denials and self- sacrifices for his sake, the truth's sake.'

"If Christ be in you the *body is* (reckoned) *dead* because of sin; but the spirit alive because of (the imputed) righteousness' of Christ. The new nature of the saints, begotten by the Word of truth (James 1:18), is really only the new *will*, which however is henceforth addressed as the real person, and it alone is recognized of God who knows us not after the flesh but after the spirit of our new minds - Christminds. **Romans 8:10,11 6:3,4 2 Corinthians 4:16 Colossians 3:9,10 Ephesians 4:23,24 1 Peter 3:4.**

"It is written, 'He giveth songs in the night,' and 'He hath put a new song into my mouth.' Respecting this joy our Lord declares, 'Your joy no man taketh from you.' 'Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid - John 14:27; 16:22.

"And such joy, produced by the true Gospel of our Lord Jesus Christ received into an honest heart, naturally and properly awakens the 'songs in the house of our pilgrimage.' "

'Mid all the tumult and the strife I hear the music ringing, It finds an echo in my soul. How can I keep from singing?'

"The word 'song' has a wider meaning than simply a musical cadence: it is used in the Scriptures and elsewhere to indicate a joyful message of any kind. For instance, we say, referring to the Gospel, the knowledge of the divine plan, 'Thou hast put a new song into my mouth, even the loving- kindness of our God.' And it is a fact that those who have tasted that the Lord is gracious, those who have received the joy which no man can take from them, those who have tasted of the grace of God in Christ... will also rejoice to have their entire lives a song of praise and thanksgiving unto God; ... so fully will the cleansed, justified and consecrated heart appreciate God's goodness and so greatly will it desire to - "Tell the whole world these blessed tidings, And speak of the time of rest that nears.'

"Let us remember Paul and Silas praising God in the prison of Philippi, while their backs were still lacerated and bleeding.'

"And the more we have of this new mind, and the closer we are in sympathy with the Lord, the more we will desire to sing heartily 'The old, old story of Jesus and his love.' '97- R2231, R2232.

Verse 2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. I have found no works of shine perfect before my God - R.V. Be watchful. How necessary always, in order to not only stay in the Truth, but to advance in its understanding and application to one's self as a new creature; to have all the truth that is due and permissible for the church at any time; especially today, when, after the death of Pastor Russell, so many gave up the thought and hope of membership in Christ. Our works are never perfect; but the justification that is in Christ Jesus is perfect: do not fail to claim that justification - eating the flesh of the Passover Lamb.* "The 'wedding garment' mentioned in the Lord's parable (Matt. 22:2- 14), is the Robe of Justification, which becomes ours at the time of consecration. At the very moment of our begetting, when the Lord accepted us, we became probationary members of the body of Christ, the bride class, and were covered with the wedding robe.

"This 'wedding garment' is given, not to the old creature, but to the new creature, to cover the blemishes of its imperfect body.

"While in this body of flesh, the new creature is expected to demonstrate such faithfulness in the development of character that he may be accounted worthy of being raised in the first resurrection as a divine being. Having this imperfect body he needs the robe of Christ's righteousness to cover his imperfections.

"To continue to have the imperfections of the flesh (which we have inherited from Adam) covered, the new creature must remain loyal to God; otherwise, it will deserve the second death." ' 11- R4842.

"When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that he laid down for us we are to 'eat,' appropriate to ourselves; that is to say, his perfect human life was given to redeem all the race of man from condemnation to death to enable them to return to human perfection and everlasting life, if they would; and we are to realize this and accept him as our Savior from death.'

"... The Gospel church of this age receive by faith in their Redeemer ... justification to human nature, which Father Adam possessed and lost, and which Christ redeemed by giving his own sinless flesh, his perfect human life, as our ransom- sacrifice... restitution rights and privileges secured by our Lord's sacrifice of these." '16- R5870, R5871.

"We have an Advocate with the Father, Jesus Christ the Righteous" - 1 John 2:1.

"Why do we need an Advocate? Because... 'in our flesh dwelleth no perfection.' But if, through the weakness or ignorance of the flesh we err, the divine provision for us is that our Advocate, whose ransom merit was applied to us, *Rev. 2:11 first comment; and "Foundation of Christian Doctrine," sub- head - "There were Two Passovers" - Supplement.

72 will appear for us (figuratively apply his merit) for the cancellation of our unintentional misdeeds and thus maintain us in the Father's sight without spot or wrinkle." '09- R4516, R4517.

"By faith the walls of Jericho fell down" - Hebrews 11:30. "But we must have crossed the Jordan; we must have been justified; must have partaken of the antitypical Passover; must have been sanctified before we could have received of the Lord either a promise of victory over our Jericho, or before we could exercise such a faith as would result in that victory. If in the type faith could bring the fall of the strong walls of a city, how great must be the value of faith in the antitype! 'This is the victory which overcometh the world, even your faith,' but only so long as we trust in the Lord and seek to do those things pleasing to him, can we exercise this overcoming faith - I John 5:4." '02- R3088. See '02- R3086 c 2 CROSSING JORDAN INTO CANAAN.

"' Ye see your calling, brethren' - your invitation to the priesthood - the Melchisedec priesthood." '04- R3319.

"Not until the sacrifice of the goat had been complete, and its blood had been sprinkled upon the Mercy Seat, was there a Passing over* or remission of the sins of the people. " 04- R3319.

THE GOSPEL OF HOPE Revelation **21:3,4** "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you - 1 Peter 3:15.'

"The very word Gospel is full of hope; for it means good tidings. Whoever, therefore, would preach the Gospel should be sure that his message is one of good tidings, one of hope. The world has a latent fear respecting the future. A secret fear lurks in the mind lest there should really be something terrible awaiting the masses after death - a Catholic purgatory of awful severity, if not the endless torture of Protestantism.

"What the world specially needs is what the Bible alone can give... comfort of the Scriptures. Bible students alone are qualified to introduce others to this comfort of the Scriptures.

"Give them also the message of hope, the message of joy, the message of peace! What are the privileges of the Christian, if through great tribulation he must enter the Kingdom? They are, oh, so grand! It is his to know the joy of sins forgiven; and many need to have this told them over and over again, that they may fully appreciate it. It is his to know of the heavenly Father's love and care - matters so easily forgotten in the stress of life. These assurances of the Word need to be repeated over and over: 'The Father himself loveth you.' 'God is for us.' 'All things shall work together for good to them that love God.' "Following this course then - of preaching the Gospel of hope - we are following the Master and the apostles. They had so much of this spirit of hope, trust, confidence, love, joy and peace, that they could rejoice in tribulation; and they did so.

*See Exodus 12:5. See Passover of the Second Month, Numbers **9:10- 11 2 Chronicles 30:2- 3** - Footnotes '13- R5191, '98- R2270.

"Hearken to the words of Jesus, 'God shall wipe all tears from all eyes.' 'Be ye perfect, even as your Father which is in heaven is perfect.' As it will be God's great work in the future, through Christ and the church, to wipe away earth's tears, let us chase away some of those tears at the present time. Thus we shall help to prepare the way for the world to come back into fellowship with God by and by, for the faithful of the present time to walk more carefully in the footsteps of Jesus and to encourage one another in the good way." '13- R5213, R5214.

"I am thy shield, and thy exceeding great reward" Gen. 15:1.

"We have promises which pertain to the life that now is and also to that which is to come but all of these together are inferior, subordinate to the one great thought that God, the great Creator is ours - our Father, our God, our Friend. " 01- R2853.

PREPARING THE WAY OF THE LORD - John 1:19- 34 His WORK Is BEFORE HIM

"In harmony with the divine plan, the taking away of the sins of the world is divided into two parts: (1) The taking away of the sins of those whose hearts long for reconciliation with God and forgiveness, and to be in harmony with that which is right and true and just and good. These, called believers, have their sins taken away reckonedly; or rather, as the Apostle and the Prophet express it, their sins are 'covered' from God's sight by the robe of Christ's righteousness - to be entirely blotted out or taken away when, by the Lord's grace they shall have finished their course and as faithful ones been counted worthy to enter into life eternal. In that new body then to be granted there will be no blemish, no sin to cover, all will have been blotted out. Then will begin the reign of Christ and his glorified church, his bride, the blessing of the world - the Millennial reign, the kingdom of the heavens, the rule of righteousness. (2) But before that reign shall begin, the Lamb of God - who redeemed the world more than eighteen centuries ago - will present the merit of his sacrifice and the sacrifice also of the church, his body members (made worthy,

acceptable through his merit), to the Father as the second offering of the great Day of Atonement sacrifice - for all the people - Leviticus 16.'

"As the Lord's presentation of his sacrifice when he ascended up on high was accepted of the Father and the blessing came upon the church, the household of faith, so surely will the second presentation in the end of this age when offered by the great High Priest be acceptable to the Father for the sins of the whole world - all the people... By the end of the Millennial age, the blessing of God - through the Lamb of God which taketh away the sin of the world - shall have accomplished such wonderful gracious blessings for mankind that all shall have reached the full perfection of restitution to human nature except the incorrigible, who will be 'utterly destroyed from amongst the people' - Acts 3:23. "' 08- R4114.

Revelation 3:3

Verse 3. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

73 Remember the delight experienced when we first realized that we were spirit begotten and could understand the Tabernacle Types. This coming is not necessarily the Second Advent, but a daily inspection and decision, on which further light depends. God, Himself, has blessings to give to those who ask for them.

"With the Lord Jesus in the chief place... the church is to be displayed before men as 'a thing of beauty and a joy forever' - God's handiwork.' "' 11- R4914 Isaiah **62:2,3**.

PAROUSIA, EPIPHANIA, APOKALUPSIS -

"When we come to study the matter of the second coming of the Lord carefully we find it variously referred to: first the parousia of Christ in the end of this age is drawn to our attention. The word *parousia* signifies presence, but it does not signify outward show or demonstration of that presence. Thus our Lord was present during all of the forty days after the resurrection, but He was manifested or visible only a few times and altogether only a few hours. The word *Epiphania*, used in respect to our Lord's second advent, signifies a shining forth brightly; still, however, not indicating in what manner the shining forth shall come.

"Another word used in respect to our Lord's second advent is *Apokalupsis*, which signifies revelation, making known, disclosure - as, for instance, the Lord may have been in the upper room with the disciples, present but invisible for some time, noting their words and conduct, and then manifesting Himself, revealing Himself by appearing in a body of flesh which they could see and handle and talk to. As we have seen, our Lord's revealings after His resurrection were in bodies of flesh, but revealing in that manner was necessary because the disciples were not yet begotten of the Spirit. There is nothing to indicate that our Lord's *apokalupsis* at His second advent will be in a body of flesh. On the contrary, the Scriptures speak distinctly of His being revealed (*apokalupsis*) in flaming fire.

"... During the time of the Lord's *parousia*, in the harvest, the end of the Gospel Age, there will be a bright shining and mental illumination granted to His people through His Word, which will enable them to appreciate the fact of His presence and to feel fully assured on the subject. This is in accord with the Lord's promise to His followers that at His second coming, in His *parousia*, He would knock, He would give such indication of His presence as would be sufficient to arouse those who were in the proper attitude of heart to investigate the matter, to open the door of their ears by faith to receive Him, and He declared that to such He would come in and sup with them, nourish them with special spiritual refreshment. He declares that for all of His people in this time He would gird Himself as a servant and come forth and serve them. They should not only know of His presence by the testimony of the

Scriptures, but they should have a special demonstration of it by the clearness and beauty of the Plan as it would shine into their hearts under His ministrations. Lu. 12:37*; Rev. 3:20.

*"... All who recognize these things must recognize these STUDIES IN THE SCRIPTURES as being identified with the fulfillment of that promise." '10- R4709, R4710 "Later on will come the public revelation or demonstration that the Lord has assumed the control of the world. Every eye shall see Him, not in the sense of seeing the flesh of Jesus who walked the vales of Palestine, but in the sense of recognizing the power and authority and government and judgments of Him who in the end of this age shall take to Himself His great power and reign. The world is represented as seeing the Lord thus with the eyes of its mind in the judgments that are coming, and they are represented as calling for the rocks and mountains to cover them from His presence... they will recognize the beginning of the reign of righteousness, and they will seek to be covered or shielded from those troubles by entering into the caves of the rocks - that is, by seeking protection and cover of social organizations, hoping thus to escape the 'wrath of the Lamb'... the anarchistic troubles coming upon the whole world... But there will be no escaping the trouble...

"... The heavens of ecclesiasticism rolling together, uniting for mutual protection or strength, will eventually be destroyed by the conflagration of the great day of the Lord." Rev. 6:14- 17. Harvest Gleanings, Vol. 2, pp. B198- B199.

"Hebrews 5:7: "We find that the Father sent his angel to minister unto his dear Son, in his deep distress. As soon as the angel had given our Lord the assurance of the Father that he was well pleasing in his life and conduct, he became perfectly calm. And the assurance sustained him in all the trying experiences which followed - the trial before the Sanhedrin, before Pilate, the treatment of the soldiers, the journey on the way to Calvary, and in the midst of the trying process of execution which followed.

"Only at the last, when the Father, because Jesus must take the sinner's place, withdrew his presence from him in his dying moment did our Lord manifest disturbance of mind. Then he cried out in agony of soul, 'My God, my God, why hast thou forsaken me?' It was necessary for our Lord to experience the entire cutting off from God and from all relationship to God, in order to pay the full penalty for Adam's sin. This experience was at the very last moment. The heavenly Father permitted this, for it was necessary to our Lord that he should realize the meaning of the sinner's separation from God.

"We do not consider it necessary that in every case our Lord's true and faithful followers should have a similar experience...

"We can be content to leave our experiences entirely in the hands of him who loves us, and can have an inward peace and calm and a rest of soul, knowing that no outward storm will be permitted but such as the Father sees will bring forth in us the peaceable fruits of righteousness, if we are properly exercised thereby." '14- R5403.

"The Lord is our angel (luke 22:42, 43) who speaks to us the Father's message, telling us that if we abide in his love all will be right in the end, and that he is able and willing to bring us off conquerors, yea, more than conquerors through his own merit." '06- R3887.

'IN REMEMBRANCE OF ME "The Apostle Paul, referring to this Memorial Supper, quotes our Lord as saying, 'This do in remembrance of me,' and then adds, 'As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come' [1Co 11:24-26]... until all shall have been gathered and the

74 kingdom class shall all thus have been set up and glorified...

"The same Apostle in the same epistle [1Co 10:16,17 12:12] emphasizes the thought of the unity, the oneness of the church, with each other and with the Lord... From God's standpoint there is the one great Messiah, the elect Head and the elect members of his body. These, as one loaf, constitute from God's standpoint the bread of everlasting life for the world, and in order to fill this picture each and all must be broken, each

and all must partake of the cup of Christ's suffering and death before entering into his glory. And not until all these sufferings have been completed will the Lord's time come for the new dispensation, the new day, the day of blessing instead of cursing, the day of restitution instead of dying, the day of uplifting instead of falling, so far as the world is concerned." '06- R3880. F465.

"Likewise also the cup after the supper, saying, This cup is the New Covenant (future) in my blood, which is shed for you (now)" Luke 22:20.

Revelation 3:4

Verses 4- 5. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. sHe that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels *holy servants*.

Not one faithful one is overlooked or forgotten; and while the white robe of Christ's righteousness takes care of the new creature while in the flesh, and because of the flesh, in the resurrection the new creature will have a perfect body, and white linen all its own. And then comes the introduction to the Heavenly Father and the host of bright ones, some of whom knew us, and gave us a helping hand.

THE WHITE RAIMENT OF THE KINGDOM - Rev. 3:5 "In this text, as throughout the Bible, the thought is maintained that the elect class, who will receive the highest glory, honor and blessing from the Lord, must demonstrate their loyalty by overcoming... The Lord has promised that his grace shall be sufficient in every time of need - 2 Cor. 12:9...

"The will must be loyal. We must triumph in the mind, otherwise we shall not be overcomers.

"This overcoming is a gradual work, progressing throughout our Christian course, from the moment of consecration down to the conclusion of life. But the text apparently takes hold of the conclusion... and implies that the individual has at the end of the trial, the end of his racecourse, this overcoming degree of righteousness, so that he may be classed as an overcomer. Such an overcomer will be clothed in white raiment.

WHITE RAIMENT LOANED To Us

"The Scriptures give us to understand that at the very beginning of our Christian experience, we figuratively are clothed in white raiment. This white raiment represents justification - we are justified freely from all things. It is a robe without a spot. It is sometimes spoken of as Christ's robe of righteousness, because it comes to us through Christ.

It is to be had only through him. He is able to impute to us, to loan to us, grant to us temporarily, this robe. It is spoken of as the wedding garment...

"White linen signifies purity. so when Christ gives us the use of his merit, it is as a white garment to cover our imperfections. It is an imputation of his righteousness, which is to us justification. We are exhorted to keep our garments unspotted from the world... Hence, God has provided a way by which our blemishes or transgressions may be eradicated - those not wilful. This way is our daily application for the cleansing of these unwilling transgressions, through the precious blood. Thus we keep our garments unspotted from the world. Thus our justification, our white robe, is maintained - should be maintained.

WHITE RAIMENT OUR OWN

"But it is not sufficient that we have the imputation of our Savior's righteousness. This imputation is only

a temporary arrangement... Our flesh is imperfect; as St. Paul says, we cannot do the things which we would. But we are to prove ourselves overcomers - 'more than conquerors.' The Lord has arranged that at the conclusion of our trial, at the end of the present life, all the overcomers shall receive the new body. This new body will be a body of actual purity. Thus, as the Apostle says, we shall 'be clothed upon with our house which is from heaven.' So our raiment will be changed from a garment of imputed perfection, our justification by faith, to that which represents actual perfection. At the resurrection we shall receive that body of inherent purity, without blemish, without spot, which is here pictured as 'white raiment.'

BROUGHT BEFORE THE KING

"Furthermore, we read of each of these that the Lord 'will not blot out his name out of the book of life,' in which are written the names of all those who become truly the Lord's people, those who have made with the Lord 'a covenant by sacrifice,' all who renounce their wills, who present their bodies a living sacrifice... If they are faithful their names will not be blotted out of that book of life; and they will attain all those glorious things which are promised to those who love him supremely" - Rev. 21:7.

"More than this, the Lord says, 'I will confess their names before my father and before his angels.' The intimation here is that the overcomers will have such characters that the Lord will not be ashamed of them, but will be pleased to own them in the presence of the Father and the holy angels. We are to be 'changed from glory to glory,' into the likeness of our Lord [2Co 3:18]. In the end, these overcomers will each be so grandly developed that the Lord will not be ashamed to confess any of them and to say, Here is one of my followers. Here is another. They have walked in my footsteps and have overcome. But he will be ashamed of any who are ashamed of him. Of such he says, 'Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory and in his Father's, and of the holy angels' - Luke 9:26.

"It is not a matter of favoritism, but of characterdevelopment. If they will not endure to the end, if they do not prove overcomers, they will not be fit for the kingdom 75 and association with their Lord. Please see Ezekiel 44:15- 16.

"This brings up the thought that there is another class mentioned in the Bible - the great company class, as in contrast to the little flock - or the antitypical Levite class as in contrast to the antitypical priestly class. The great company had their names written in the Lamb's book of life, but they were not overcomers in the truest sense. They did not stand faithful. Because of not proving faithful, they will not be confessed before the Father and the holy angels in the same sense as the bride class.

"It is stated that the bride will be presented before the Father, and that 'the virgins, her companions' (Psalm 45:13- 15) will be there also - but the latter will not be confessed as the bride class... Those who go into the second death will surely have their names blotted out of the book; they will be destroyed with everlasting destruction from the presence of the Lord.

ROBES WASHED IN THE GREAT TRIBULATION

- See Revelation 7:9- 14." '15- R5668, R5669 Please see Ezek. 44:10- 14.

NAMES WRITTEN IN THE LAMB'S BOOK OF LIFE "The invitation of this Gospel age is to a special class, a class which professes to be out of harmony with present conditions - out of harmony with sin...

"As Jesus laid down his earthly life in the service of the Father and of the truth, and was misunderstood by those about him, so those who follow in Jesus' footsteps must in like manner suffer disappointments in earthly matters, if they would be sharers in his glory and immortality. As Jesus overcame and sat down with the Father in his throne, so those who overcome will sit down with Jesus in his throne ... if they manifest righteousness of heart. But they must show this overcoming spirit else they can never be associated with our Lord in his kingdom. They must be copies of their Master

in spirit, even though imperfect in the flesh.

"Thus the very moment that we take the step of consecration and are accepted, all our blemishes and imperfections are covered by the robe of Christ's righteousness. But it is not only while we have blemishes that we need to be covered; even all those represented in the symbolic pictures of the Scriptures are there shown as clothed. The pictures given of the heavenly Father represent him as clothed, and the pictures of our Lord represent him as clothed. The Revelation pictures represent our Lord and the saints as clothed in white garments. The angels who appeared at the time of our Lord's resurrection are represented as clothed in white. Our Lord said: 'Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' "The glorified church is represented, not as taking off the robe of righteousness, but continuing to walk in white raiment. It will no longer be an imputed robe of righteousness, however; our righteousness will be our own. To be clothed in white garments then will be to be recognized as one of the pure ones - not as now, in a robe of reckoned righteousness, but in a robe of actual righteousness. 'It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.'

Two BOOKS OF LIFE

"The Bible mentions two books of life - one appertaining to the present time, and the other to the Millennial age. As we read: (Rev. 3:5; 20:12) The special book of life that is open at this present time is the one in which the names of all the overcomers of this Gospel age are written. When we take the step of consecration and are begotten of the holy Spirit, it is appropriate that we should be reckoned as belonging to the family of God: Just as a family will keep a record of its members - Joseph, Mary, Martha, etc. - so with those who become members of the family of God, through Christ; their names will be recorded.

"This recording has been going on throughout this present age. This means that those whose names are therein written are not only members of the family of God, but also members of the bride class... The bride class is referred to as 'more than conquerors.' They will gain the abundant entrance into the heavenly kingdom. - 2 Peter 1:10, 11.

INTRODUCTION TO THE FATHER

"' I will confess his name.' This gives us, first of all, the thought that, although we have been begotten of God, we have never been introduced to him - in his actual presence. Our Lord is not only represented as our Bridegroom, but also as our Elder Brother, and is pictured as waiting on the other side until we, his brethren, shall pass over. And as we shall pass over, our Lord being the One to whom the Father delegated the work of instructing us in the school of Christ, it will be appropriate that he should introduce us to the Father.

"Those especially confessed, introduced, are the bride class only. And we are to hope and strive that we may have a place amongst these. The place that the Father would prefer us to have is the place we would prefer to have.' '14- R5377.

Revelation 3:6

Verse 6. He that bath an ear, let him hear what the spirit saith unto the churches.

The hearing ear is so important. Everything depends upon it; and it depends on sincerity of consecration, and the spirit of consecration, and faithfulness, and love of the Truth - the deep things of the spirit. And above all, let us not forget the anointing. Pastor Russell said that as the church got nearer and nearer to the end, the anointing would be most important. See comments at 2:24, 25.

EVIDENCES OF THE ANOINTING OF THE HOLY SPIRIT WONDERFUL WORDS OF LIFE

"Christ in you; the hope of glory" - Col. 1:27. '13- R5227 to R5229.

"The Spirit of the Lord is upon me, because he bath anointed me to Preach...(luke 4:18) "And they were astonished at his doctrine, for his word was with power" - Luke 4:32.

"... The Word of God whether sent through the prophets of old or through the apostles and reformers of the age has been God speaking from heaven - and his Word is quick

76 and powerful searching beyond any human message. It will separate, it will distinguish; it will find the truth hungry, it will separate the others; it is the light of which the Apostle declared, Whatsoever cloth make manifest is light. The attitude assumed by the people toward the light, the truth, demonstrates better than all their professions would do whether they are of the light or of the darkness ... Let us wait patiently on him to bring about the separation with divine wisdom and love - we know that His Plan is the best.

"The glorious plan of the ages - its beauty, its power, its reasonableness - it glorifies God... More and more we are convinced that the eyes of our understanding must be anointed in order that we may appreciate the lengths and breadths and heights and depths of the love of God, which passeth all understanding." '06- R3860, R3861.

THE HOLY ANOINTING OIL

"In Ex. 30:23 we read God's instructions to Moses regarding the holy anointing oil, as follows: 'Take thou also unto thee principal spices, of pure myrrh 500 shekels, and of sweet cinnamon half so much, even 250 shekels, and of sweet calamus 250 shekels; (verse 24) and of cassia 500 shekels after the shekel of the sanctuary, and of olive oil an hint' "Notice here it reads 'principal spices,' in contrast to v. 34, same chapter, where it reads 'sweet spices' used in the incense or holy perfume. So these principal spices would represent principal things which would go to make up the anointing which we receive to become priests and kings with Christ...

"Christ humbled himself even unto death, yea, to the ignominious death on the cross... From there he came forth with the right to life for every human being, and is the Light of the world, as Uri signifies light; and now he is the shadow of the Almighty, the robe of righteousness provided by God for us, as signified in the word Bezaleel, 'shadow of the Almighty.' Exodus 31:3: "And I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge and in all manner of workmanship.' This is the typical anointing of Bezaleel; and the antitypical anointing of Christ recorded in Isaiah 11:2 contains the identical component parts as that of Bezaleel, viz. 'The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord.' The only difference in the two verses is in respect to the terms 'counsel and might' and 'workmanship,' but both embody the same idea, i. e., deputyship and ability, or how to go about a matter and the ability to accomplish the same...

"We find knowledge parallel with calamus, and understanding with cinnamon, and of each a like quantity is prescribed, even 250 shekels. so we would also expect in our anointing from above to find our knowledge and understanding equal - that is we would have the understanding of all the knowledge *received of God*, so that seeing we might discern and hearing we might understand...

"So knowledge from *God* is accompanied by its equal of understanding, and this is how we have become established in the faith. If God gives us knowledge he also gives us a test on that knowledge, and fortifies it with the understanding thereof.

"Myrrh, which represents and is parallel with wisdom, is equal in amount with calamus and cinnamon combined, 500 shekels of myrrh and 250 shekels each of calamus and cinnamon. So we find God in the anointing also gives wisdom equal to our knowledge and understanding combined.

Wisdom is knowing what to do...

"Workmanship may also be translated deputyship, but never means work or labor. It has the two ideas embodied in itself that are expressed in its parallel in Isa. 11:2, viz., counsel and might. Counsel here means advice, or how to do a thing; might here means the ability to perform. Now, cassia, which represents workmanship or counsel and might, amounted to 500 shekels, the same as myrrh, which represented wisdom, or knowing what to do. So God, after showing us our responsibility or what we should do, accompanies it with an equal amount of advice or information how to do it, and also enough ability to perform what is expected of us. All that is expected of us is to will - a full consecration to the Lord and his service - and all the rest he will supply in knowledge, understanding: knowledge of what we should do and ability and information how to do it. With more than this he cannot anoint us...

"God gives no knowledge except for a purpose, and establishes our faith by giving the understanding thereof, then shows us what that knowledge is for, by showing us what is expected of us, and also gives us the advice and ability needed for the accomplishment thereof, and we must make active consecration to complete the Lord's will.

"Chapter 30 (Exodus), verse 32, in Rotherham's translation reads, 'And according to the *proportions* thereof shall ye not make any like it; holy it is.' V. 33, 'Whosoever compoundeth any like (according to the proportions thereof) shall be cut off from among his people.' This would show us that after the same proportions thereof no other anointing would be allowed...

"Paul, in Colossians **1:9,10**, prays that the saints may be filled with the knowledge of his will in all spiritual wisdom and spiritual understanding - being fruitful in every good work and walking worthy of the Lord - these very same four again.

"These four produce the fruits of the Spirit, therefore they are the principal spices. The odor emanating from such a typically anointed one is symbolical of the fruits of the Spirit we show forth - the more anointing the more fruits; and surely it is desirable to be in the presence of one so antitypically anointed...

"Whatever amount of anointing a member in Christ receives from the Head, it has its constituents of knowledge, etc., in their proper relative proportions. " 07- R4092, R4093 (Reimer)

THE ANOINTING

"Under the law, the *anointing* was the ceremony by which the priests were installed in their service. They were anointed to their office with a peculiar ointment, called the 'Holy Anointing Oil,' used upon none but the priests, and unlawful for any one else to have or to make [Ex 30:25-33,38]. This oil typifies the Holy Spirit of adoption whereby we, the real 'royal priesthood,' are sealed as sons of God. Only the consecrated ones, the priests. are ever to be thus anointed.

77 "Aaron, the typical High Priest, represented Jesus, the Head, and the Church as members of the body - the great antitypical High Priest. Being but a sinful man, like others, Aaron had to be washed in order fitly to represent the purity of the antitype, Jesus, who knew no sin, and his Church, cleansed through his precious blood, and the washing of water by the Word - Eph. 5:26.

"After being washed, Aaron was clothed with the holy garments of 'glory and beauty' [Ex 28], and lastly the anointing oil was poured on his head (Exod. 29:7). Each article of this glorious apparel was typical of qualities and powers of the Great Deliverer - Head and Body - as Jehovah discerned them, looking down into the future to the time for 'the manifestation of the Sons of God,' and the fulfillment in them of his promises." T28- T29. Psalms **133**

"Behold, how good and how pleasant for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, Aaron's beard; that went down to the skirts of his

garments; As the dew of Hermon, that descended upon the mountains of Zion: for there Jehovah commanded the blessing, life for evermore.'

"Those whose hearts are loving to their enemies, and loving to the household of faith, and above all, loving to the Lord... seeking the welfare of others, and praying for them; in such hearts there would be no room for anger, bitterness, strife, envying. In such hearts the love of God is shed abroad as represented by the holy anointing oil, the unction from the Holy One, which lubricates all of the sensibilities, smoothing not only the countenance, but also the tongue and the heart; for 'out of the abundance of the heart the mouth speaketh,' and bitter water cannot come from a pure fountain." - Luke 6:45; James 3:11." '08 R4201.

"The prophet David was guided by the Lord to give us a pen- picture of the Anointing, and how it was all poured upon our Head and must run down to us from him (Psa. 133:1- 3; 45:7; Luke 4:18). The members of the Church are the 'brethren' whose spirit impels them to 'dwell together in unity.' All who are one with the Head must be in sympathy with fellow- members of his body the Church - and only proportionately do they receive of the holy Spirit of Anointing (Vol. V., Chap. ix.). This holy anointing oil represented the holy Spirit and the enlightenment which it gives to all those whom God accepts as probationary members of this Royal Priesthood, the New Creation, each of whom is 'sealed,' or marked, or indicated by the holy Spirit given unto him, as already shown (Ibid.)."f132.

"The proper thought respecting the baptism of the holy Spirit is that of an outpouring, a shedding forth, and anointing, which, however, is so complete (*covering* every member of the body) as to be properly designated an *immersion*, or 'baptism. ' And this same anointing or baptism continues upon the Church down through the age - covering, permeating, sanctifying, blessing, anointing, from then until now, each one who *comes into* the anointed 'body.' And this will continue until the last member has been received and fully anointed. The Apostle John speaking also of this baptism, styling it an anointing, says, 'The anointing which ye have received of him abideth in you' {1Jo 2:27 Psalms 133:2}.

He does not say, the numerous anointings which you have received, but *the* anointing, the one anointing, more being quite superfluous and out of harmony with the divine arrangement." E215.

THE CHURCH IN PHILADELPHIA - REVELATION 3:7- 13.

"Philadelphia means brotherly love, as is well known. This stage of the church's history evidently began at the Reformation; and there are many still living who possess the characteristics described.

"There is considerable similarity between the work begun on Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separation of the true from the false, and a new start in the way of truth. No doubt all the powers of Satan were exerted to close the door then opened; but 'he that is true' had said, 'which no man can shut.' Compared with the mighty hosts of their enemies, the little band of Reformers had but 'a little strength'; but they knew that they had the truth, and they fully trusted the Giver. Thus the Master could say (3:8), 'Thou hast kept my Word and hast not denied my name.' "During the Philadelphian period, especially during the first and the last phases of it, the faithful have either been obliged to come out of the nominal temple or have been cast out for their straight testimony. The reward promised them is that they will be, not simply an unimportant part, but a vital one - a pillar in the true and eternal Temple - a part which cannot be removed while the structure exists. During their trial state their names were cast out as evil. They were branded as infidels and heretics. They were not recognized as children of God, as citizens of the heavenly country, as Christians. All this is to be reversed. 'The Lord knoweth them that are his,' and in due time will fully and eternally acknowledge them." '16- R5993.

"The prophecies... though recorded aforetime, and made to bear witness to the divine foreknowledge and arrangement, were for the learning of those living in the due time for their fulfillment, and not for those who uttered them (Rom. 15:4)... Thus our Heavenly Father has closed up and sealed many features of his plan during the night with his great Time- Lock, which was so set as to prevent their being

opened until 'the time appointed' - in the morning of the great day of restitution.... And then Jehovah's Anointed, 'he that hath the key' and understands the combination upon which it has been set, 'openeth, and no man shutteth (Rev. 3:7).' He opens unto us by giving us the necessary information as to how the key of prophecy is to be operated by those desiring to find the treasures of infinite wisdom. And we may unlock the treasures of divine wisdom now, because the morning hour has come - though it is early and not yet light to the world. But only by carefully heeding the instructions, and applying the key to the combination set by the great Designer, will its treasures open to us.

"In fact, this illustration fits the entire plan of God in all its parts: Each feature of truth and each prophecy is but a part of the one grand combination, which may be opened now because it is morning - because the bolts of the great Time-lock are withdrawn. And this grand combination, once

78 opened, discloses fully and grandly the boundless treasures of divine wisdom, justice, love and power. He who opens will indeed know God as never before." B23, B24.

"I think the same about the Chronology that I ever thought. I see no place where there is a flaw. I would not know where to put my finger on any item there and say, that is a mistake. I do not know any such place. It all looks to me as it did thirty years ago." Q90 (1914) "The chronology of the Bible is so thoroughly interwoven with its narrative that the two are bound up together as web and woof: to destroy the one destroys the other; to invalidate the one invalidates the other; to corroborate the one corroborates the other." '03- R3220.

"The only reasonable and connected account of the first three thousand years of man on the earth is found in the Bible; and this fact is surely in harmony with its claim to divine origin, direction and preservation.

"As with history, so with dates; the world has, aside from the Bible, no means of tracing its chronology farther back than B.C. 776." B36 "The Bible record extends to the first year of Cyrus, B. C. 536, a well established and generally accepted date. There the thread of Bible chronology is dropped - at a point where secular history is reliable. God has thus provided for his children a clear and connected record down to the present time... The Bible is therefore the only record in the world which furnishes a view of human history as a whole. It carries us from the lost paradise of Genesis to the restored paradise of Revelation, tracing the pathway of humanity into eternity... Taken together, the history and prophecy of the Bible afford a panoramic view of the whole course of events from the creation and fall of man to his reconciliation and restitution. The Bible, therefore, is the chart of all history... a sure foundation for reasonable faith." B38, B39.

Revelation 3:7

Verse 7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; The message to the church at Philadelphia: How fitting to introduce the speaker as holy, seeing that the message is justification by faith. *David* means "Beloved," and refers to Jesus, who is God's Beloved and our Beloved, and we are loved by him. How the pope tried to close that door; but his attempts were so futile that Martin Luther died a natural death. And so the promise to David of a ruling house, through Christ, must be fulfilled; for the one back of that promise and prophecy is both holy and true.

"The subject of Justification has not changed, but it has expanded and clarified.

"We now see that a justification to life is one thing, and a justification to more or less of friendship with God is another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God and to have more or less communication with Him by prayer, etc.; but they could not have full justification until the Blood of Atonement had been shed, and until it had been presented to and accepted by Divine Justice - the Father. Just so the sinner today approaching God might be said to

be in the way of justification - he would have more of God's favor than if he faced toward sin.

"We once spoke of a sinner in this condition as being justified, because he believed in Jesus as his Redeemer and was reaching forward to a full consecration of himself. Now we see that while the sinner's attitude, like that of the Ancient Worthies, might be styled 'tentative justification,' it could not reach the condition of a full, complete justification from sin until the sinner had fully presented himself in consecration to our great High Priest, Jesus, and had been accepted of Him in the name of the Father. Then, under the covering of the imputed merit of Christ's sacrifice, the sinner would be acceptable to the Father under Christ's Robe and begotten of the Holy Spirit.

"Fortunate it is for the masses who have heard of Jesus and partially believed, that their standing with the Lord is *not* that of full justification, that He refuses to fully justify any until they have become by covenant, His disciples, His footstep followers. This is because justification can come only once to each individual, and if he should misuse that justification and fail to get eternal life, he would be in a worse state than if he had never been justified. If not justified and spiritbegotten in the present time, he is not of the Church, but will have a share in the merit of Christ's sacrifice and in the justification which His kingdom will offer to every member of the human family - aside from the Church - the Church receiving that better thing which God bath in reservation for them that love Him - glory, honor, immortality, the Divine nature.

"To many it would not seem worth while to mention these fine distinctions upon the subject of justification; and yet, having received this clearer appreciation of the Divine Plan, we have pleasure in passing it on to all who hunger and thirst after righteousness - to all Bible students everywhere." Fiii 1916 Foreward, iii.

"The very chiefest of all treasures is the personal love and friendship of God and of Christ. Jesus becomes to us 'the fairest among ten thousand, the One altogether lovely.' He is an unfailing Refuge in every time of need, our daily joy and solace and comfort.

"Nor will any other creatures either in heaven or in earth receive such marks of special favor as are and ever will be the portion of the beloved bride of Christ. Although the whole family in heaven and in earth will be blessed through him, his wife, cooperating with him in his work, will alone be his companion, his confidante, his treasure. Hear the Lord's exhortation to the bride class: 'Hearken, O daughter, and consider, and incline shine ear. Forget also shine own people and thy father's house (the ambitions, hopes and aims of the children of Adam); so shall the King (Jehovah's Anointed) greatly desire thy beauty (beauty of character, of heartloyalty); for he is thy Lord, and worship thou him' (Psalms **45:10,11**; Canticles 4). How unworthy we feel of so great honor and love from our beloved Bridegroom! And no wonder! When we look at all our imperfections, it seems that there is little in us to call forth such love and admiration. To think that the angels with all their purity and faithfulness should have been passed by; and that we poor, blemished mortals, should be chosen instead!

79 "Is there not some mistake? Ah, no! We have the infallible words of inspiration to assure us that it is even so. This bride of Jehovah's Son is to reign with him in the future over a fallen race; and who could so well sympathize with them in all their weaknesses and frailties as those who have themselves partaken of the same? And who could bear the infinite heights of glory to which the Lamb's wife will be raised, with such humility as those who realize that it was not through any worthiness of their own that they were chosen to so high an exaltation, but that it was all of divine grace? Clad in the glorious robe of our Bridegroom's furnishing, we can stand all complete, even now, in the eyes of Jehovah. And possessing the ornament of a meek and quiet spirit, the faith that trusts under every condition, the love that delights to do the Fatheris will, we are lovely in the eyes of our Beloved, our Bridegroom and our King.

"Having this confidence, we can with unspeakable joy and gratitude lay hold of the exceeding great and precious promises which are ours through Christ, and without presumption press along the line toward the prize of our high calling, humbly trusting that he who has begun the good work in us will complete it unto

the day of our glorification with our Bridegroom in the heavenly kingdom, when we shall be presented before the Father 'without spot or wrinkle or any such thing,' gloriously complete and perfect, in the most absolute sense, fitted and prepared for the wonderful work which we shall share with our blessed Lord and King." '16- R5862.

Revelation 3:8

Verse 8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

For the sake of the faithful few, God is giving them, the church at Philadelphia, the privilege and responsibility of carrying on a great and wonderful reformation in the nominal church of Christ Jesus.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" - 1 Peter **1:3,4**.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of death and of oblivion" - Revelation 1:18.

"Such a calling should cause us to bow our hearts in the dust before our God, realizing our great unworthiness of such stupendous grace - of bliss so transcendent! What can we render unto the Lord... to Him who has so loved us, so blessed us, so honored us!" '16- R5855.

"We can never do enough to show our appreciation of the God of love and his wonderful plan of the ages. We are not profitable servants, but on the contrary are our Lord's debtors to a degree that an eternity of His service will only continually increase. "' 08 R4152.

"If the Lord's consecrated people could all be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the

Truth, the Spirit of Christ, the spirit of a sound mind, what a blessing it would mean! Nevertheless, He withholds it until they learn to appreciate and earnestly desire it. "' 01- R2866.

"It is God's good pleasure to give us this spirit of love; but He gives it only to those who desire and seek it with patient perseverance." '03- R3153.

"Since none can know when the elect number will be fully completed, all should be alike anxious to lay down their lives in the service of God and of his truth. To say that we would refuse to serve because any uncertainty would prevail in our minds respecting the character of our reward would be to show our unworthiness of any favor of God, for, to be acceptable to Him, our service must not be rendered to obtain the reward, but to serve righteousness and to please God! 'I delight to do thy will, O God' - everything written in the book.

"... Parents, therefore, should do their best by their children and leave the results with the Lord, with full satisfaction with whatever may be His wise, just and loving decision for them, either on the earthly or on the heavenly plane. We are to remember, however, that none can enter either of these planes of instantaneous perfection in the resurrection unless his trial be finished successfully in the present life and by passing into death. The remainder of mankind, however, as already shown, will then have glorious opportunities and possibilities before them." '11- R4836.

"The temple of God is holy, which temple ye are" - 1 Corinthians **3:17**.

"Let us remember that none may engage in this work as true Israelites unless they be in full accord with the Master Builder, and by their ability in rightly dividing the Word of truth show themselves to be workmen that need not to be ashamed - manifest a circumcision of heart." '99- R2512.

"Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice" - Psalm 55:17.

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before God, as he did aforetime" - Daniel 6:10.

"To the Christian this privilege is still further enhanced by a realization that 'We have an Advocate with the Father, Jesus Christ, the Righteous,' in whose all- prevailing Name we may approach with courage the throne of heavenly grace, and obtain mercy and find grace to help in every time of need - Hebrews 4:16. "' 11- R4875.

"Having an high priest over the house of God, let us draw near with a true heart in full assurance of faith" - Hebrews 10:21, 22.

"Without this full assurance of faith the child of God cannot come close to Him." '14- R5425.

"Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love" - Eph. 4:1, 2.

"We show our appreciation of God's mercy toward us by schooling ourselves in his character and becoming more and more merciful and generous toward all... As we remember our own weaknesses and blemishes, it will make us sympathetic with the brethren and with all mankind. And mercy,

80 generosity, sympathy, God delights in. Such as cultivate these graces of the Spirit will be pleasing in the Lord's sight, and they will thereby be fitted and prepared to have a share with Jesus in his throne of glory, for that great Messianic Kingdom will be established for the very purpose of showing mercy unto thousands of mankind, who will return to divine favor and blessing, under clearer knowledge and with the assistance that will then be afforded." '12- R5135.

"... In all the words of comfort and encouragement in the Apocalypse, given to the seven churches, none shine out more clearly and forcibly than those which declare, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne' and, 'To him that overcometh will I give power over the nations.'... They who would overcome must do so by death in the service, and thus gain the kingdom honors - Rev. 20:6.

.. Present suffering and self- denial are the narrow path to glory, honor, immortality and joint- heirship in the kingdom. Wherefore, I beseech you, be *ye followers of me*. Suffer and be reviled and persecuted now, that you may share with me the crown of life, which the Lord, the righteous judge, will give me at *that day*; and not to me only, but unto all those that love his appearing - 1 Corinthians **4:10- 17** 2 Timothy **4:8**.'

"Jesus and the apostles taught that there can be no kingdom until the King comes [Re 20:6 3:21 2 Timothy 2:12]. Consequently the kingdom of heaven must suffer violence *until* that time, when it shall be set up in glory and power." A285- A287.

"The opposition is daily becoming more and more intense; for Satan realizes that his time is short, and he is determined by any and every means to exert his power against the consummation of the Lord's plan for the exaltation of the church.

"Consequently we have had within this harvest period many and severe storms of opposition, and still there are doubtless more severe trials to follow. But those who, with overcoming faith, outride them all - who patiently endure, who cultivate the spirit of Christ with its fruits and graces, and who valiantly fight the good fight of faith, rather than withdraw from the field, such will be the overcomers to whom the laurels of victory will be given when the crowning day has come!" '94- R1656.

"LOOKING FOR THAT BLESSED HOPE" - Titus 2:13

"I will come again and receive you unto myself; that where I am, there ye may be also" - John 14:3.

"What joyful hopes, what exuberant anticipations, cluster around this promise, in the hearts of the Lord's faithful! In a few words it sums up all the good things that God bath in reservation for them that love him.'

ERRORS BECLOUD TRUTHS

"Every feature of divine truth... has its power as a sanctifying medium, as explained in our dear Redeemer's prayer - 'Sanctify them through thy truth, thy Word is truth.' Whoever has even one item of truth to nine items of error? has to the extent of that one item, a sanctifying power; whoever has five parts of truth and five parts of error has a considerable measure of sanctifying power; and whoever, by the grace of God, can get rid of all the error, will have the tenfold power of the truth working in him to will and to do God's good pleasure - sanctifying him.

"These ten various points of truth are not alike powerful either, and amongst them all we know of none which has greater purifying influence than this one referred to in our text - 'that blessed hope' - the appearing of our glorious Lord. 'He who bath hope in him purifieth himself, even as he is pure' [1Jo 3:3].

FEW KNOW OF OUR LORD'S PAROUSIA

"Let us, dear brethren, keep well before our minds the Master's promised return, and now in the time of his '*parousia*' (invisible presence), let it have its full weight and influence upon our every word and act; yea, upon our very thoughts. '03- R3191, R3193.

Revelation 3:9

Verse 9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

The synagogue of Satan, very evidently, is made up of professing Christians, picked or selected by Satan, to falsify the doctrines of Christ; being a part of the permission of evil. They may have had a view of restitution, but were slack in their consecration and justification and begettal. They oppose the new creature class, and brotherly love is not in them. As those who crucified the Lord will yet be caused to confess and abhor their wickedness, so the opposers of this period will have the shame of seeing, and confessing their wrong doing; and they will worship God, by acknowledging the righteousness of this class of faithful ones. When the blessings are flowing out to all the earth, it will seem to be impossible not to do so.

Isaiah 25:9: "In the clearer light of Messiah's teaching, all faith in the vain traditions which they still hold as valuable additions to the law of God will vanish away. The time is fast approaching when God will speak peace to Israel and comfort them and fully turn away their blindness... But no *special* favor will come to these infidel Jews at the time of the returning favor; for 'he is *not* a Jew, who is one outwardly' - merely by family relationship and facial expression. The Jews recognized by God as children of Abraham are those who hold to the faith of Abraham and trust in the divine promises." C249- C250.

"If, instead of reading Rabbinical fables, the Jews would study the Bible, they would find that the Lord Jesus, the true Messiah... even the man Christ Jesus, has made his soul an offering for sin - Isaiah 53:10. "
The Hebrew- Christian. C256.

"He is not a Jew who is one outwardly... but he is a Jew who is one inwardly, and circumcision is that of the heart" - Romans 2:28, 29.

"Thank God for our portion of blessing under the Abrahamic Covenant and our glorious Redeemer-Advocate! And praise God for the world's coming blessing under a Redeemer- Mediator! " 10 R4586.

81 "This disposition is a growing one: Patronize every religion that will maintain superstition...As the Pharisees and rulers and Doctors of Law, in the harvest of the Jewish Age, were 'grieved that they taught the people' and fearful that the truth would lead to dire calamities upon their nation, so we apprehend it will ere long be in this harvest of the Gospel Age... in suppressing anything that would 'unsettle the faith' of Christendom - Daniel 12:10.

"Zion's Watch Tower (Published from 1879- R1916) cheerfully takes its place amongst the uneducated who refuse to accept the guesses, philosophies and conclusions of 'science falsely so called' in contradistinction to the testimony of 'holy men of old who spoke and wrote as they were moved by the holy Spirit - the Bible.'

"No weapon that is formed against thee shall prosper" - Isaiah 54:17.

"What is the true explanation?... The explanation is that 'Ye are not in the flesh, but in the spirit' ... ye are new creatures in Christ Jesus... [Ro 8:9 2 Corinthians 5:17]. The weapons and tongues merely do injury to the old creature - to the flesh, which we have already consecrated to death anyway. By helping to kill or to mortify the flesh, our adversaries are really helping us as 'new creatures' instead of hindering us as designed. God thus turns what seems to harm us into everlasting joy and blessing." '02 R3050.

DID JESUS REVILE HIS ENEMIES?

"Who when he was reviled, reviled not again" - 1 Peter 2:23.

"The import of the Apostle's words was that Jesus did not retaliate. When evil things were spoken of him, He did not speak evil of those who did him injury... but committed himself to God and left his cause in the hands of divine justice.

"The Evangelists record some of these revilings against our Lord. On one occasion his enemies said of him, 'He bath a devil and is mad.' Again, Jesus himself implied that he was also called 'Beelzebub' - prince of devils. The Scribes and the Pharisees acknowledged his works, but denounced him, and attributed his good works to Satan. They implied that his birth was illegitimate. They attempted to prove that he was guilty of blasphemy in saying that if the temple were torn down he would erect it again in three days. They did not get the spirit of his teaching, and tried to make out that his statement was sacrilegious. They endeavored to entrap him in his words. They held that if he were really a great man, he would fellowship with them and not with publicans and sinners. Finally they reviled him to the extent of crucifying him between two thieves.

"But how was it that Jesus said some very sharp things to the Scribes, Pharisees and chief priests of that day? For instance, he called them 'a generation of vipers,' 'whited walls,' sepulchres full of dead men's bones and all uncleanness.' On one occasion he said, 'Ye hypocrites! Ye can discern the face of the sky; but how is it that ye cannot discern the signs of the times?' Again, 'Ye serpents, ye generation of vipers! How can ye escape the condemnation of Gehenna!' He declared, 'Ye are of your father the devil, for his works ye do.' At another time he called them, 'Ye fools and blind,' 'Ye blind guides,' and denounced them saying, 'Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven

against men; for ye neither go in yourselves, neither suffer ye them who are entering to go in... Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of Gehenna than yourselves... Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint, anise and cummin, and have left undone the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel! Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first the inside of the cup and of the platter, that the outside may be clean also. ' Were these revilings?... Where does the line of difference come in?

JESUS DID NOT STRIKE BACK

"We answer. The line of difference is in that our Lord was not striking back at them; his charges against them were made in advance, and were not, therefore, retaliation against something which they had said to him. He did not refer to any one of them as having a devil. He spoke of their system in general as being a pernicious system. If the Lord had not declared that these rulers of Israel were hypocrites, how could we have known that they were hypocrites, when they appeared outwardly very anxious to keep the law? The people said, 'See how these holy men go about and pray on the street corners! Look at their broad phylacteries! We do not see Jesus pray half as much as they pray. And they are always watching, watching, to keep the Law.' It was therefore right that our Lord should point out that their matchings, their tithings and their long prayers were hypocritical. They were so very careful about tithing the mint and the anise seed, but had no hesitation about devouring widows' houses - by some technicality getting hold of the property of the needy widow and then swallowing it up themselves.

"Jesus declared that on the outside these professedly holy men were indeed ever so white and clean and beautiful, but that on the inside they were vile and unclean. They were of their father, the devil; for they had his disposition. They did not do good and serve God from purity of heart; theirs was merely an outward service. Their whole system was honeycombed with hypocrisy - in the language of today we would term it 'rotten.' It was necessary that these men be exposed, and all who were pure of heart be saved from the blight of their influence. Jesus called out no one of them by name, but merely denounced them as a class. He was not seeking to do them injury, but good, if possible, and to warn them and all of the evil of such a course. Our Lord wished to deliver the people... Our Lord's words, then, would not come under the head of evil-speaking. He was speaking about a system...

"So we believe that we have a perfect right to call attention to the flagrant errors of today... If our Lord had not rebuked some of these things that their leaders did, the people would not have known but what those Pharisees had the Lord's endorsement. There they were going about with sanctimonious

82 faces and saying so many prayers, etc. Were they really holy people? Jesus was there as a representative of God and exponent of His views. So Jesus let the people know that these Pharisees were not doing the things pleasing to God. He merely did his duty." '15- R5678, R5679.

"THE WISE SHALL UNDERSTAND" - DANIEL 12:10.

"Dearly beloved, we are permitted to enjoy wonderful things!... entering by hope 'into that which is within the veil.'... As we perceive the consistency of the divine plan of the ages, our hearts are full of thanksgiving to God... From what source do the wise receive their instruction? They will understand according to the wisdom from on high - in humility accepting the divine Word and being blessed in so doing." '12- R5092.

"The Scriptures point out the fact that the Lord's consecrated people belong so completely to him that in all their afflictions he is afflicted (Isa. 63:9). When Saul of Tarsus was persecuting the early church, our Lord called out to him on the way to Damascus, and said, 'Saul, Saul, why persecutes" thou ME? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutes"' (Ac 9:4,5). Saul was not persecuting the glorified Savior directly, but he was persecuting the followers of Jesus - not

the new creatures, but the flesh. Since, then, our Lord adopts the flesh of his followers as his, the church is said to be filling up that which is behind of the afflictions of Christ - Col. 1:24.

ANTITYPICAL BURNING OUTSIDE THE CAMP: THE OSTRACISED CONDITION HEBREWS 13:11- 13; LEVITICUS 16:27

"The Apostle Paul explains that only those animals which were *sin-offerings* were burned outside the camp. And then he adds, 'Let us go to him, without the camp bearing the reproach with him' (Heb. 13:11-13). Thus is furnished unquestionable evidence not only that the *followers* of Jesus are represented by this 'Lord's goat,' but also that their sacrifice, reckoned in with their Head, Jesus, constitutes part of the world's sin-offering. 'The reproaches of them that reproached thee are fallen upon me' - Psalm 69:9.'

"The antitypical sacrificing began at the time of our Lord's consecration, which was his full surrender of his life to God, to be used in any way that the Father saw fit and that his providences might direct. The church follows in his steps. Our consecration is our death to the world, to earthly hopes, aims and ambitions. In our Lord's case we see that his sacrificial death not only meant the giving away of his physical strength in healing, teaching, etc., but included also the suffering resulting from the opposition of those about him. Even from members of his own family he experienced ostracism. So Jesus died daily." '13- R5173.

"The things which God offers us are eternal things. Is it any wonder that the Bible sets forth the importance of doctrine? Whoever is well indoctrinated from the real Bible viewpoint is strong in the Lord. Whoever is without this knowledge of the kingdom and without this spiritual sight and hearing will necessarily be weak, and will lack the evidence of being a new creature in Christ Jesus - 2 Cor. 5:17.

A COMMON BUT DANGEROUS PRACTICE

"Incidentally we remark that some are disposed even to speak jestingly of the Lord and the Scriptures. This is a dangerous practice. 'The REVERENCE of the Lord is the beginning of wisdom'; and it must continue in us, and increase as the years go by, if we would make our calling and election sure to the glorious things which God has in reservation for them that love him and reverence him - Job 28:28; Psalm 111:10.

"God prefers to use natural means rather than supernatural agencies; and all of his children should be alert to serve his cause at any and every moment. God's purposes will be accomplished. But happy is he who is accounted worthy of the privilege of any service to the Lord or to the least of his brethren. Let us, then, be continually on the lookout, in an inquiring attitude of mind, desirous of knowing the mind of the Lord in every matter." '16- R5952, R5953.

"God is a Spirit: and they that worship him must worship him in Spirit and in truth" - John 4:24.

"He seeketh only such to worship him, and of this class there are but a few at the present time." '09 R4410 - please see last p also; and '11- R4926 c 2 p 4.

Revelation 3:10

Verse 10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Because the faithful of Philadelphia were so patient, cheerfully enduring the very sharp trials of martyrdom, therefore the trials of holding to the truth of today, were kept from them - the philosophy of the ransom, etc., and the facing of the great falling away of this period. See Rev. 3:21.

"THE HOUR OF TEMPTATION" Revelation 3:10

"... The Apostle wrote, 'I hear that there are divisions among you; and I partly believe it. For there must also be heresies among you, that they which are approved may be made manifest among you' - 1 Cor. 11:18, 19). Here the division evidently must come; and evidently the sooner it comes, the better it will be for the Truth and for all who love it.

"BY MY SPIRIT, SAITH THE LORD" "... Even after we have been begotten of the holy Spirit our ability to understand spiritual things depends, not only upon our study of the Scriptures, which are able to make us wise, but also upon the measure of the holy Spirit which we possess. Hence the Apostle's exhortation, 'Be ye filled with the Spirit!' - Eph. 5:18.

"This means that only the spirit- begotten may understand the deep things of God at all; and that their understanding would be in proportion as they attain more and more a filling, a saturation with the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of Truth...

"Additionally, let us remember that a correct understanding of the Lord's Word... comes to those who are of a meek and teachable heart, who study the Lord's Word and who live it and absorb its spirit. Thus we have illustrated to us the divine declaration, 'Not by might (greatness), nor by power, but by my spirit, saith the Lord of Hosts' - Zech. 4:6.

".. It is the thought of churchianity that only the great, the learned, the talented, should be the ministers of the Lord's Word; but the Bible's presentation is to the contrary of this. 'The spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings to the meek' - Isaiah 61:1. '16- R5982.

"Surely He shall deliver thee from the snare of the fowler (the deceptions of Satan), and from the noisome (*havvah* - mischief, calamity) pestilence (the pestilence which destroys).'

"Let our moderation be manifest to all, and let the fact that we know only in part and understand only in part help to keep us humble and moderate in word and deed and thought. Thus we shall best serve the interests of our Master and his cause, and be most in harmony with the teachings of his Word." '13- R5249.

"Let your moderation be known" - Phil. 4:5. "It is our conviction that the great time of trouble will come upon the world through the great adversary, Satan, and his fallen host. It will not surprise us to find evidences accumulating that the work of breaking down the human will through hypnotism, etc., is all a part of the great scheme by which shortly, gradually, increasingly, power will be exercised upon the minds of mankind - to excite them to unwisdom and to passion. Such of God's children as shall have learned the lessons of his Word along the lines of moderation of thought, rest of heart in the Lord, patient waiting for his time and way, and assisted by the vow to careful self inspection and government daily, will be greatly blessed and by this means kept from the snare of the adversary - the hour of temptation is coming upon all that dwell upon the face of the whole Earth - Rev. 3:10." '13- R5250.

"The pestilence of infidelity will stalk abroad." '86- R844.

"Every error held obscures and hinders some truth; and we have now come to the time when every child of God needs all the panoply of truth - the Armor of God. He who has not on the 'whole Armor of God' is sure to fall into error in this 'evil day,' this 'Hour of Temptation.'... And 'judgment must begin at the house of God.' 'Who shall be able to stand?' None except those who are 'building themselves up in the most holy faith' with the precious promises and vital doctrines of the Word of God. " Ephesians 6:11 1 Peter 4:17 Revelation 6:17 Jude 20. '15- R5801.

"THE HOUR OF TEMPTATION"

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which

shall come upon all the world, to try them that dwell upon the earth" - Revelation 3:10.

"Our Lord's words addressed 'to the angel of the church in Philadelphia,' had their fulfillment, we understand, during the period which closed somewhere about the time when the harvest of this age began. We are not to think of the different epochs represented in the messages to the various churches as being exact periods, as though there was a particular instant of beginning and a particular instant of closing. Rather we are to understand each to be a general period, which laps over the one on the other. So this period of faithfulness to the Lord's Word of which our text treats seems to have been one of some length, just as this Laodicean period in which we live has covered a considerable time, but is nearly ended now, we think." '15- R5718

TRANSITION PERIODS OVERLAP

"Man's creation, the final work, came in the close of the sixth day, or epoch, and the beginning of the seventh: as it is written - 'And on the seventh day God ended his work which he made, and he rested.' "The next few years shall give us further paroxysms of nature; for we are in another transition period - the opening of the Millennial age, for which changed conditions are requisite.

"The achievements of one epoch- day were carried over into the next, and we are justified in supposing that the light of the first day became more and more distinct during the next two, as ring after ring came down from the waters above the firmament to the waters below it, until by the fourth epoch- day the sun and moon and stars could be seen...'

"We may reasonably assume that it was just at the close of the sixth epoch- day that God created man; because his creation was the last, and it is distinctly stated that God *finished* his creative work, not on the sixth, but 'on the seventh day' - the division of the man into two persons, two sexes, being, evidently, the final act.'

"The relationship of the Son to the work of restitution with which this Seventh Epoch- Day will close and bring terrestrial perfection, will be wholly different from any of his previous works. In all the previous creations the Son simply acted for Jehovah, using powers and energies not in any sense his own; but in this grand work to come he will be using a power and authority that are his own - which cost him 34 years of humiliation, culminating in his crucifixion. By that transaction, which the Father's wisdom and love planned for him, he 'bought' the world, bought Father Adam and all his progeny, and his estate - the earth - with all his title to it as its monarch 'in the likeness of God.' The Father delighted to honor the 'First Begotten,' and therefore planned it thus, and rested, or ceased from creative processes, that the Son might thus honor him and be honored by him.

"It is now a little more than six thousand years since Jehovah rested in the sense of ceasing to create. His rest will continue throughout the Millennium - the thousand years of the reign of the great Mediator, effecting 'the restitution of all things...' Acts 3:21." Please read F Chap. 1; and D 642 "The Glorious Prospect" through chap. 14, "Jehovah's Footstool Made Glorious.'

Please resume reading '15- R5718 p 2 through "Disappointment of Miller Movement a Sifting", and "Fall of Faith for a Time" c 2 p 1, 2; C, chapter 3, pages C84- C94.

"So the present crisis is surely a time of great trial upon the whole world. Many of these have constituted a nominal church; and in this period of testing and shaking all church systems will go completely to pieces. Babylon will fall; for she is neither able nor worthy to stand in this great trial day. and great will be her fall! It will mean for a little time the general destruction of faith - the fall of faith, we think. This 84 seems to be the meaning of the prophecy, 'For the Lord shall rise up as in Mount Perazim, he shall be wrath as in the valley of Gibeon; that he may do his work, his strange work; and bring to pass his act, his strange act' (Isaiah 28:21). Those not having understood, not having given heed to the Word, will be entirely disconcerted." '15- R5718.

"We shall never lose our courage if we keep our eyes continually fixed on him, and our hand closely clasped in his. God's eternal promises are the foundation upon which all that we hope, either of character, or of coming glory, is built. And what a strong foundation! Let us be faithful to him who bath called us. Let us hold the glorious truth not only in the letter, but also in the spirit. Let us hold it in the love of it, because it is the truth, as well as because of its matchless beauty and grandeur.

"Let us ever remember the importance of patient endurance, constancy, that we may develop the fruits of the holy spirit, that we may take joyfully every trial, every persecution, every difficulty, which our God in his infinite wisdom and love may permit to come upon us for our testing and the ripening of that character which is of paramount importance, and without which we can never hope to see our Father's face, nor partake of the glory to which we have been called with Christ. Let us indeed 'hold fast the profession of our faith without wavering; for he is faithful who promised.' Let us, 'hold fast the confidence and the rejoicing of the hope, firm unto the end.' Yes, 'we desire that every one of you do show the same diligence to the full assurance of hope' unto death - Hebrews 3:6; 10:23; 6:11. '14- R5497.

"The reign of the Prince of Righteousness has not yet begun. We are under the reign of the Prince of darkness." '15- R5778 Hymn 27 Numbers 6:24- 26.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord bath promised to them that love Him" - James 1:12.

"As the Apostle says, these 'fiery trials must try you.' It is a matter of must, of necessity, as respects all who would be graduated from the present school of Christ to a share in His glorious Kingdom - that they must pass the examination... enduring faithfully and cheerfully whatever our loving Master sees best to permit, knowing that thus He is working out for us a far more exceeding and eternal weight of glory. From this standpoint 'How light our trials then will seem! How short our pilgrim way!' "'01- R2793. Hymn 7 "Help us, O Lord our God; for we rest on thee" - 2 Chron. 14:11.

"Deal courageously, and the Lord shall be with the good" - 2 Chron. 19:11.

"By and by God's loving care over all his creatures will be manifested in the glorious kingdom of his dear Son, which shall bless and rule, instruct, and uplift mankind in general. 'The groaning creation' will then be delivered from the bondage of corruption into the glorious liberty of the sons of God - So many of them as will then accept the blessings. Then all will see that God so loved the world as to give his Son to die for us and to thus open the way for his kingdom blessings. "' 04- R3393.

Revelation 3:11

Verse 11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

The Second Advent is here referred to, and indeed, it was very near. The stone of stumbling was to be present once more; and we say, What has become of the 32,000 in the account of Gideon's Band?

THE PEOPLE THAT KNOW THE JOYFUL SOUND

"Nor need we suppose that the fact that only the 144,000 can sing this song (Rev. 14:3) implies that those able to sing the song could not fall from their steadfastness and become castaways, and lose the privilege of singing it. On the contrary, the Scriptures most distinctly assure us that only by *unceasing* faithfulness will any be permitted to continue to be reckoned as members of that elect company, foreknown and prearranged of God. Our Lord clearly intimates that he will blot out the names of those who are unfaithful, that other names may be written in their stead. He clearly intimates that unfaithfulness will cause that the crown set apart for the faithful will, if he prove unfaithful, be given to another - Revelation 3:5,11. '00- R2570.

"At no time in the church's history has our great adversary been so active in multiplying false doctrines and in diverting attention from the truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, every device is resorted to, to beguile them of their reward and to frustrate this feature of the divine plan. To really frustrate any part of the divine plan is impossible; God has purposed to take out from among men a Little Flock, 'a people for his name,' a royal priesthood; and such a company is assuredly being gathered; but whether all of those now in the race for the prize will surely be of that number is still an open question. Take heed, beloved, that no man take thy crown (Rev. 3:11).

"We beseech you, brethren, as you value the glorious hope set before you in the Gospel, that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them *[1Ti 4:1]*; but that, with fixedness of purpose, you apply yourselves to the one thing to which you are called and are privileged to do as prospective members of that royal priesthood. " 16- R5970.

Judges 7:13- 23. "As Gideon's band may be considered a figure or illustration of the overcomers of this Gospel age - the church, the little flock - So Gideon himself would fitly represent the Captain of our salvation, whose example we are to follow, and, whose character is to impress all his followers. Of Gideon it is declared that he looked like the king's son - that in appearance, form, etc., he had a nobility which marked him as above the ordinary rank and file. so our Lord Jesus is the King's Son, and so all whom he accepts to be of the little band, his little flock, are to be conformed to his image by the power of God working in them 'to will and do of his good pleasure'; working in them through a knowledge of the truth - the knowledge of the exceeding great and precious promises of God's Word. Whatever they are by nature, it is God's design that eventually

85 they shall be like their Lord and Captain, see him as he is and share his glory, honor and immortality.

"After receiving the Lord's invitation to be the deliverer of his people, Gideon also received a test, he was to hew down the trees constituting the grove of Baal and was to overthrow the statue and was to offer to the Lord sacrifices upon a rock, using the wood from Baal's grove and image as the fuel. Sure that he was following the Lord's command, he did not wait to gain even the consent of his father, much less that of his people in that vicinity, who he knew would be greatly incensed by such a procedure. Assuring himself that his commands were of the Lord, he hesitated not one moment, but accomplished the destruction and made the offering, doing the work by night, knowing it would be interrupted by the people if done in the day time. The citizens of his clan demanded his life, appealing the matter to his father, who evidently was a chief amongst them; but the wise decision of the father was that if Baal could not defend himself against his son, there was certainly no need of any one taking up the cause of Baal.

"Thus the Lord protected the one whom he had chosen for his servant and brought him more markedly than ever, before the attention of the people, so that when he sent out invitations for volunteers from various quarters, an army of thirty- odd thousand assembled to his standard. But the Lord said to Gideon that there were too many, and that all were not of the kind desired. From the human standpoint the thirtytwo thousand of Israel had no show of conquering the hundred and thirty- five thousand of their enemies *Budges 8:10*); but from the standpoint of faith in God, who called them to this service, victory was certain, though none could foresee in what way it should be brought about.

"The Lord had in mind a glorious victory, but it was to be achieved by His might and power alone. The honor due to the human instruments who were privileged to share in it was not to be in their skill and strength in battle, but in their faith in God and in their zeal in obeying his orders, as an evidence of the strength of their confidence in God.

"Then the Lord commanded Gideon to prove them. Gideon's army had a chance to see the hosts of the enemy; they had a chance to consider that their enemies were used to warfare while they as a people had for now a long time been accustomed to the peaceable pursuits of agriculture. Accordingly, the first test

of faith applied was permission for all the fearful to return home. This reduced the army to ten thousand; yet many if not all of those who first volunteered, but were now rejected, probably had an opportunity a little later on of joining in the battle after the Midianites had been discomfited and were in full retreat.

But the ten thousand courageous men, fearless in the presence of an enemy many times their own strength, must have been men of faith in the Lord, men who, in some respects at least, resembled Gideon in their hearts, in their courage, in their trust in Jehovah; nevertheless there were still too many for the Lord's purpose.

The next test was a test of zeal. When led down to the brook to drink, all but three hundred halted very leisurely and knelt down to drink, which required the loosening of their armor and unfastening of their swords. But three hundred did not stop to do this, but hastily scooped up a little water and lapped it from their hands. This zeal, inspired by a living faith in God, was just the element of character for which the Lord was looking; and these three hundred 'peculiar people,' full of faith and active zeal, were the only ones acceptable to God and privileged to share the honors of delivering Israel from a mighty host of oppressors.

"Just so the Lord Jehovah contemplates the conquest of the world for Christ (Zech. 14:3); and Christ, like Gideon, is called of God to lead a 'little flock' of 'called and faithful and chosen' ones (Rev. 17:14) forth to the conquest of the hosts of sin. The selection of Gideon's army was an illustration of the Lord's method in the selection of a 'peculiar people' who will share with him the honors of victory in the conquest of sin and all its defiling host...

"It is not sufficient that we should have faith in the Lord and in the Captain of our salvation and should make our consecration to the Lord's will; but further tests are made with a view to making a final selection of a very special class to constitute the little flock. It will be a test of water - symbolizing the truth. It becomes a very important question to every consecrated one as he is brought to a knowledge of the truth how he will receive it - appropriate it. In the picture or type those accepted of God to be Gideon's little flock used their hands to lift the water to their mouths, a sup at a time, as a dog uses his tongue to lift the water; while the others drank like as a horse who puts his mouth into the water and sucks it.

"The hand is a symbol of energy, and we might understand this to signify that the persons most approved of the Lord will use energy and discretion in partaking of the truth - these will not bow down in the mire of human servility, but will maintain their own erectness of manhood and will partake of the water of truth, lifting their heads upward and acknowledging its heavenly origin by whatever stream or channel it may come to them.

"THE SWORD OF THE LORD AND OF GIDEON"

"The selection complete, the remainder of the brave men were not sent home but to Gideon's tent or headquarters, there to be ready for their share in the battle later. Those whom God would specially use were supplied with peculiar implements: (1) a ram's horn; (2) a pitcher; (3) a lamp, or torch, placed inside the pitcher and thus obscured from the view of their enemies. The three hundred were divided into three companies and the individuals of each company were scattered.

"They approached close to the enemy and practically surrounded their camp. When Gideon blew, all who heard the blasts made similar blasts upon their trumpets; when Gideon broke his pitcher and let the light of his torch or firebrand gleam forth, the others did the same, blowing meantime with their trumpets and alternately shouting, 'The sword of the Lord and of Gideon.' "It was the Lord's battle and the Lord's arrangement, and it was carried out as intended; the Midianites awakened from their slumbers panic-stricken, believed themselves surrounded by immense hosts, and fled precipitately, killing one

86 another in their fright and confusion.

"Perceiving the routes they would take, Gideon hastened with his ten thousand followers to intercept them and to complete the defeat. Meanwhile others of the people, learning of the condition of things, joined in the battle to the ultimate and utter discomfiture of the Midianites, and the destruction of the vast majority of their hosts, including their leaders.

"Our captain, the Lord, has given special instructions to those whom he will specially use in the conflict of evil now in progress. Each one shall follow the example of the Captain of our salvation. First, he shall blow upon the trumpet, representing the proclamation of the truth, and proclaim that the sword of the spirit of truth is of Jehovah and of his anointed Son; and secondly, they shall break their pitchers and let their light shine out.

"The pitchers represent our earthly vessels, and the breaking of them in order to let the light shine out signifies that to which we are exhorted by the Apostle, saying, 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God your reasonable service.' "We see how our Chief-Captain broke his earthen vessel; we see what a light streamed forth. Our highest ambition must be to follow his example, to walk in his steps, to lay down our lives for the brethren as he laid down his life for us. Meantime the blowing of the trumpet is to progress as well as the shouting in the name of Jehovah, our Captain, and the sword of the spirit of truth is to be wielded. The result will be victory; the enemies of the Lord will be overwhelmed.

"But many others than the little flock will be associated in the work of overthrow, though theirs will be a special work as specially chosen instruments of the Lord. Now is the time for response to the call of our Captain; now is the time for standing the tests and being full of faith and confidence in the Lord that he is able to give us the victory. Now is the time for understanding the will of the Captain, following his example, and imitating him and laying down our lives for the brethren, and as sacrifices, holy and acceptable to God and our reasonable service. Now is the time for the proclamation and for publicly declaring our confidence in him who called us, who gave us the light, and who has privileged us to be his little flock; and very shortly will come the time for the fleeing of the enemy. Let us be faithful to our tests and opportunities, and thus be accounted worthy of a share in the service and the glory that shall follow." '07 R4082, R4083 Isaiah 9:2- 7.

"Verse 4 (*Isa 9*) delineates the cause for the rejoicing (v. 3): it will be because the great oppressor, Satan, will no longer have control; his yoke of sin, pain, sorrow and death, his rod and staff of affliction and slavery, will be broken and that forever, as the Lord explains, 'That old serpent the devil, Satan, shall be bound for a thousand years that he shall deceive the nations no more until the thousand years be finished' (Rev. 20:3).

"The victory over the great Adversary is not to be a slow and gradual one, not to be by missions or any power of ours, but the Lord himself shall interpose His power.

... Thus it will be in the end of this age: as soon as the Gideon band, the Royal Priesthood under the captaincy of the glorified Christ, shall have given their message and let their feeble lights shine out, that the Lord will grant the great victory for truth and righteousness through a time of trouble which shall come upon the world but which will eventuate in a great blessing upon all people, the binding of Satan and the release of all the oppressed... The picture shows us the world cleansed of every opposition to the divine government and law of righteousness, and accords well with Revelation 5:13." '05- R3686, R3687.

Revelation 3:12

Verse 12. Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, New Jerusalem,

which cometh down out of heaven from my God: and I will write upon him my new name. See Revelation **21:2,10**.

All such are pillars in the temple of God, while in preparation; and will have a place in the finished temple of the near future. Their character likeness to Jesus is genuine and beautiful; and they will be illustrations of God's likeness also, and of that city or government the New Jerusalem. Conquering self, they will receive from Him that new name, Our Righteousness of Jehovah. See Rev. 14:1.

"It is a good thing to give thanks unto Jehovah, and to sing praises unto thy name, O Most High" - Psalm 92:1.

"' Because he bath set his love upon Me (saith Jehovah), therefore will I deliver him (from the pestilence, etc.): I will set him on high (exalt him to joint- heirship with Christ, make him a member of the 'Royal Priesthood,' and a 'Partaker of the Divine nature'), because he bath known (appreciated) my name' " - Psalm 91:14. '04- R3332.

"Our Father who art in Heaven, hallowed (adored, honored) be thy name" - Luke 11:2. "Holy and to be revered is our God; His name stands for everything that is just and wise and loving." '06- R3806.

"God's name represents his character, his kingdom, his personality. First of all, then, we ascribe honor, reverence, majesty, glory to our great Creator who through his appointed way we delight to call our Father in Heaven." '12- R5022. "Our Lord declares John **17:25,26**. "And I have made known unto them thy name, thy character, thy greatness, thy goodness, thy love, thy benefactions, and will make known still further..." '05- R3553. See Psalm 138:2.

"This consecrated or *temple* class stands related to the nominal church, as a whole, as the literal temple stood related to the holy city Jerusalem, as a whole. After the city was given up the temple was *cleansed*: so now the temple class must be cleansed: every selfish, carnal thought and all worldliness must be cast out that the temple may be clean, the dwelling place of God's holy Spirit - the temple of the living God." B239.

THE SPIRIT AT PENTECOST - Acts 2:1- 13

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" - 1 Cor. 3:16.

"Pentecost was a notable day in the Jewish calendar. It marked the fiftieth day in the harvest - after the gathering of the first ripe sheaf. Our Lord in his glorious resurrected

87 condition was the antitype of that sheaf, the First- fruit of God in the great plan of redemption...

"The fruits are more valuable than the gifts, because they represent character and not merely powers - I 12:31 13.

A TEMPLE OF GOD

"The figure of a temple is variously used in respect to the church ... The church as a whole when gathered to the heavenly condition will be God's temple, in that God will dwell in them. According to another figure, each Christian is a living stone in preparation for the great temple of the future, now being chiseled, polished, made ready for his place in the temple above.

"The thought is that as God in olden times was represented in the Tabernacle by the Shekinah glory of the Most Holy, and was also represented in the literal temple of Jerusalem, So he is represented now in all those who are begotten of his holy Spirit, and will be represented further by all who walk in harmony with their spirit- begetting and continue to abide in the Lord's love." '16- R5830, R5831. "The name of the Bridegroom is given to His Bride - 'They shall be mine, saith the Lord, in that

day when I make up my jewels.' "" 07- R3970.

"Bride of the Lamb, awake! awake!... Christ is shine; He comes... To scenes of full unmingled joy To call his bride away.'

"He that saith he abideth in Him ought himself also so to walk, even as he walked" - I John. 2:6.

"We thus see that it is by our deeds and not merely by our professions that we are accepted of the Lord who again says, 'Who are my brethren?... Verily, I say unto you he that doeth the will of my Father the same is my brother' - Matt. 7:21; Matt. 12:50. '97- R2235.

MAKE STRAIGHT PATHS FOR YOUR FEET - Hebrews 12:13

When the Apostle says, MAKE STRAIGHT PATHS FOR YOUR FEET, lest that which is lame be turned out of the way; but let it rather be healed,' What does he mean?..." See '09- R4348 "Oh, for a trumpet voice with which to call upon the Lord's people everywhere to be on the alert to resist our great foe - Satan! And in the word 'Satan,' we include all the arts of our great adversary, whereby he lies in wait to deceive and entrap the soldiers of the cross. He is indeed the adversary of the whole world, in that he is the adversary of God and of all the wise and gracious provisions and laws which God has made for human protection against the downward and destructive tendencies of sin.

"From information reaching us in various ways, we incline to the belief that a great wave of immorality and sensuality is passing over the civilized world. No doubt the War and the various new conditions which it has opened up have much to do with this evil condition. It could hardly be otherwise. But additionally, it would appear that our great adversary has for thousands of years found sensuality, immorality, to be one of his best avenues through which to attack mankind, and especially those of humanity who have acknowledged the Lord and the righteous regulations which he establishes for all those who will be his people.

"Bible students familiar with the history of typical Israel will recall that it is along this line that Balaam and Balak (See '15- R5322, R5323 at Rev. 2:14 comment.) plotted against Israel with so great success, bringing upon the Israelites divine judgments. St. Paul tells us that it was in this manner that our race, originally created in the image of God, fell so far into degradation - Romans 1:21- 32... a full explanation...

"Our adversary's early tactics are again prevailing! Again the learned are professing to be wise, and are foolishly rejecting the wisdom from above; and again immorality is rampant: anger, malice, hatred, strife, backbiting, whispering, wars, and murders are prevailing. The Lord seems to be letting mankind learn the lesson that civilization does not spell salvation, as some had expected.

"The Bible represents mankind as birds, and the great adversary as the hunter seeking to entrap and to kill them; but the saints are pictured as speckled birds, especially attractive to the hunter. Against these he uses his arts and snares with keen interest in their downfall.

A BLESSED MEANS OF GRACE

"Some years ago, in the Lord's providence, we were guided to a presentation of A Vow UNTO THE LORD which we earnestly recommended to his people and which we believe has done them great good. Not that this Vow, or any other vow, could be greater or wider in its scope than the vow of self- sacrifice which each of the Lord's people took upon himself before he was acceptable to the Lord and begotten of the holy Spirit; but this Vow has proven helpful to his saints in that it has drawn to their particular attention certain dangers of the way, counseling as respects their abiding in the Lord's favor.

"About 20,000 of the Lord's consecrated people have written us, desiring to be enrolled as amongst those

who have taken this Vow. From very many of these we have heard what great blessings have come to them through their endeavors to observe faithfully the various items of that Vow - how their feet have been kept from stumbling; how they have been helped in respect to their fellowship with the Lord; how they have been refreshed in spirit as they remembered daily at the throne of grace all others who have taken the Vow; how they have been blessed also in their daily remembrance of the harvest work and their own privileges therein; and how they have been made the more cautious by the resolutions respecting Spiritism and Occultism, and respecting their fellowship with persons of the opposite sex.

"With the thought that many may be readers of THE WATCH TOWER now who were not at the time this Vow was presented, we print it afresh:

A VOW UNTO THE LORD

1. Our Father, which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the

88 assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

2. Daily will I remember at the Throne of Heavenly Grace the general interests of the Harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear colaborers everywhere.

3. I Vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

4. I Vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways as being of the Adversary.

5. I further Vow that with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public - in the presence of a congregation of the Lord's people.

6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

7. Exceptions in the case of Brethren - wife, children, mother, and natural sisters. In the case of Sisters - husband, children, father, and natural brothers.

A WORD OF WARNING

"We have heard from some that, while they had great blessing when they carefully observed the Vow, they gradually grew careless of it and began to lose their blessings, and stumbled into sin. We shall never be beyond danger, dear Brethren, as long as we are in the flesh. Hence, everything that we can do on the side of the Lord, on the side of righteousness, as New Creatures enlisted under the banner of our Redeemer, we should do - for the maintenance of our own standards and for the assistance of others in the fight against the world, the flesh, and the adversary, in which we have enlisted.

"The text at the head of this article (Hebrews 12:13) should never be forgotten by any of the soldiers of the cross. The strongest need to remember it, and surely the weaker ones need to obey it. We are all lame. None is able to walk uprightly, perfectly, in the footprints of our Lord. At very best, we limp. How necessary, then, that we do our best to avoid trials and temptations which would be a special strain upon us because of our weaknesses of the flesh! How we should seek to walk close to the Lord and to hold firmly to his hand while passing through the trials and the difficulties of the present time!

"Does some one suggest that such a course represents weakness and dependence? Surely, it does; and surely the one who does not know of his weakness and dependence upon the Lord has not learned his primary lesson! Let us not be ashamed of regulating our lives so as to avoid temptations as far as possible; for this is the wise course admonished by the Lord's Word. To be proud, self- confident, and willing to trust in ourselves anywhere bespeaks the spirit which is not in close fellowship with the Lord, who shows his face to the humble and the meek.

"If there are special trials upon the world and upon the Lord's followers now, we may expect that these will be increasingly severe in coming days, and years. How necessary it is that the Lord's followers shall be courageous, strong, determined for the right - especially in all matters of self control! 'He that ruleth his own spirit (his own mind) is greater than the warrior who captures a city,' is the inspired announcement. Let us seek to be great from the divine viewpoint - pleasing to the Lord; guarding well our words and thoughts and doings, not merely on our own account but additionally in the interest of all with whom we have to do. Thus we shall more and more be bright and shining lights, showing forth the praises of him who has called us out of darkness into his marvelous light' - 1 Peter 2:9. "16- R5974, R5975.

"According to your faith be it unto you" - Matt. 9:29. "Those, therefore, who can and will exercise full faith, full confidence in all of the divine promises may go from victory to victory, from blessing to blessing, from joy to joy, from one attainment to another, and have a glorious victory in and over the world, the flesh and the Adversary, through the imputed merit and continued assistance of him who loved us and bought us with his precious blood.

"To this class the giants of opposition and despair lose their power, even as did Goliath before the sling of David. The pebble from the brook - the message from the divine Word - vanquishes the enemy's power to those who have the sling of faith. To these the fortresses of sin are not so strong as to be invulnerable, unassailable; entrenched depravity is recognized as being subject to divine power, and when attacked in the name and strength of the Lord and encompassed repeatedly with prayer, finally its strong walls fall down... thoroughly conquered so far as our hearts are concerned... the triumphs of the new mind under the leadership of Jesus.

"As these victories of faith progress the fruits of the victory become ours... Of these fruits and graces the Apostle speaks, naming meekness, gentleness, patience, longsuffering, brotherly kindness, love. And the assurance of the Word is that if we do these things, if we maintain this good fight of faith as new creatures, we not only shall enjoy the spiritual refreshment, but eventually 'an entrance shall be administered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ' " - 2 Peter 1:11. '07- R4046, R4047.

Revelation 3:13

Verse 13. **He that bath an ear, let him hear what the spirit saith unto the churches.**

Here God suggests that all such consider the prize of the High Calling, and study how to attain that greatest of all exaltations, and to do so in the spirit of self- sacrifice.

"The more we study and understand this plan, the greater will be the operation of this holy power of God in our hearts. The deeper our consecration... the more fervently shall we desire to do the divine good pleasure." '16- R5931.

"Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" - Philippians 4:9.

"Sanctify yourselves therefore, and be ye holy: for I am Jehovah your God. And ye shall keep my statutes, and do them: I am Jehovah which sanctify you" - Leviticus **20:7,8 89** "This sanctifying work

should affect our minds, our hands, our eyes, our ears, our tongues - our all - that we may be fully used of the Lord. It is the will that is given up first, and the will, of course, includes the service of our mortal body... to bring every thought, word and act into subjection to the will of God.

"It is one thing for the will to be made holy, and another thing to bring the mind and the body into line with this holiness of the will. The will is present with us, but how to perform is the problem. Not only are our wills to maintain this sanctified state, but we are to broaden our appreciation of the Lord's will for us, and thus have more and more of the spirit of sacrifice.'

SANCTIFIED THROUGH THE TRUTH

"Our Lord Jesus in his last prayer to the Father before his death, prayed, 'Sanctify them through THY TRUTH' (John 17:17). Here he gives us the key as to how this work of sanctification will proceed.'

"We are sanctified, through the offering of the body of Jesus Christ once for all' (Heb. 10:10). "The sacrifice of Jesus Christ opened the way. His merit cleansed us and made us acceptable to Jehovah.

"We are of the elect, 'through sanctification of the Spirit' [1Pe 1:2]... accepted and begotten of the Spirit... into the body of the Anointed. The spirit of the truth inspires us and guides us in the heavenly way... accepted as sons of God, led on step by step... Thus the Spirit *through the Word* brings about our complete sanctification.

"It is 'the blood of the covenant wherewith we are sanctified' - Hebrews 10:29. It is a covenant of sacrifice - Psalms **50 5**." '16- R5877.

"The eyes of Jehovah are upon the righteous and His ears are open unto their cry" - Psa. 34:15. '96- R1999 c 2 p 5; '16- R5862 cl p4.

The things of the Spirit of God... are *spiritually discerned*. 'Eye bath not seen, nor ear heard, neither have entered into the heart of *man* (by any other sense or power of perception) the things which God bath in reservation for those who love him - but God *hath revealed them unto us* (the 'New Creation') by his Spirit; for the Spirit searcheth (out) all things, yea the deep things of God' - 1 Cor. 2:9, 10, 14.

"This spiritual sense may be called the *sixth* sense of those begotten to the New Creation; or they may be considered as having a complete set of spiritual senses - five additional senses corresponding to their earthly senses. Gradually 'the *eyes* of their understanding' open wider and wider to the things not seen by the natural eye; by degrees the *hearing* of faith increases until every good promise of the Divine word is forceful and meaningful; in time they come into *touch* with the Lord and his invisible powers; little by little they *taste* that the Lord is very gracious; after a time they come to appreciate those sacrifices and incense- prayers which are of *sweet* odor to the Lord. But as the natural senses can be cultivated, so can the spiritual; and the cultivation of these spiritual senses (or, at least, the endeavors to cultivate them) constitute marks indicating our growth in grace - our development as embryo New Creatures for the resurrection birth - to the completeness of our new selves in the glory, honor and immortality of the divine nature." F79- F80.

STANDING AT THE MARK

"... And strong meat of divine truth should speedily bring to full maturity the Christian character... The severest temptations come after we have reached the mark... '09 R4470 c2 p5; '04- R3325 c1 p1; R3307 c2 p1.

"To this service - to this carrying out of the divine program - God attached a very great reward of glory, honor and immortality. The Logos, 'the beginning of the creation of God,' 'the first born of every creature' (Rev. 3:14; Col. 1:15), accepted the divine arrangement gladly and humbled himself. Leaving the honors and favors of his high position on the spirit plane, he was made flesh in order 'that he by the

grace of God, should taste death for every man' (Hebrews 2:9) as the Ransomer of Adam. St. Paul tells us of him as the One 'who for the joy that was set before him, endured the cross, despising the shame,' and now as a result, 'is set down at the right hand of the throne of God' (Hebrews 12:2), henceforth expecting, waiting, until the time shall come for him to bless Adam and his race for whom he has already died - waiting that the Father in due time, after the selection of the bride class, may put all things in subjection under him - under the Messiah - that he may reign a thousand years for the uplifting and blessing of those for whom he died. "' 16- R5972.

"Which things we speak, not in words taught by human wisdom, but by the teachings of the Spirit; unfolding spiritual things to spiritual persons" - 1 Corinthians 2:13, Diaglott rendering. Please see the explanation, E202.

"For we dare not... compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise - understand it not" - 2 Corinthians 10:12. Please see margin.

"For if readiness of mind be present, one is acceptable according to what he may have, and not according to what he has not" - 2 Corinthians 8:12. Please see Diaglott rendering.

IN REPLY

"The conviction has been for some time growing upon me that the only thing in us commendable in the Lord's sight is honesty - sincerity... Your son cannot be injured by consecration, but may be greatly helped. If the Lord sees him incompetent in any sense or manner for the high calling he will not accept him to that, but to the earthly favor in due time..." 14- R5477.

"The Lord's fiery or spiritual chariot, drawn by spiritual doctrines, is to do a final, separating work. But the weakest and humblest of the consecrated ones need not fear this chariot... Thank God our overcoming is judged... by our willingness and the earnestness of our *endeavors* to do and to suffer *all we can* in His cause. "' 89- R1132 Please see '14- R5594 to R5596; CR120.

90 "Let the person being taught the word, communicate to the instructor in all good things" - Galatians 6:6 (Diag.). "They are urged to communicate, to criticize... Honesty to the Truth is a prime essential to progress in it... Next to the Lord, the Truth is the most precious thing in all the world; it is not to be trifled with, not to be played with; and whoever is negligent along this line will himself sustain injury - See 2 Thessalonians **2:10,11**. " F 263- F264. Isaiah **1:18** Jude **3 2** Peter **3:1,2**.

"These were more noble than those... in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so" - Acts **17:11 2 Thessalonians 2:13** to 17; 3:6; Eph. 3:11 - Diag.

"He who really believes the Bible to be God's Word believes its every authentic testimony, whether by the Lord or an apostle or prophet, and whether stated once or many times reiterated." '00- R2651.

"As seekers after truth, it will not do for us to say... that the *majority* of these passages seem to favor whatever view we incline to prefer, and then to ignore the others. Until we have a view of the matter in which every Bible statement finds a reasonable representation, we should not feel sure that we have the truth on the subject. One statement of God is as true, and as firm a foundation for faith, as a hundred. And it would be wiser to seek for a harmonious understanding..." B143- B144.

GOD RICH IN MERCY VERY PITIFUL

"The statement of one reliable prophet is good and sufficient ground for faith and many of the notable proofs at the First Advent were foretold by only a single prophet; nevertheless, God, who is rich in mercy and very pitiful, considered our weakness of faith, and has answered... providing the three prophecies of

different prophetic standpoints, relating to Israel's 'double.' Jeremiah (16:13- 15); Zechariah (9:9- 12); Isaiah (40:1- 2)... Combined they are a three- fold cord of wonderful strength to the humble, studious, trustful children of God... They lived and wrote hundreds of years apart." B224- B228.

"Let us be 'gentle toward all.' Let 'the sword of the Spirit, the Word of God, which is quick and powerful, do all the cutting. "' 11 R4803.

"We must daily carry our earthen pitcher to this great heavenly Fountain to be replenished; for we are leaky vessels.'

THE NOMINAL CHURCH OF TODAY - Revelation **3:14**

"Laodicea is interpreted to mean a tried, or judged people. The description shows us that they were tried and found wanting. If we understand Christ's meaning in this message, it is sent particularly to those who profess his name, but deny the truth which he himself here presents. Let those who read this special message do so with special care.

"'The Beginning of the creation of God.' 'What think ye of Christ? Whose Son is he?' (Matthew 22:42) This question has had many answers. More Bible and less hymn- book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to Scripture, and has not even one reasonable text to support it when the well known interpolation of 1 John **5:7** is discarded and when John 1:1 is properly understood. We suggest that any reader who does not see this subject clearly should read carefully and prayerfully the 17th chapter of St. John's Gospel. '16- R5993 (Please see Q716.) "The Bible, while showing the absolute *Unity* between the Father and Son and holy Spirit in the various steps of the great plan of salvation, most positively contradicts the thought that the Father and Son are one in person... He was the Heavenly Father's first and only begotten Son... The Son cheerfully and fully acknowledges that he 'came forth from the Father,' that he 'came not to do his own will' but the Father's will.

"Various Scriptures all consistently and harmoniously teach a distinction of person and glory and power as between the heavenly Father and the heavenly Son; but a most absolute and profound unity of plan, will, purpose [*Joh 6:38,39*].

"To us there is one God, the Father (Life Giver), of whom are all things... and one Lord, Jesus Christ, by whom are all things." 1 Corinthians **8:6**.

"The Trinity, an admittedly incomprehensible doctrine, is one of the dark mysteries by which Satan, through the Papacy, has beclouded the Word and character and plan of God [*2Co 4:4*]. "It has always been Satan's policy to misrepresent the truth, to misrepresent the Bible, and to make its teachings appear unreasonable and self- contradictory, in order to hinder mankind from seeing the great beauty and reasonableness and harmony which inhere in the divine plan and Word." E59- E64.

"The message to the Laodicean stage of the church pictures the nominal church of today as our Lord sees her. In one sense she is not cold. She has much zeal, but not according to knowledge. She has organized her armies, developed her machinery and multiplied her stores; but yet the enemy does not fall before her. She claims that her principal object is to convert sinners, to bring forth spiritual children. The Prophet puts these words into the mouth of nominal Christians when they awake to a knowledge of the situation: 'We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth fallen' (Isaiah 26:16- 18). This is said after they have realized the presence of the Lord.

"We should not look for light where little remains but the fading reflections of a former glory. The sickly hue which now appears is only the smoke illuminated by the piercing rays from the Hand which, high upon the wall, is writing, 'MERE, MENE, TEKEL, UPHARSIN' (Daniel 5:25- 29). Unknown to the Laodicean church, our Lord has returned. He has stood at the door and knocked. Had they been awake,

they would have heard. Our Lord clearly foretold that he would come as a thief; but he did not tell at what hour.

"While the nominal church is still seemingly in power, while the old glory still hangs about her, while it is still respectable and honorable to be a church member, the Little Flock of truth- seekers are despised and rejected. They are covered with reproach because they dare to point out the 91 faults of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up in order that she may have the greater fall" - Revelation 18:7, 21. '16- R5993.

Revelation 3:14

Verse 14. And unto the angel ("And by the messenger" - Diag.) of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Thus saith the AMEN, suggesting the end of the seven periods, to the last of the seven stars, Pastor C.T. Russell the last messenger for the church in the flesh. The word *Laodicea* means "justice for the people," and how they are crying for it and demanding it, even by force. How plainly the speaker identifies himself with the Logos, who became our Lord Jesus Christ, the Alpha and Omega.

ELOHIM

"The word *elohim*, with its modifications *eloah*, *elah* and *el*, occurs over 2,500 times. These most frequently refer to Jehovah; but in many instances with evident propriety are applied to others: hence the connections must determine *who* is referred to. We will give Scripture illustrations which will make the matter perfectly clear, and prove beyond a doubt that *elohim* signifies *mighty*. It is properly applied to Jehovah, because he is *All- mighty*, all- powerful. It is properly applied to any angel, for they are *mighty*, powerful, and in their visits to man recorded in the Old Testament they were specially *mighty* because representatives of Jehovah, the All- mighty. Great, influential men were also properly described as *elohim* - *mighty*. Like our English word 'sheep,' *elohim* is used either in the singular or plural as occasion may require.

"These are facts, and our quotations from the Common Version Bible will substantiate them thoroughly; and thus will demonstrate the Scriptural propriety and consistency in referring to our Lord Jesus Christ as *God (elohim)* and as *Adon* (Master, Lord) and as *Adonai* (my Lord), and yet *never* as Jehovah.

ELOHTM (MTGHTY) TRANSLATED 'ANGELS':ELOHTM (MTGHTY) TRANSLATED GODS; JEHOVAH THE (ALLMTGHTY) ELOHTM CONTRASTED WITH OTHER ELOHTM (MTGHTY ONES); ELOHTM APPLIED TO MEN; THE SAINTS CALLED ELOHTM; ELOHTM RENDERED GREAT, STRONG, ETC." E66- E69.

"In the glorified Christ, who is the Head of the Church, dwells all fulness- plenitude of wisdom, grace and power, not only to guide all the affairs of the Church, his body, but also as the Father's representative to do any and every thing necessary to be done in carrying forward to successful completion the great divine plan committed to his care." E71, last par.

Genesis 1:26- 30: "And God said, We will make man in our image, after our likeness," etc. "The plural form of the pronoun used here calls to mind the statement of John with reference to the 'only begotten Son' of God, 'the beginning of the creation of God,' 'the first born of every creature,' that 'he was in the beginning (of creation) with God'; that 'all things were made by him, and without him was not anything made that was made' - 1 John 4:9 Revelation 3:14 Colossians 1:15,16 John 1:2,3. "' 94- R1609.

"It may be said that nothing whatever in the *words* used, distinguishes the Father from the Son in the words rendered Lord and God. The matter is left entirely to the judgment of the reader, and indicated only by the construction of the sentence - except that where the word *Theosis* used twice in the same clause the Greek *Prepositive Article* is sometimes used, so as to give the effect of *the God* in contrast with a *God*. An illustration of this is found in John 1:1 - 'The Word was with *the God* (*Hosea theos*) and the Word was a God (*theos*).' But the careful student (freed from prejudice) will generally have no difficulty in determining the thought of the Apostle. Indeed, the language is so explicit that the wonder is that we were heedless of it so long." E.70.

GETHSEMANE - WATCHING AND PRAYING - Matt. 26:46. "Not my will, but shine, be done" - Lu. 22:42.

"No one can thoughtfully read this lesson of our Lord's dark hour in Gethsemane, and his 'strong cryings and tears unto him (the Father), who was able to save him out of death' (Heb. 5:7), without feeling that there is something thoroughly incorrect in the idea so prevalent amongst Christian people that our Lord Jesus was his own heavenly Father, Jehovah; and that it would have been a pretense, a mockery of prayer, for him to have supplicated as here represented, unless it were true also that instead of being in any sense the Father, he was simply what he claimed to be, the Son, the sent of God, the only begotten of the Father, the firstborn of all creation, THE BEGINNING OF THE CREATION OF GOD (John 10:29; 1:14; Col. 1:15; Rev. 3:14). There is absolutely no other standpoint from which the language of our Lord and the apostles and his course of conduct are reasonably interpretable. On this point the earnest truth-seeker is referred to Millennial Dawn, Vol. V." '01- R2773. Psalms **145:18,19** '01- R2775 c 1 p 4.

WHY GETHSEMANE'S AGONY? Mark 14:32- 42.

THE AMEN: FAITHFUL AND TRUE!

THE LOGOS! JESUS SORROWFUL EVEN UNTO DEATH'

"Well had it been expressed by the Prophet, 'Of the people there was none with me' (Isa. 63:3). He trod the winepress of grief alone.

"Not until he had finished giving admonitions to his apostles and had left some to watch at the entrance of the garden, did the Master seem to give special thought to himself and to the momentous events anticipated within a few hours. As he was leaving his favorite three, he gave utterance to the weight of oppression which seemed suddenly to rest down upon his soul. He exclaimed, 'My soul is exceeding sorrowful, even unto death!' (Matt. 26:38) - I feel as if I would die now, without coming to that great crisis which is before me. We read that 'he was greatly amazed and sore troubled.' The Greek is equally strong: "And began to be greatly amazed and full of anguish - 'My soul is encompassed with a deadly anguish" - Mark 14:33, 34, Diaglott - signifying utter amazement and sore trouble, carrying the thought of loneliness, home-sickness, friendlessness.

"This feeling of wretchedness, despair, which suddenly

92 came upon the Savior, continued for some time; for he went in prayer to the Father three times, petitioning that this hour might pass from him, this terrible oppression which was breaking his heart.

"Jesus... comprehended, as others had not comprehended, what death really is. He appreciated, as others did not appreciate, the meaning and value of life.

"Jesus had left the heavenly glory, divesting himself of the higher nature on the spirit plane, exchanging it for the human nature, because man had sinned and because in the divine purpose and arrangement he was to die, the just for the unjust, as man's redemption-price. This was the Father's will concerning him. He tells us that for this purpose he came into the world. This thought dominated his entire life. Daily he was

laying down his life, in doing the will of God and in serving humanity. Now he had come to the great climax.

"The heavenly Father had promised that if our Lord was faithful in this work given him to do, he would be raised from the dead by divine power to the spirit plane of being and to a station still higher than he had before. He doubted not the Father's faithfulness in this matter, nor did he doubt the Father's power. But the Father's provision and promise were conditional; only if our Lord would perform his part faithfully would he receive the resurrection to the higher life. If in any sense or degree, great or small, he should yield to sin, the penalty for sin would be upon him - 'Dying, thou shalt die.' "For three and one-half years his life had been devoted to God and to the doing of the divine will. The only question was, had he done the divine will fully, completely, and absolutely *in such a spirit* as had been pleasing to the heavenly Father? More than this, could he, would he, pass through the experiences of the next few hours with proper courage, proper faith, proper obedience; or would he fail, and lose his all in death?"

No ADVOCATE FOR THE MASTER

"Had the Master failed, there was no one to make good for him. His failure meant everlasting death... In a word, the Master's personal eternal life was in the balance that night in Gethsemane, as also were all his prospects of glory, honor, immortality and high exaltation at the right hand of the Father, far above angels, principalities and powers.

"... Part of the horrors of that experience surely was the fact that he must be dealt with as a malefactor, as a blasphemer of God, as an enemy of God and of righteousness.

"Yet even in his greatest distress the Master prayed, 'Nevertheless not my will, but shine, be done.' "St. Paul assures us that the Master's Gethsemane experiences were linked with fear - not fear of dying, but fear of remaining dead, fear that he would not be accounted of the Father worthy of that glorious resurrection which had been promised to him on condition of absolute obedience. St. Paul says, 'Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him out of death (by resurrection), was heard in respect to the things which he feared' (Hebrews 5:7). He was saved out of death; and more than this, he was given the assurance by the Father that he would be saved out of death." '14- R5550, See '14- R5585 c 2 p 5.

"From that moment onward, all the fear and agony were gone. If the Father had approved him thus far, and if the Father's blessing and smile went with him, he could endure all things, come what might. Throughout the remainder of that night and the following day, Jesus was the calmest of the calm, under the most trying circumstances. He comforted those who wept about him; he committed his mother to the faithful St. John, etc.

"One great difference between the Master and his followers should be remembered: Whereas 'of the people there were none' with him, with us it is different; the Master is with us, saying, 'I will never leave thee nor forsake thee.' Moreover, with us also there is a fellowship of spirit amongst the brethren of Christ, whose words of encouragement by the way, as they watch with us and pray with us, are a source of strength in every time of trouble. Thanking him for all the divine provision and arrangements, let us go onward to our Gethsemane, strong in the strength which God supplies through his Son." '14- R5551.

Revelation 3:15

THE CELEBRATION IN THE KINGDOM 16- R5871, R5872

Verses 15- 16. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. "So then because thou art lukewarm, neither cold nor hot, I will spue thee out of my mouth.

Thy works indicate that thou art neither cold nor hot - a most displeasing and unsatisfactory condition to

the dear Lord, the Head of the Church. Therefore, I will spue thee out of my mouth! what an expression of contempt! This was done in 1881, since which time, spirit begettall has gradually come to an end.

"The fall of A.D. 1874, where the Jubilee cycles point out that our Lord was due to be present, corresponds to the time of his baptism and anointing by the holy Spirit when he became Messiah the Prince (Dan. 9:25), and began his work of reaping the Jewish harvest. The Spring of A.D. 1878 (three and a half years after) corresponds to the date at which our Lord assumed the office of King, rode on the ass, cleansed the temple of its money-changers, and wept over and gave up to desolation that nominal church or kingdom; and it marks the date when the nominal church systems were 'spewed out' (Rev. 3:16), and from which time (A.D. 1878) they are not the mouth-pieces of God, nor in any degree recognized by him." B235.

"I ceased not to warn everyone night and day with tears" - Acts 20:21.

"We see in the parting of the beloved apostle with the elders of the church at Ephesus, who had come to bid him farewell before he set sail for Jerusalem and to receive his parting counsel, another reminder of his faithfulness and a worthy example for our imitation.

"He said to them, 'I know that ye shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men (Hebrews was bearing in mind his personal responsibility as a steward of the Lord and the solemn significance of it as indicated by the Prophet Ezekiel **93 33:7- 9,30-33**): for I have not shunned to declare unto you all the counsel of God' (Acts 20:27). On the part of Paul there was no compromise of the truth, no mixing of it with human philosophies to make it more palatable to either Jews or Gentiles, or to avoid thus any measure of the otherwise inevitable persecution. The Christian teacher who can truly bear such testimony under such circumstances is indeed a soldier of the cross." '93- R1558.

"I have not shunned to declare unto you all the counsel of God... I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse (distorted, twisted) things to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears (Acts 20:27- 32)." "The great Apostle felt properly the weight of responsibility resting upon him as a servant of God and an ambassador of the King of kings and an over-shepherd and overseer of the Lord's flock... delegated by the Great Head to assist in calling out those who will be the members of his body, for their instruction and building up in the 'most holy faith,' that eventually they might all come to the full measure of the stature of manhood in the body of Christ, as the great Mediator, Prophet, Priest and King of the world. " Acts 20:32: "The Word of God is able to build us up, to give us the necessary development of character... and to give us ultimately a share in the great Inheritance which God has in reservation for all those who are sanctified by this message. "' 09 R4459.

"What consternation would follow in the various churches of today, if the professed ministers of the Gospel should follow the Master's example in similarly declaring the whole counsel of God! How quickly they would become unpopular and be charged with breaking up the churches! The congregations of the great temples of fashion ostensibly dedicated to the service of God and the teachings of Christ would not stand it... they do not want the truth...

"A disciple is a pupil, a learner; and when a man ceases to be a student and pupil of Christ, the great teacher, he is no longer his disciple. This was very manifest when the Lord was present, and when his name was one of reproach among men; but later, when his presence was withdrawn, and when his doctrines were unscrupulously mixed with human philosophies to such an extent as to divest them of reproach, and to make them really void, then men began to claim to be his disciples. This was long after his doctrines had been utterly repudiated...

"It is the duty of every member carefully to prove their teaching by the infallible Word." '14- R5507, R5508.

"The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him" - Nahum 1:7.

"The saints... will recognize the trouble as the preparation, according to God's plan, for blessing the whole world, and they will be cheered and comforted through it all. This is forcibly stated in Psalms **91** **Isaiah 33:2- 14,15- 24.**

"Thus comforted and blessed by the divine assurance, the first duty of the saints is to let the world see that in the midst of all the prevailing trouble and discontent, and even while they share the trouble and suffer under it, they are hopeful, cheerful and always rejoicing in view of the glorious outcome foretold in God's Word." A338.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy" - Psalm 103:8, "and we see this well illustrated in the case of fleshly Israel in the wilderness experiences, in the history of the Lord's people of this Gospel age, nominal spiritual Israel, and also in the cases of the faithful ones. Can we not all realize how patient and merciful the Lord has been to us in our various experiences in life? Can we not see how he would have been fully justified in canceling our covenant long ago, and that only of his mercy and love have we been permitted to come thus far on the way toward the heavenly kingdom? Surely a realization of these things should make us both humble and trustful. Moreover the Lord informs us that he has a still higher requirement, namely, that if we would appreciate his greatness and mercy through Christ in our own cases we shall exercise similarly mercy and forbearance toward others who may transgress against us. Indeed, so earnest is the Lord in impressing this matter upon us that he positively declares that none of us can maintain relationship with him except as he shall develop this spirit, this character, in relationship to his brethren and fellow- servants. How generous, how considerate, how moderate, how forgiving all this should lead us to be in our dealings with the brethren, especially with those who have in any measure wounded or injured us or our interests.

"Finally, let us remember Moses on Mount Nebo looking across Jordan into the promised land - and preparing for his burial. Let us more and more realize that this should be our attitude; that as the body of Christ in the flesh we are soon to die, and that beyond the veil we will be new creatures. Let us remember that the mountain- top of Christian experience should now be our portion, and that from thence the clear eye of faith should be able distinctly to discern the outlines of the glorious inheritance which the Lord hath in reservation for them that love him, the possession of which we are hoping so soon to share." '07- R4056.

"Well has the prophet, as well as the apostle, declared that, to appreciate the great doctrines of God, so essential to our growth in grace and in the knowledge and love of God; we must leave the first principles and go on unto perfection - 'weaned from the milk, and drawn from the breasts' - Heb. 6:1; Isa. 28:9." C143 bottom page.

Revelation 3:17

Verse 17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

That class here addressed, still continue to call themselves members of the Bride Class *and knowest not that thou art wretched, and miserable, and poor, and blind.* The absence of the Anointing, manifests their loss in that membership. Please see the comments on the Anointing at Rev. 3:6.

"Thou prepares" a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over" - Psalm 23:5.

"I am the living Bread which came down from Heaven" - John 6:51.

94 "Our Lord personified the Truth, the great Plan of God which centered in him, the life which he had come to give on behalf of the world, that we might live through him... partaking of the blessings and mercies of God provided in him... appropriating his spirit and disposition... As we feed upon him in our hearts we become strong in faith and in all the graces of his Spirit." '07 R4012.

"I AM THE BREAD OF LIFE" - John 6:22- 40.

"O that all could realize the importance of faith in the Lord's sight! 'Without faith it is impossible to please God'... a belief in what God has said, and a firm, confident trust therein; this is acceptable with God, and becomes to all who exercise it the ground or base of justification, that *'being justified by faith* we might have peace with God through our Lord Jesus Christ" - Rom. 5:1.

"... Whoever appropriates to himself the merit of Christ's sacrifice is thereby eating, partaking of the great benefits and blessings provided by God in the Anointed one, who gave his life for the life of the world, a ransom price. Whoever mentally accepts this fact, and feeds upon it in his heart, is represented as feeding upon the flesh of the Son of Man - partaking of the human rights, privileges and blessings of restitution (or in this age justification) provided in him." '00- R2652.

JESUS WALKING ON THE SEA - Matthew 14:22- 33.

"Of a truth thou art the Son of God.'

"Not only the natural winds and waves obey his power and command, but all the storms and billows of trouble and persecution which may impede and weary us are amenable to his control.

... All the exceeding great and precious promises which the Son of God left for us may be relied upon, built upon, anchored into; and such reliance in them will give us the faith requisite for the overcoming of all the difficulties and obstacles of life, that we may come off more than conquerors through him who loved us and who bought us with his own precious blood." '00- R2650.

"We, as the Lord's people are accepted of him, counted as friends, are made to sit down to a bountiful feast, secure from the enmity of those who would injure us - secure from the great adversary and all the wicked spirits in high places mentioned by the Apostle (Eph. 6:12) - secure so long as we are under the care of our great friend, our heavenly Father...'03- R3270.

"God resisteth the proud, but giveth grace unto the humble" - James 4:6.

"The heavenly Father has deeper love for those who are humble... Humility is one of the basic principles of a properly crystallized character... the attitude in which God can give us the greatest blessing." '16- R5843.

"We have been considering the true riches, present and future, provided for the true Israel, the church of the firstborn, whose names are written in heaven, and whose Head is Christ. But the Scriptures draw to our attention the fact that the nominal church of this present- time, symbolical Laodicea [*Re 3:17,18*], claims also to be very rich... deceiving themselves with a counterfeit wealth... not being begotten of the truth, but begotten of error. See 21:9- 10.

LAODICEA'S COUNTERFEIT RICHES

"Laodiceans look upon their material prosperity, and the numbers of wealthy people associated with their confederating denominations, and count their money and their donations by millions, and say, We are rich as never before. Alas!... these... our Lord declares are no evidence of his favor during this Gospel age, but rather to the contrary. And they see not the true riches... which are the foretaste of his favor and the coming kingdom wealth.

"And so the Lord declares to Laodicea, 'Thou knowest not that thou art wretched and miserable and poor and blind and naked.' She is poor, in that she has so little of the Master's spirit, so little of the truth and the spirit of the truth... Laodicea is blind, in that the god of this world hath blinded her perceptions of God's character and plan and is leading her further and further away from confidence in his Word... making her naked." '01- R2763 '03- R3125.

ANOINTED TO PREACH

"We have heretofore seen that the commission to preach the good tidings comes to all the anointed company - the body of Christ - and that for this very purpose we have received the anointing. That which was true of the Head is also true of the whole body - 'The spirit of the Lord God is upon me, because the Lord hath anointed me to preach' Isa. 61:1).

"But while we who are consecrated and anointed realize that we are thus called of God to preach, it is of very great importance that we consider well what, when, how, where, and to whom, we may preach... The first duty, then, of everyone who would obey the call to preach is to become an earnest, faithful, diligent student of God's Word, that he may be *able* to minister grace to the hearer, having his speech seasoned with salt (Eph. 4:29; Col. 4:6).

"Power in presenting the truth comes now to the anointed as the reward of diligent study of the Word.

"*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*" 2 Timothy **2:15** ... Truth, rightly divided, and fairly presented, commands the respect even of its opponents. Its symmetry and beauty will irresistibly stamp itself upon the mind. Thus it was in the case of Jesus' preaching, when the very men that were commissioned to lay hands on him and deliver him to death returned, saying NEVER MAN SPAKE LIKE THIS MAN (John 7:46)...

Paul's eloquence was the eloquence of truth - the result of a thorough understanding and conviction of the truth, which carried force and commanded the respect of even its enemies. He was a diligent student as well as a preacher, and his hearers could not say, Paul, you don't know what you are talking about, nor turn with disgust from the sound of empty words.

"When Jesus our great example went out to preach - to *teach* - the people listened with astonishment, and said, 'Whence hath this man this wisdom?' (Matt. 13:54) And thus

95 it is to some extent with all who follow in his footsteps - Acts 4:13. '84- R646, R647.

"The Gospel was to be preached by the Anointed Head and by the anointed members of his body, to all who have ears to hear it, in the special interest of... the 'poor in spirit,' the humble-minded, who are also the sympathetic, the tender, the heart-broken, as in contrast with the hardhearted... chiefly the poor of this world in purse and intellect, but rich in faith [*1Co 1:26-29, James 2:5*] ... pouring in the oil and the wine of the divine promise, to cheer and comfort and bless, and prepare for jointheirship in the kingdom, some of the very class whom the Lord will be pleased to accept. To these the gospel may be preached freely; they will not turn again and rend the messengers, but will hear it, and it will comfort and bind up their wounded hearts." '00- R2580.

Revelation 3:18

Verse 18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and the shame of thy nakedness do not appear; and anoint shine eyes with eyesalve, that thou mayest see. Please see Rev. 3:6.

Buy of me gold: divine truths, promises, and graces of the spirit, which have been tried and proved by

experiences to be true, blessed, helpful, energizing, to the new creature; and which stands all analyzing, because logical, true, and dependable for us, and honoring to our good God; working out also a robe of righteousness for thy new creature, one of the garments of glory and beauty. See Rev. 21:18.

"We should be so earnest, so fervently desire the things that we request, and be so confident that they are the Lord's will, as guaranteed by the promises of his Word, that we would hold on and wait for the mercies the Lord thus prepares us to receive. Matthew **6:31,32**. "... Spiritual Israelites are exhorted by the Lord to appreciate the spiritual clothing, the spiritual food, the heavenly riches, which moth and rust cannot corrupt, and to seek for these.

"The Master tells us what we may freely ask, what we may be assured that the heavenly Father will be very willing to grant to us, though he bear long with us, though he give it gradually to us... His words are Luke 11:13. The holy Spirit is the spirit of love - to God and to man. It cannot be given to us under present conditions except gradually, as the old selfish, wrong spirit is deposed from our hearts. This, therefore, must be continually our prayer to the end of life's journey, that we might be filled with the spirit of the Lord, and thus praying means that we will be thus laboring day by day, and that the Lord will continually bless us, giving us the fruits of his spirit in our hearts and in our lives more and more, its joy and peace and blessing." '05- R3664, R3665.

"Our Lord declares, 'After all these things (food and clothing) do the Gentiles seek; but seek ye first (chiefly) the kingdom of God and His righteousness.' God's people are consequently to attain a joint-heirship in Messiah's great kingdom according to the divine invitation that we should be 'heirs of God and joint- heirs with Jesus Christ our Lord.' We are to seek possessions in that kingdom with our Lord in his throne, by seeking to develop characters which will have divine approval and make us fit for that high exaltation. Our Lord speaks of these as seeking the righteousness of the kingdom - that kingdom which will be established amongst mankind for the very purpose of enforcing righteousness, and whoever will be a joint- heir with Christ must love righteousness and hate iniquity, and must develop this character before he dies in order to hope for a share in this kingdom and its glory, honor and immortality. For this he will be seeking, striving, praying - above all else." '11- R4913.

'THE FATHERLESS FIND MERCY" - HOSEA 14:3 '11- R4811 LAST 2 P

"Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity" - 1 Timothy 4:12.

"Whether you eat or drink, whether you buy or sell, whatever you do, be a worthy exponent of the doctrine of Christ and of the effect of His spirit in the heart." '16- R5860.

"What man is he that feareth the Lord? him shall He teach in the way that He shall choose" - Psa. 25:12.

"Beloved, our advice to you in these perilous times, when error is taking on its most baneful and deceitful forms, and when it is finding its most active agents amongst false brethren and sisters in your very midst... yes, in these times let us again urge the counsel of Paul - Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them' (2Ti 3:14); for it is written (John 6:45; Isa. 54:13), 'They shall be all taught of God.'"

DIVINE SECRETS REVEALED

"The secret of Jehovah is with them that fear (reverence) Him; and He has covenanted to show it unto them" - Psalm 25:14. "This is stated as though it were a very important matter to see or clearly understand God's Covenant." '97- R2209 c1 p5.

"... The Lord's 'Oath- bound Covenant' is really the kernel or pith of this 'Secret of the Lord.'" ' CR9.

"It is an important matter, for God's Covenant is really the key to the entire divine plan.

"What God promised to Abraham in the Covenant, 'In thee and in thy seed shall all the families of the earth be blessed,' included directly and indirectly all the riches of Divine grace... With our eyes anointed, and our hearts fully consecrated to the Lord and fully desirous to know just what is His will and His way, we look at the great Covenant, and behold, it opens gloriously before us into three parts... (1) All the families of the earth - every member of the human family is to receive a blessing. (2) The Seed of Abraham is to be the *channel* of these Divine blessings to every creature. (3) This Seed in its primary sense we find meant our Lord Jesus Christ; but in its secondary sense it includes the 'Bride the Lamb's Wife', His joint- heir in this Covenant and in all of the Divine mercies. This is clearly set before us by the Apostle in his letter to the Galatians 3:16,29 Revelation 21:9,14.

"Romans 11:31: And after Israel shall have obtained mercy, a blessing through the glorified spiritual Israel, then in turn natural Israel shall let the light shine upon others - 'all the families of the earth'; until in due time the promise shall be fulfilled that Christ as the true Light shall enlighten 'every man that cometh into the world' (1:9). Oh, glorious covenant! luminous with divine love and wisdom - Rom. 11:33." '97- R2209; '95- R1787 c 2 p 5; R1788 c 1 p 1.

"THE MYSTERY HID FROM AGES AND GENERATIONS" - COLOSSIANS 1:26.

"Beautiful words! Wonderful words! Wonderful words of life - the words which proceed from the mouth of God!" '02- R3059 Hymn 264. T127, T128. Hymn 322, and 40 v. 7.

"My son, give me shine heart." "This call for the heart is a call for full consecration, for complete setting apart to the Lord and to his service...

"God, in his compassion, has been pleased to set before us certain features of his plan, and hence we hear his voice again in the 'exceeding great and precious promises' of his Word. In these he points out to us the wisdom of a full consecration and complete obedience to him - assuring us in these promises that by obedience to them we may become partakers of the greatest of all blessings - the divine nature [2Pe 1:4]. OH, HOW WONDERFUL....THE GREAT CREATOR ... "!' 02- R3059.

"I say, dear brothers and sisters, 'What manner of persons *ought* we to be?' ...

"Humility is a very prominent grace in the sight of God. 'Humble yourselves under the mighty hand of God that He may exalt you in due time.' It comes right in as you find your weaknesses - humble yourselves and make it right with God...

"The gracious God has forgiven me and I will be gracious to forgive others. It will make you tender-hearted, you will not sympathize with sin because God has no sympathy for sin, but He has a great deal of sympathy for the sinner when weak and the fault is through weakness or disposition received down through all those generations of six thousand years since the fall. We get His spirit as we thus follow the directions of His word...

"We do not know what trials or difficulties will beset us, but His grace is sufficient for us, but only by the way He has arranged it - only in Christ - that is eternal. Every blessing and every forgiveness of divine favor comes through Him. All things are of the Father and all things by the Son, and we by Him. That is the way we must come.

"Then this keeping of our account is making character. When we rectify a wrong, we are doing something that will make us stronger; then it will help us to look around at the other points of our character, where we find we have weaknesses by nature. Fortify these points. This is the will of God, and this is growing in grace and knowledge and love, growing in the spirit of the character- likeness of our Lord... copies of His Son" ... [Ro 8]. CR293- CR296

Revelation 3:19

Verse 19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

The blessing of Jehovah it maketh rich; and he addeth no sorrow therewith. When we are chastened of our Lord it is a sign or evidence that he is dealing with us, and that so far, we are in line for the prize of the High Calling. What a cause of joy and encouragement!

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? Now 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" - Hebrews 12:6, 7, 11.

"As a father spareth not the rod of chastisement from the son whom he loves, so the Lord will not spare the rod of affliction and chastisement from those who are truly his; because he loves them, and because he desires to develop in them such a character as will be pleasing to him, and as will permit him eventually to make them his sons on the plane of glory, heirs of God, joint- heirs with Jesus Christ, their Lord.

"... If we are rightly exercised by the disciplines, trials, experiences of life, they will 'work out for us a far more exceeding and eternal weight of glory' - they will work out in us such characters as the Lord will be able to use in the service to which he hath called us - the service of the Millennial age - the service- of the royal priesthood, to be associated with Christ in the work of judging and blessing the world of mankind. The proper response of all who have the true spirit of sonship is expressed in the language of our Lord and Master, 'Not my will but shine be done,' O Lord; 'I delight to do thy will, O my God; yea, thy law is within my heart.' Such as thus respond to the chastisement of the Lord, step more and more into divine favor, and hear other words of comfort, of grace, of help.

"He points out to us as we grow in grace and in knowledge and in ability to comprehend - that the glory, honor and immortality to which he has invited the church of this Gospel age, is so high, so grand a position, that those who would share those honors must expect, necessarily, to be severely tried and tested that their absolute loyalty to the Lord and to the principles of his righteousness - justice, truth, love - shall be beyond question. Our characters must become crystallized along these lines, firm as adamant, before we shall be ready to be received as the 'overcomers' who shall inherit all things, and share the kingdom and glory with the Captain of our salvation.

"... The perfection he is expecting is... a perfection of the heart, of the will, of the mind, of the intention... as new creatures according to the mind, the new will.

"... We can be perfect in intention, in will, or as the Master expresses it, 'pure in heart,' even though we cannot be perfect in the flesh... Our minds can walk up to the spirit, our intentions can be perfect; and this is what our Heavenly Father seeks in us, perfection of intention.

"... He assures us... a part in the first resurrection thenceforth able to do the Father's will perfectly in every respect - as they now show themselves desirous of doing his will so far as they are able. O gracious provisions! O wonderful words of compassion, inspiring us to wonderful hopes of eternal life and glory! It will be to such as thus overcome in spirit, in faith *[1Jo 5:4]*, that the Lord will give the final *word* of his mouth - 'Well done good and faithful servant, enter thou into the joys of thy Lord.' "Every word that proceedeth out of the mouth of God - every admonition, every encouragement, every promise, is

97 necessary to the development of those whom God is now calling to eternal life as joint- heirs with his Son in the kingdom" '02- R3059, R3060.

THE PHILOSOPHY OF OUR DAILY EXPERIENCES "The word chastisement... in the Bible, ... is

especially used to convey the thought of discipline or instruction in righteousness... Those who are trying to do right are continually receiving discipline of the Lord. There is a purpose in this training, or chastisement. The church is learning how to build character pleasing in the Father's sight, to be well qualified for particular service; and discipline is the means employed for that instruction...

SUFFERING DEVELOPS CHARACTER OF A HIGH ORDER

"With those, however, who are to be associated with the Redeemer and ultimately to be exalted to the divine nature and glory, it is necessary that they make special manifestations of loyalty, of self-abasement and of self-sacrifice. What was true of Christ is also true of the church, which is his body, and which he purchased with his own precious blood (Col. 1:24; Acts 20:28). We are called to follow in his footsteps; hence every son whom the Father receives is chastised *(Heb 12:6,7)*.

"Every child of God will need chastening... that we might learn obedience. Our Lord himself learned obedience by the things which he suffered (Heb. 5:8). 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..." "These experiences with trouble are the very tests of character necessary for our development. The reason why some of the consecrated will get into the great company is that they have not had enough determination - enough strength of character. In the time of trouble, such will either develop that strength by faithfulness under severe trial or they will go into the second death ..." 12- R5147.

"In our Lord's Parable of the Sower (Luke 8:15)... the Lord shows that patient endurance (cheerful constancy) is the final test of character... through protracted trials which make necessary the nerving of ourselves to bear... At heart we must be sweet and submissive - in the fullest harmony with the Lord's processes of development. This may be hard at times; but his grace will be sufficient, if we constantly apply for it. 'Having done all, let us stand!' "Ah, yes! We can see a new reason for the Lord's arrangement that we should have our trial as our Master had his - under an evil environment - that we might not only have all the necessary qualities of Christian character, but have them rooted, grounded, fixed, established. " ' 15- R5650, R5651.

"To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"... "That where I am, there ye may be also" - Rev. **3:20,21 John 14:3**.

Revelation 3:20

Verse 20, Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Behold, I stand at the door, and knock. There were to be signs of his presence: on earth; and in the heavens. The Advent took place in 1874. In 1875, appeared the first sign, the invention of the telephone. * What a fitting sign, though not understood in that sense. The sign in the heavens was by Pastor C.T. Russell in the bringing forth of Present Truth which began in 1876, and continued forty years to 1916. And oh, to sit at the table with our dear Lord! What rich food! capable of much mastication, needful to good digestion, which is what our Lord provides for the members of his body. To have this, we must maintain membership in his body, by constant study, appreciation, and application, and prayer, and practice. Please see comment from '96- R1957 at Rev. 19:11 - PARABLE OF THE GREAT SUPPER, (beautiful!).

"No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him" - Matt. 11:27. '00- R2624, R2625.

CONFIDENCE PROPORTIONATE TO KNOWLEDGE

"We have found our Bible... and we have studied about God's justice, wisdom, love and power. And we have learned to have confidence in that dear old Book; for its message is so consistent, so reasonable, so loving.

"Others lay down their lives for earthly kings, and we have a King of kings, and if we would not lay down our lives in loyalty to him, what would we think of ourselves! We have a good God; worthy of all confidence, and we trust him. In proportion as we have knowledge of God, of the Bible, in proportion as we have grown in grace by seeking to walk in the narrow way, in that same proportion our confidence is growing stronger and stronger. (Psa. 91:2; 18:2).

"So we are to keep firm hold of our confidence; for this assures us that God is our Father. We all know something of the wireless telegraphy which is now being used in a marvelous manner on the sea and land, and this is only a feeble illustration of the wireless communication that maintains between the true Christian and the Heavenly Lord. In every circumstance this confidence, leaning on the Lord, will look to Him. There will be the wireless communication between Father and child... I have faith in his wisdom and his power and his love... "... God purposes to reward greatly all faithfulness." '14- R5595.

THE TELEPHONE "If your mind and heart are rightly in tune with God you can have a good time with God anywhere. At one time it was difficult for us to understand how we could have fellowship with our heavenly Father; we used to wonder how God could hear so far, and if He could hear if we would whisper. Now, we have something that helps us, dear friends. Some of the inventions of our day, such as the telephone* and the telegraph and the wireless telegraph teach us wonderful lessons. If man can have wireless communication with

SUN TO POWER COMMUNICATIONS *Tel Aviv. "A new communication solar- energy operated instrument makes it possible to establish telephone communications in places without regular electricity supply, such as new settlements or military outposts." Jerusalem Post Reporter - October, 1980.

98 other men hundreds of miles away we can now see how the great God can have communication with His children. Our minds can the better grasp the facts. As we get this illustration, it helps our faith. Why, it seems almost as though we were walking by sight and not by faith - particularly when we see the fulfillment of the Scriptures going on right around us every day, and more and more wonderful things coming, just as God said they would come, and just as we have been seeing in His Word before they came. We knew about their coming, and when they do come, they become confirmations of our faith and trust in God." CR293- CR294.

PARABLE OF THE GREAT SUPPER - Luke 14:15- 24... "The time is fulfilled. " *Please see* '96- R1957, R1958 - "Good *news* (Gospel) of the great feast now ready. " Luke 14:17; Mark 1:15. "... It is noticeable also that while this feast was announced as ready in the beginning of the Gospel age, and that while the bountiful board has been spread for a select company all through this age, the feast for 'all people' is foretold as a thing future - after the great time of trouble (Isa. 25:1- 4), when great Babylon will have been destroyed.

"Both of these feasts consist of the good things pertaining to the kingdom of God; but the difference is that the feast of this Gospel age pertains to the spiritual phase of the kingdom while that of the age to come will pertain to the earthly kingdom. The feast now spread is for the elect Gospel church, while that of the Millennium is for 'all people' - all the willing and obedient." Luke 14:15- 24; Isa. 25:6 - '90- R1219.

"Truly so precious an invitation is worthy of our strivings and self- denials to attain it; and the truly appreciative will lay aside every weight and the sin that cloth so easily beset, and run with patience the race for this great prize. Compare 2 Corinthians 4:4 with Isa. 29:18; 35:5; and Rev. 20:1- 3.

"We are plainly told that the great majority who hear the call will reject, and that only a 'little flock' a

mere remnant, of both Jews and Gentiles will be privileged sharers of this 'supper.' And 'blessed' indeed will be he 'who shall eat bread in the kingdom of God' - who shall be counted worthy to share with Christ in the honors and glory of the spiritual kingdom established. 'To him that overcometh will I grant to sit with me in my throne.' 'Fear not, little flock (of overcoming ones), it is your Father's good pleasure to give you the kingdom.' "' 96- R1957, R1958.

MORNING MEAL

"In Matthew the thirteenth chapter... you remember our Lord said, after telling about the gathering of the wheat, ' *Then* shall the righteous shine forth as the sun.' Why not now? Because all the wheat has not yet been gathered into the garner. Then shall the righteous shine forth, then shall the morning of the Millennial Age be manifested... We are glad to praise Him and to say that the morning is here not only for ourselves but for the whole world - that is glorious... the glorious hope that, very soon the knowledge of the Lord shall flood the earth and the sleeping ones shall awake and all be invited to breakfast. This will be a grand feast in the morning. He is going to gather all the people and spread a feast, a blessed feast. Singularly, in the original, it is not a supper, but a morning meal. Please see CR18- CR21.

"LIKE UNTO MEN WHO WAIT FOR THEIR LORD" Luke 12:35- 48

"Blessed are those servants whom the Lord when he cometh, shall find watching.'

IF THOU WILT NOT WATCH THOU SHALT NOT KNOW

"... The knock is to be the evidence of the presence, and the servants are not to know in advance, but are to know at the time of the arrival and that without seeing.

THE MASTER WILL SERVE Has SERVANTS

What will be the special reward of these servants? The parable states it: their Master will 'gird himself (Hebrews will become their servant) and will make them to sit down to meat and will come forth and serve them.' This implies that at our Lord's second coming he will be present before any of his servants know of his arrival. He will knock or cause announcement of his presence to be made. Those who will hear the knock will be such only as are awake and ready, expecting him and on the alert for the knock. These will receive a special spiritual feast. It will be special because it is on a special occasion and intended as a special reward for their manifestation of interest and devotion. It will be special also, because the Master of the household, turned to be its servant, would have all the keys to all the riches of grace and blessing, and, as elsewhere explained, will bring forth from his treasuries - his pantries - things new and old, substantial and delicacies. The faithful ones will surely have a royal feast, such as never before was granted them.

"These things, we hold, have already been fulfilled. The knock, or proclamation of the Lord's presence, as indicated by the Old Testament prophecies, has been given since 1875 and is still being given. The knock of the parable might appropriately be but for a few seconds, but the fulfillment would properly cover a period of years. The servants of the household are taking notice, and each one as he opens his heart and mind to the fact of the Lord's presence receives a fulfillment of the blessing promised - receives a feast of fat things, spiritual - an understanding and appreciation of the divine plan and a soul nourishment and strengthening such as was never his before. That this service of the servants by the Master should be understood to be an individual work and not merely a collective service and feast, is evidenced by the Lord's statement in Rev. 3:20. Here the Lord represents the same event in connection with his message to the last phase of his Church nominal, the Landicean phase. He says, 'Behold, I stand at the door and knock: if any man (individually) hear my voice (knock) and open the door, I will come in to him and sup with him, and he with me.'

A THOUSAND YEARS... ARE AS A WATCH IN THE NIGHT "According to the ancient Jewish method of reckoning the night time, the second watch would be from ten to two o'clock and the third

from two to six o'clock. The parable

99 does not state in which watch the Master may be expected. That question was left open; the faithfulness of the servants would be tested in proportion to his delay. Many would find it easy to keep awake and alert during the first watch, not so many during the second watch and still fewer during the third. It is in accord with this implication of the parable that we find today general lethargy prevailing amongst Christian people respecting the return of the Bridegroom and the glorious things of the kingdom then to be brought unto his faithful household. Many are asleep in Zion, many are overcharged with the cares of this world and the deceitfulness of riches. Not only have worldly people made a god of business, money and pleasure, but many who are at heart lovers of righteousness and who desire to be considered servants of the Lord, are seriously overcharged - absorbed in worldly things. Their hearts are so filled with these and their minds so occupied with dreams of Churchianity and pleasure and personal interest that they cannot hear the knock. They know not of the Master's presence; they open not their hearts to this wonderful announcement, for which the Lord's people have waited so long and prayed so earnestly, 'Thy kingdom come.' They are missing as a consequence, a great blessing implied in our Lord's parable, and definitely stated in Daniel's prophecy - 'Oh, the blessedness of him that waiteth and cometh to the thousand three hundred and five and thirty days!' - Dan 12:12.

THE FAITHFUL AND THE WISE STEWARD

"... At various times in the past the Lord has used individuals... For instance, Peter used the 'keys' of the kingdom of heaven at Pentecost and again at the home of Cornelius, and in both places he was used as a special servant in connection with the dispensing of special truths. This did not constitute Peter a Lord over the other apostles or over the church, but merely a servant...

"... In the 42nd verse (*Lu 12*), in the common version it is rendered, *that* faithful steward; the revised version, *the* faithful steward; as though a particular one were meant. Turning to the Greek text we find that the emphasis is there also and in double form - the faithful, the wise steward... The servant mentioned is to dispense food to the other members of the body, his fellow-servants ... It would be one who would be privileged to be a servant, and not many seem anxious to fill such a position in the true sense of the word. This servant, if found faithful, would be entrusted more and more with the distribution of every feature of present truth as represented in the parable, by his being given the dispensing of the food in due season to the household.

"The expression, 'Verily I say unto you, He shall make him ruler over all his goods,' should... be understood to apply... to a more general charge or stewardship as respects the dispensing of the Lord's 'goods' or truths due to be protected or disbursed during the remainder of this 'harvest' time. In other words, the steward through whom the Lord will dispense present truth in this 'harvest,' will, if found vigilant, humble, faithful, be continued in the stewardship and be used of the Lord more and more in the service of the household - down to the close of the 'harvest.' " 04- R3354 to R3356.

Please read "THAT SERVANT" - Luke 12:37- 48; Matt. 24:42- 51 - '96- R1946 at Revelation 8:1 Comment.

Revelation 3:21

Verse 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Philippians 2:9,10

"The exalted Jesus is a spirit being. of the very highest order - 'of the divine nature' - who sat down at the Father's right hand, on the Father's throne, waiting for the time when he would take his own throne, establish the Millennial Kingdom and associate the church with him in his throne as his bride." '16- R5830.

He that overcomes the desire to say "How Long?" but patiently endures the long delay, the strain, discouragements, disappointments, doubts and fears, and keeps his armor of God, bright, putting on all of it, shall be rewarded with immortality and the privilege of sitting on his throne of the Millennial Age and Kingdom, and assisting in the *rule* of the whole world to bring it to God. See '13- R5359 top c2 - quoted at Rev. 6:2.

"It will be our faith in God and in the Lord Jesus that will bring us the victory, if we gain it; but the victory will be accounted only to those who shall, to the best of their ability, work out their salvation with fear and trembling. God will work in such, and through Christ bring them off conquerors, yea, more than conquerors. 1 Corinthians **15:50- 52** 2 Timothy **4:8**.

"Evidently nearly all Christian people, misled by the creeds of the dark ages, read into the Word of God many things which it does not at all contain.

"' Other foundation can no man lay than that which is laid - Jesus Christ.' 'But let every man take heed how he buildeth thereupon'; for the fire of that day shall try every man's work of what sort it is - 1 Corinthians 3:10- 15." '14- R5407. T89. '04- R3322 c 2 p 4. F658 footnote (1904).

JESUS IS OUR EXAMPLE.

'12- R5006 c1 P2; C2 P2 HIS WILL THEIR HIGHEST LAW

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" - 2 Tim. 2:15. '14- R5511 c1 p7.

"All of the anointed have the mind of the great Head of the church. So we are to seek to abide in Christ individually as well as collectively; for as we have come into the anointed class, so it is possible for us to go out of that class. To abide in Christ, we must, as new creatures, grow in grace, in knowledge and in love; for as new creatures we shall, if faithful to the end of our course, be perfected in the first resurrection, and sit in the throne with our Lord and King." '14- R5550.

"He is now supremely exalted... the Prince of the kings of the earth. He has sat down with the Father in His throne." '14- R5481 c2 p2.

100 "All who will be members of the same glorious company must have the same glorious character that our Lord had; ... they must be loyal to the core. They must have demonstrated that they loved righteousness and hated iniquity." '13- R5359 c 1 p 3; c 2 p **1 Isaiah 53:12**: "Other Scriptures inform us that the Father has given him (Jesus) a portion with himself - he overcame and sat down with the Father in his throne. He has indeed been granted a portion with the great - the great Jehovah. In turn he shall divide the spoil with the strong, the spoil of his great conquest over sin and death at the cost of his own life, the spoil of victory, the reward of his own high exaltation far above angels, principalities and powers, and every name that is named - the reward of his high relationship with the Father, the reward of his Millennial kingdom and its opportunities and privileges of blessing the whole groaning creation, the reward of the Father's smile and favor eternally.

"This 'spoil,' which all came to the dear Redeemer as the one who kept the Law and redeemed the world with his own precious blood, this spoil he proposes to share with the faithful of his followers, the overcomers, here called 'the strong.' O. what a thought! In all our weaknesses and imperfections we are by the Lord's grace enabled to come off conquerors and more than conquerors through him who loved us and bought us with his precious blood.

"How emphatically the Scriptures point out to us that without the shedding of blood there is no remission of sins, that without the ransom price being paid there could have been no release of Adam and his race from the sentence of death, no hope of any of them attaining life everlasting.

"As we appreciate this great central thought of the divine plan, let us reverence our dear Master the more as the author of our faith, who, by and by, will be the finisher of it, and let us seek more and more to be faithful to him and to walk in his steps and to lay down our lives for the brethren." Isaiah 53:12. '05-R3592.

"So Christ in glory is not a man, not an earthly being, not the sacrificing one, as before. He is the glorified kingly priest, in power and great glory now as the King of saints, able and willing to succor them in all their trials and difficulties. And by and by, after he shall have changed them to his own glorious likeness in the first resurrection, beyond the veil - then he will become the King and Priest in glory to the world, and for a thousand years will reign to bless and to uplift all the willing and obedient who, under the enlightenment then afforded, will draw nigh to God." '14- R5472.

"... Satan will be bound for a thousand years, and Messiah's kingdom shall be established for the blessing of all the families of the earth." '14- R5496.

"To him that overcometh will I grant to sit *with me in my throne*, even as I also overcame, and *am set down with my Father in his throne*" - Rev. 3:21.

"And Jesus came and spake unto them, saying, *All power is given unto me* in heaven and in earth" - Matthew 28:18. "On the third day our Lord was delivered and raised up to power and great glory, and to be next to Jehovah God in *the throne of the universe*. The divine signet was given to him, and the proclamation was that 'All men should honor the Son, even as they honor the Father,' and that nothing should be done except at his command - that all power in heaven and in earth was committed unto him (John 5:23; Matt. 28:18)." '01- R2888.

RESTITUTION TO HUMAN PERFECTION

"The blessings of the New Covenant will begin to go into effect as soon as the great Mediator shall have applied the merit of his sacrifice 'for all the people.' This blessing will begin with the ancient worthies, because they already are acceptable with the Father. Under the New Covenant provisions they will immediately get the blessings of restitution to human perfection. They will represent Israel and thus the blessings will proceed through Israel to all mankind.

ISAIAH 42:6.

A COVENANT OF THE PEOPLE WILL OPERATE

"The mediating of the New Covenant with mankind during the thousand years of Christ's mediatorial reign will mean the gradual bringing of the willing and obedient nearer and nearer to the standard of human perfection - by the rewards and punishments of that 'day of judgment.' ... At the close of the Millennium the perfected world (all rebels being destroyed in the second death) will be introduced to the Father on the covenant terms of full regeneration of both mind and body at the hands of the Mediator. Thus it is written, 'I the Lord will give thee for a covenant of the people' (Isa. 42:6).

FROM THE TIME THE MILLENNIAL REIGN BEGINS '10- R4571 c 2 p 3, 4

"This entire Gospel age has been devoted to the gathering of the members of the Christ body. And when the last member shall have made his calling and election sure, this age will end, and the more glorious work of the Messianic age will begin.

THE HEIRS OF THE KINGDOM

"The body of the spiritual seed of Abraham, of which Christ Jesus is the Head - his faithful, saintly followers - are now being tested as respects their worthiness for so high a station. St.

Paul's words in Hebrews 12:28 (R. V.) are very forcefully applied to these: 'Let us have grace, whereby we may offer service well-pleasing to God, with reverence and awe.' " 13- R5285, R5286.

"The thousand years of the Millennial reign will constitute but a beginning of the exercise of the glory, honor and immortality of these New Creatures. At its close when the Kingdom shall be delivered up to 'God, even the Father,' and to mankind as the glorified agents of the Father to rule the earth, a still larger sphere for the exercise of their glory, honor and immortality will open before the New Creation; for is it not written that the Heavenly Father has not only made his Son a partaker of his own divine nature but also a sharer of his throne - and that the Son is set down with the Father in his throne? (Rev. 3:21) And even though in a sense he leaves that official position during the Millennial age in order that he may specially administer the affairs of his earthly purchase and dominion, it surely does not mean that having in the fullest sense finished the work that the Father gave him to do, he will be any less glorious or occupy a position any less dignified than that accorded him when he ascended up on high after having by sacrifice of himself, paid for us the penalty of sin.

101 "We know not what great works in respect to the future our Creator may have in view for his Only Begotten and wellbeloved Son, whom 'he hath appointed heir of all things'; but we do know from our Master's own lips that the promise is ours that when glorified we shall be like him and see him as he is, and share his glory, 'and so shall we ever be with the Lord.' Whatever, therefore, shall be the future activities of the Only Begotten as the 'heir of all things,' we shall be with him and share his work and share his glory as we shall share his nature also." *{1Jo 3:2 1 Thessalonians 4:17 Hebrews 1:2 John 14:3 17:22,15-26 Galatians 3:29}* F 69- 70.

"Seven great thousand year days make a great week according to Bible chronology. Christ's kingdom is the seventh day. Now we are in the beginning of the seventh day and the blessings of the Lord are beginning to come in... All these things at the present time, and everything coming forth now, all show that we are in the lapping of these two ages. So to speak, we are in the Saturday night, and the dawn of Sunday morning is right upon us. And the glorious day of the future is to be glorious because it is the day of Christ. I remind you that it is a Bible expression, 'the day of Christ, for He must reign for a thousand years...

"... The Bible says He is now ascended up on high and is set down with the Father in His throne. Christ will have no throne of His own until the right time, and that will be when the Church is completed and ready to sit with Him in His throne, and that will be at the beginning of the Millennial Age.

"He has been gathering the Bride of Christ from every nation, people, kindred, and tongue... Now the gathering of this saintly Church is only the beginning of God's plan. They will be associated with Jesus in the Kingdom, and the Kingdom is for the very purpose of blessing the non-elect world.

"I hope that many of you will strive with myself to make our calling and election sure. If we are faithful we are to get the greatest reward imaginable. The blessing that is coming to the world that they will have if they will be faithful is a great blessing. It will be more than we ever dreamed of - human perfection in an earthly Eden.

"But Jesus calls this which He offers to the Church a great prize, a great treasure. He calls it a 'pearl of great price.' He says, that this privilege of becoming joint-heirs with Him in His Kingdom and sharers of His glory, honor and immortality is a pearl of great worth - a pearl - a pearl that is worth all you have. The Lord is seeking for this class who so prize this offer that they will lay down their lives in order to obtain it. He says, 'Through much tribulation shall ye enter the Kingdom.' But to those who are faithful, it is sure. He says, 'Fear not, little flock, it is the Father's good pleasure to give you the Kingdom.' But the Father will not give us the Kingdom until the right time - not until the last member of the 'wise virgins' has gone into the marriage. Then the glorious blessing will begin. The sufferings of the Christ will be ended. If we suffer with Him we shall be glorified with Him. Now, mark! We do not get this glory except at one time; the Bible and Jesus say, 'Blessed and holy are all those who have part in the first resurrection; they shall be priests unto God and to Christ, and shall reign with Him a thousand years'

(Rev. 20:6).

"I hope then, my dear friends, that some of us will be amongst that glorious company, the Body of Christ, the Bride of Christ, the Church of the First Born." CRS243- 244.

Revelation 3:22

TRUE HUMILITY - Supplement, '16- 5844; JESUS OUR SAVIOR - CRS 321 to 325.

Verse 22. He that bath an ear, let him hear what the spirit saith unto the churches.

How needful is the hearing ear, carried forward by a believing and appreciative heart: loving Jehovah and Jesus supremely (The Truth is what He has magnified above all his name); really loving one another, and possessing a sympathetic love for *all*. Praise God from whom all blessings flow! Psalm 138:2.

"THE LITTLE FOXES"

"Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes" - Canticles 2:15.

"Every child of God should be especially on guard against the little things - the things that seem like jokes, which sometimes do more harm in the church than things which appear great; the little insinuations, that often leave a sting; the jesting about sacred matters, turning Scriptural passages into jests; the little acts of selfishness, etc.... Let us, dear brethren, strive to be more and more watchful to catch these 'little foxes.' Let us each individually, watch and pray that we do not by thought or word or act of ours hinder or lessen our own fruit-bearing or that of another.

"How earnestly we should each seek to upbuild our own character and the character of the brethren! Our Lord is marking all these things. Remember, 'He that is faithful in that which is least, will be faithful also in much.' " '16- R5886.

'Praise God from whom all blessings flow!'

"The fear (Y. fear, reverence, *yirah*) of Jehovah is the instruction (Y. instruction, chastisement, *musar*) of wisdom; and before honor is humility" - Proverbs 15:33.

"The parable of a man with a beam in his own eye trying to pick a mote out of his brother's eye was a forceful method whereby the Master inculcated the necessity of humility on the part of those who would be taught of God. *Humility* is here as elsewhere put as a foundation virtue. The Latin word for humility is 'humus,' ground. This implies that it is the soil out of which other virtues are produced. Those who think they know everything can learn nothing... As Wheatley remarked, 'Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves.' A knowledge of our sins and imperfections should make and keep all humanity humble; but how beautiful it is to realize that the perfect Jesus was humble, and that all the holy angels are so!" '12- R5029 See Supplement, "True Humility," '16- R5844.

COMMUNING WITH THE LORD - Luke 24:13- 35.

"Did not our hearts burn within us while he talked with us by the way?"

"While we should greatly appreciate our privilege of... prayer, we are to recognize that it is not this that brings the full blessing; but our attentive hearing, understanding and appreciating what he says to us - the Word of Truth.

102 Our hearts burn while *he talks* and we listen...

"He had the message, they needed the instruction... He began to *open* unto them the Scriptures concerning himself - to expound them, to show their true meaning and fulfillment. We here see the proper course of the teacher illustrated by the great Teacher himself. As he went to the Scriptures and brought forth from them evidences of divine foreknowledge and prediction respecting the things that were transpiring before their eyes... 'To the law and to the testimony; if they speak not according to this word there is *no light* in them' (Isa. 8:20). And those who follow such teachers as have 'no light' are sure to get further and further into darkness.

"We are not informed what features of the law and the prophets our Lord enunciated; but we can surmise that he pointed out to them in Moses' writings various features of the law which pointed to himself as the paschal Lamb, whose death must take place before the first-born and all Israel could be delivered from the bondage of sin, and from the great task-master, pre-figured by Pharaoh, and be led ultimately into the Canaan of promise. We can surmise that he recalled to them Abraham's sacrifice of Isaac, the typical seed of promise, and how this represented the actual death of Messiah, the antitypical seed, the Son of God. We may presume that he called their attention to various of the psalms which prophetically spoke, not only of the glories of his reign but also of his sufferings and his death, and his subsequent exaltation to the right hand of the majesty of God. No doubt he called their attention also to the utterances of Daniel the Prophet, respecting Messiah's being cut off in death, but not for himself. Undoubtedly he reminded them of the words of Isaiah, that Messiah should be led as a lamb to the slaughter, be despised and rejected of men, and how, nevertheless, in due time God would set him as his King upon his holy hill, Zion. Spellbound with this wonderful exposition of the divine Word, his listeners drank it in, realizing its truth by the manner in which it harmonized the various testimonies of God's Word - nor did they think for a moment of inquiring of their teacher whether or not he had an ordination from the scribes and Pharisees, with a license to preach. They perceived that he had a divine ordination, and this was fully attested by his ability to make clear to them what other teachers could not make clear...

"After the manner of the great Teacher, we seek to present to the minds of those interested the teachings of Moses and the prophets, and to voice the testimony of Jesus and the apostles, and to show the harmony of the Scriptures." '01- R2800 to R2802.

"God is light, and in Him is no darkness at all" - I John I:5. "The flame of sacred love, the holy Spirit of the Father and of the Son, was enkindled in our hearts through the Word of grace and the impartation of the holy Spirit. In proportion as we have fed this flame (the Spirit) with the Truth, we have become burning and shining lights in the world - the Spirit of the Lord in us." '09- R4419.

"Our Lord *[Mt 5:16,15]* was referring only to the light on God's Plan... We need the light of God's Word. The holy Spirit is the light of the Church by which we are being specially guided into the Truth..

"We must put on the armor of light. It is the armor which protects from the darts of the adversary, and includes the helmet of salvation - the protection of our intellects through a knowledge of the Truth, from the attacks of our great foe." '13- R5339.

"It was not by accident that the Apostle placed 'sound in the faith' before 'sound in love,' for since love is one of the fruits or graces of the spirit of truth, and since one cannot receive much more of the spirit of the truth than he receives of the truth itself - therefore the importance of the truth, in the having of *the* sound faith.'

"Often we are told it matters not what a man believes, but matters all how he *does*; but to this we answer that a sound faith is all important, not only in shaping conduct, but also in inspiring it. It is only in proportion as we have the truth that we have the sanctifying power: in proportion as we hold errors which vitiate or nullify the truths which we hold, in that same proportion we will be lacking and deficient in the sanctifying power; and hence deficient also in the sanctification itself. We should ever remember and cooperate with our dear Redeemer's prayer to the Father, 'Sanctify them through Thy Truth; Thy Word is Truth.' " *[100- R2723 - Titus 2 1 Peter 1:22]* **"Every one of us shall give account of himself to God" - Rom.**

14:12; Luke 19:11- 27.

THE EPISTLE OF CHRIST

"St. Paul describes the writing of the epistle of Christ and declares that he was one of the instruments used by the Lord in connection with the writing of the epistle. Here are his words: 'Ye are manifestly declared to be the epistle of Christ, ministered (written) by us; written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart' - 2 Cor. 3:3.

"We are God's workmanship' (Eph. 2:10). Wherever there is a true Christian... spirit- developed in the character- likeness of the Savior in meekness, gentleness, patience, long- suffering, brotherly- kindness and love - we have the evidence of the power of God at work in him to will and to do His good- pleasure... in cooperation with the will of the individual.

"The Editor and all of the pilgrims and the elder brethren in the church have in St. Paul a noble example of faithfulness and loyalty ... The Lord used him more and more in the presentation of the glorious message of God's love, as revealed in the great divine plan of the ages.

"... Writing the epistle of Christ is the writing, the tracing of the character- likeness of the Master in the hearts of his people - his meekness, his gentleness, his patience, his long- suffering, his brotherly- kindness, his love, his joy, his peace.

"It is the epistle of which the Apostle Peter says, 'For if these things be in you, and abound, they make you that ye shall neither be barren (idle, inactive) nor unfruitful in the knowledge of our Lord Jesus Christ'; for knowledge will have its place. And thus with these characteristics of the Master deeply engraved upon our hearts, we shall be granted an abundant entrance 'into the everlasting kingdom of our Lord and Savior Jesus Christ' - 2 Peter 1:8, 11." "16- R5967, R5968. A347, A346. 2 Peter 1:2- 4 103 "The spirit of courage needs special cultivation by the Lord's people...

"' Be of good courage and he shall strengthen shine heart,' is one of the blessings assured us in his Word. In the divine order courage is necessary in order to strength and victory. Someone has said, 'One with God is the majority.' With the courage to grasp this thought and to hold it, things almost superhuman seem possible to the Lord's people, while without this courage they may naturally be weak and easily vanquished. "

"NOT THE SPIRIT OF TIMIDITY"

"For God hath not given us a spirit of timidity; but of courage, of love and of a sound mind" - 2 Tim. 1:7 '09- R4379, c 1.

"But whoso keepeth His Word," "in an honest and good heart," "in him verily is the love of God perfected" - 1 John 2:5; Luke 8:15.

"Whoso keepeth God's Word will as a result find that God's love is perfected in him... that we would have the very highest ideal - that we love as God loves. " "13- R5276 c2p3, 6.

REDEEMING THE TIME Ephesians 5:16

"As new creatures our new hopes and aims and efforts are properly centered upon things above, the heavenly, the King's matters... We obtain the necessary time wherewith to study... REDEEMING THE TIME ... especially to note *the instructions in His Word*... that by the grace of God we will be popular with our Father in heaven, whether or not it makes us unpopular with everybody else in the world. It will be sweeter far eventually to hear His voice saying, 'Well done, good and faithful servant, enter thou into the joy of thy Lord,' than to have the well done of the world and its applause, and to come short of the

glorious blessing to which we have been called!" '08- R4190 c1 p1; c2 top and p2.

LIVING BY EVERY WORD OUT OF THE MOUTH OF GOD

"Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God" - Matt. 4:4; Deut. 8:3.

"What did Jesus mean? How can God's words give us life? He meant..." Please see '02- R3058 to R3060.

"The more of the true knowledge of the Lord we possess - the more of the knowledge which perfects our love for the Lord - the greater will be our faith, the more precious will be the results in this present life as well as in the life to come." '07- R4064.

KNOWLEDGE AND FAITH REGARDING CHRONOLOGY

"I think the same about the Chronology that I ever thought. I see no place where there is a flaw... Q90 (1914). B49; '13- R5367 to R5368.

THE TABERNACLE AND ITS TEACHINGS

"Study till you do comprehend the lessons of the Tabernacle... Reading on this subject is not enough: it requires study... We know of no more strengthening and nourishing spiritual food than is afford us in the *study* of these wonderful pictures. "' 83- R451; '12- R5045; '03- R3199.

Please see "Tabernacle Shadows of the 'Better Sacrifices' " comment on Rev. 10:8.

THE TRUE VINE AND ITS FRUIT - John 15:1- 12.

"Herein is My Father glorified, that ye bear much fruit" - V. 8.

"Some have written us how they were too busy, too much absorbed in earthly matters and interests... that they had not the proper time to give to the study of the divine plan of the ages and the cultivation of their own hearts and the bearing of the fruits of the spirit, and how the Lord in much mercy had laid them aside for a season, and given them the opportunities which they needed for thought and for Christian development, for growth in knowledge that they might have growth in grace..." '05- R3545 c 1 last p (R3544 to R3547 - a grand message)

104 "But, Nicodemus, one peculiarity of God's dealings is that He requires obedience to the light already possessed before more light is given... a manifestation of faith is required..." A279.

"We are to remember that if we had all knowledge yet had not love, it would profit us nothing.

"But we are to remember, also, that in the divine arrangement it seems to be impossible that our knowledge should progress much in advance of our obedience to what we already know... obedience to the law of God - the law of love with its connections of justice and mercy and reverence." '02- 3021 Please see Rev. 6:7.

"THANKS TO GOD FOR HIS INEXPRESSIBLE FREE GIFT! " **2 Corinthians 9:15 Luke 2.**

"Jehovah thy God... will rejoice over thee... with singing" - Zeph. 3:17 Zechariah 2:10 Revelation 5.

"The holy of the mighty universe of God, shall ascribe glory, honor and praise to the Almighty Creator and to His glorious Son throughout the ages of eternity... The majesty and glory of the Divine character will stand revealed: His unswerving justice combined with infinite compassion His glorious wisdom, His

marvelous love, His mighty power. Then all will bow before Him and adore! " 14- R5534 to R5536.

Revelation 4:1

CHAPTER 4 REVELATION

Verse 1. After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

This fourth chapter of Revelation has to do with the first resurrection and the message of Present Truth by Pastor C.T. Russell. The *door* is the opening to a spiritual entrance, into the condition of the Most Holy, which is into the Divine Nature; it may be in Heaven, or it may not. The date is 1878 A.D., when those asleep in Christ, members of the Bride Class, are called forth from the dead. The next resurrection will be the Great Company Class, who will have a spiritual resurrection; having the same Father, God; the same Mother, Sarah; but not the same glory; members of the one true church.

"I exhort you therefore... to walk in a manner worthy of the calling wherewith ye were called... in one hope of your calling; one Lord, one Faith, one Immersion, one God and Father of all... until we all **advance into the ONENESS** of the faith, and of the full knowledge of the Son of God; into a man of full growth, into a measure of stature of the fullness of the Christ; that we may no longer be infants, billow-tossed and shifted around with every wind of teaching in the craft of men, in knavery, suited to the artifice of error; but pursuing the truth in love, may grow into Him in all things who is the head, Christ... securing the growth of the body unto an up- building of itself in love" (Eph. 4:1- 16 - Rotherham's Translation).

"We should not forget that every member of the anointed body is anointed to preach (Isa. 61:1)... fortifying the various members against attacks of error and strengthening in each the comprehension of the truth.

"Thus all the members of the anointed body in communion with the Lord, filled with the same spirit, and being baptized with the same baptism, may together advance into the **oneness** of the faith and of the **full** knowledge of the Son of God, being firmly bound together by the uniting bond of peace - love.

"Let us then no longer hinder our one- ness of faith by the vain and sinful idea that we must not see things exactly as others do, but must be 'independent.' He that is independent of the body is independent of its head also, and is not a member of the body... we are living in the time when

105 the 'watchmen shall see eye to eye,' with clearness and harmony of vision; all should be of one faith and enabled to point out the waymarks and bulwarks so clearly that every earnest member of the body may see light in God's light" '85- 768, 769.

"Every one of us shall give account of himself to God" *[Ro 14:12 Luke 19:11-27]*.

Rev. 2:1; 3:14; Matt. 24:30- 32, 45- 47; Luke 12:42- 44.

"If *ye abide* in me, and my *words abide in you*, ye shall ask what ye will, and it shall be done unto you" - John 15:7.

"Alas! that we must write it - There are few among God's professed children, very few even among those who profess to be entirely consecrated to and abiding in him, who have *his Word* abiding richly in them.

"If your hearts and energies are thus absorbed in the Father's Plan, you may ask all the desires of your heart - 'ye may ask what ye will.' I make you this liberal promise, not... that the Father would change his plans to yours, and do *your* will, but... you can come sofully into sympathy with the

Father and the Plan of the Ages which He is working out, that you will never be dissatisfied, but always able to see *your wishes* being accomplished, because your will and wish, your pleasure and satisfaction, will be to see God's will and plan progressing in God's own way and time. Thus your every prayer and wish will be accomplished - the very reverse of the experience of those who seek to do their own wills... and pray for their own desires." '96- 1999.

HE KNEW HE HAD THE TRUTH

"St. Paul was an outspoken, uncompromising teacher. When he knew that he had the truth, he spoke it with confidence, and boldly declared that everything contrary to it is false doctrine. He also taught believers that it was not only their privilege, but their duty to be established in the faith, to know on the evidence of God's Word, why they believed, and to be able to give to every man that inquired a reason for the hope that was in them.

PLACE IN THE DIVINE SYSTEM OF TYPES

"Let it be so with us also. Each consecrated believer should ask himself, 'How carefully have I studied that which I recognize as divine truth? How fully capable am I of handling the Sword of the Spirit?' Few indeed are those who can say they have fully digested and assimilated all they have received; and that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer - a 'Thus saith the Lord' - for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the divine plan, quote the divine authority for each successive step of it, and, if need be, point out its place in the divine system of types. To gain such proficiency in the Word is the work of a lifetime; but every day should see a closer approximation to that proficiency, and will if we are faithful students and faithful servants of the Truth.

"May we, dear brethren, be able truthfully to express our position in the words of the Apostle: 'This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus'; 'I determined not to know anything among you, save Jesus Christ, and him crucified' - Phil. 3:13,14 1 Corinthians 2:2. '12- R5045 to R5046.

RESPONDING TO DIVINE PROMISES Gen. 28:1- 5, 10- 22.

"Behold I am with thee and will keep thee in all places whither thou goest" Gen. 28:15.

"2 Samuel 22 is one of David's songs of praise and gratitude to God for his goodness and his loving providences which had been so manifest toward him ever since his anointing by Samuel the prophet ... Indeed, the writings of David, and all the prophets and apostles as well, abound in fervent expressions of praise and thanksgiving to God... With impassioned eloquence and holy enthusiasm, they call upon all the sons of men, and every thing that hath breath, and even inanimate nature, to laud and magnify his holy name... 'Blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and Amen!' - Psalms 33:2,3 50:1- 6 72:19 Exodus 15:1- 21.'"In the cultivation of the spirit of praise, thanksgiving and loving appreciation of all the manifest goodness of God, is the Christian's secret of a happy life... We love him because he first loved us; and every time we see some new mark of his love, our love, if we have truly appreciative hearts, is called out more and more, and we are made to rejoice in God, in whose presence is fullness of joy. It is to this end that our Lord encourages our frequent coming to God in prayer with large requests for his favor, saying, 'Ask, and ye shall receive, *that your joy may be full*' - John 16:24.

"We observe that in Israel the spirit of praise was cultivated by calling to mind and recounting what the Lord had done for them. Psalms 137:6 15:1 - 21 Deuteronomy 7:17,18 8:2 15:15 32:7 1 Chronicles 16:12 Psalms 20:7 63:5- 7 143:5,6 77:10- 12.

"The whole strain of thanksgiving, thus viewed in its wider application to the conquests of Christ, is eloquent in its prophecy of his glorious victory, as well as in praise to Jehovah {1Co 15:27,28}. The prophecy of a future wider dominion, contained in 2 Samuel 22:44- 46, can only be considered as fully applicable to the wider dominion of Christ Jesus as earth's future King.

106 "The Lord is my rock and my fortress, and my deliverer' - 2 Sam. 22:2, is a blessed assurance applicable to all of the Lord's people, and it is amply verified to all those who delight themselves in the Lord, who meditate upon his goodness and render to him the praise that is due to his holy name: 'The Lord is my rock (upon which I may safely build my hopes), and my fortress (in which I may safely hide), and my deliverer (in every time of trouble).'" 96- R2031, R2032.

THE CHRISTIAN'S WARFARE AGAINST PRIDE 2 Corinthians 10:4,5.

"The fact is that we are all insignificant, of very little importance in the execution of the Lord's plan... But we are to 'show forth the praises of him who bath called us out of darkness into his marvelous light' {1Pe 2:9}, who has called us with this heavenly calling, not for our own sakes merely, but for his own glory and the blessing of others. God's glory is to be our chief concern always.

"In proportion as the Truth is received and assimilated, it brings to us the spirit of a sound mind.

"The Lord has in a way put around the human race a barrier against danger. This barrier is, largely, man's will. Those who have given up their wills, their minds, to the Lord, to have his will done in them, are particularly liable to severe and subtle attacks of the adversary. He especially seeks to delude and entrap the true children of the Lord, thus again to bring them into bondage to sin. Upon such as come under his influence, the delusion is gradual.

THE LORD WILL JUDGE His PEOPLE- Hebrews 10:30 1 Corinthians 11:31 means that when we neglect to judge ourselves, he has to do it for us. Then we are being chastened with a view to our correction, that we might attain unto the heavenly reward and favor that is to be ours as New Creatures in Christ, if we remain humble and faithful unto death. If we continue to be meek and filled with the spirit of humility, not craving present honors and exaltation, but willing in perfect patience to await the Lord's own good time, our exaltation will come; and we shall share our Savior's throne and his glory forevermore.'

"Oh blows that smite, O wounds that pierce * * * * Are each a proof that Thou hast set Thy seal of love on me!" '16- R5889, R5890.

Revelation 4:2

Verse 2- 3. **And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. 3And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.**

Immediately I was in the power of the holy spirit, and had a vision of the ecclesiastical heavens; there was a throne, upon which sat the Author of the Universe and of the Divine Plan of the Ages, all represented in Jesus. The rainbow calls to mind the Rainbow Covenant with Noah, which included all the families of the earth, and all that it takes to make up this earth or world. Isaiah 57:15 Psalms 103:13,14. "Jehovah is the high and lofty One who inhabits eternity. Before the mountains were brought forth, or the hills, before the First-born was created, he is God... Our God is very great, very wise, very high. Nevertheless, the Scriptures show us that he is also very sympathetic. He is a God of mercy and of love." '13- R5217.

"LOVE CASTETH OUT FEAR"

"There is no fear in love; but perfect love casteth out fear; because fear bath torment" - 1 John 4:18.

"There is no DREAD in love.'

A CERTAIN KIND OF FEAR PROPER

Hebrews 5:7; 4:1: "Our Lord Jesus appealed to the Father, who, he knew, loved him; but he knew also, that the Father was absolutely perfect, righteous, just; and he feared lest he might have come short in fulfilling some of the requirements.

"So with us. Let us know that 'God is love' (1Jo 4:8), but let us fear respecting ourselves and have such a carefulness, such a desire to please God, that we should feel fearful lest in any degree we should come short. Ignorance begets fear; but love for God will enable us to cast out that fear, and will also enable us to come to God with great confidence. So let us 'Draw nigh unto God with great confidence (James 4:8) that he will bless us... who, walking in the footsteps of the Master... love and wish to do the Father's will only. Nothing is acceptable in the nature of a sacrifice that is not prompted by that love. 'The Father seeketh such to worship him as worship him in spirit and in truth' " - John **4:23,24**. '11-R4841.

"The Father bath delivered all of his great work into the hands of the Lord Jesus, and only by knowing him can we know the Father in the proper sense, in the intimate sense, because the Son, as the Great Teacher, reveals the Father to all who are pupils in his school... '10- R4599.

LIFE IS A GIFT: NO ONE COULD EARN IT.

"God's just arrangement is that all who obey the principle of righteousness shall live everlastingly. Justice sees to it that any one who wanders from the right course pays the penalty. The sure consequence of sin will fall upon the sinner. This is a broad principle - 'the wages of sin is death,' and the wages of righteousness is everlasting life. Strictly speaking, however, everlasting life is a gift, no one could earn it: 'The gift of God is eternal life, through Jesus Christ our Lord - Rom. 6:23.'" '13- R5356.

Rom. 12:1: "This was the invitation"(to the tentatively justified) "to consecrate, or sacrifice, or be 'baptized into his death.' so many as heard the word gladly, in the proper condition of heart, appreciatively, were baptized - not only really baptized in their consecration vow, but also symbolically baptized in water, as an outward testimony of this."F448 top.

THE LESSONS OF THE SCHOOL - 1 Corinthians **13:1- 13**

"When we enter the school of Christ, the lesson, as a whole, set before us is expressed in the Great Teacher's words 'Be ye like unto your Father which is in heaven.' The

107 same thought is presented to us in the Apostle's words when he assures us that God has predetermined that only such as become copies of his dear Son - in character likeness - can be his joint-heirs in the promised kingdom. What we did consecrate to do, includes everything in our power and no more - even unto death. So, then, no lesson that can come to us is beyond our covenant or agreement to perform.

"The Apostle in the spectrum of love given in this lesson is delineating the various parts of this one great lesson of Christ- likeness, which is God- likeness. He is pointing out what constitutes such a character as God desires we shall have, and such as God has predetermined we must have, in order to be worthy of the gift of God, eternal life through Jesus Christ our Lord... '09- R4443, R4444.

"THE LORD is merciful and gracious, slow to anger, and great of mercy... Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust. As for man, his days are as grass... For the wind passeth over it, and it is gone: and the place thereof shall know it no more. But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his

covenant, and to those that remember his commandments to do them. The LORD hath prepared his throne in the heavens, and his kingdom ruleth over all... Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul" - Psalms **103:8,13- 19,22.**

"... For He remembered that they were but flesh; a wind that passeth away and cometh not again" - Psa. 78:39. "How oft did they provoke him in the wilderness, and grieve him in the desert!" v. 40.

"Although iniquity cometh not forth of the dust, neither cloth trouble spring out of the ground; yet man is born unto trouble, as the sparks to fly upward" - Job 5:6, 7.

CONTROL OF THE TONGUE A NECESSITY

"I say unto you, that every idle (unprofitable or pernicious) word that men shall speak, they shall give account thereof in the day of judgment" - Matthew 12:36.

"Not only must we render up our account daily, but at the end of our course there will be a general summing up...

"Our Lord's words, as recorded in Matthew 12:34- 36, indicate that both the heart and the mouth are under special scrutiny. How necessary therefore is a right condition of heart, in order that the words of our mouth may be acceptable to our Lord and Redeemer!

"In our Lord's statement, the heart is representative of the character, and the mouth is the index of that character. The word heart is sometimes used in Scripture with the force of the word mind. Out of the abundance of the mind the mouth speaks."

THE IMPORTANCE OF DAILY SELF- SCRUTINY

"If we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord, that we should not be condemned with the world" - 1 Corinthians 11:31, 32.

"We judge ourselves when we criticize our own conduct, our own words - our own thoughts, even - and try them by the principles laid down in the Word of God - justice, kindness, mercy, love...

"So surely as we belong to the church class, we must receive our judgments and punishments in the present age. If we fail to give them to ourselves, our Master will give them to us." '14- R5517 to R5519.

"The Bible presents a God of intelligence, a God of sympathy, a God who cares for his creatures and who has a marvelous plan for their restoration to his own glorious likeness (Rev. 4:11). How glad we are that he has let us into the secrets of his counsels, that he has made known his wonderful plan to us in advance of the inauguration of the great work! How it rejoices our hearts, to know not only of our own glorious share and place in this great plan, but to know also of the blessings so soon to come to the poor groaning creation!

"Faith... is the acceptance of a thing because we have indisputable evidence of its reality, its truthfulness and its reliability. As we exercise faith in God, we come nearer and nearer to him..." '15- R5717.

"Faith triumphs over reason by receiving the Revelation of the God of reason."

HARMONIZING IN GOD'S WORD

"What shall I render unto the Lord my God for all His benefits to me?" "That's the question..."

WHAT SHALL I RENDER UNTO THE LORD?

"The more we see the length and breadth and height and depth of God's great mercy and love, the more we feel 'What shall I render unto the Lord?' "There is no noble soul in the world that wants to be continually receiving, receiving, receiving, receiving blessings, mercies upon mercies, filling our lives... that wants to receive all the time and does not wish to make return... If he can give nothing but thanks, then he will give thanks." CR304.

IF YE DO THESE THINGS

"For if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" - 2 Peter 1:10,11 Revelation 3:21 2 Peter 1:10,11: "This is the prize of the high calling of the overcoming saints of the Gospel age. True, when we consider its exceeding glory, faith is prone to stagger at the promise that, poor and imperfect though we be, God purposes in the ages to come to show the exceeding riches of his grace in his kindness toward us through Christ Jesus (Eph. 2:7). Nevertheless, such is the case: 'Unto us are given the exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust' - through the worldly desires, 'the lust of the flesh, the lust of the eyes, and the pride of life' - 2 1:4 1 John 2:16.

"These exceeding great and precious promises contemplate the adoption of these called ones by the great Sovereign of the whole universe as his sons and heirs; as joint- heirs with

108 his only begotten Son, the heir of all things; they shall be with him where he is and behold his glory; and they shall put off this mortality, and, like him, who is 'the express image of the Father's person,' they shall be clothed with immortality. So shall they be forever with the Lord, and see him as he is; for they shall be like him. Having overcome the world, they shall sit with him in his kingdom, even as he overcame and sat down with the Father in his kingdom - Rev. 3:21.

"There will be a glorious welcome, a joyous greeting and a coronation jubilee among all the heavenly hosts when the laurels of victory are placed upon the heads of all the overcoming soldiers of the cross, the heroes who nobly fought the good fight of faith - who kept the faith, fought the fight against the world, the flesh and the devil, and finished their course in faithfulness even unto death.

"If any man attempts to do this in his own strength, he must surely fail; for the *Very trial* that is to try *every one* will prove too much for the mind of the flesh; but God who worketh in the consecrated to will and to do his good pleasure, will so fortify and equip those who depend upon his grace, that, with the Psalmist, they can say, 'It is God that girdeth me with strength; and maketh my way perfect. For by thee I have run through a troop; and by my God have I leaped over a wall'; and with Paul, 'I can do all things through Christ, who strengtheneth me' - **Psa. 18:32,29 Philippians 4:13.**" '97- R2154.

"The Lord is my Shepherd; I shall not want.'

"All such may confidently sing with the Psalmist - the 23rd Psalm. "' 02- R3116.

Revelation 4:4

Verse 4. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders aged personal sitting, clothed in white raiment; and they had on their heads crowns of gold.

And round about the throne were twenty- four seats for twenty- four ancients who were used of God or by the Logos to state prophecies of things to take place in connection with the Church. And the spirit of prophecy is the testimony of Jesus. The twenty- four elders, ancients, prophets, are these: Enoch, Jacob,

Moses, Joshua, Samuel, Job, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. Crowns of gold upon their heads indicate that the prophecies came from Jesus after his glorification in the Divine Nature. Indeed, with this whole book of Revelation, the white robes indicate that the prophecies are right, pure, and sure of fulfillment. The spirit of prophecy is the testimony or witness of Jesus. Rev. 19:10.

"ARE THEY NOT ALL MINISTERING SPIRITS?" 2 Kings 6:8- 18

"The angel of the Lord encampeth round about them that fear him, and delivereth them" - Psa. 34:7.

"The special feature of this Scripture lesson is that there are invisible powers on every hand for the protection and assistance of the Lord's people, while doing his work. As we have already shown, there are 'wicked spirits,' invisible to humanity, whose fiendish delight is to deceive, mislead and ensnare mankind. (See "What Say the Scriptures About

Spiritualism?") But in this lesson we have the other side of the question presented to our attention. It is an encouragement to know that, tho beset by evil spirits, the Lord's people are surrounded by other invisible agents no less powerful, whose interest in their welfare is of the highest order, and who are near to guard us in proportion as our hearts are pure, and loyal to the Lord and his Word. 2 Peter 1:21. "Our suggestion is that the holy Spirit of God communicated information to the prophets through the holy angels, the invisible spirit beings who encamp round about them that fear God. But for God to use this instrumentality in communication would make it no less his power, just as He may use the lightning or the storm to do his work, and it be none the less his work; just as we may speak by telephone or telegraph or cable, and it be as really our word and deed as tho done without those agencies of communication.

"Elisha's servant (not Gehazi, we may feel assured, but another more worthy), seeing the armed host surrounding the city, was in terror, but the Prophet, who likewise saw the armed host, also discerned another host, more powerful, more numerous; and he entreated the Lord on behalf of his servant that he might have an opening of the eyes, to see that all the mountains round about them were filled with spirit beings - 'horses and chariots of fire,' or like fire, as all spirit beings are described in Scriptures. *(See Ezekiel 1:13,14 Daniel 7:9 Revelation 4:3-5)* **The Lord answered the prayer; and then the young man saw what Elisha had already told him, that 'they that be with us are more than they that be with them.'** "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. 1:14.

"It is important that every Christian should have the eyes of his understanding opened, that he may see by faith that which was shown to Elisha and his servant literally. During this Gospel age the Lord does not open our natural eyes to see the wonderful provisions He has made for us, and His power for our protection; but instead He gives us a still better knowledge of the subject through His Word of grace and truth, so that we are enabled to walk by faith and not by sight; to see the armies of the Lord encamped around about us and to recognize their protection of us, without any miracle being performed upon our natural sight. None of us are sufficiently strong to pass through the fight of Christian warfare without just such assistances as these which the Lord has provided, and which faith beholds, accepts, lays hold of, rests upon and is strengthened by.'

"Shall we call this faith in invisible spiritual powers and agencies of God the *true spiritualism* of the Scriptures - in contradistinction to the *evil spiritualism* which is of Satan and his fellows, the fallen angels, the 'wicked spirits in exalted positions?' "The best victories are the bloodless ones; the ones in which the spirit of righteousness and mercy and benevolence gains the victory over the spirit of rivalry, ambition and selfishness... fighting the good fight and overcoming evil with good... will develop in ourselves the peaceable fruits of righteousness, and prepare us for a share in the strong government of the future, which with one hand will restrain 109 the wicked and all the powers of evil, while with the other hand it blesses, washes, refreshes and anoints with the oil of gladness and blessing all the willing and obedient." "98- R2349, R2350.

"Cast thy burden upon the Lord, and he shall sustain thee" - Psalm 55:22.

"My God shall supply all your need according to His riches in glory by Christ Jesus" - Phil. 4: 19.

"Any saint of God may have tears in the trying experiences of the journey in the narrow way, but none is excusable for murmuring. Rather, each should say with the Master, 'The cup which my Father hath given me, shall I not drink it?' To those who approach the springs of bitterness with the proper faith in God as did Moses, the Lord makes known precious promises, which 'steal the bitter from life's woes.' As the Israelites were led from the bitter waters to Elim and its rest and shade, so God's spiritual Israel are not tempted and tried above what they are able to bear."¹³⁻ R5278.

"Not self-reliance is the more desirable, but rather confidence in God and reliance upon His promised 'grace to help in every time of need.' This maintains the desirable humility and meekness, yet gives the courage and force suggested by the Apostle's words: 'I can do all things through Christ which strengtheneth me' (Phil. 4:13). As St. Paul again declares, Our sufficiency is of God!' 'Thus inspired by faith in God and in his promises those 'taught of God' become marvelously 'strong in the Lord, and in the power of his might' [Eph 6:10]. The righteous is strong as a lion, saying, 'I will not fear what man may do unto me' (Psa. 118:6). I will not heed what man may say of me or do to me. So long as I leave the Almighty Creator for my Father and the Redeemer for my elder Brother I shall be content, relying on their 'exceeding great and precious promises.' "¹²⁻ R5113.

FULL ASSURANCE OF FAITH - PSA. 23:6. '00- R2642, R2643 A GREAT DELIVERER: LIKE UNTO ME

"Truly God's promises were shrouded in mystery, and his ways seemed past finding out. However, in due time came Moses, a great deliverer, by whose hand God led them out of bondage, working mighty miracles on their behalf. Before entering Canaan this great deliverer died; but as the Lord's mouthpiece he declared, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me' (Deut. 18:15; Acts 3:22). This gave a further insight into God's plan, showing that not only would their nation, as a whole, be associated in some way with the future work of ruling and blessing, but that one to be selected from among them would lead to victory and to the fulfillment of the promise. Then Joshua, whose name signifies deliverer, or savior, became their leader, and under him they won great victories, and actually entered the land promised in the covenant. Surely then it seemed that the true leader had come, and that the promise was about to have complete fulfillment.

"But Joshua died, and they made no headway as a nation until David, and then Solomon, were given them as kings. There they reached the very zenith of their glory; but soon, instead of seeing the promise accomplished, they were shorn of their power, and became tributary to other nations. Some held fast the promise of God, however, and still looked for the great deliverer of whom Moses, Joshua, David and Solomon were only types.

ANOTHER SET OF TYPES AND PROPHECIES: OVERLOOKED

"About the time when Jesus was born, all men were in expectation of the Messiah, the coming king of Israel, and through Israel, of the world. But Israel's hope of the glory and honor of their coming king, inspired as it was by the types and prophecies of his greatness and power, caused them to overlook another set of types and prophecies which pointed to a work of suffering and death, as a ransom for sinners, necessary before the blessing could come. This was prefigured in the Passover before they were delivered from Egypt, in the slaying of the animals at the giving of the law covenant (Heb. 9:11- 20; 10:8- 18), and in the Atonement sacrifices performed year by year continually by the priesthood. They overlooked, too, the statement of the prophets, 'who testified beforehand the *sufferings* of Christ, and the glory that *should follow*.' (1 Peter 1:11). Hence, when Jesus came as a sacrifice, they did not recognize him: they knew not the time of their visitation" (Luke 19:44). A78- A79.

Revelation 4:5

Verses 5- 6. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God. 6And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts "Zoon,"living ones - see Diag. and R. V. full of eyes before and behind.

Lightnings, thunderings, and voices came as a result of the proclamation of Present Truth: the lightnings indicate diffusions of knowledge; thunderings, controversies; and voices, sermons on Present Truth, the Divine Plan of the Ages. The *seven lamps of fire* are the story of the seven periods of the church's history during the Gospel Age. *The seven spirits of God* indicate that his four attributes are infinite: God is infinite in Justice; infinite in Wisdom; infinite in Love; and infinite in Power. *The sea of glass* represents the clarity of Present Truth; as for example, the philosophy of the Ransom, which has never been plumbed to its depth. The four *beasts* are the four living ones - Justice, Wisdom, Love, and Power. See Rev. 5:1- 3, 9- 10. Please see E, Chapter 15 and pages 450, 451.

"Is anything too hard for the Lord?" - Gen. 18: 14. "The spirit of God is powerful! God's holy spirit raised Jesus from the dead in His resurrection... 'You bath he quickened (made alive, resurrected figuratively) who were dead in trespasses and sins... and bath raised us up together, and made us sit together, in heavenly places in Christ Jesus' " - Colossians **3:1 Ephesians 2:1,6.** '03- R3203.

"Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and THERE IS NOTHING TOO HARD FOR THEE" - Jeremiah **32:17 110** "God permitted the adversary to overturn things, and has permitted sin to have its course, in order to illustrate certain great principles that operate in the universe, according to certain laws. Whoever violates the principles of righteousness will have proportionately an unsatisfactory experience, as sin is contaminating and contagious. And so what might appear as God's inability to control sin and its evil influences will ultimately be seen from a different standpoint - illustrating his justice, wisdom, power and love." '13- R5334.

"We are not wise enough to direct the Lord as to what should be done in respect to our affairs; If we have committed our all to him, a proper faith bids us trust him, bids us rely upon the divine wisdom and love and power, which promises to make all things work together for good to us - better than we could ask for... Let the Lord do what seems best to him.

"'Only believe,' ... And so to each of us in the many experiences which affect our interests, we must learn the lesson of faith, confidence in the Lord's wisdom, love and power.

JUSTICE

"As faith is able to recognize Jesus as the Redeemer whose sacrifice is sufficient for the satisfaction of Justice - as faith discerns that this ransom- sacrifice was made to the intent that the blessing of the Lord might reach every individual of our race - as faith is able to look forward to the second coming of this Redeemer as the Life- Giver to his people, in that proportion faith is able to rejoice and to permit even in the presence of sorrow, sighing, tears and dying, the looking forward beyond the tomb to the glorious morning of the resurrection. In proportion as faith can lay hold of the precious promises of God's Word, it is able under the most trying conditions to sorrow, not as others who have no hope, but it is able to believe that as Jesus died and rose again as our dear Redeemer, so also all who sleep in Jesus, the world of mankind, will God bring from the dead through or by him - 1 Thess. 4:14." '05- R3529.

"As a further explanation of the necessity for his going to the Father, our Lord declares that as a result of his going his followers should do greater works than he had done. It may perhaps be proper to think that

some of these 'greater works' will occur after the kingdom has been established - the great work of awakening the world of mankind from the sleep of death and restoring the willing and obedient to the full perfection of human life. That, truly, will be a greater work than our Lord Jesus accomplished at his first advent, for then his greatest work was the awakening of the sleeping ones without bringing them to the full perfection of human nature.

"But in our opinion this is not the only sense in which the Lord's followers are to understand that their works shall be greater than those of the Master... It is since Pentecost that 'God hath revealed spiritual things unto us by his spirit,' which 'searcheth all things, yea, the deep things of God' - 1 Corinthians **2:10,14 John 3:12.**

"In the midst of the house of servants, not yet begotten of the Spirit - not yet granted the privilege of sonship (*Joh 1:12*), our Lord could do and teach on no higher plane than the earthly, except as he 'spake unto the people in parables and dark sayings,' which in due time the church would understand, under the leading of the holy Spirit. It was in consequence of this that our Lord's miracles were all physical, and his plain understandable teachings were all on a plane appreciable by the natural man.

"But when the holy Spirit was come, after Pentecost, the Lord's people, in his name, and as his representatives, began to do greater, more wonderful works than those which he himself had performed. Did the Lord open the eyes of the blind? His followers were privileged to open the eyes of men's understandings. Did the Lord heal the physically sick? His disciples were permitted to heal the spiritually diseased. Did the Lord cure physical leprosy? It was the privilege of his followers to heal spiritual leprosy, sin. Did our Lord revive the dead? It was the privilege of his followers to preach a Gospel by which many 'passed from death unto life' in a much higher sense. And these privileges of these still greater works are yet with the Lord's people..." '99- R2454, R2455 "... When we see that the testimony of the Bible, from Genesis to Revelation, reveals to us a God of justice, wisdom, love and power, our minds and hearts have something reasonable and convincing to lay hold upon, and we say: We can trust such a God, because he is trustworthy. This conviction deepens into joy as we step out upon his promises and prove them for ourselves, thus learning their reality and realizing their fulfillment. We rejoice that this loving God has called us to redemption through his Son. We rejoice that he has offered us eternal life, and has called us even to a glorious joint-heirship with this Son - Romans 8:17. '14- R5432.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee" Isaiah **26 3.**

"It is a peace which implicitly trusts to the divine wisdom, love, justice and power, a peace which remembers the gracious promise made to the Lord's faithful - that nothing shall by any means hurt his faithful and that all things shall work together for good to them that love God." '99- R2456 c2 p6.

GOOD CONFESSION VERSUS BAD CONFESSION - Luke 12:1- 12. '14- R5390, R5391 HONESTY FEAR NOT PERSECUTIONS

"Jesus intimated that honesty of life would bring his followers persecution from the hypocrites; but that they should not fear, even though the persecution resulted in their death. The present life is but ephemeral, at best. The life that is worth considering is the everlasting one which God has provided for all the willing and obedient, and which may eventually be attained through the merit of Jesus' sacrifice. Those who thus believe should have no fear of what man can do to them, but rather should be fearful of anything that would separate them from God and his gracious provisions of a future life.

"The fear of God is the beginning of wisdom, and a reverential fear is always proper. But as God's people become intimately acquainted with him, learning of his justice,

111 wisdom, love and power, and realize that he is the friend of all who love righteousness, they come to love God; and, as the Apostle declares, 'Perfect love casteth out fear (dread to offend),' which signifies rest. The Lord's disciples were to realize their heavenly Father's care for them and his wisdom - that as he forgets not the sparrows, so he will not forget them; and that not even a hair of their heads

could be injured without his knowledge and permission; that everything that he permits to come to his people, to his children, he assures them, will work out for them some blessing.

"Whoever makes a profession of being a disciple, and then ignores the Master's teachings, misrepresents him, slanders him, denies him, and will not share in the glorious presentation of the bride, in the end of this age...

"The Master's teachings were purity itself. His conduct, his sayings and his miracles were all good works. Only a wilful perversity could attribute these to Satan... They would suffer punishment proportionate to the degree of their wilfulness. If the punishment would bring reformation, well and good; but if not, it would eventuate in utter destruction - the second death.

"Few subjects are less understood than this one - the sin against the holy Spirit. The word spirit in such a case as this stands for power, or influence.

THE HOLY SPIRIT SHALL TEACH

"Lift up your heads, and rejoice! Rejoice that the time is so near when the suffering will be over, and our opportunity for blessing all the families of the earth will have come. What a glorious future we have! The Apostle calls it an inheritance. Everybody is anxious to enter upon their inheritance. The Apostle says we have an inheritance reserved in heaven for us, ready to be revealed in the last time. It is now the last time, and it is ready to be revealed. When you see these things, they are signs that the kingdom is soon to be set up, your blessing is nigh, and the things promised are about to be accomplished - these things you have believed in are about to be accomplished - these things you have believed in are about to be fulfilled - therefore, rejoice!

"Then let our songs abound And every tear be dried We're traveling through Immanuel's ground To fairer prospects nigh.' Hymn 40 (DH40)

"We are traveling through Immanuel's ground... As a perfect man who kept the law, He had a right to the earth. Whoever would keep the law would be the one who would inherit all things. He, therefore, merited it because He kept the law perfectly. This was the divine arrangement. If He had not died at all, He would be the owner of the earth. So then, this is Immanuel's ground. Everything is His. When we are His, all things are ours. 'All things are for your sakes, for ye are Christ's, and Christ is God's.'... Jesus has not yet applied the ransom-price on behalf of the world, but, there is a difference between the world and the earth. He did not need to give His life to become the owner of the earth. By keeping the Law He became the owner of the earth. But the merit of His sacrifice was necessary to purchase the world in due time. The imputation of that merit was necessary during this age that we might be acceptable to the Father and be received into His family by the begetting of His spirit to be sons of God. All this He has done through the imputation which He has in the Father's hands as a deposit; and this He is about to apply for the world of mankind, and all the children of Adam... He is about to purchase the world of mankind, but the right to the earth He has had ever since He proved Himself able to keep the law. That is one of the reasons that restitution, so far as the earth is concerned, can begin before such blessings come to the world of mankind. Restitution has been going on since 1874, especially since entering the seventh great day. He had a right to bring these restitution blessings to the earth even before He applies the merit for the world of mankind.

Pastor Russell's Last Sermon, page 4

Revelation 4:7

Verse 7. And the first beast living one - Diag. was like a lion, and the second beast like a calf, and the third beast living one - Diag. had a face as a man, and the fourth beast was like a flying eagle.

The four attributes are set forth here: The lion, power; the calf, justice; the face of a man, love; and the flying eagle, wisdom - so far- sighted and so penetrating, discerning between the thoughts and intents of the heart.

WHOM THE LORD KNEW FACE TO FACE - Deuteronomy 34:10

"When thinking of the expression, 'face to face,' we should understand it to signify that Moses enjoyed a closeness of fellowship and favor with the Lord rather than that he really looked into the face of Jehovah, concerning which it is written, 'No man can see my face and live' (Exod. 33:20); and again, 'Whom no man hath seen or can see' (1Ti 6:16). It may be that our Lord Jesus as Michael especially represented the Father with Moses, as it was he who prevented the adversary from having Moses' body after death. But in any event, applying the matter antitypically to the Christ, we see that in a special sense the antitypical Moses in the flesh throughout this Gospel age has had a favor in connection with the divine presence not enjoyed by any others of previous times.

"We see the Lord's face with the eye of faith, for we have seen our Lord Jesus, who represents the Father, and who declares that whosoever hath seen him hath seen the Father - has enjoyed the best possible revelation of the Father whom no man hath seen... Again we see the Father's face in the sense that we see his love, which is displayed to us through a knowledge of the truth by the holy Spirit granted to us. Not merely divine power do we see, not merely divine wisdom do we see, not merely divine justice do we see - but God himself, is love, and he has shown us his love. We who with the eyes of our understanding have seen our Redeemer and come to a knowledge of him have seen the Father and become acquainted with him proportionately, for all things are of the Father and all things are by the Son." '07- R4055.

112 FERVENT IN SPIRIT - SERVING THE LORD '11- R4929 c 2 p 4, 5.

"How important, then that we discern clearly the necessity for this abounding love, this zeal for God and for righteousness which will amount to a hatred of iniquity, even while loving, succoring and helping the evildoers into right paths." '11- R4929.

"The reverence of Jehovah is the beginning of wisdom, and the knowledge of the Holy is understanding" - Proverbs 9:10.

"When we consider that wisdom is one of the Divine attributes, it is evident that wisdom existed even before our Lord Jesus, although he was the beginning of the creation of God, the first born of every creature. But so perfectly did our Lord Jesus exemplify the divine wisdom that it is not at all strange that some have inferred that wisdom, here (Proverbs, Chapters 1- 9), personified Christ, instead of recognizing Christ as the personification of that wisdom which from eternity was an attribute of Jehovah. It is described by the Apostle James (3: 17) as coming 'from above, ...' Please see E pp. E89- E93 and note page E93 p 1 - (Proverbs 8:22- 30.) "... As God's *faithful* children... we study God's revelation, and the heavenly wisdom begins to manifest itself in the peaceable fruits of righteousness." '93- R1518.

Please read T121- T126.

"Their deficiencies made up for them by their Redeemer's meritorious sacrifice... the Divine arrangement is that each shall have imputed to him *grace sufficient*... counted perfect - counted as having walked up to the spirit's requirements...

"This wonderful Divine arrangement for man's necessities tells of the wisdom of God as well as of his mercy and love. Who else could have devised such an equitable plan, by which whosoever cometh unto the Father through the Redeemer, with full consecration of heart, of will, and full intention of life, might be acceptable - nothing short of perfection being acceptable?

"Those hearing the invitation in this present time, and desiring to accept God's grace and call, are all thus

put on an equality." '03- R3237, R3238.

"The qualities of wisdom, justice, love and power are fully harmonized and unified in the character of our Heavenly Father, our Creator. In him these qualities are supplemental to each other, and in the fullest harmony. And we are to strive to incorporate into our own characters these same qualities.

When we use these terms in reference to mankind, we are bound to recognize in how comparatively small a degree these character- qualities are possessed by humanity...

"We should notice that the law of God demands not only justice, but also love - love supreme to God, and love to our fellowmen. It demands mercy, kindness. Let us note the injunctions along this line which God gave to natural Israel under the law. Let us see how far- reaching they were...

{Ex 23:4,5 Proverbs 25:21,22}.

"... Man had forfeited all his rights, and had become a convict before God's righteous law. But God's great mercy in providing a deliverance for this convict race illustrated his glorious and beneficent character.... This was

Jehovah's own plan... even beyond the measure of love demanded of a perfect character.

"The love of God and of Christ, as manifested in the great plan of redemption, was a sacrificial love. So those who are invited to become members of Christ's body are to have this same love.

LET US HAVE THE MIND OF CHRIST

"As Christ redeemed us by laying down his life as a willing sacrifice, so let us have this same mind, this same disposition, this same will. This is the special covenant of the church - the covenant of sacrifice (Psalm 50:5). This is the covenant which our Lord made with the Father, and we are to follow in his footsteps. The world will gain everlasting life if they come up to the standard of justice required by God's law. But as for us, we must have a still higher standard..." '15- R5643, R5644.

"Those who have entered the School of Christ know, we all know, that for everything which we deny ourselves now our God gives us abundant compensations in our spiritual blessings and joys even here; and then we have all the unspeakable glories promised to his saints awaiting us just beyond the veil." '16- R5933.

THE WISE CHOICE - Joshua 24:15.

"Every day we should renew our covenant with the Lord... We are exhorted to make this review of our lives and renewal of our consecration daily... to continue to keep this before our minds and hearts; to render our sacrifice unto the Lord... And this baptism into his death continues just as it was with our Lord. He had made his consecration and so it had to be completed; so it is with us; our vow, our covenant is unto death.

"The Lord's consecrated people should be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the truth, the spirit of Christ, the spirit of a sound mind..." '11 R4780 c 2 p 2.

"Jesus will have all of this merit of his sacrifice to make satisfaction for the sins of the whole world - not a single individual omitted. During the thousand years he will be giving to mankind that which he has secured by his death, and which he will make applicable to them by sealing the New Covenant. That New Covenant will be sealed as soon as the church shall have been completed, as soon as the church shall have passed beyond the veil.

SPIRITUAL AND HUMAN NATURE NOT THE SAME

"The Scriptures indicate that there is a difference in natures as St. Paul points out... [1Co 15:39-41]. Our Lord distinctly told that he left the glory that he had with the Father. He said to his disciples, 'What and if you should see the Son of Man ascend up where he was before?' - John 6:62.

"The expression, 'Where he was before,' refers to a

113 difference in nature, in condition, from that he then had. Jesus had been in the world many times before, but never before was made flesh. Jesus perhaps was the Representative of God in the Garden of Eden with Adam. Very certain it is, he was the one who gave the law to Moses as the Representative of the Father. And most assuredly he was the one who communicated with Abraham at the time when the Lord and two angels went down to Sodom, and stopped on the way to tell Abraham about the matter. Incidentally Abraham remembered that they appeared like men, ate like men, talked like men, but he knew not till afterward that they were angels. When our Lord was made flesh, it was not the first time he was on earth. On previous visits he was a spirit being who merely assumed a flesh body as a convenience in communicating with men as the Father's Representative.

"The Scriptures say that Jesus was a man, 'the Word was made flesh, and dwelt among us' [Joh 1:14] - not that he pretended to be a man. To be the Redeemer of man it was necessary for him to become a man, not to pretend to be one. He must be really a man; otherwise he could not have been a ransom- price for Adam; for the divine law required like for like - 'life for life, eye for eye, tooth for tooth, hand for hand, foot for foot' - Deut. 19:21.

"The word ransom (antilutron in the Greek) signifies a corresponding price. And so Jesus actually left the heavenly glory - not merely pretended to leave it. He who was rich for our sakes became poor, so that he was truly that which he appeared to be - the man - the only one who could be the corresponding price for Adam. The Scriptures represent our Lord as saying to the Father, 'A body hast thou prepared me' for the suffering of death (Hebrews 10:5). Many of us have overlooked the fact that this body was divinely prepared for a purpose - for the suffering of death, and not, as many think, a body for placing the Lord Jesus in a state of permanent humiliation before all the holy angels, as expressed in the old hymn...

"Our Lord is not parading heaven under the disadvantages of a body and a nature all out of accord with his surroundings. He has already accomplished the work of sacrifice, and the merit of his sacrifice is in the hands of God. God has accepted the sacrifice that was made more than eighteen centuries ago; and on the books of justice there are to our Redeemer's credit those earthly life- rights to which, as a perfect man, he was entitled.

"When God conferred upon Father Adam human life and human life- rights, he immediately became the great king of earth. And so when Jesus became the natural man he became the natural ruler. He was the one to whom the earth belonged; and the perfect man would have had the right to earth and all the fullness thereof. Instead of keeping these rights and becoming the grand earthly Potentate, Jesus surrendered all these earthly rights and received the reward of obedience - not the reward of sacrifice, but the reward of obedience. He still has these human life rights, and is about to give them to the world of mankind, upon condition that they shall desire to come into harmony with God, that they shall enter into a covenant of obedience. By his own blood Jesus makes them eligible to full restitution to all that was lost in Eden and to all that was redeemed at Calvary." '15- R5622, R5623.

Revelation 4:8

Verse 8. And the four beasts [Zoon, living ones] had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. See the Revised Version.

The *wings* indicate progress, and the means and times of progress, in the carrying out of the Plan. The *eyes* show or indicate fullness of knowledge and wisdom; and six indicates God's care and understanding of the church during her earthly life, work, and experiences. They are always declaring, Holy, holy, holy is the Lord God Almighty. Amen and amen. The beauty of holiness is manifested in all his dealing, and leads us to desire the same character likeness.

"Supreme love to God is centered upon a glorious object - glorious in his personality, glorious in his character, glorious in his wisdom, glorious in his power, and glorious in his benevolence and love and grace.

'Oh! what beauty Beams in his all- glorious face.' " 94- R1738

"Our Lord's virtue, his sinlessness, his separateness from sinners, was not through the flesh, not through his mother, but through his father, God. (See Volume E (5), chapter 4.)...

"His death as planned by the Father and accepted by himself was a propitiation 'for the sins of the whole world.' He died as the ransom price for Adam and his sin, and thus purchased from condemnation not only Adam, but his entire posterity involved through his transgression; hence, as the Apostle points out, 'He is able to save (deliver) unto the uttermost all who come unto God through him' (Heb. 7:25). Not only so, but our Lord's circumstances of birth and early experiences in comparative poverty as a working man, impress us with the thought that he is indeed able to sympathize with mankind in every station of life; having passed from the glory of the Father to the lowest condition of humanity and back again, he is surely able to appreciate and to sympathize with all conditions and classes.

"It is the royal priesthood who, entering into the spirit of the divine arrangement, have realized themselves justified through faith in the precious blood, and in harmony with the invitation of the Lord have gone forward presenting themselves living sacrifices that they might have fellowship with Christ in the sufferings of this present time, and also, by and by in the kingdom glories that shall follow. It is this class chiefly that is now rejoicing in a still fuller opening up of the divine Word so long beclouded by the falsities coming down from the Dark Ages; it is this class that is chiefly now rejoicing in the discernment of the lengths and breadths and heights and depths of the divine love and of the divine plan which has purchased the whole world and will eventually recover from present degradation all who under the favorable conditions of the Millennial kingdom will develop the character which God demands of all who shall have eternal life - a love of righteousness and hatred of iniquity." '02- R3115.

"There is a wideness in God's mercy like the wideness of the sea." "I know of no other religion that is so unbiased, that recognizes no national lines, that has the thought

114 that we are one race, which sprang from one man, condemned through one man, and redeemed through the man Christ Jesus, and that all are to have a blessing - no other religion under the sun.

"The religion of Christ, of which we are not ashamed, is best in this that it is the most God- like religion, because of its breadth, because of its justice, because of its impartiality, because of its love, its goodness and merciful qualities; it shows forth as does no other religion the Justice, Wisdom, Love and Power of Jehovah, our God.

"To Him be glory and honor and dominion forever." CR194. 2 Corinthians **8:9** Luke **22:42** John **6:38 10:29 14:28**. "The Master always had this disposition of reverence for the Father and of full trust and confidence in the divine wisdom, love, justice and power." '16- R5846.

TRAINING FOR MEMBERSHIP IN THE KINGDOM

"Consider the lilies of the field, how they grow" - Matthew 6:28.

"We are to seek first of all the interests of the Kingdom... Our God is very rich. All the gold and silver are His, and the cattle on a thousand hills... Things are left as they are, then, that we may practice economy, may have an opportunity of denying ourselves present blessings for the interests of the Kingdom...

"The lessons to be learned in connection with all the affairs of life will be helpful to such as approach the study from the right standpoint of faith in the Creator, and a realization that He is necessarily the embodiment and representative of the very highest and very noblest qualities of which the human mind could conceive - perfect in Justice, perfect in Wisdom, perfect in Power, perfect in Love.

"The heart that thus considers... grows in grace, in knowledge, in love...'13- R5220, R5221.

"Every leaf and every sunbeam bears a loving message of divine providence to the thoughtful. And every inharmony of nature, when viewed in the light of God's plan, is seen to be but a part of that great process whereby God is preparing for the perfect order of things which shall continue forever, when sin and its entailments shall have been banished under the successful reign of Christ; and even the long permitted wrath of man and Satan will eventually be to God's praise." " 93- R1562.

"Who is a God like unto thee, that... retaineth not his anger forever, because he delighteth in mercy" - Micah 7:18.

"Alas, how terribly our God of wisdom, justice, love, and power, has been misrepresented... But when our eyes open to a proper interpretation of God's Word, his character becomes glorious before our eyes and commands our love and our devotion! As the apostle declares, it is the divine love which constrains us to be faithful and obedient." '11- R4892.

"They... went everywhere preaching the Word" - Acts 8:4. '09- R4330 c 2 p 3.

"We are building character for all eternity... by our resolving again and again to be stronger and firmer in building the character- likeness of our heavenly Father and our Lord Jesus Christ.

"The Apostle Peter... urges the church to add quality after quality of character- preparation, that thus they may be fitted for the glorious things that God has promised to the faithful. He specifies faith as the primary qualification... To this he says that we are to add...

"What God approves is the new creature... If we fail to cultivate character, we shall fail to gain the kingdom.

"Dear brethren, let us take heed to our ways. Let us earnestly cultivate the fruits of the Spirit, that we may indeed be presented 'faultless before the presence of his glory with exceeding joy.' " 14- R5460.

"Blessed are the pure in heart, for they shall see God" - Matt. 4:25- 5:12.

"Only the pure in heart have the promise of seeing God...

Ephesians 3:18: "Not all are privileged to see the glories of Jehovah's character in symmetrical harmony, divine justice, wisdom, love and power coordinated and cooperating in unison for the blessing of every creature, according to the purpose which God purposed in himself before the world was.

"But who may enjoy this blessing, this clearer vision, and who may, by seeing it, be enabled more and more to grow in likeness of that glorious perfection? Only 'the pure in heart,' only the sincere, the honest-hearted..." '00- R2587.

WHAT CONSTITUTES PURITY OF HEART- Matt. 5:8

"Purity of heart is purity of motive, of intention, of effort, of will... transparency, truthfulness... Blessed

are the honest-hearted - those who have absolutely right intentions. The word heart in this text does not refer to the organ which pumps the blood throughout the system, but to the intention, the will of the man... Only those who have given themselves to God in full consecration can belong to the class which shall see him.

"When one has made a full consecration of himself and has been begotten by the holy Spirit, he is said to have a new heart, a new will, new ambition, new desires... (2Co 5:17). To accomplish so radical a change requires the operation of a powerful influence - that of the holy Spirit.

"Purity of thought, however, does not mean absolute perfection of thought, word and deed. To this condition no member of the fallen race can attain until the beneficent influences of the kingdom shall have restored the race to its original perfection. But to will right, to will perfectly, to be pure in heart, is quite possible; indeed, it is very necessary to all who desire divine approval. The standard set before us, to which our hearts, our wills, must give assent, is the divine standard, 'Be ye perfect, even as your Father which is in heaven is perfect' - Matt. 5:48.

"As long as we are in the flesh, we are obliged to think, to speak and to act through the imperfect medium of the fallen body, whose affections are continually in opposition to the new will and must be resisted... All have need that the merit of Christ cover their blemishes, so that the new will, the new heart, may be judged of the Lord and tested as to its worthiness or unworthiness of eternal life and the attendant blessings which God has promised to the overcomer.

"Only the pure in heart have the promise of seeing God.

115 These continue faithful to the end of their pilgrimage; and not only do they attain the character-likeness of the Lord Jesus in their purity of heart intention toward all, but eventually they shall be made like him and 'see him as he is,' in the glorious change of the first resurrection' - 1 John 3:2. '12- R5148, R5149.

Revelation 4:9

Verses 9- 10. And when those beasts *living ones* - *Diag.*, *RV* give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, I°The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

And when the four attributes of God join, in praising his name, the twenty- four prophets, or all the prophecies, do the same. And some prophecies, even today, are very comforting to the church members who are well advanced in Present Truth, having been constant in study from the days of Pastor Russell: these include not only the deep things of the spirit which depend on the anointing, and assure us of membership in the body of Christ, but also some earthly things; as, e.g., there is comfort in knowing that there will surely be a confederacy, which precludes the possibility of a major bombing war.

"THE PEACE OF GOD"

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" Phil. 4:7.

"As a Father he shows us that he bears a father's love to all his intelligent creatures - 'the whole family of God in heaven and in earth' - and that for his 'pleasure they are and were created' (Eph 3:15 Revelation 4:11) . He created them in his own likeness - with the same mental and moral attributes, so that he might have communion and fellowship with them as sons, and they with him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness and delight. This likeness of God includes in all not only the same mental faculties, but also the free exercise

of the same in the formation of character.

"What a dreadful thing is family discord!... He saw Satan, one of his sons (*Isa 14:12*), an angel of light, as lightning, fall from heaven (Luke 10:18); and for six thousand years at least, that son has been in open and defiant rebellion against God and most actively and viciously engaged in inciting further rebellion and wickedness. He saw many of the angels leave their first estate and become the allies of Satan, and then he saw also the whole human race fall into sin...

"Consider the love against which these recreants sinned: that though from God cometh every good and perfect gift, his favors have been despised, his love spurned, his righteous authority conspired against and defied, his character maligned, misrepresented, made to appear odious and hateful, unrighteous and even despicable. Yet through it all 'the peace of God' continues, though for six thousand years he has endured this contradiction of sinners against himself. And still, O wondrous grace! His love abounds; and it is written that he so loved the world, even, while they were yet sinners, that he gave his only begotten Son to die for them; and that through him judgment (trial) is also to be extended to those angels that fell, with the exception of Satan, the leader and instigator of the whole conspiracy - the father of lies - John 3:16 Romans 5:8 1 Corinthians 6:3 Jude 6 Hebrews 2:14 Revelation 20:10,14.

"This gift of divine love was another indication of the cost to our heavenly Father of his great and marvelous plan. Not only did he behold the fall into sin of a large proportion of his family, but their recovery cost the sacrifice of the dearest treasure of his heart, and the subjection of this beloved one to the most abject humiliation, ignominy, suffering and death.

"When his beloved Son said, 'My soul is exceeding sorrowful, even unto death,' and again, 'Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt,' did it touch no sympathetic chord in the heart of the Eternal? Yea, verily: the unfeigned love of the Father sympathetically shared the Lord's sorrow.

"Our Lord Jesus also manifested his great sympathy for the Father in the misrepresentation of his character which he has so patiently endured for ages. It was the one effort of his life to glorify the Father and to rectify among men the false impressions of his glorious character - to show to men his goodness, benevolence, love and grace, and to lead them to love the merciful God who so loved them, even while they were yet sinners, as to seek them out and to plan for their eternal salvation.

'Yes, there has been great commotion in the disrupted family of God - commotion in which the Lord declares he has had no pleasure (*Psa. 5:4*)...He has endured the contradiction of sinners against himself for six thousand years. But during the seventh millennium... it will be the joyful privilege of our Lord Jesus to fully manifest to all creatures in heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of his finished work and in the everlasting peace and happiness of his family in heaven and in earth, 'reunited under one head' (*Eph. 1:10 - Diaglott.*) This blessed consummation will not be realized, however, until the incorrigible fallen sons of God, disowned and disinherited because they loved unrighteousness and would not be reclaimed, shall have been cut off. This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless a duty which he will have the fortitude to perform in the interests of universal righteousness and peace. Hear him: 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?' - *Ezek. 33:11*.

"Thus we see that 'the peace of God' is... not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace - the peace of God - was enjoyed also by our Lord Jesus in the midst of all the turmoil and confusion of his eventful earthly life. and this brings us to the consideration of our Lord Jesus' last legacy to his disciples, when he was about to leave

the world, as expressed in the following his own words:

116 OUR LORD'S LAST WILL AND TESTAMENT

"Peace I leave with you, my peace I give unto you: not as the world giveth (in stinted measure or in perishable quality), give I unto you. Let not your heart be troubled, neither let it be afraid" - John 14:27.

"Thus, with abounding compassion and tenderness, did our Lord, on the last night of his earthly life, bestow upon his beloved disciples his parting blessing, his legacy of peace. It was the richest legacy he had to bequeath, and was one of priceless value. It was the promise of that tranquility of soul, that rest and ease of mind, which he himself possessed - the peace of God... centered in God by faith.

"... The Apostle Paul tells us, 'Where a testament is, there must also of necessity be the death of the testator. For a testament (a bequest) is of force after men are dead; otherwise it is of no strength at all while the testator liveth' (*Heb 9:16,17*).

"But not alone to the early church was this legacy of peace bequeathed: it is the blessed inheritance of the entire church, even to the end of the age. The Lord showed his thought for us all on that very day, when in his prayer he said: 'Neither pray I for these alone, but for all them also that shall believe on me through their word.' "The peace promised... was... 'my peace,' the peace of God, which Christ himself by faith enjoyed, who, though he was rich, for our sakes became poor, - the peace that endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of the present life can destroy, and which no enemy can wrest from us.

"What richer legacy could the Lord have left his beloved people?"

"What was it that held the Lord and the apostles so firmly and gave them such rest of mind while they suffered? It was *their faith* - their faith in the love, power and wisdom of God. They *believed* that what God had promised he was able also to perform, that his righteous and benevolent plan could know no failure; for by the mouth of his prophets he had declared, 'My counsel shall stand, and I will do all my pleasure... Yea, I have spoken it. I will also bring it to pass; I have purposed it, I will also do it.' 'The Lord of hosts hath purposed, and who shall disannul it?' (Isa. 46:9- 11; 14:27). On the assurances of God they rested. In him their faith was anchored, and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the throne of God.

"The language of our Lord's faith was: 'O. righteous Father, the world hath not known thee: but I have known thee.' He had been with the Father from the beginning; had realized his love and his goodness; had seen his power, and had marked his righteousness and his loving kindness and fatherly providence over all his works. And so it is written: 'By his knowledge shall my righteous servant justify many; for he shall bear their iniquities' (Isa. 53:11). The knowledge which he had of the Father gave to him a firm footing for faith in all his purposes concerning the future. Hence he could and did walk by faith. And that faith enabled him to overcome all obstacles and secure the victory even over death.

"So it is also written for our instruction: 'This is the victory that overcometh the world, even our faith' - that faith in God built, in our case, upon our Lord's testimony of the Father; and again it is written that, 'Without faith it is impossible to please God.' It is only through steady, unwavering faith that the peace of God - the peace of Christ - will abide with his people. While the Lord was with his disciples, and they saw in him the manifestation of the Father, their faith was firm and they had peace in him, as he said: "While I was in the world I kept them'; but not until after he had left them was their faith anchored in God. After Pentecost they experienced the same peace that Christ had enjoyed - the blessed peace that came from a knowledge of the fact that God acknowledged them as sons and heirs, and jointheirs with Jesus Christ, if they would continue faithfully to follow in his steps.

"Herein is also the basis of our peace. No matter how heavily the storms of life may assail us, we must never let go our anchor and allow ourselves to drift, but always remember that 'the foundation of God

standeth sure'; that 'his truth is our shield and buckler'; that 'what he has promised he is able also to perform,' notwithstanding our human imperfections and frailties; that covering these we have the imputed righteousness of Christ, our surety and advocate; and that 'the Father himself loveth us,' and 'he considereth our frame and remembereth that we are dust,' and so has compassion for the sons of his love and is very pitiful and of tender mercy. Indeed, 'what more could he say than to us he hath said,' to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts of the narrow way of sacrifice?

"In the midst of the Christian warfare let our hearts be cheered and our minds stayed, not only with such assurances that all the divine purposes shall be accomplished, but also with such promises of personal favor as these: "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." "Can a woman forget her sucking child? ... Yea, they may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." "The Father himself loveth you," and "It is the Father's good pleasure to give you the kingdom." "Such as are upright in their way are his delight." "Delight thyself also in the Lord, and he shall give thee the desires of thine heart" - the peace of God which passeth all understanding, even in the midst of storm and tempest." '95- R1833 to R1835.

"We rejoice that this loving God has called us to redemption through his Son. We rejoice that he has offered us eternal life, and has called us even to a glorious joint-heirship with this Son - Romans 8:17.

PEACE DEPENDENT UPON FULL OBEDIENCE

"We rejoice, further, to know of the wondrous provision for the whole world in the future... It is the peace of Christ - 'my peace.' This peace and the faith which inspires it, can look up through its tears with joyful expectancy for the glorious fruition of our hopes, which God has promised and of which our present peace and joy are but the foretaste. "

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"Peace, perfect peace? our future all unknown? Jesus we know, and he is on the throne!" '14- R5432

Revelation 4:11

Verse 11. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

" For Jehovah taketh pleasure in His people: He will beautify the meek with salvation" - Psalm 149:4.

The four attributes, all the prophecies, and all of God's finished works join in saying, Thou art worthy to receive glory, honor, and power from all thy creations.

Please see SPECIAL DIVINE PROVIDENCE '93- 1560. (This is quoted near the end of TRUE HUMILITY in the Supplement.)

"IN THE BEGINNING."

"Many are Jehovah's agents, and innumerable his agencies... but back of them all is his own creative wisdom and power. He alone is the Creator, and, as the Scriptures affirm, 'All his work is perfect.' ... He assures us... that eventually, when he shall restrain and destroy evil, we shall discern that he permitted it only to test, to prove, to refine, to polish and to make his own holiness, gracious character and plan the more resplendent in the sight of all of his intelligent creatures.

"When in Genesis we read, 'In the beginning God created the heaven and the earth,' we are to remember that this beginning relates not to the universe, but merely to our planet. Then it was that 'the morning stars sang together' and all the angelic sons of God 'shouted for joy' - when the Lord laid the foundations of the earth and 'made the cloud the garment thereof, and thick darkness its swaddling band' (*Job 38 4-11*). But a still earlier beginning is mentioned in the Bible; a beginning before the creation of those angelic sons of God; as we read in John 1:1- 3: 'In the beginning was the Word Logos), and the Logos was with *the* God and the Logos was *a* God: the same was in the beginning with *the* God. All things were made by him, and without him was not anything made that was made.' (See E, Chapter 3.) "Since Jehovah himself is from everlasting to everlasting, he had no beginning: the 'Only Begotten' has the high distinct on above all others of being 'The beginning of the creation of God' - 'first born of every creature' (Rev. 3:14; Col. 1:15).

"Other beginnings came in turn as the various angelic orders were one by one created; and these beginnings were in the past, so that their hosts could shout for joy when our earth's creations, related in Genesis, had their beginning...

"The Bible does not say how long a period elapsed between the *beginning* when God created the heaven and the earth, and the beginning of the creative week used in perfecting it for man...

"We find in the Bible that the word *day* stands for epoch, or period... Psalms **95:8- 10 Numbers 14:33,34 Ezekiel 4:1- 8 2 Peter 3:8**. Most assuredly these epoch- days were not sun days; for the record is that the sun was not visible until the fourth day - the fourth epoch." F Chap. I

"There is a grandeur of simplicity in that opening statement of revelation, 'In the beginning GOD CREATED.' "(F Chapter I - The New Creation pp. 17- 20.)

"ALWAYS FOR ALL THINGS" - Eph. 5:15- 21.

"*All things* however vexing or perplexing or trying they may be, are working together for good to them that love God - to the called according to his purpose; and therefore it is their privilege to rejoice at all times and under all circumstances, and their pleasure *always* to give thanks to God for *all things* - Rom. 8:28.'

"As for the days of national thanksgiving, we, as citizens of the heavenly kingdom, have no special need of them; for every day should be with us a day of thanksgiving for all things - for the prosperity of our 'holy nation' under the righteous authority of Christ our King, for its peace and joy and its glorious hope, for its privileges of spiritual enlightenment and blessing, for the perfection of its laws and the shaping of its course and destiny, and for the needed discipline as well, which is to prepare it for its future exaltation and glory.

"Let our hearts not only rejoice in the truly glorious *common blessings* which our loving and benevolent Father showers alike upon the evil and the just, but also in the higher spiritual favors bestowed upon the sons of God, giving thanks always and for all things unto God the Father in the name of our Lord Jesus Christ.... '93- R1489, R1490.

"THE EXISTENCE OF A SUPREME INTELLIGENT CREATOR ESTABLISHED."A, Study II.

"Back of all the intricate machinery of nature is the hand of its great Author, the intelligent, omnipotent God... the Designer and Creator of what we term nature... This one whose wisdom planned and whose power upholds and guides the universe, whose wisdom and power, benevolence and goodness so immeasurably transcend our own, we instinctively worship and adore... He is wise, just, loving and powerful; and the scope of his attributes is, of necessity, immeasurably wider than that of his grandest creation." A32, R33.

HOW WONDERFUL IS OUR GOD!

"God has established laws so governing the motions of all the heavenly bodies that no clash or discord occurs among them. Each world has its appointed pathway and its regulated time, and the most exact calculations of astronomers find them always true to time and order. How wonderful is our God!

"Truly in this view, 'The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words' *(Ps 19:1-4 - Leeser)*.

"The magnificent pageantry of the heavens daily and nightly should elicit our praise and adoration, and should inspire in our hearts holy and reverent devotion. Let the noiseless activity, the perfect obedience to divine law, and the blessed shining of the heavenly hosts, impress their wholesome

118 lessons upon us - of zealous activity without commotion or ostentation; of perfect obedience to the will of him who doeth all things well, who is too wise to err and too good to be unkind; and of letting the glory of the Lord which has illuminated us shine from us in turn upon every beholder. Indeed, to those who have been brought into close fellowship with the Lord through a knowledge of his plan of the ages, all his works should be viewed with a keener sense of appreciation - from the tiniest organism seen through the microscope, to the worlds revealed by the telescope.

"With the Psalmist our hearts exclaim, 'O. Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens' - for, however grand and glorious are the wonders of creation, they proclaim only the superior grandeur and greatness of their Creator." '95- R1814, R1815.

GOD IN NATURE

"What though, in solemn silence, all Move 'round this dark terrestrial ball - What though no real voice nor sound Amid their radiant orbs be found - In reason's ear they all rejoice, And utter forth a glorious voice, Forever singing as they shine, 'The hand that made us is Divine.' " J. Addison 'The secret of the Lord is with them that fear (reverence) him; and he will show them his Covenant" - Psalm 25: 14.

"This reverence *continued* leads into the very deepest work of grace obtainable - to a fulness of consecration to the Father's will and service... The privilege of this 'royal priesthood' to know 'the secret of the Lord,' to comprehend 'the deep things of God' hidden from others, was beautifully symbolized and typified in the privileges of the Jewish priesthood. "' 97- R2209.

"Since sin is the cause of evil, its removal is the only method of permanently curing the malady.

"God could have prevented the entrance of sin, but the fact that he did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God's plans, seen in their completeness, will prove the wisdom of the course pursued... His purpose was to make manifest the perfection, majesty and righteous authority of his law, and to prove both to men and to angels the evil consequences resulting from its violation...

"The Scriptures declare that all things were created for the Lord's pleasure (Rev. 4:11) - without doubt, for the pleasure of dispensing his blessings, and of exercising the attributes of his glorious being. And though, in the working out of his benevolent designs, he permits evil and evil doers for a time to play an active part, yet ... he declares that he is 'not a God that bath pleasure in wickedness' (Psa. 5:4). Though opposed to evil in every sense, God *permits* (*i. e.*, does not hinder) it for a time, because his wisdom sees a way in which it may be made a lasting and valuable lesson to his creatures." A117, A118.

DISINTERESTED LOVE - STRONG AND INTENSE

"Seeing ye have purified your souls in obeying the truth, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" - 1 Peter 1:22.

"This Love is different from the other love - brotherly love. It is disinterested love; so warm so intense, that we should be willing to lay down our lives for the brethren. This love is the kind exemplified in our Heavenly Father. While we were yet sinners he loved us. so the love of Jesus is unselfish, pure, benevolent; a love which undertakes to do good for us for our own sakes, not from a hope of getting anything from us. " 11- R4766.

"As a Father he shows us that he bears a father's love to all his intelligent creatures - 'the whole family of God in heaven and in earth' - and that for his 'pleasure they are and were created' (Eph. 3:15; Rev. 4:11). He created them in his own likeness - with the same mental and moral attributes, so that he might have communion and fellowship with them as sons, and they with him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness and delight. This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character." '95- R1833.

"Ye should earnestly contend for the faith which was once delivered unto the saints" - Jude 3. See Manna Sept. 23, and July 21.

"The contention which God would approve is that earnest desire to have whatever God's Word teaches." '12- R5057.

WHO MAY PRAY AND FOR WHAT?

Luke 11:1- 13. '14- R5378, R5379

"Apparently Jesus usually prayed alone. We read that on some occasions he spent the entire night in prayer to God... 'My Father is greater than I' (John 14:28); 'I came not to do mine own will; but the will of him that sent me' (John 6:38); 'Of mine own self I can do nothing; as I hear (of my Father) I judge' - John 5:30...

"Realizing the importance of his mission, Jesus kept properly in touch with the great Author of the Plan of salvation, his heavenly Father...

"Our Heavenly Father... delights to give his good gifts, his holy Spirit, to those consecrated disciples of Jesus who earnestly seek it - desiring to be in harmony with him, desiring to be in his character-likeness... seeking we find, and to our knocking the door is opened." '14- R5378, R5379.

THE PRIVILEGE AND POWER OF PRAYER

"And Jesus spake a parable unto them to this end, that men ought always to pray and not to faint" - Luke 18: 1- 8.

"To the thoughtful, appreciative mind, one of the greatest privileges which the Word of God offers is that of personal audience and communion with the King of kings and Lord of lords. When we consider how great is our God, and how exalted his station, how wonderful is the condescension that thus regards our low estate! He it is whose glory covereth the heavens, and whose kingdom ruleth over the whole universe. He it is who is without beginning of days or end of years: 'From everlasting to everlasting thou art God' - Psalm 90:2. 'Great is our Lord, and of great power: his 119 understanding is infinite' - Psalm 147:5.

"He is the immortal, the self- existing One, 'dwelling in the light which no man can approach unto, whom

no man hath seen nor can see.' The heavens declare his glory and the firmament showeth his handiwork. In all his vast universal domain there is nothing hidden from him, nor can he be wearied by its care. His wisdom, who can fathom? and his ways, who can find them out? or who hath been his counsellor? His mighty intellect grasps with ease all the interests of his wide dominion, from immensity to minutia. His eye never slumbers nor sleeps, nor can the smallest thing escape his notice, not even the sparrow's fall; and the very hairs of our heads are all numbered.

"It is his skill which clothes with life and beauty the grass of the field, which today is, and tomorrow is cast into the oven. And are not we, the creatures of his hand, 'fearfully and wonderfully made,' and the subjects, too, of his love and care? - 'O Lord, thou hast searched me and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compasses" my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid shine hand upon me.' "" Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in the grave, behold thou art there; if I take the wings of the morning and dwell in the uttermost part of the sea, even there shall thy hand lead me... even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee' - Psalm 139:1- 12.

"It is - because he loves us - that through Christ he extends to us the gracious favor of coming to him as children to a father.

"WONDERFUL! is the condescension, wonderful the love and favor of our God!" '95- R1864.

FAITH WITHOUT WORKS IS DEAD - JAMES 2:20.

"... Jesus specially loved and favored the more zealous, vigorous and energetic of the apostles, Peter, James, John, and we may be sure, Paul also." "For God hath not given us a spirit of timidity; but of courage, of love and of a sound mind" - 2 Timothy 1:7. '09- R4377, R4378.

"Draw nigh to God, and He will draw nigh to you" - James 4:8.

"Let us cultivate the Lord's acquaintance more, drawing near to Him in prayer, in the study of His precious Word, in meditation upon all His goodness, His providential care, the marked manifestations of His grace in our own individual experiences, and His precious promises which are all yea and amen in Christ Jesus. Thus 'draw nigh to God, and He will draw nigh to you.' He will manifest Himself to you and take up His abode with you" - (John 14:23). '96- R1949 c2 p2; '03- R3157 c2 p4.

QUALITIES AND ATTRIBUTES OF JEHOVAH - '13- R5209 to R5211.

"The completeness of the divine perfection is such that companionship is not necessary to the happiness of Jehovah. The One who 'inhabith eternity' is self-centered. The creation of angels and of man was indeed his pleasure, because, benevolently, he desires to do good, to give capacity for pleasure and to afford it opportunity for gratification. Furthermore, the highest good of his creatures calls for an exhibition to the full of all the elements of divine character - divine justice, love, power and wisdom (v. 6).""One of old time said, 'Thou art a God which hidest thyself' [Isa 45:15] ... But we are glad that the time is coming when all the blind eyes shall see clearly. 'As truly as I live,' says Jehovah, 'all the earth shall be filled with the glory of the Lord.' 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea' (Num. 14:21; Hab. 2:14). Then all shall see what God hath wrought, and our temporary blindness will but accentuate 120 the glorious brightness of his wisdom, justice, love and power.

"The Bible... informs us that the great Creator of the Universe is not only almighty and all-wise, but loving and kind, with Justice as the foundation of his empire [Ps 89:13,14]. From the Bible we learn, too, that

our Creator has been pleased to make us in his own image, in his own moral likeness, to the intent that we may enjoy him and the fruits of his righteousness to all eternity.

“When we see the perfect adjustment of God’s justice, wisdom, love and power, and realize that he has good purposes respecting the evil, that he has fully marked out what it shall do and what it shall not do, either in its present influence, or its ultimate influences, this gives us confidence in the character of God.

"From only one standpoint can divine wisdom and love be discerned in connection with the history of mankind. It must include the age about to be ushered in - the period of Messiah’s reign of Righteousness... Ultimately all evil shall be destroyed" (Rev. 5:13). ‘13- R5209 to R5211.

Revelation 5:1

CHAPTER 5 REVELATION

"WORTHY THE LAMB THAT WAS SLAIN.’

"Our Lord Jesus himself has furnished us, in the last book of the Bible, ‘The Revelation of Jesus Christ, *which God gave unto him*, to show unto his servants’ (Rev. 1:1), a most beautiful picture of this subject of the Atonement, illustrating the general plan of man’s redemption from sin and its curse. This is found in Revelation **5**. There the Heavenly Father, the Ancient of Days, is shown seated on the heavenly throne, and in his hand a scroll written inside and outside, sealed with seven seals. That scroll, representing the divine plan, known only to the Father, Jehovah himself, was kept in his own power - in his own hand - until some one should be *proved* worthy to know it, and become its executor as Jehovah’s honored agent and representative. The symbolic picture proceeds to show that up to the time our Lord Jesus suffered for us at Calvary, ‘the just for the unjust, that he might bring us to God,’ no one had ever been found (proved) worthy to take up the divine plan and even understand its contents.

"But when our Lord Jesus had *proven* his loyalty to the Heavenly Father by his obedience, not only in humbling himself to take man’s estate for the suffering of death, but also in his obedience ‘even unto death,’ and still further, ‘even unto the (ignominious) death of the cross,’ then and thereby he did prove himself worthy of every confidence and trust. As the Apostle declares, ‘*Wherefore* him bath God highly exalted and given him a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things on earth’ (Phil. 2:9- 11). It is at this point that the picture that we are considering (Rev. 5:9- 13) shows our Lord Jesus as the Lamb that had been slain, before whom obeisance was made, and who was proclaimed, Worthy the Lamb! ‘Thou art worthy to take the scroll and to open the seals thereof, because thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation.’ Thus is pictured to us the high exaltation of the Heavenly Father’s representative, the ‘Messenger (servant) of the Covenant.’ Because of his humility and complete submission and obedience to the Father’s will he is proclaimed thenceforth the sharer of the Father’s throne, and, by the Father’s own arrangement, the proclamation was made throughout the heavenly hosts, ‘Worthy is the Lamb that was slain, *to receive* power, and riches, and wisdom, and strength, and honor, and glory, and 121 blessing’; and finally ‘every creature’ shall catch the thought that Jehovah has very highly exalted his Only Begotten Son, even to association with himself in the Kingdom, and shout their approval, saying, ‘The blessing, and the honor, and the glory, and the power be unto Him that sitteth upon the throne (of the universe - Jehovah) and unto the Lamb - for ever and ever!’ No wonder, then that we are instructed that thenceforth all men shall honor the exalted Son even as they honor the Father who thus highly exalted him - John 5:23.

"The Apostle declares that this glorification of Jesus furnishes an illustration of divine law, that ‘He that humbleth himself shall be exalted.’ But let us also notice in this symbolic picture (verse 13) that the exaltation of our Lord Jesus Christ to glory and honor and power and dominion does not imply that the Heavenly Father abdicates the throne of heaven in his favor, nor that the Father and the Son are one in person, for both persons are recognized, the Father, as always, being given the first place in praise and

honor. And this again reminds us of our Lord's words, 'As the Father bath appointed unto me a Kingdom, so I appoint also unto you (my disciples) a kingdom' (Luke 22:29). And again he says to his faithful followers, 'Him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne' - Rev. 3:21.

"As a further evidence that the entire work of redemption is *of* the Father though through the Son, note the Apostle's declaration, that God 'in these last days bath spoken unto us by his Son, whom he bath appointed heir of all things (promised), by whom also he made the worlds, who... when he had by himself purged our sins, sat down at the right hand of the Majesty on High (Jehovah), being made so much better than the angels.' And again he declares of him: 'We have such an High Priest, who is set on the right hand of the throne of the Majesty of the Heavens (Jehovah), a servant of holy things, and of the true tabernacle, which the Lord (Jehovah) pitched, and not man.' And again the same Apostle declares, 'This man (our Lord Jesus) after he had offered one sacrifice for sins forever, sat down on the right hand of God' (Heb. 1:2- 4; Heb. 8:1; 10:12). Again he exhorts us to continue 'looking unto Jesus, the Author (starter) and finisher of faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.' Again he exhorts us to consider '*the God of our Lord Jesus Christ, the Father of glory,*' and 'what is the exceeding greatness of his power to usward who believe, according to the operation of the might of his power, *which he wrought in Christ,* when he raised him from the dead, and set him at his own right hand in the heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come, and bath put all things under his feet' (Heb. 12:2; Eph. 1:17-22). Again the Apostle Peter declares of our Lord Jesus that he 'is gone into heaven, and is at the right hand of God; angels and authorities and powers *being made subject* unto him (by the Father)' - 1 Peter 3:22.

"All these various Scriptures indicate most clearly the very high exaltation of our Lord Jesus Christ, as the *Father's reward* for his wonderful obedience and manifestation of the Father's spirit of love, in the sacrifice of himself on behalf of sinners; but they neither indicate that the Lord Jesus was the Father, nor that he has been exalted to take the Father's place upon the heavenly throne, or in the affection and worship of his intelligent creatures. On the contrary, they expressly show the Heavenly Father as the superior in honor and power, as the Benefactor who thus glorified and exalted the Son, and set him at his own right hand, or place of chief favor, and made him a sharer in the throne or dominion of the heavenly kingdom, angels and all the hosts of heaven being subjected to him. Indeed, so strong is the language sometimes used in respect to the high exaltation of our Lord Jesus, and the plenitude of power bestowed upon him by the Father, that in one instance the inspired writer deemed it very proper to call attention to the fact that none of these statements of his high exaltation implied either that he was the equal with the Father or his superior: hence he says, speaking of the Millennial reign of Christ, 'He (Christ) must reign till he bath put all enemies under his feet. The last enemy that shall be destroyed is death. For he (the Father) bath put all things under his (the Son's) feet. But when he (the Father) saith, 'All things are put under him (the Son),' *it is manifest that he (the Father) is excepted, which did put all things under him (the Son).* And when all things (earthly) shall be subdued under him (the Son), then shall the Son himself be subject unto him (the Father) that put all things under him (the Son), that God (the Father) may be all in all' - 1 Cor. 15:25- 28. E 33- E40.

Verse 1. And I saw in the right hand of him that sat on the throne a book *scroll* written within and on the back side, sealed with seven seals.

This is a very important book, being sealed with seven seals, indicating how secret were its contents; and to be opened according to a Plan, with time features.

"To make all see what is the fellowship of the mystery which from the beginning of the world bath been hid in God." "Wherein He bath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He bath purposed in Himself, according to a Plan of the Ages; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ" - Eph. 3:4, 5, 9, 11; 1:8- 10.

Revelation 5:2

122 Verses 2- 3. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3And no man in heaven, nor in earth, was able to open the book, neither to look thereon.

The strong angel was not prepared to open the Book; neither was anyone else in Heaven or on earth. They all lacked something.

"God is just... If it was right six thousand years ago to deprive mankind of life because of sin, it would always be wrong to restore the life unless the pronounced penalty were justly cancelled by the payment of an equivalent price. And this could only be accomplished by the willing sacrifice of another being *of the same kind*, whose right to life was unforfeited, giving himself as a substitute or ransom...

"As a race of sinners we have no foundation whatever for hope of a future everlasting life except in the fact that by God's grace Christ died for us and thus satisfied the claims of Justice against us.

"Forever firm God's justice stands As mountains their foundations keep.'

"This very principle of justice which underlies all of our Father's doings, is the ground of our strong confidence in all his promises. The Scriptures declare that he is the same yesterday, today and forever, that with him is no variableness, neither shadow of turning (James 1:17)."E 463, 464

THE DIVINE SCROLL - WHO IS WORTHY TO LOOK THEREIN?

"Who is worthy?" - Revelation 5:2

"The words of our text are a part of the proclamation represented as being made throughout heaven: 'Who is worthy to open the book (the scroll), and to loose the seals thereof?' The book in this case seems symbolically not to represent the Bible, but the divine plan, with its times and seasons. The Bible is indeed a record, but God had the plan before the Bible was written. He had this plan from the very beginning. He had not disclosed it to the angels - not even to the Logos. Nor did he disclose its time features fully to our Lord Jesus while he was in the flesh. And after his resurrection Jesus spoke of these times and seasons as things 'which the Father bath put in his own power.' - Acts 1:7.

"The fact that God had a plan relating to the fallen race had been intimated to Abraham. God had declared to Abraham unconditionally that he would bless the world of mankind. He also pointed out later in the types and shadows of the Law certain features of the way by which he would bless the world. He declared that there would be a Redeemer; but who the Redeemer would be was kept a secret. Although both angels and men desired to know they were not permitted the knowledge. The prophets spoke by inspiration some things concerning this Redeemer, but they knew not the meaning thereof.

"In due time the Logos was sent forth. He was a loyal Son before he was sent. He undertook to do the Father's will, not yet knowing what it would cost to be the Messiah; for God had kept these things secret. He manifested his faith, his trust. He delighted to do the Father's will, even to the taking of a lower nature. And so he humbled himself from the glorious condition in which he was and took upon himself the human nature, became a man - a perfect man, not a sinful man. Our Lord did this in order to carry out the great program which the Father had in his own mind and which he had not revealed to any other.

"When Jesus reached the age of thirty years, the earliest age at which he could present himself to God, under the law, he went to Jordan and made a consecration of himself with the determination to do everything that was in the Father's plan - every thing that typically and prophetically had been written in

the holy Scriptures concerning himself. 'Lo, I come (in the volume of the book it is written of me) to do thy will, O God'; 'I delight to do thy will, O my God; yea, thy law is within my heart,' were his expression, as recorded - Hebrews **10:7,9** Psalms **40:6- 8**.

"This was our Lord's consecration. His human nature became his sacrifice. He laid down his life. He did not finish laying it down at Jordan; but so far as his will was concerned, it was given there. He there became the Priest, the great High Priest, his flesh being typed by the bullock of sin-offering, sacrificed on Israel's yearly day of atonement. During the three and a half years of his ministry he carried out this sacrifice satisfactorily. And everything that the Father had given him to do was finished at the cross.

THE DEEP THINGS UNFOLDED AT JORDAN

"Our Lord Jesus received the anointing of the holy Spirit when he came up out of the water at his baptism. Then the heavens were opened unto him. The higher things which he had not previously understood became clear. The Scriptures were unfolded to his view. He knew that he was going up to Jerusalem to be crucified. He knew that he would be betrayed by one of his chosen disciples, and he knew which of them would be the betrayer. He knew these things because he had been begotten of the Holy Spirit and accepted of God as a Son of the divine plane.

"During these three and a half years he was the Messiah, the Sent of God. He was the Lion of the Tribe of Judah. He had sacrificed his will, but this was not sufficient. God wished him to sacrifice not only his will, but actually to lay down his human life. And God purposed to prove him by certain crucial tests. so he was 'tempted in all points like as we are; yet without sin.' When all his testings were completed at his death on the cross, God gave him a name to which all should bow, both in heaven and in earth.

"Here the words of our text find their answer. The inquiry compassed the period from before Jesus came into the world up to his resurrection from the grave. God had given the most honorable One of all the host of heaven the first opportunity to prove his worthiness to loose the scroll of God's great plan, and to fulfill its provisions. He was given this opportunity because, as the First-born of Jehovah, he had the right to the first privilege of service. And he did not allow the privilege to go by. He accepted it. He was faithful. He humbled himself to human nature, and thus he became the Lion of the Tribe of Judah, of which tribe he was born as a man. He did not have this title in his position as Logos. It was as the Son of Mary that he was the Lion of the Tribe of Judah, the Root of David.

123 PROCLAIMED WORTHY BY THE ANGELS

"Our Lord's worthiness was not then proven. It was not until he cried with his dying breath, 'It is finished!' that the demonstration was complete. All the way down from Adam to Jesus no one had been found worthy to open the great scroll. But Jesus was now found worthy. Speaking in vision of the three and a half years during which our Lord is represented as slain, John the Revelator says, 'I beheld and lo, a freshly slain Lamb!' And the voices of myriads of angels were heard proclaiming, 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.' - Rev. 5:12.

"Jesus had not proven himself worthy of this great honor when he made his consecration, but when he had finished his course in death he was then worthy to receive glory, honor and power. After his resurrection and ascension the scroll was given into his hands to be opened. This means that the divine plan as a whole was here made known to him - for he already had knowledge of much of this - but all things were given him to unloose. There had been some things that our Lord did not know. He had said, 'Of that day and hour (of his second coming) knoweth no man; no, not the angels in heaven, nor the Son, but my Father only' (Mark 13:32). A part of the plan was written on the outside of the scroll, and a part was written on the inside. The things that were sealed were not proper to be understood by our Redeemer until he had received the all-power, after his resurrection. The execution of God's plan was then given

into his hands.

GRADUAL OPENING OF THE SEALS

"The opening of the seals has progressed during all the Gospel age. (Chapters 6- 8) The whole plan of God is represented in this book - the scroll. It has required all of the present age and will require all of the next age to complete the plan. The plan of God included the 'restitution of all things spoken.' We are now able to see these wonderful things and to tell about them, because each of the seals as it has been opened has made the plan a little clearer. We may suppose that the Lord Jesus was made aware of all its features after his ascension to the presence of Jehovah. We who are God's people are seeking to know these things more and more fully. The Master declared that as the Father revealed them unto him, so would he reveal them unto us; but this revelation has been gradual, as the successive seals have been broken.

Brethren, beloved in Christ, realizing that our God has hitherto counted us worthy to look upon the wondrous scroll of his great plan, which has been unsealed for us by Jesus our Lord, let us continue to prove ourselves worthy to look therein and to comprehend the glorious things of his Word, by faithfulness, obedience and loyalty to this plan in everything! Let our appreciation continually increase for our wondrous privilege in being permitted to share this blessed ministry of bearing divine truth to other hungry hearts, that they also may rejoice in the Lord and in the power of his might! " 16- R5943.

Revelation 5:4

Verse 4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And John was so disappointed that he wept much. Such interest !

"I HAVE FOUND A RANSOM!" Job 33:24

"Weep not!" "I HAVE FOUND A RANSOM!" A price to correspond - "Anti- lutron," "corresponding price.

"God will let go the prisoners out of the pit (out of death), because he has found a *ransom*. The man Christ Jesus *gave himself a ransom* (a corresponding price) for all (1Ti 2:6). Therefore all that are in their graves (prisoners in the pit) shall hear his voice and come forth, in due time - when the Redeemer shall 'take to himself his great power and reign.' " E462

Revelation 5:5

Verse 5. And one of the elders saith unto me, Weep not, behold: the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And one of the elders, Jacob, in his death bed prophecy, said, The Lion of the tribe of Judah has prevailed - the Messiah.

THE LOGOS MADE FLESH - John 1:1- 18.

And the Logos became flesh, and dwelt among us. (And we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.'

"Because all of the human family were children of Adam and sharers in his death sentence, no man could give to God a ransom for his brother (Psalm 49:7). God so shut up the matter that Adam

and his race could not have been redeemed except by the finding of a perfect man who would be willing voluntarily to die on their behalf. It was because there was no such man that God arranged with the Logos, his Only Begotten, that he should become a man and be the Redeemer of the race - Adam and all his children.

"The heavenly Father set before his Son, the Logos, a great proposition; if he would demonstrate his faith and loyalty to the extent of becoming man's Redeemer, the Father would still more highly exalt him and make him partaker of the divine nature, far above angels and every name that is named (Hebrews 12:2; Phil. 2:5- 11). The Logos, full of faith and obedience, heartily entered into the proposition, was made flesh, consecrated his life, kept nothing back, finished the work at Calvary, and was raised from the dead by the Father to the heavenly nature and glory and honor." '13- R5352

"GOD SPEAKETH: I HAVE FOUND A RANSOM" - Job **33:14,24**.

"' Through *this man* is preached unto you the forgiveness of sins' - Acts 13:8. The Apostle does not refer to something that was done by our Lord as the archangel before 'he was made flesh' {*Joh 1:14*}, nor does he refer to any work to be done by him in his new, highly exalted condition, 'set down with his Father in his throne' and partaker of his divine nature; but he here refers to the work done by '*the man*, Christ Jesus, who gave himself a ransom for all' {*1Ti 2:5,6*} at Calvary. Thus the Apostle again emphasizes the fact that 'as by *a man* came death, by *a man* also came the resurrection of the dead.' {*1Co 15:21*}. Yes, this is the center of the Gospel proclamation that the failure of the 124 first perfect man was fully offset by the sacrifice of 'the man Christ Jesus,' and that it was to this end that it was needful for our Lord to leave the glory which he had with the Father before the world was, to become poor (in the sense of taking our lower nature - but not its blemishes, for he was 'holy, harmless, undefiled, and separate from sinners'); and yielding up this human nature a *ransom-price* or corresponding price for the life forfeited by father Adam for himself and his race. This is the basis upon which every offer to grace is presented by the Scriptures. And now, he who was the Father's agent in the redemptive work is to be the Father's agent also in the work of 'blessing' all the redeemed with ample opportunities for return to divine favor - the first step of which is the forgiveness of sins.

"Paul preached the only genuine Gospel - the only one authorized - the everlasting Gospel, which ultimately must be preached to every creature." '97 R2150.

Revelation 5:6

Verses 6- 7. And I beheld, and, lo, in the midst of the throne and of the four beasts, *zoon, living ones - Diag., RV*, and in the midst of the elders, stood a Lamb, as it had been freshly slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. 'And he came and took the book out of the right hand of him that sat upon the throne.

I saw a little Lamb, having been freshly slain, and thereby becoming a Lion; and he took the book out of his hand. The *seven horns* typify complete power to perform all of God's plan for the seven periods of the church's history. And *seven eyes* are to see, know, and understand every problem or necessity that could arise.

"Who is worthy to be granted the custody of the scroll, to open its seals, to know its mysteries, and to be entrusted with the honor of carrying them to completion?" OV7 'The Scriptures give us two pictures of our Lord as an overcomer at his consecration, where he gained the first great victory over his flesh. The first of these pictures (Lev. 16:11). the killing of the Bullock on the Day of Atonement, represents the death of our Lord's humanity at the moment when he consecrated himself at Jordan. There he gained a victory and continued victorious until the end of his course.

"The second picture is found in Rev. 5:2- 7. Here our Lord is represented by a newly slain lamb. He was not this newly slain lamb at his death when he had finished his course, but at his consecration, when he

began his course. The proclamation which the Revelator heard was, 'Who is worthy to open the book, and to loose the seals thereof?' We read that John wept much. 'And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof... And he came and took the book out of the right hand of him that sat upon the throne.' Our Lord alone was worthy of the honor of receiving the divine plan into his care. We also read that John looked and saw the newly slain Lamb open the book - Rev. 6.

"After our Lord had entered upon his consecration he was the newly slain Lamb. Then the Father gave into his hand the scroll of the great divine plan of the ages - the scroll written on both inside and outside. The outside he was already able to read. But the inside, which contained information on spiritual things, remained sealed.

"As soon as our Lord came up out of the water after his baptism, he was begotten of the holy Spirit and began to understand spiritual things. 'The heavens (higher things) were opened unto him.' The time when he began to be considered the slain Lamb, the time when the scroll was delivered to him, was the time of his consecration." '12- R5080.

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" - Nahum 1:7.

"These 'eyes' referred to are the Lord's influence, His power of knowing, whatever the means... God has means, no doubt, far superior to any of ours... He tells us that angels are His ministers, and that these have a charge over his people... We have... the words of our Lord Jesus, that the angels of God's 'little ones' always behold the face of the Father, always have access to him...

"The angels of the Lord... have a charge more particularly over us of the Gospel Church than over any other of the Lord's people at any previous time in the world's history. The Lord is especially interested in Spiritual Israel. These angels, then, care for us, supervise our affairs, and are God's agencies or channels of communication to us as to His will; that is, communication in the sense of providences for us, causing this providence or the other providence." '15- R5634, R5635.

THE ONENESS OF THE DIVINE FAMILY

"I pray for them... which thou hast given me: for they are shine. And all mine are shine, and shine are mine: and I am glorified in them" - John 17:9, 10.

THE GRAND PLAN OF CREATION: HIS GREAT PLAN OF REDEMPTION

Mark 13:32: It is manifest that the revelation of that plan to the Son was a gradual one; and that He was led into the knowledge of its various features as they became due to be worked out through his instrumentality... Thus, while he joyfully worked out the grand plan of creation (John 1:3; Prov. 8:22-31), he probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption. Before he came to that test of faith in God his confidence in his almighty power, wisdom and love had been firmly established by the experiences of the past. For centuries he had seen his mighty works, marked his wondrous wisdom and experienced his tender love. Could he doubt him, then, when another feature of his plan made manifest the great work of redemption and restitution, and gave to him the privilege of understanding this work also, for the joy that the Father set before him? No; doubtless he did not at first realize the depths of humiliation and sorrow through which he must pass; but step by step, along the painful way of humiliation and suffering, his faith in the Father, founded upon his previous experimental knowledge, sustained him, as it is written - 'By his knowledge shall my righteous servant justify many' - Isaiah 53:11." '03- R3160 'As the opening statement of the most important of all truths, the great Prophet Moses, cried to the people, Hearken, O Israel!'

"If this statement was true at the time of its utterance, it is still true; if its importance put it at the very top of the list of injunctions, it should still be regarded as the most important amongst the doctrines or teachings of the Lord's Word. Yet what do we see? We see as respects fleshly Israel that they soon forgot the words of Moses, and time and again they were punished on the score of idolatry - for recognizing other gods, for forgetting the declaration that there is but the one, and his name Jehovah. Quite similarly we find amongst Christian people a tendency to forget this great integral truth that there is but one God and his name Jehovah. Our Roman Catholic friends make many gods... with various degrees of reverence, and objects of adoration and prayer. And even Protestants, while rejecting many of the lesser gods of Romanism, yet, contrary to this Scripture and every other Scripture and without any reason, persistently declare... 'a great mystery,' which neither they nor any one else can understand... no reasonable mind could grasp... it would be a mystery indeed. But why should we make a mystery out of the plain, simple statement of God's Word? Why not accept the inspired statement of Moses that there is but one God, and that he has not three names but one name, Jehovah.

"Nothing in this need hinder us from recognizing our Lord Jesus as a god also, a 'mighty God.' Thus the Scriptures describe him, and clearly tell us of his greatness, his wisdom, his love, his power, his full harmony with the heavenly Father, Jehovah, and his full submission to his heavenly Father's will in all particulars. As he himself said, 'Of mine own self I can do nothing,' 'My Father hath sent me,' 'I came not to do mine own will but the will of my Father'; and again, 'The Father is greater than I' [*Joh 5:30,36 14:28*]. Is it not the part of true wisdom and faith to take the inspired Word on this subject as on every subject, and not to trust to wild theorizings of our own or those of other men, which admittedly make confusion and mystery and darken the counsels of the Lord's Word? How beautiful the thought presented in the Scriptures in the language of the Apostle, 'All things are of the Father - all things are by the son' [*1Co 8:6*]. How beautiful the thought that the Son was the very 'beginning of the creation of God,' and that 'by him all things were made,' that he was the active agent and representative in all the great work, not only as respected man but angels also. The Bible teaching of the relationship between the Father and the Son honors both, does violence to neither Scripture nor reason, but leaves the teachable in a happy frame of mind, the more ready to be taught of the Lord on all subjects.

"How beautiful the thought that Jehovah God presented to his first- begotten Son - our Lord Jesus, in his prehuman condition - the proposition that he should be the Redeemer of the world, and that this should be accomplished by the humbling of himself to man's nature, and then the further humbling of himself even to death, *even the death of the cross*; and that as a result of this humiliation and this evidence of loyalty to the Father, he should be raised from the dead to a plane of nature above and beyond his original glorious estate, made partaker of the divine nature, and share in all the glories of that nature. How grand the thought that the dear Redeemer did thus manifest his love and loyalty, and that he is now exalted and is set down at the right hand of the majesty on high, awaiting the time when in the Father's flame he shall take possession of the dominion of the world to rule, to bless with light and knowledge, and to uplift the willing and obedient from the mire of sin and death to all that was lost in Adam and redeemed at Calvary. Truly all who really hearken to the Word of the Lord are made both wiser and happier thereby. 'The secret of Jehovah is with them that reverence him, and he will

SHOW THEM HIS COVENANT

"That wonderful covenant, shown to all who are seeking the Word in honesty and sincerity, assures us that as our dear Redeemer humbled himself for our and the world's redemption and has been highly exalted, so, if similarly faithful, we may suffer with him now and by and by share his glory and be co-laborers with him in the kingdom which is to bless all the families of the earth. O. what riches of grace! what loving kindness! what tender mercy! what evidences of divine wisdom, skill, justice, love and power! How this view of the Only Begotten of the Father shows him to us as our Redeemer and also as our Lord and Head, who by and by, according to his promise, will present us as his bride, blameless and irreprovable before the Father in love. Viewed from this standpoint, the recognition of Jesus, our dear Redeemer, the Sent of God, the Savior of the world, is not in derogation of the command of our text, 'Jehovah, our God, is one;' for the Apostle assures us that, according to divine authority, all should reverence the Son even as they reverence the Father - not reverence him as the Father, but reverence him

as the Son whom the Father has appointed heir of all things, and who, as the Father's associate, is to bless all the families of the earth, and who a thousand years later will deliver up the kingdom to God, even the Father, that he may be all in all.

THE CHIEF OR PRIMARY COMMANDMENT

"Every one that loveth him that begat loveth him that is begotten of him" (1Jo 5:1). "He who loveth the Father must love the Son also, who is the Father's express image (the exact impress of the character of his substance) and who has manifested to us in his own flesh the glorious character of the Father. As the Son loved the Father, prayed to the Father, and felt that he must be about the Father's business, and finally died in the accomplishment of the Father's will - the work unto which the Father had sent him - so with us, imbued with the spirit of our dear Redeemer, our Head. We as his members must have such a reverence for the Father and for his will as is here specified ... This exhortation must be understood to be of an individual kind ...

"As Israel was exhorted continually to remember how God had brought them out of the house of bondage, so we should continually remember how the Lord brought us out of the house of bondage - bondage to sin and error, and that this was accomplished through the great antitypical Moses, our Redeemer."... '07- R4051 to R4053.

126 AS SEEN BY HIS FOLLOWERS

Isaiah 53:1- 6 pictures the experiences of Jesus as viewed from the standpoint of the disciples of his day and since. Following their commission, they have told the wonderful story of the Savior's love and sacrifice, even unto death. But how few have heard, in the true sense of hearing; how few have appreciated it; how few have seen in Jesus the Arm of Jehovah, stretched down for the relief of Adam and his race from sin and death! Only a handful, the saintly few, really and truly believe the message, for surely every true believer would not only accept the proffered share of the Redeemer's merit, but also the proffered share of his sufferings, that they might have a share also in the glory to follow. We read: "' Who bath believed our report, and to whom is the Arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground. He bath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a Man of Sorrows and acquainted with grief; and we hid, as it were, our faces from him, he was despised, and we esteemed him not. Surely he bath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord bath laid on him the iniquity of us all.'

"Not understanding that there must be a sacrifice for sin before the divine blessing could come, the Jews looked for a mighty hero, a conquering general, to deliver them from the Roman yoke. Hence their disappointment in finding Jesus a gentle teacher, full of tenderness and compassion, laying down his life for the 'sheep.' He, indeed, had the blessing of purity and Godlikeness, but this was not the blessing of their dreams and hopes. The experiences endured by Jesus were misunderstood by man - misunderstood even by his disciples, one of whom said, 'Far be it from thee, Lord; this thing shall not happen unto thee' - his crucifixion; and when the crucifixion did come, it was accepted by the many as an evidence of divine disapproval, as an evidence that Jehovah repudiated the servant and the service." '11 R4831

Revelation 5:8

Verse 8. And when he had taken the book, the four beasts *living ones* - *Diag.*, *RV* and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, *incense* which are the prayers of saints.

The four attributes of God offered their services to the one on the throne, the Architect of God; as also did the prophecies, with odors (incense) of prayers, and Bibles in their hands. The Plan moves forward.

INCENSE, PRAYER, BEFORE GOD - Psalms 141

"The Prophet David pictures the Christian in his distress coming to God in his appointed way: 'O Lord... Let my prayer be set forth before thee as incense.' This is the same thought elsewhere expressed in the Bible - that the prayers of God's people rise up before him as a sweet perfume (Rev. 5:8)... The incense of old, which typified the prayers of the saints, was composed of a rare mixture of spices, giving forth a peculiarly sweet odor; and... nobody was allowed to make that incense except the priests who were to offer it (Exodus 30:34- 38; 37:29). Thus again the Lord shows us that the privilege of prayer, of approaching him in an acceptable manner, is confined to the antitypical priests, called by St. Peter the royal priesthood - 1 Peter 2:9.

"Only those of the Lord's people who have consecrated their lives to him, even unto death, are thus represented as members of the sacrificing priesthood, to whom the Apostle wrote, saying, 'I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, and your reasonable service' (Ro 12:1). The Lord has pledged to this particular class that he will hear them, yea, that he will answer them - not necessarily according to their natural preferences, but he will heed the spirit of their cry and give to them, according to his wisdom, the experiences and blessings most helpful." '15- R5692

PRAYER THE VITAL BREATH OF THE NEW CREATURE

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint" - Jude 18:1.

"In order to pray properly, the child of God should know what he may pray for... The things that the heavenly Father is pleased to give to his children are heavenly things...

THE NEW CREATURE 'S GREATEST NEED

... New creatures should be persistent in their petitions to God. These may know what is proper to pray for, by studying the words of Jesus and the apostles and the prophets of old. The spirit-begotten ones may thus understand what are the rights and privileges of sons of God. To these the heavenly Father is more willing to give the holy Spirit than earthly parents are willing to give good gifts to their children - Matthew 7:11.

"The holy Spirit is the one thing which the new creature needs. The new creature is on trial for the new nature - for glory, honor, immortality. And he can receive these only as he is worthy. The terms on which he is received into spiritual relationship with the Father are that he shall mortify, deaden, the earthly impulses and seek to have the spiritual impulses quickened. What, therefore, he especially needs to strengthen him and bear him up as a new creature is the holy Spirit of God. Consequently God is particularly willing to give us this, and especially pleased that we ask for it." '13- R5310 "The child of God should feel that it is a privilege to have the Lord's approval of every thought, every act, and every word. What we do is God's work, not ours... Today the Lord may be leading us by the still waters and in green pastures; tomorrow the pathway may be thorny and through rough places. Thus day by day we grow in knowledge and grow in love, and we should be ready for whatever experiences may come to us:

127 'Content whatever lot I see, Since 'tis God's hand that leadeth me.' "' 13- R5312 The prayer of one who asks only in harmony with the Lord's Word is certain to be answered... Our Heavenly Father, in bestowing his best gifts, waits for us to become really hungry for them. He does this that his blessings may do us the more good when they are granted." '15- R5709 "We cannot express in words our deep appreciation of the love of the brethren so often expressed in their letters... We assure these dear brethren and all that their love is most heartily reciprocated. We love the brethren and take pleasure in laying down our life in their service. We are glad to know that you remember us and the Lord's 'harvest work,' which he has been pleased to center here in Allegheny, in your prayers. If we may

judge from the letters received, thousands of prayers ascend daily on our behalf. We cannot tell you how deeply we appreciate this: it keeps us humble as we remember our needs, and it strengthens us as we remember the Lord's sufficiency and his willingness to pour out his blessings in answer to your prayers and ours. These prayers and the divine power to which they are attached are to our hearts a bulwark against the many Satan-blinded foes who beset you and us continually because of our loyalty to the Lord and his Word.

PRAY FOR THE PEACE OF JERUSALEM: They shall prosper that love thee" - Psalm 122:6.

"These words are as true of the Jerusalem (government of peace) the higher and her children of peace as of the earthly Jerusalem'... which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all' - Gal. 4:25- 26.

"Those who are praying the Lord's blessing upon his cause are seeking to serve it and are proportionately blessed. Those who are indifferent to the welfare of Zion and the Lord's cause now, are standing in a slippery place and are in great danger of falling.

"Continue, dear brethren and sisters, to pray for us *[1Th 5:25 Hebrews 13:18]*, and be assured that, as the Apostle Paul said, we have a care for all the churches and for the scattered sheep, and continually bear you upon our heart before the throne of the heavenly grace, and watch as well as pray for your interests and welfare - See Hebrews **13:17 2 Corinthians 1:28 2 Thessalonians 1:11 Philippians 1:9** - Editor. "' 00- R2576 See Revelation **8:4,5**. See '83- R494.

"The true worshipers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship in spirit and in truth" - John 4:23. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" - John 4:34.

"Worship in spirit and in truth does not apply simply to prayer, praise, supplication and thanks giving. It goes deeper than all these and takes hold upon the affections, upon the heart, and hence signifies not an 'act of worship' but rather a life of worship - a life in which, through the begetting of the spirit and the knowledge of the divine plan, the individual becomes so *at-one* with God and all the features of the plan of God that it is, in the words of our Lord his meat and his drink to do the Father's will. This is worship in spirit and in truth. It will find its expression... also in all the acts and words of life. '96- R2071. '16- R5877 last p.

"It is the privilege of the Lord's people to ask, in order that they may have fulness of joy. We have this joy and the 'peace of God, which passeth all understanding,' and we rejoice greatly in hope of the glorious things which the Father has in store for us and which the holy Spirit reveals through the Word. The joyful Christian is the thankful Christian. The thankful Christian is the one who is making the best use of his life. By reason of having exercised thankfulness of heart, he will be the better prepared for the kingdom. "' 13- R5203.

"My little children - 'teknion'(S.), 'darlings' - let us not love in word, neither in tongue; but in deed and in truth" - 1 John 3:13. John 13:33. '16- R5948 c2 p3.

"Although not under the Law Covenant, the will of God, which was the spirit of the Jewish law, is binding upon every Christian in proportion to his knowledge of it." '16- R5947.

"My God shall supply all your need according to His riches in glory by Christ Jesus" - Phil. 4: 19.

"As the Scriptures explain, prayer is the attempt to gain access to the presence of God, and to hold communion with him." F680 p 2.

"The New Creatures in Christ Jesus are... instructed concerning one thing which the Father will be very pleased to have them pray for, and concerning which he will be pleased to answer their petitions largely.

That one thing for which they should specially seek and specially pray is the holy Spirit - the spirit of holiness, the Spirit of God, the Spirit of Christ, the Spirit of the Truth, the spirit of a sound mind, the spirit of love. The Master's words are, 'If ye, then, being evil, know how to give good (earthly) gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?' - Luke 11:13.

"Here, then, we have distinct information respecting what should be the basis of all our petitions, if we would have them answered. Thus we must pray if we would not ask amiss. Our affections must be set on things above, and not on things beneath - upon the robe of Christ's righteousness and our future glorious apparel, when we shall be like our Lord and see him as he is, rather than on earthly apparel. Our affections must be upon the spiritual food - upon the bread which came down from heaven and upon all the precious promises of God of which Christ is the center and substance. These we must seek, these we must appropriate; and for these, therefore, the substance of our prayers will be. Thus our watching, praying and daily seeking will be in full accord. Moreover, thanksgiving must largely take the place of requests, from the time that we learn of the lengths and breadths and heights and depths of the divine provision, for both the New Creation and for our dear ones according to the flesh, and for all the families of the earth. What could we ask for more or better than God has already promised?

"If any of you lack wisdom let him ask of God, that giveth to all liberally and upbraideth not' (James 1:5). By this wisdom we may be enabled so to conduct ourselves, so to speak and act, as will be helpful to others; and in this direction, therefore, should be our prayers, that we may cooperate

128 with God along the generous, benevolent lines which he has already marked out - to ask a betterment of which would be an absurdity.

"This great privilege of access to the presence of God, of entering by faith into the Most Holy, of approaching the throne of grace, and obtaining mercy and finding help in every time of need, may be adapted to all the varying conditions with which we are surrounded." F686 "In order to have the holy Spirit in large measure, we must keep near to the Lord... The illumination of the Spirit will... become brighter in proportion to our realization of our own imperfections and to the degree of our consecration to the Lord. This we manifest by the zeal with which we study his will as expressed in his Word, and with which we practice that will in the affairs of life. These are the means by which we may supply the oil to keep our light burning brightly. But while we are endeavoring to do this, we must see to it that we do not come into contact with anything which will tend to extinguish the flame of sacred love in our hearts.

"The world, the flesh and the devil are all in opposition to the light of the holy Spirit. To whatever extent they are brought into contact with the light, to that extent they smother it "We should ever be on our guard lest we allow anything to dim or to extinguish our love for the Lord, for the truth or for holiness and Christ-likeness." '12- R5129, R5130.

Revelation 5:9

Verse 9. And they sung a new song, saying, Thou art worthy to take the book, *scroll* and to open the seals thereof: for thou wast slain, and hast redeemed to God by thy blood, out of every kindred, and tongue, and people and nation;

And they sung a new song, saying, Thou art prepared to take the Book and carry out the Plan, because thou wast slain, and art thus able to carry out the work of Redemption.

"Few see that this 'little flock' has been selected during these nineteen centuries from every nation, people, kindred and tongue." '10- R4715.

FOR THE JOY OF THE LORD IS YOUR STRENGTH

"Spiritual Israel can take an excellent lesson here: 'Why should the children of the King go mourning all their days?' It was proper that we should mourn for sin, that we should realize the need for a Savior, that we should lay hold upon him by faith; but once we have accepted the Lord and realized the forgiveness of our sins, the time for mourning is past, the time for joy and rejoicing is commenced... the Apostle exhorts that we should rejoice in everything, even in tribulation, realizing that since we have given ourselves to the Lord and he has accepted us as his children and given us the anointing of his spirit, adopting us into his family and made us heirs with Christ in the glorious promises to be fulfilled, our hearts should be so full of rejoicing that all the trials and difficulties of the way should seem as nothing.

"Whoever can exercise the proper faith in the Lord and in his Word can rejoice... The Lord is now seeking those who may firmly trust him, come what may; he is seeking those who will walk by faith, not by sight. Those who cannot walk by faith now will have the opportunity of walking by sight very shortly, when the kingdom shall be established. They indeed shall have a goodly portion, but the portion which God has specially provided for the faithful is joint heirship with his Son in the kingdom. Let us, then, who have accepted the Lord and his Word, cast away everything of doubt and of fear, and live rejoicingly day by day while seeking to walk in the footsteps of him who loved us and bought us with his precious blood.

"The joy of the Lord is our strength" - Nehemiah 8:10, "the joy which God gives, the joy which comes from realizing that the Lord is our fortress; and that no ill can betide us without his knowledge, and that he has promised that all things shall work together for good to them that love him - with all their heart, mind, soul and strength.

"Our present sojourn is toward the heavenly Jerusalem, the kingdom ... in a tabernacle condition, waiting for the eternal conditions which God has promised us." '05- R3677.

A MORE MATURED VIEW

"Verses seven to nine *(Isa 53)* portray the matured view of Jesus' disciples as they began to consider more carefully and to understand more fully their Master and his work. As with the Head, so with many members of his body, the church; only after their decease is their real spirit understood and appreciated from the divine standpoint.

"We read (Isaiah 53:7) 'He was oppressed, yet he humbled himself and opened not his mouth. As a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, he opened not his mouth. By judicial oppression he was taken away; and as for his future offspring, how could there be any, for he was cut off out of the Land of the living! For the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death; of all he had done, there was no violence, neither was any deceit found in his mouth.' "How could one dying as Jesus died, without natural children and as a felon, ever expect to become the great Messiah, of whom it is written, 'He shall be called Wonderful, Counselor, a Mighty One, the Prince of Peace, and the Father (or Giver) of everlasting life!' How could the crucified Jesus give life to any one?"

"The Scriptures explain that in the divine arrangement he purchases Adam and Adam's race, condemned through Adam's fall. Being raised from the dead by the Heavenly Father, Jehovah, Jesus is now the glorified one, merely waiting for the completion of the church which is his body, that he may take to himself his great power and reign, as the Messiah of Israel and of the world. During the Messianic reign, opportunity will be given to Adam and all of his race to be resurrected or uplifted out of sin and death conditions - up, up, up to full human perfection and everlasting life - to all that was lost in Adam, to all that was redeemed through the cross. This is explained in the following verse: 'He shall see his seed' - his progeny; so many of Adam's progeny as will obey him he will adopt as his children, giving them life everlasting on the plane of human perfection. "' 11 R4831, R4832.

"For who bath known the mind of the Lord? or who bath been his counselor?" (Rom. 11:34).

"The statement of the case is that no one ever knew God's mind or character or plan... In Revelation the Lord pictures the matter symbolically... For some time the message went forth and it was understood that God had a great and wonderful plan, but who would be worthy to execute it?... The lesson taught is that the heavenly Father kept to Himself His great plan and purpose... But there were certain things which had been revealed and they were to be brought about through a kingdom...

"Everything was going smoothly up to the time man was created; then came a great deflection when Satan fell. He in turn brought a great temptation to bear upon our first parents and they fell... Then came the fall of the angels in trying to lift up man... God has patiently endured all this time. His word has been traduced, they evilly treated His Son, and finally killed Him, even though the message which He brought was that of love. God has permitted the reign of sin and death in order to manifest the various features of His character, and to test the various orders of His creation. All will have an opportunity of showing the real character of their hearts... **OBEEDIENCE TO GOD WILL BE THE TEST UPON ALL OF HIS CREATURES.** The whole plan of God is a manifestation of His character. We have seen an exhibition of God's justice in dealing with our race...

"Then God manifested His love when He sent His only begotten Son to die for the world.

"Then God's power will be manifested in connection with His love in the resurrection... but not the one-thousandth part of His power... God is not only love, but just and powerful.

"Next will be manifest the wisdom of God...

"God will show the wisdom of His plan eventually, the justice first, the love next, the power next, and finally wisdom. That will be the last thing the people, or world, will see...

THE FEAR BORN OF LOVE

"What have we done that we should be made joint- heirs with Jesus Christ? Nothing. You cannot do anything. It is of His grace, mercy, love and compassion. We should be more and more conformed to the image of His Son, our great Redeemer... You are all called in one hope of your calling... The test is loyalty to Him - Obedience... God's will should come into our hearts more and more each day, for the test will always be one of love. I hope I will always have that fear or reverence that will fear to transgress God's holy will, the fear born of love, not the fear that He is going to eternally punish me. If anything comes as a spot upon our robe, let us go at once to the great Cleanser.

"Sun of my soul, I let no earth born cloud arise To hide Thee from Thy servant's eyes.'

"Any spot that you do not get rid of is an earth- born cloud, and if any do not get rid of these spots, they must go through the great time of trouble. The Lord thus proves your love." CR53- CR54.

"In the visions of the Apocalypse we read of a wonderful scroll in the right hand of the great King who sits upon the throne of universal dominion. This scroll is a forceful representation of the divine plan, originally existing only in the mind of God, and which could not be made known to men until some one was found worthy to open the seals and display it to view. But 'No one in heaven nor in earth was able to open the scroll, neither to look thereon,' until one came whom the Revelator describes as 'The lion (the strong one) of the tribe of Judah, the root of David,' of whom the testimony is given - 'Thou art worthy to take the scroll and to open the seals thereof; for thou wast slain and hast redeemed to God by thy blood out of every kindred and people and nation; and hast made them unto our God a kingdom and priesthood; and they shall reign on the earth.' - Rev. 5:1- 5, 9, 10.

"Excepting the bare promise (written on the outside of the scroll - verse 1) of salvation through the Seed of the woman, nothing could be known of the wonderful scheme for human restitution until the Son of

God, having left the glory of the spiritual nature, took our nature and by the sacrifice of himself redeemed us from death. Then, having his righteousness (perfect human nature) imputed to us by faith, we are counted worthy to look upon the scroll as he opens the seals one after another...

"All along the way, as we have said, we will find tests applied to prove our worthiness to proceed from knowledge to knowledge and from grace to grace. Who is worthy? - worthy to receive the truth, worthy to continue in the truth, worthy to suffer and to endure hardness as a good soldier for the truth, and finally to be exalted to power and great glory when truth and righteousness shall be exalted in the earth and their glorious triumph begun?

"These tests God permits and even desires to have come upon us, in order that we may be thoroughly tried and proved either worthy or unworthy of the great reward he has in keeping for those who remain faithful unto death.

"The Lord is seeking his precious jewels. Many of them are indeed diamonds in the rough. The real diamond is a noble, loyal, faithful character, devoted and uncompromising in its allegiance to God... God's eye is on them: character is what he is looking for, and in due time, when that character is sufficiently developed, confirmed, tested and proved worthy of exaltation, he can and will add to it all the glories of knowledge and wisdom and grace and beauty. But first he will subject it to all the necessary tests. If it is a true diamond it will receive and it will also transmit to others the light of divine truth. Nothing so gloriously reflects the truth as the worthy character of the true and faithful saint... Blessed is that diamond- proved character that endures to the end - James 1:12; Matt. 10:22...

"We are not left in doubt as to what is truth, but are enabled to give a solid Scriptural reason for the hope that is in us, on which hope we dare implicitly to rest our faith, and with humble boldness to successfully withstand the assaults of error. But oh, how dead to selfish ambition, how fully devoted to the will of the Lord such must be!

"Let us, dearly beloved... prove ourselves jewels of rarest value, diamonds indeed, heartily receiving and

130 beautifully transmitting to others the light of truth, and faithfully enduring the severest pressure that God may permit to come upon us; for, if faithful in these small things we shall in due time be counted worthy also to reign with Christ in power and great glory ... Let the good seed of divine truth sink down and take deep root, and then let it branch out in the light and bear its abundant fruitage to the Master's glory. So shall we be accounted worthy to see the King in his beauty and to live and reign with him as his beloved bride and joint- heir. And when to the 'worthy Lamb that was slain' the voices of the multitude ascribe blessing and honor and glory and power, they will also exclaim, 'Let us be glad and rejoice and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready' - Rev. 5:13; 19:7." '02- R3103, R3104.

Revelation 5:10

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" - Revelation 3:21.

Verse 10. And hast made unto our God kings and priests: and they shall reign on the earth.

And art able to make kings and priests unto God: and they shall reign on the earth. What a new song is now possible: it concerns the High Calling to the Divine Nature; and surrounding the Tabernacle with four families of Levites - antitypically. See F128- F129.

"The Tabernacle which God commanded the people of Israel to construct in the Wilderness of Sin, and in connection with which all their religious services and ceremonies were instituted, was, the Apostle Paul assures us, a shadow of good things to come (Heb. 8:5; 10:1; Col. 2:17).

"We shall fail to attach sufficient weight and importance to the shadow unless we realize how carefully God guided and directed all of its details...

"Realizing God's care in making the 'shadow' should not only give us confidence in its correctness, that not one jot or little of it shall fail until all be fulfilled (Matt. 5:18), but should also awaken in us so great an interest in God's plan as would lead us to examine closely and search carefully for the meaning of those shadows. And this, with God's promised blessing, we now purpose to do, assured that among those who are truly God's consecrated ones - his children begotten of his Spirit - 'he that seeketh findeth; and to him that knocketh, it shall be opened.' " T11, T12. Please see '12- R5045.

"We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the heavenly Canaan, to all the glorious things which God has in reservation for the church of the first-borns, in association with our Redeemer, as kings and priests unto God." '16- R5870.

"Thou shalt be called by a new name; ... thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God" - Isaiah 62:2, 3.

"In one place the Prophet Jeremiah declares, 'This is the name whereby He shall be called, Jehovah our Righteousness.' In another place he says, 'She shall be called, Jehovah our Righteousness *or, the Righteousness of Jehovah.*' And so the Apostle declares, 'That we might be made the righteousness of God through him.' - Jer. **23:6 33:16 2 Corinthians 5:21.**

"He is selecting the jewels now, and is providentially dealing with them. When the process of polishing shall have been completed, he will use them in a very special sense for a thousand years. As a star blazes in glory, so the Lord will make use of each one of the church. But the use of the church which the Lord will make at that time will be only a part of the work which he intends to accomplish. The Apostle says, 'That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus' - Eph. 2:7.

"... The glory of the church will be manifested in the sight of angels and of men. And so the Lord indicates the blessings that are to be ours if we are faithful in making our 'calling and election sure.' " '11- R4913, R4914.

UNTIL THE LORD COME - 1 Cor. 4:5. '92- 1363

"We are God's representatives and ambassadors." '13- R5339.

"I will bless thee, and make thy name great; and thou shalt be a blessing" - Genesis 12:2.

"The fulfillment has already commenced in our hearts but that is not the end, not the fulness, not the ultimate meaning of the promises; for by and by this holy nation (the body of Christ, the church), shall be great indeed when filled with the divine blessing and power as God's glorified Kingdom. We realize too that while it is our blessed privilege to let shine upon others the light which the Lord by his Spirit has graciously shined into our hearts, nevertheless our time for bestowing the great blessing is still future - that it belongs to the period for which we pray, 'Thy kingdom come. Thy will be done on earth.'... The time is surely hastening when the name Christ shall be great throughout all the earth, and that being the name of our Bridegroom it will also be our name as his bride and joint-heir. We look forward with joy to the time when the holy nation, now so misunderstood and considered a peculiar people, shall recompense the poor, blinded, Satan-deceived world and nominal church for all the evils inflicted upon The Christ, Head and body, by blessing them, returning good for evil in the highest degree - instructing and uplifting all who will to return to divine favor. " '01- 2847.

"GLORY TO GOD IN THE HIGHEST"

For unto you is born this day in the City of David a Savior, which is Christ the Lord' - Luke 2:11.

"When our Lord was born, when he was made flesh and dwelt amongst us, 'All men were in expectation of him' - not of Jesus, but of the promised Messiah, whom Jesus was... and so it was with the multitudes of Palestine. They heard; they listened. They said, Is this he? The rulers said, No, this is not the Messiah. Then the people asked, When Messiah cometh can he do greater works than this man? Never man spake like this man!

"Nevertheless, there were few ready to receive him, even amongst his own - only Israelites indeed,' to whom, because of worthiness of heart, God specially revealed his Son. This was in harmony with the prophecy of old, 'The secret of the

131 Lord is with them that reverence him and he will show them his covenant' *(Ps 25:14)*. As again it is written, 'I will give him for a Covenant of the people' (Isa. 49:8). Neither Jews nor Greeks nor Persian wise men knew to expect that Messiah would first appear to offer himself, through obedience to the Truth, a living sacrifice for sinners. None of them knew that a long period must elapse from the time when Messiah would be the man of sorrows and acquainted with grief, of whom the people would be ashamed, until he would appear in power and great glory to establish his Empire under the whole heavens, in fulfillment of the prophetic picture of Daniel 2:34; 7:13, 14- 27.

A SAVIOR - CHRIST THE LORD

"It is prophetically, of course, that the babe of Bethlehem was called a Savior - he was to be a Savior, The Christ, the Lord. The word Christ signifies anointed. In the divine purpose it was arranged that Messiah should be anointed High Priest of Israel on a higher plane than Aaron - after the order of Melchisedec (Psalm 110:4). And every priest must be anointed to his office before he could fill it. Similarly, it was prophesied that Christ would be the great King, greater than David and Solomon, who were his types and foreshadows.

"The anointing of Jesus was... that which the oil upon the head of the kings and priests of Israel typified - the holy Spirit. He received this holy Spirit at the time of his baptism, the Spirit falling upon him and abiding with him, anointing him for his great work of antitypical Priest and antitypical King of Israel, who, as the Messiah long- promised, would bless them, and through them the world. But every priest was ordained to offer both gifts and sacrifices for sins, and in this also they typified Jesus, who, under the divine arrangement, must first offer up himself as a sacrifice acceptable to God for the sin of mankind - in order that he might be the Savior or Deliverer of men from the curse of sin and death - that he might restore them and their earthly home to the glorious condition of perfection represented in Adam and his Eden home. Hence it was necessary that Jesus should not only consecrate his life to the divine service and be anointed with the holy Spirit, but that, sacrificially, he should lay down his life, even unto death - even the death of the cross. As a part of his reward he was raised to glory, honor and immortality, on the third day thereafter.

"As the glorified One he was now fully commissioned and empowered to establish the long- promised, Messianic kingdom, but has been waiting while a 'little flock' have walked in his footsteps - until the elect number shall be completed and shall share his glory. Then his kingdom will take the control of earth. Satan shall be bound for a thousand years and all the wonderful blessings promised in the law and the prophets and Gospels and epistles shall be fulfilled.

"In the Arabic, Savior signifies life- giver. The Redeemer, glorified as the antitypical Melchisedec, 'a priest upon his throne,' is to be the Savior or life- giver of the race, for whose sin and because of whose condemnation he died - 'the Just for the unjust, to bring us back to God,' some during this age and some during the period of his Messianic reign. Gradually he, with his saintly bride class, will uplift humanity from sin and death to righteousness and life eternal and will destroy all who refuse the blessing in the second death, from which there will be no hope of recovery. '10- R4714, R4715.

"The Lord knoweth them that are His" - 2 Tim. 2: 19. "He is looking for those who humble themselves, and who are glad to have his truth at any cost... and who know the Shepherd's voice, and who find in his message that which 'satisfies their longings as nothing else could do.' ... and by becoming faithful students will make it their own... These will be kept..." '09- R4439.

Revelation 5:11

Verses 11- 12. And I beheld, and I heard the voice of many angels round about the throne and the beasts 11living ones - Diag., RV] and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; '2Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

At Christ's Resurrection and ascension, countless beings joined in saying, with power and sincerity, Worthy is the Lamb that was slain to receive power, and riches and wisdom, and strength (of the Divine Nature), and honor, and glory and blessing.

"Thus from John **1:18 5:36,37** we see that previous to his human existence, our blessed Lord was the honored agent of Jehovah in all his mighty works; that he was his only begotten and well beloved Son, his bosom friend and confidential companion, ever in fullest harmony, sympathy and cooperation with him. And whether we contemplate the vastness and grandeur of the physical universe, or the innumerable hosts of intelligent creatures, angelic and human, which, by the power delegated to him, he brought into existence, or the grandeur of the heavenly court and the presence of the divine Father, the great Emperor of the Universe, we are overwhelmed with a sense of the glory that he had with the Father before he humbled himself to the comparatively low estate of manhood. Yet he, that was so rich, for our sakes became poor, that we through his poverty might be made rich - 2 Cor. 8:9.'

"When Christians think of the sacrifice of Christ in giving his life for us, too often they seem to forget our heavenly Father's sacrifice in thus delivering up the precious Son of his love to such abject humiliation, suffering and death for our redemption. Surely herein is manifested the love of God to man, in that he gave his only begotten Son to die for us. You who have realized some measure of parental love may be able thus to gain some idea of the costly sacrifice on the part of our heavenly Father as well as of our Lord Jesus. " ' 90- R1247.

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" - 2 Cor. 8:9. See R3115 c1 p2.

"In his pre- human conditions, when in the form of God, a spirit being, Jesus was humble. He did not meditate usurpation of divine authority to exalt himself, to seek a name higher than his own, as Satan did. He had no thought of robbing the divine glory and honor by putting himself upon an equality with God the Father. On the contrary, he had the

132 same spirit that he had afterwards, when he declared, 'Not my will, but shine, be done'; and again, 'I came not to do mine own will, but the will of him that sent me', and again 'My Father is greater than all' - Luke 22:42; John 6:38 10:29; 14:28. (Please see E 80, 81 for proper translations of Philippians 2:6 - Diag.) "The Master always had this disposition of reverence for the Father and of full trust and confidence in the divine wisdom, love, justice and power. Hence, when the time came that the Father had purposed - when he would send a Savior into the world, first to redeem it and later on to become its king and deliverer - and the proposal to render this great service to God and to men was proffered to the great Logos - 'the Only Begotten of the Father' - it was promptly accepted; 'I delight to do thy will, O my God!' was the response of the chiefest of all God's creatures. This involved a great humiliation - leaving the dignity of the chiefest on the spirit plane, to become a human being - a man amongst men - 'the Man Christ Jesus' - not a sinful man, but a perfect one, in the image and likeness of God, as was the first Adam originally - 'holy, harmless, undefiled, separate from sinners.' '16- R5846.

THE PROPHETIC EXPLANATION

"Verses ten and eleven *{Isa 53}* give the following prophetic explanation of the experiences of Jesus: 'Yet it pleased Jehovah to bruise him; he hath put him to grief. Thou shalt make his soul an offering for sin; He shall see his seed. He shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many, when he shall bear their iniquities.'

THE REDEEMER'S EXALTATION

"The last verse of our study (Isaiah 53:12) points out to us that the exaltation of Jesus in his resurrection, far above angels, principalities and powers and every name that is named, was as a reward for his faithfulness in doing the will of the Father, according to his covenant of sacrifice. Jehovah also tells us that this great reward Jesus will share with his church, his bride, 'the strong, the overcomers.' Finally the Prophet summarizes the Master's work as respects the present age: "' Because of this will I divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death and was numbered with the transgressors; yet he bare the sin of many and accomplished intercession for the transgressors.'" '11- R4832.

"How little did Satan and those malicious Jewish priests and Pharisees and those heartless Roman soldiers know that they were assisting in the working out of the divine plan when insulting, mocking and crucifying the Lamb of God! Please see 1 Peter **1:18- 21**. '14- R5402 c1 p4, 5; '08- R4219 c2 p4.

"MY COVENANT WILL I NOT BREAK"

"My covenant will I not break, nor alter the thing that is gone out of my lips" - Psa. 89:34.

"While seeking to copy the Lord in every particular, and to be fully rounded out in character- likeness to Him, let us now have specially in mind as a part of the lesson of this text, God's faithfulness to His engagements; and let us, as His people, resolve that by His assistance and grace we will grow daily in this quality, in His likeness - that we, also, may say of ourselves, concerning our covenants or agreements, as the Lord says of Himself, 'My covenant will I not break, nor alter the thing that is gone out of My lips.' "' 02- R3109.

ABOUT MY FATHER'S BUSINESS -

Luke 2:40- 52 '12- R4957, R5958 - Please read including "Jesus a Great Student" and "Jesus Increased in Wisdom.'

"How is it that ye sought me? Wist ye not that I must be about my Father's business?" - V. 49.

"BORN KING OF THE JEWS" - Matthew **2:1- 12** **Isaiah 45:22**

"Jesus is yet to be the King of the Jews and the King of the world ... There are... two classes of Israelites - a heavenly and also an earthly class. Thus there are two 'seeds of Abraham,' one of which is to be as the stars of heaven and the other as the sands of the seashore. The heavenly, the spiritual, must be developed first and be associated with Messiah in glory, honor and immortality, far above angels.

"It has required all of this Gospel age for the selecting of this spiritual seed. With its completion a new age will be inaugurated. Then the earthly blessings promised will be fulfilled to the natural seed of Abraham. 'They shall build houses and inhabit them; they shall plant vineyards and eat the fruit thereof'; 'the knowledge of the glory of the Lord shall fill the whole earth'; to him 'every knee will bow and every tongue confess,' for all who refuse shall be destroyed in the second death (Isa. 65:21; Hab. 2:14; Rom. 14:11). Messiah is already recognized as Lord by all Spiritual Israelites. During the next age he will be

crowned Lord of all by natural Israel, and all other nationalities will enjoy the privilege of becoming proselyte children of Abraham in the flesh. Messiah will reign in his mediatorial kingdom for the very purpose of bringing these blessings to natural Israel and through her to all nations.

"The relationship of Messiah to spiritual Israel, the elect church, is quite different from what it will be toward the world. He is our Lord and prospective Bridegroom; we are his betrothed and prospective bride, and joint- heirs of his glory, and are to be associated in his glorious Messianic work. 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' - Gal. 3:29.

"It will require the entire thousand years of the reign of Christ and his bride to accomplish that promise - the blessing of all the families of the earth with full light and knowledge and opportunity for complete return to harmony with God and for the recovery of all that was lost in Adam and redeemed at Calvary. We by faith hail him as King, even before the establishment of his kingdom, and loyally and gladly submit ourselves to him, pledging our lives in the service of his cause of righteousness and truth. We, when pray

133 ing, 'Thy kingdom come,' are expressing our sympathy with the righteousness which Messiah's kingdom shall establish and our faith in his promise that we shall sit with him in his throne. And when we pray that God's will shall be done on earth as in heaven we are expressing our confidence that the Messianic reign will be glorious and successful to the last degree - overthrowing all evil and adverse conditions and establishing righteousness amongst men on the same permanent foundation that prevails in heaven." '12- R4956, R4957.

Revelation 5:13

Verse 13. And every creature which is in Heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, the Blessing, and the honour, and the glory, and the power, unto Him that sitteth upon the throne of *the Universe - Jehovah*, and unto the Lamb - for ever and ever.

John also saw the future, in which every creature having life attributes it to the Lamb that was slain. Please see '13- R5183.

"THY JUDGMENTS ARE A MIGHTY DEEP!"

"The foolishness of God is wiser than men; and the weakness of God is stronger than men" - 1 Corinthians 1:25. "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" - Isaiah 55:9.

"Only those who gladly obey God, out of love for him and for his righteous laws, will be permitted to live beyond the harvest time of the Millennial age. All others shall utterly perish.

GOD'S GLORIOUS CHARACTER REVEALED

"Then the holy in every sphere of life, in every part of the mighty universe of God, shall ascribe glory, honor and praise to the almighty Creator and to his glorious Son throughout the ages of eternity. All will then see and acknowledge how marvelous was Jehovah's plan of redemption, how far beyond the power of fallen man to fathom. The majesty and glory of the divine character will stand revealed - his unswerving justice combined with infinite compassion, his glorious wisdom, his marvelous love, his mighty power. Then all will bow before him and adore!"

"When all thy mercies, O my God My rising soul surveys, Transported with the view, I'm lost In wonder, love and praise!" '14- R5535, R5536

"Jehovah thy God... will rejoice over thee... with singing!" Zephaniah 3:17 Zechariah 2:10 Revelation 5.

"They sing the song of Moses and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" - Revelation 15:3.

"Ho! to the land shadowed with wings!" "In that time shall the present be brought unto the Lord of hosts... a people... a nation ... to Mount Zion" - Isaiah 18: 1, 7.

"THANKS TO GOD FOR HIS INEXPRESSIBLE FREE GIFT!" 2 Cor. 9:15.

OUR LORD JESUS "In 2 Corinthians **9:11**, the Apostle speaks of 'being enriched in everything.' We are not to understand him to mean that all of the Lord's people will be enriched financially. St. Paul himself was an example of the fact that the Lord's people do not become wealthy. He is speaking of the enrichment of the heart. In another place he speaks of himself and his co-laborers in the Gospel work, 'as poor, yet making many rich; as having nothing, and yet possessing all things' [2Co 6:10]. These faithful servants of God made many rich in hope, rich in faith, rich in love and in all the various concomitant graces which these qualities imply.

"Our Lord Jesus Christ is the grandest Example of selfdenial in the interests of others. He was rich in the possession of the spiritual nature with all its glory and honor. Yet for our sakes he became poor, taking the human nature in order that he might redeem mankind. To this end he surrendered life itself at Calvary, that through his sacrifice we might become rich - possessed of divine favor and the riches of divine grace in Christ - even joint-heirship with him who now is our exalted Lord at the right hand of divine Majesty. But to attain this joint-heirship with him, we must study to be like him, to have his spirit and to share with others whatever he may give us of either temporal or spiritual favors - either to feed or to clothe others (particularly those of the household of faith) temporally or spiritually, as circumstances may dictate.

"' Thanks be to God for his unspeakable Gift!' That Gift is our Savior, our Redeemer [Joh 3:16]. In this connection it is impossible for us to tell the riches of divine grace toward us - the numberless blessings and mercies which are ours through our Lord. He represents to us the very fullness of every divine provision for our eternal welfare. As the Apostle elsewhere says, 'In him dwelleth all the fulness of the Deity bodily' (Colossians 2:9). As yet, only the church can now give thanks to God for his unspeakable Gift. But by and by the whole world of mankind will be in a condition to recognize that Gift and to render thanks. When, at the close of the Messianic reign for the restoration of the Adamic race to their original perfection, all wilful sinners shall have been destroyed, then 'every knee shall bow and every tongue confess, to the glory of God. Then every creature in heaven, on earth and in the sea shall be heard saying, 'Praise, glory, honor, dominion and might be unto him that sitteth upon the throne, and to the Lamb, forever!' (5: 13) for the Unspeakable Gift. "' 16- R5927.

THE NEW CREATURE'S RESPONSIBILITY TO DIVINE LAW - '12- R5102, R5103.

"CHRIST DIETH NO MORE" - Romans 6:9.

Those who really accept God's proposition as laid down, heartily consecrate themselves, have passed from death to life, and the Apostle says that these are alive.

"The world will gain the right to life under the opportunities offered to them during the thousand years of Christ's reign. We have that right to live now. Our life is hid with Christ in God' (Col. 3:3). Men can kill the body, but no man can take from us the right to live. Our eternal life has already begun in a sense. We are on trial now, and if we pass the

134 trial successfully, we shall forever possess that right to life ...

"The church gets eternal life at least a thousand years before the world will be given the right to everlasting life; it is ours now and forever if we continue faithful unto death. Mankind will all be awakened from the tomb, but we do not know what proportion of them will get everlasting life. We hope that many will obtain it... We have a right to life because we are in Christ; because the Father so decreed for us.

"What dies is the human body, which was consecrated to death, but which has been loaned to the new creature to practice on, as it were. God gives the new creatures their new bodies in the first resurrection.

"Speaking of the first resurrection, St. John says, 'It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is' - not as he was' - 1 John 3:2. This statement is satisfactory to the Lord's people... The whole question is settled with the assurance that the church shall be like her Lord, and see him - not as he was in the days of his humiliation, the man Christ Jesus, nor as he appeared to his disciples after his resurrection, robed in flesh in various forms, with various garments - but see him 'as he is,' behold his glory, and be like him, sharing his glory." '12-R5103.

"The Scriptures speak to us of a 'Mystery' 10:7.

"Through this worthy one, this divine mystery is to be revealed... It is God's method of dealing with Satan, who was the original sinner. and God's dealing with the whole Christ. This mystery 'hid from past ages, but now made known unto the saints,' was revealed to John who wrote about it in signs, sign-ified it, and so the mystery as a scroll has been gradually unfolding.

"Let us keep in thought that the Church being a part of this mystery is really the essence of it... and the Apostle says that we have fellowship in this mystery... Christian people in general do not know anything about this mystery. Look all through the church histories and you will not find this Church recorded anywhere - this is the Church which never had a history written... It is the greatest secret society in the world. It is not possible to make the natural man understand the things of God, because they are spiritually discerned, but as they thoroughly consecrate themselves, then they learn of these things... By and by the mystery will be ended - everything will be plain.

"Then there shall be no more crying, dying, sickness, or sorrow, and He that sat upon the throne said, I have made all things new (Re 21:4,5). What will be new? O. it will be the perfection of the Holy Nation. Lower than they will be the Great Company, associated with her, and the angelic hosts also, then the human family, and then God will have a clean universe, then shall be everywhere heard in heaven and earth, praises to God and to Him that sits on the throne, and to the Lamb forever.

"Thus great lessons will have been brought forth, and His great character in Justice, Wisdom, Love and Power (the four living ones - Rev. 4:6) manifested in a way that could not have been manifested in any other way.

"God seeks- such to worship Him as worship him in Spirit and truth." CR45- CR47.

"The sons of God in glory will, with their Lord, constitute Emmanuel's kingdom.

"The great Deliverer is the antitypical Cyrus - 'God's Shepherd' - Isaiah 44:28. Soon he will... establish his kingdom... Soon the church class, the saintly, 'the elect,' will be glorified, and then the time will come for the blessing of the non- elect - for their restitution to human perfection and to a world- wide Paradise, which Messiah's kingdom and power will produce. 'He must reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death.' Death will be destroyed; *sheol, hades*, the grave, will be destroyed, by the resurrection of the dead therefrom - 'Every one in his own order.'" '11- CR4892.

Revelation 5:14

Verse 14. And the four beasts *living ones* - *Diag.*, *RV* said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

The four attributes of God also express their satisfaction; and all the prophecies express joy in their every fulfillment.

"We see in the Lord's ways illustrations of his character - his wisdom, his justice, his love, his power....and all God's ways call forth our admiration and reverence... as seen in His Word." '15- CR5703.

"... When the rough scaffolding of evil, which has been permitted for man's discipline, and which shall finally be overruled for his good, has been removed, and the rubbish cleared away, *God's finished work* will universally declare his infinite wisdom and power; and his plans will be seen to be in harmony with his glorious character." A65 "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" - 2 Corinthians 8:9.

"Now then, let us not lose the point of the Apostle's lesson expressed in 2 Corinthians **8:9**. While the world by and by is to profit by the Redeemer's great sacrifice and subsequent kingdom, and all are to have the opportunity of being restored to human perfection and a world- wide kingdom, a special blessing of God is for the church, who now accept the Redeemer, consecrate their lives, as he did his, to the Father's will, and walk in the footsteps of Jesus.

"The essence of this lesson is elsewhere expressed by the Apostle Peter. 'Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time' (*1Pe 5:6*). Only the humble- minded are prepared to learn the great lessons which must be learned before they will be ready for exaltation that would be profitable to themselves or to others. The course of selfishness and self- seeking is illustrated in Satan, who has failed and is ultimately to be destroyed. The same self- seeking spirit is styled the spirit of the world; and it is about to lead the world to the great catastrophe foretold in the Bible - from which, however, they will be rescued by Messiah and his kingdom, and will have the opportunity of learning the great lesson of humility and obedience and of getting the reward.

"Jesus, on the contrary, has illustrated to us the proper course, which leads to glory, honor and immortality; namely, the course of full self- abasement and of full submission to

135 whatever may be the divine will. As the Savior has entered into his glory as a reward for his obedience, so the faithful of his people, the church, demonstrating their humility and obedience, will be sharers, his joint- heirs in his future kingdom of glory." '16- R5846, R5847

GREATNESS THE REWARD OF SERVICE Mark 10:32- 45

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" - Mark 10:45.

"It was at the close of Jesus' ministry. For more than three years the Master had been calling his disciples and instructing them. They had come to recognize him as the Messiah, the heir of all God's promises, the one through whom the Messianic kingdom would be set up, which would bless all the world of mankind - the dead as well as the living.

"... He told the disciples that he was going up to Jerusalem, and that he would be delivered to the Gentiles to be crucified... receiving the treatment due to the vilest of criminals - crucifixion. The matter was incomprehensible to the disciples... He included the thought of his resurrection from the dead on the third day...

"After Pentecost... the holy Spirit began to make plain the divine arrangement - that the sufferings of all

the church must come first before the glories of the kingdom would be revealed and the blessings to the world begin.

ON RIGHT HAND AND LEFT

"On several occasions the Lord took with him the same James and John and Peter. They were with him in the holy mount, and at the awakening of Jairus' daughter, and in Gethsemane's Garden. They were glorious characters, whom the Lord greatly loved.

"Let us mark carefully the words of Jesus... He declared that while there would be a throne, and while there would be places of preference in that throne, they would not be distributed by himself, but by the Father.

"The Father stands as the representative of absolute justice, while Jesus stands as the representative of mercy, compassion, forgiveness. Places in the Millennial kingdom are not to be given on the score of mercy or favoritism, but absolutely on the score of quality. The Lord Jesus himself will have the highest place, because he is worthy. 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.' The Father will give these to him, as he has promised. Indeed, he has given our Lord honor and great glory, even though this kingdom glory still waits until the church, the body of Christ, shall have been completed by the change of the first resurrection.

WHAT KINGDOM IS MEANT

"The early church understood very well the promise that Messiah would come a second time, would receive the church to glory with himself and establish the kingdom of divine power for the rule of the world and the subjugation of all things to the will of God; and that this Messianic kingdom would require a thousand years to fulfil its mission. But by and by a theory sprang up to the effect that the church was to be organized as Messiah's kingdom and was to conquer the world before Jesus' second advent.

"This unscriptural view changed the whole course of church history. Instead of longer preaching the Gospel merely with a view to calling out and perfecting the saintly few who would have a hearing ear and an appreciative heart, to make these ready for kingdom honor and glory, the course changed. Thereafter, the endeavor was to grasp civil power. Intrigues were begun, false claims were asserted, and the endeavor was made to obtain control of kings and nations along the lines of superstition. Additionally, persecutions were used; and as much as possible civil rulers were cajoled, threatened, induced, to become the tools of ecclesiasticism, for the purpose of establishing a world-wide dominion of the church.

"For a time - through inquisitions, etc., etc. - these things flourished; but ever since 1799 all thought of ecclesiastical dominion of the earth has given way. In their confusion many have lost all faith in the Messianic kingdom, and few are looking for it at Christ's second coming.

"What we need is to cease handling the Word of God deceitfully. We must learn to read our Bible reverently and to understand it by comparing Scripture with Scripture. Bible students who do so are receiving great blessings, and are perceiving that Messiah's kingdom is not only future, but apparently nigh - even at the door.

"The Master's real baptism into death progressed for three and a half years, from Jordan to Calvary; and when he cried on the cross, 'It is finished,' He meant that his baptism into death was completed. He was raised up out of that death baptism on the third day by the Father's power, to the Father's 136 right hand, which position he will always occupy.

"This was the Master's baptism. It meant the full renunciation of all earthly rights... The same principle must apply to all the followers of Jesus... Only the lowly, self-sacrificing, will be able or willing to endure such an experience.

"We must see that the kingdom is the pearl of great price, to obtain which all else must be sacrificed - Matthew 13:46.

WE ARE ABLE - YE SHALL INDEED

"We have not the power that he possessed: we are sinners by nature. He was 'holy, harmless, undefiled and separate from sinners.' We can merely, therefore, will to do right; and the Lord must needs take us under his care and into his school of affliction and experience, giving us the lessons necessary to prove our loyalty and faithfulness even unto death. How gracious, how God-like, that because of our weakness as members of the fallen race we could not do all ourselves. God has provided for us in the Savior whom he has appointed! Our imperfections are accounted as imputed to the Redeemer, while his perfections are accounted as imputed to us. Thus through him only may we hope to gain the kingdom and glory and honor and immortality.

CHIEF SERVANT - MOST HONORED

"The rule of the kingdom will be that the one who serves most will have the highest honor. Thus Jesus himself is preeminently servant of all. His position is the highest in the kingdom by divine appointment, and others will range next to him in proportion as they have his spirit of love, service, obedience and loyalty." '14- R5483, R5484.

Revelation 6:1

CHAPTER 6 REVELATION

"The early Christians were scattered abroad and went everywhere preaching Jesus and the resurrection: Jesus as the One who redeemed us from the power of death, and satisfied for us and for all, the demands of justice; and the resurrection power or method by which the blessing of Divine forgiveness will profit Adam and his race, recovering them to all that was lost.

"...Christians are everywhere exhorted to hope and to allow this hope to be an anchor to their souls while they wait for the fulfillment of all the precious things God has promised through the Redeemer - to be brought unto us at His revelation, at His second coming, at the establishment of His kingdom *{1Pe 1:13}*. Let us then search the Scripture that we may enjoy this hope and, as the Apostle says, 'Be ready to give an answer to everyone that asketh us a reason for the hope that is within us with meekness and fear *reverence*' *{1Pe 3:15}*." CR22 "We are laborers together with God" - 1 Cor. 3:9.

"The one work of the Gospel age has been the selection of the spiritual seed of Abraham, the gathering of the elect, through whom all the families of the earth shall be blessed - shall become of the earthly seed. This promise that all the families of the earth shall be blessed cannot be fulfilled until the spiritual seed shall be completed. 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' " "13- R5302

PATIENT ENDURANCE THE FINAL TEST

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" - James 1:4.

"The final test of patient endurance must be passed before we can be accepted as of the very elect... Feet grow weary; trials and testings abound; therefore we need to 'gird up the loins of our mind' and looking to our great Exemplar for the needed inspiration and strength, to set our faces like a flint for the home stretch." '15- R5651.

Verse 1. And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts Riving ones - Diag., RV] saying, Come and see..

I saw when the Lamb opened one of the seals; there were seven seals, corresponding to seven periods in the life or history of the church, from the Day of Pentecost till the com

pletion of the church on earth. This seal covered the period known as Ephesus, "the first," the time of the apostles, a period of about one hundred years. The writer of the book of Revelation died at the age of a little over one hundred years. The voice he heard was like thunder, so heavy and impressive and full of authority. It must be so, since it is the voice of eleven apostles of Jesus Christ sending forth the Heavenly invitation to become members of His Bride Class. One of the four living ones or attributes, said to John, Come and see. This attribute of Jehovah, according to the second verse, is *infinite power*.

Please see '94- R1681 c 1 p 6 - at Rev. 12:4. "And Isaac went out to meditate (to pray) in the field at eventide" Gen. 24:63. See '85- R799 c 1 p 6.

JEHOVAH'S ABIDING PRESENCE WITH HIS PEOPLE "My presence shall go with thee, and I will give thee rest" - Exodus 33:14.

"When God speaks of his presence with his servants we... think of his being with them... by his Spirit and through his angelic messengers, sustaining, blessing and guiding them. He protects them from whatever will harm them. He watches over their every interest and tenderly cares for them.

"We understand the Bible presentation... that God has a personal, bodily presence, aside from the power and influence which he exerts; and that he has a central seat of government, where he resides. 'Heaven is my throne, the earth is my footstool,' says Jehovah... showing his all-embracing power and control... Everything in the Bible teaches us that he is very great - infinite in power. And his power can be exerted everywhere throughout his mighty universe. He has means by which he can be cognizant of all earthly affairs and of matters pertaining to all his great domain. "' 14- R5547.

"The throne of God... is not a material one, but refers to his supreme authority and rulership; and the Lord Jesus has been exalted to a share in that rulership. Paul declares, 'God hath highly exalted him (Jesus) and given him a name above every name.' He hath given him *authority* above every other, next to the Father." A92 p2 "Jesus' words to Caiaphas...: 'Hereafter shall ye see the Son of Man sitting on *the right hand of power*, and coming in the clouds of heaven' (Matt. 26:64). He will be on the right hand when coming, and will remain on the right hand during the Millennial age, and forever." A93 top.

THE WRATH OF THE LAMB

"Since Jesus is the Prince of Peace, how shall we understand various passages of Scripture which refer to him as a mighty Conqueror in blood-stained garments, taking vengeance on his foes? But especially, how shall we understand the declaration that, at his coming in the clouds of heaven, all the tribes of the earth shall wail because of him? (Rev. 1:7) "Of this Prince of Peace it may be said that he will wound to heal, that whatever disasters he may bring or permit to come upon the world will be so overruled as to make of them blessings in disguise. Undoubtedly much that is said respecting our Lord is highly symbolic. For instance, he is to smite the nations with the sword that proceedeth out of his mouth - the Word, or message, of truth [Re 19:15]. Such a smiting is in full conformity with the declaration that when St. Peter preached the Gospel at Pentecost, some of his hearers were 'cut to the heart' - not with St. Peter's literal sword, but with 'the sword of the Spirit, which is the Word of God.' Eventually, that sword will smite all opponents of righteousness for their good. Only the wilfully wicked will eventually be destroyed in the second death (Rev. 20:14). '14- R5495, See 19:15.

"IF YE BE CHRIST'S"

If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" - Gal. 3:29.

"To 'be Christ's,' therefore... means to *belong* to Christ - to be his, body, soul and spirit - to be his today and forever; his servant, to do his *will* in his way and at his *time*; when convenient and pleasurable, and when inconvenient, painful and difficult.

"It means, furthermore, that we cannot *belong* to anyone else in this complete sense, for no man can serve two masters. Here comes in a difficulty for those who *belong* to secret or other societies. The laws, professions and customs of these are almost certain to conflict with or infringe upon a *full* consecration to Christ...

"Not to compromisers, but to 'overcomers,' Christ's very own, is given the promise of a share with him in his throne as fellow- members of the Seed of Abraham and heirs according to that promise or covenant... 'Fear not, *little* flock, it is the Father's good pleasure to give you the kingdom.' " 94- R1697.

"Finally, my brethren, be strong in the Lord, and in the power of his might" - Eph. 6: 10.

"To us of today who are new creatures in Christ Jesus, servant- sons of the most High... faith in God and in the promises... is the power of God which enables us to endure all things as good soldiers of the Lord Jesus Christ, soldiers of the truth, soldiers of righteousness, fighting against sin and error and all ungodliness, including the artful wiles of the Adversary... misrepresenting the divine character by the 'doctrines of devils' foisted upon the Lord's people during the Dark Ages... I pray God for you that you 'may be able to comprehend with all saints what is the

138 breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge.'"07- R4089.

ACCORDING TO THE POWER THAT WORKETH IN Us

"As the Apostle declares, 'It cloth not yet appear what we shall be' [1Jo 3:2]. He gives the key to our faith and knowledge when he adds, 'But we know that we shall be like him, for we shall see him as he is.'... He has revealed himself to us; and as we come to a knowledge of the Lord and to an appreciation of his great wisdom and love and justice and power - as we come to realize that he is the grand exemplification and illustration of all that is good and great and loving and wise and beautiful and true, So we know that his heavenly home and all the arrangements which God has prepared for his special elect ones must be in some very special sense far above the very glorious things which he has prepared for those of the world in general, who during the Millennial age will accept his favors and his blessed provisions.

"... Those who have accepted the Lord's invitation to become his bride - to leave the world, to be changed from human nature to spirit nature, to inherit with him the glory, honor and immortality unspeakable and unknowable until the change shall come... in proportion as we become followers in his steps our faith... in his words... in his wisdom increases day by day.... We are confident, therefore, that he is able and willing to do for us exceeding more abundantly than we could have asked or thought, according to the riches of his grace and his loving- kindness toward us in Christ Jesus - Eph. 3:20.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" - Eph. 3:20.

"Unto Him be glory in the Church by Jesus Christ, to the generations of the age of the ages." (See Diaglott, Eph. 3:20.) "Let us, therefore, gird up the loins of our minds and be sober minded, and hope to the end for the grace that shall be brought unto us at the revelation of our Lord and Savior Jesus Christ. Let us look not at things that are seen, which at most are temporal, but let us look at the things that are unseen, at the eternal things. Let us look unto Jesus with the eye of faith. Let us look unto the crown of life which he has promised, let us look unto the place that he is preparing for us in the many mansions of the Father's house; let us look... with full confidence that the grandest of our hopes will be much more than realized when he shall bid us come up higher and enter into the joys of our Lord. 'Faith can firmly trust him, come what may.' The more we exercise faith along these lines of his direction, the more we are

pleasing in the sight of him who has called us out of darkness into his marvelous light; and the more such faith we exercise the more we will have in us the power of God, which will work in us both to will and to do his good pleasure - which will enable us more and more to live separate from the world, to overcome the world, and to fight a good fight against sin and selfishness, the world, the Adversary, and our own flesh." '06- R3891, R3892.

Revelation 6:2

Verse 2. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and he conquered.

I saw a white horse, indicating that the doctrines sent forth or proclaimed by the apostles, were righteous, pure, true; as God and Jesus Christ would have them. The bow, represents the authority, means, and power to send forth the true doctrines, promises, and terms and conditions of the High Calling. Also, the bow shows how the message should be sent out; and that is very important, to its result or success. The number and their qualifications are predestinated, but not the individuals. The number is 144,000, with Jesus at their head. Their qualification is a character likeness to Jesus, as the mark of the prize. The prize itself is immortality.

"This is the victory that overcometh the world, even our faith" - 1 John 5:4.

"Faith in the Lord's wisdom and in His help in every time of need is necessary to us in order that we may be thoroughly obedient to him ... it will be by the exercise of faith and the obedience which flows therefrom that we will be enabled to 'come off conquerors and more than conquerors through him that loved us and gave himself for us.'" '98- R2249.

"The begetting thought is one that pertains to the state of the new life, the state of the new nature. The anointing thought pertains to the office. God is calling out a people to become joint- heirs with Christ in the kingdom. The anointing is the divine recognition of them as kings and priests." '14- R5393 c 2 p 2. Please see Berean Comment on Exodus **30:24 Isaiah 11:1,2**; '07- R4093.

"He that is begotten of God keepeth himself, and that wicked one toucheth him not" - 1 John 5:18 - "may be permitted of God to work out for them, 'a far more exceeding and eternal weight of glory'; but the Adversary can do them no harm, because they belong to God, and He is pledged to defend in the highest sense the best interests of all those who have given their hearts to Him in full consecration." '10- R4660.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" - Psalm 133:1.

"It was the Lord's own brethren who persecuted him, but... as the Apostle explains, 'in ignorance they did it.' We rejoice to know that when the Lord shall have fully established his kingdom, all who are the Lord's people, all desirous of being on the side of righteousness, will hail him gladly as their King; and that the unity and peace and blessing of that glorious Millennial age will far exceed anything that our minds can grasp or our tongues express. Like our Lord, let us seek to be peacemakers, and to dwell together with all the brethren in the unity of the spirit, in the bonds of peace." '03- R3246.

"It is like the precious ointment upon the head, that ran down upon the beard, Aaron's beard; that went down to the skirts of his garments, As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the LORD commanded the blessing, even life for evermore." Psalms **133:2,3**.

"To have the holy Spirit in us is to have the anointing in us. If we allow the holy Spirit to operate in us, and ourselves faithfully cooperate therewith, the end will be glorious.

139 "Thus the anointing which we have received - the Spirit of Christ in us - is the hope or basis of the

glory which we are expecting - a glory which is to be like that of our Redeemer - a glory which is above that of angels, principalities and powers - a glory which is next to that of the Lord. This anointing, this Spirit of Christ within us, is the earnest, or hope, or basis, of all that is coming. Hence we should heed the admonition of the Apostle that we quench not the anointing, this holy Spirit of Christ. On the contrary, we are to cultivate it, develop it, give attention to it. If we should allow it to die, because of neglect of the help which God has supplied, if we should quench it by indulgence in sin, we should thereby demonstrate that we are unworthy of the blessing and fit only for the second death. " ' 13- R5229.

"Our coming into the body is our coming under the anointing. One is a member of the Anointed the instant he is begotten... The anointed office may be forfeited, without the spirit- begotten life being forfeited, as in the case of the great company. " ' 14- R5393.

AN ASTOUNDING STATEMENT

"At the epiphania, or bright shining, of the Lord's manifestation, God will have completed his present work of directing the church, and the world will be informed that they are under a different dispensation. When the world shall have come to understand the matter fully, they will know the truth of our Lord's words, in his last prayer with his disciples, that the Father loves the church as he loves the Lord Jesus Christ. This is a very astounding statement. It shows that there is nothing selfish in our Lord. He did not say, 'They will always be inferior to me. They will never have the glory that I shall have.' "On the contrary, the Lord Jesus knows that the heavenly Father will exercise his love along the lines of principle, character. And all who will be members of the same glorious company must have the same glorious character that our Lord had; that is to say, they must be loyal to the core. They must have demonstrated that they loved righteousness and hated iniquity. We read, 'Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows' (Hebrews 1:9). So he was anointed to be the Head of the church class. But the church class are declared in this Scripture to be his associates.... We understand that the church will be on the same plane with her Lord Jesus. Nevertheless, we are to keep in mind that God 'made him to be Head over all - God blessed forever!' (Romans 9:5) The church will never be on an equality of position with Christ.

"This is very wonderful to us, that our heavenly Father should love us as he loved Christ, that the Lord would love the jewel, in the mire or wherever it might be found! The Lord Jesus has been selecting these characters out of the mire of human sin. And those who prove to be of the 'more than conqueror' class - loyal as the Lord Jesus was loyal - the Father will love as he loved the Lord Jesus, and will glorify them with his Son.'

"'When thou passest through the waters, I will be with thee!' Sure and sweet and all- sufficient

Shall his presence be. All God's billows overflowed him In th' great Atoning day; Now he only leads thee through them - With thee all the way." ' 13- R5359

Revelation 6:3

Verse 3. And when he had opened the second seal, I heard the second beast *living one* say, Come and see.

So the time came to open the work of the second, or Smyrna period. The word *Smyrna* means "bitter," which well applies to this time of persecution of the true church by the heathen Roman Government, from about 150 A.D. to 799 A.D., the time of Pergamos or earthly elevation. This period takes in the Permission of Evil and it is *wisdom* speaking.

"While Love is a controlling principle in the divine government, it can operate only in harmony with Justice and Wisdom... when Love should in due time provide a ransom and a resurrection... favors of restitution and everlasting life... the great time of trouble... followed by full and clear manifestations of

God's love and favor in Christ and the glorified church during the Millennial age - Romans **1:18** ...

"Thou shalt call, and I will answer thee (and awake out of the sleep of Adamic death - compare John **5:28,29 Job 14:14,15**).

"Elibu, whose name signifies God himself, in Job **33:23,24**, shows the one thing necessary to man's recovery from the power of death, and his restoration to divine favor, saying... Release him from going down to the grave; I HAVE FOUND A RANSOM.' "This is indeed the case with man, God's wisdom and justice cannot be impugned. The sentence of death is justly upon all men through father Adam (*Ro 5:12*). But God has provided us a Redeemer, Christ Jesus our Lord; and he in harmony with the Father's plan, became a man, and then gave himself a ransom- price for all by paying the deathpenalty that was upon Adam. And as soon as the bride, otherwise called his body and the temple, is complete, this great Mediator will stand forward to declare his righteousness as for, or applicable to, every one who will accept it.

"Then will follow restitution, as pictured in verses 25 and 26 (*Job 33*). Physically, these for whom the Mediator stands shall be restored to a perennial youth, in which death and decay will find no place. They shall find acceptance and communion with God in joy and peace; and he will restore them to the original perfection, lost through sin in Eden. But an acknowledgment that God is just, and that the restitution was unmerited will be required. This is indicated by verses 27, 28: 'He will chant it before men, and say: I have sinned and perverted the right; and it was not requited me. He has redeemed my soul from going into the pit and my life that it may be brought to the light.' "' 14- R5402 c2. Please see A62- A63.

"Love led to the whole redemptive plan. It was because God so loved the world that he sent his only begotten Son to redeem it by paying to Justice the ransom- price. So Love has been active, preparing for the redemption ever since sin entered; yes, from 'before the foundation of the world' - 1 Peter **1:20 140** 'Love first contrived the way To save rebellious man.' "When the Atonement Day sacrifices (bullock and goat) are complete, Love tarries to see the results of its plan. When the blood is sprinkled Justice cries, It is enough; it is finished! Then comes the moment when Love and Power may act, and swiftly they wing their flight to bless the *ransomed* race. When Justice is satisfied, Power starts upon its errand, which is co- extensive with that of Love, using the same agency - Christ, the Ark or safe depository of divine favors." T126. Please note "Wisdom" personified by Jesus in Proverbs **8** and verses 22- 30. "Wisdom is justified of her children." Matthew **11:19 Luke 7:35 Ephesians 3:9,10**.

OUR SUFFICIENCY IS OF GOD - IN CHRIST JESUS CHRIST OUR WISDOM

"Christ Jesus, who OF God is made unto us wisdom, and righteousness (justification), and sanctification, and redemption (deliverance): he that glorieth, let him glory in the Lord" - 1 Cor. 1:30.

"' Wisdom is the principal thing:' 'With all thy getting get understanding,' thus wrote the wise man, Solomon, and so we all agree: wisdom is necessary at the very beginning of any matter that would result favorably... How important, then, that we discriminate as between the true wisdom and that which is so frequently misnamed wisdom, which is really folly!

"Notwithstanding the fact that those who accept... *Christ as their wisdom* makes them really wiser than others - not only in respect to the greater riches which they are laying up in heaven, but also wiser in respect to the most ordinary affairs of this present life. This is... because submitting their judgments on every subject to the will of the Lord, and walking according to his directions in every matter and in every particular, they have *his wisdom, his spirit*, to guide them. Hence, altho their own minds are imperfect and unbalanced, as much or more than the average of the race, the Apostle is able to say of such, 'God hath given us the spirit of a sound mind" - 2 Tim. 1:7...

"Let us remember well this analysis of the wisdom that comes from above - James 3:13- 18.

"First, *It is pure, guileless, sincere, honorable, open above board... honest...*

"Secondly, It is peaceable... but purity first.

"Thirdly, It is gentle... Nevertheless, its gentleness follows its purity and peaceableness... sanctified with the truth...

"Fourthly, It is full of mercy and good fruits:... sure to proceed from the heart in which rules the spirit of love, honesty, purity, peaceableness and gentleness... The mercy of the spirit of wisdom can only exercise itself upon the unintentional wrong- doers, or the ignorant wrong- doers.

"Fifth, Without partiality (which would signify injustice)... no respecters of persons except as character shall demonstrate real value... It is impartial and loves that which is pure, good, peaceable, gentle, true, wherever found and under whatever circumstances it exhibits itself.

"Sixth, It is without hypocrisy... And it is bound to be out of harmony, out of sympathy and out of fellowship with all that is sinful; and in fellowship and in sympathy with all that is pure or that is making for purity and peace and gentleness - so that it has no room for hypocrisy.

"Let us, dearly beloved, as children of God, more and more fully accept Christ as our wisdom, for all the affairs of life - little as well as great, temporal as well as spiritual. Let us seek to be more and *more filled* with the spirit of true wisdom that cometh from above, whose ultimate teaching is '*Holiness* to the Lord.'" '98- R2262, R2263. Please see Lev. 8:9; T30 p 1, (29 p 5).

"All of the Lord's consecrated people should realize that they have come into the present grace and truth, not by their own wisdom nor by the wisdom of others, but through the wisdom and grace of the Lord." '03- R3278.

"Grace *sufficient* to keep us from falling and to present us blameless in His presence, even in this 'evil day' is provided, but in such manner as to fully test the thoroughness of our consecration." '85- R806.

Revelation 6:4

Verse 4. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Now the doctrines are red, which indicate sin or evil; not that they are right, but the true church has become the nominal church. Many members were only Christian in name, but had joined for evil or selfish purposes. The doctrines now divided the church, and peace was taken from the earthly condition of the poor church, and a great sword, partly ecclesiastical and partly civil, began to slay, literally, or to reduce membership.

"I remember a gentleman who called on me; he was not a minister, but had been educated for the ministry; he was a printer, and had been doing some work for us, and incidentally talking about the matter, he said, 'Mr. Russell, how does it come that you seem to be trying so hard to tear down all our churches?' "Why, my brother, you have misunderstood the matter. I am not trying to tear down the churches.'

"You are not?'

"No. "" What does it mean that we are printing so many of these tracts and booklets, etc., and what our shop is doing is very little compared to what other shops are printing for you; you are printing thousands and millions of tracts that are going all over the world. What does it mean if you are not trying to pull down the churches?'

"Why, this is what it means: In the first place, we do not want to pull down the churches; we want them to keep a tight band about all the tares, and hold them in there. If all of the tares got out, they would get in with us; we don't want any of them; what we are looking for, my brother, is to get the wheat, so we look wherever we can and hunt for all the heads of wheat, and try to get them. You will never miss them, they are few; you will never miss them out of any of the bundles: so don't you be afraid, my dear brother; the distributing of a lot of tracts does not mean we think that we are going to get a whole lot of people... not very many

141 wise, or learned, and not many all together... all of the wheat, and you will not have a single grain left; but you won't miss them very much, because they are in the minority now, and you think them very odd, peculiar people, and you had better be rid of them maybe, and we just want those.' "He said, 'If that is all you are after, why do you make such a stir, and spread the thing around so?' "I said, 'I will tell you: that is the question, we do not know who the wheat are, and the only way for us to do is to take in everything, everywhere, so that we will be sure to reach the wheat in some way. If we only knew the wheat, we would not bother one of the others at all; we would take the truth right to the wheat; but we do not know the wheat; the Lord has kept that secret from us. The Lord knoweth the wheat, and He is going to guide the matter.' "We think that is the reason the Lord allows us now to do the reaping work; it is necessary in His plan and it is necessary for our development; that we should not only have the opportunity of doing something in the Lord's service, but see the reason for it." CRS 25

THE GREAT SHEPHERD AND HIS SON, THE GOOD SHEPHERD - John 10:1- 16 "The Good Shepherd giveth his life for the sheep."

"David, the Psalmist, wrote prophetically, 'Jehovah is my shepherd; I shall not want' (*Ps 23*); for in David's day the arrangements for the Shepherd and the flock of this lesson had not been completed... The Heavenly Father had... not yet sent his only begotten Son, the Good Shepherd, to give his life for the sheep, to call the flock, to open the door and to lead them out and into pasturage and to rest...

"At the time of the giving of this parable our Lord was laying down his life, and at the same time uttering his voice, that the true sheep might learn to know him. And not only will all the true sheep learn to know the Shepherd, but, precious thought! the Shepherd knoweth his own sheep individually, So that he calleth each by name as he leads them out. This suggests to us the intimacy of the relationship between Christ and each member of his flock...

"The link between the Shepherd and the sheep... is love. The Shepherd loves the sheep, and has demonstrated this in having laid down his life for them; and the sheep speedily learn to love the Shepherd, as their care-taker; they recognize him through his voice - the Word of God. This voice appeals to the hearts of all the true sheep, who quickly respond, 'Never man spake as this man.' "The voice of the good shepherd is a blending of various sounds in a manner in which they are blended by no other voice. His voice sounds forth the chord of justice commingled with the chord of love, and the whole intoned with wisdom and with power.

"Other theories, plans and schemes of men and devils, have no such harmony of sound as has the message which the great Shepherd has sent us through his Son.

"His voice speaks to us of a just penalty for sins - death; it speaks of love, in our redemption and the forgiveness of our sins, and the opening to us of the way of life, through resurrection. This 'word of grace' constrains all the true sheep as no other message or voice could do. Moreover, when the true sheep hear the voice of the Good Shepherd, it satisfies their longings as nothing else could do. They will no longer be in danger of being attracted by other sounds or voices, theories or schemes, but will reply to all.

'Jesus has satisfied; Jesus is mine.' "There are many false voices in the world today... sounded in deceptive tones, to imitate the Shepherd's call to draw away sheep after those who would be shepherds, but whom the great Shepherd has not appointed... but we have the Good Shepherd's word for it, that his

true sheep will not be deceived by any of these... The Lord's true sheep, whom he knows by name and who follow him, will not heed the voice of strange shepherds, but will flee from them. They... will flee from the voice of error..." '00- R2672.

GOD'S LOVE FOR ISRAEL

"I drew them with cords of a man, with bands of love" - Hosea 11:4.

THE LORD LOVED THEE

"Love is the keynote of the Bible, notwithstanding the fact that it contains threatenings as well as promises, and declarations and manifestations of justice as well as of mercy. If God's character were devoid of justice - if his love should override his justice - it would be a terrible calamity for all those dependent upon him. It would testify weakness of character instead of strength. It is the fact that God's wisdom, justice, love and power operate in full harmony - in coordination - that gives us admiration for him, confidence in him, love for him; and all these appreciations are intensified as we realize his unchangeableness.

"From the beginning God foreknew his plan as we see it gradually ripening. He foreknew that man, allowed to take his course, would fall deeply into sin and be overwhelmed in its penalty, death. He foreknew his own purpose to provide in due time the Lamb of God as a ransom- sacrifice for the sins of the whole world. He foreknew the ultimate blessing of all the families of the earth, purposing that the glorified Redeemer should be the deliverer of mankind. He foreknew and arranged a thousand years of restitution work, when under Messiah's glorious kingdom all mankind should be brought to a full knowledge of God and a full opportunity for returning to all that was lost in Eden, all that was redeemed at Calvary; and when the ultimately rebellious should be destroyed. He foresaw from the beginning the glorious result when every knee would be bowing and every tongue confessing the glorious work of Messiah's kingdom. This entire program was to be of the Father and through the **Son - 1 Corinthians 8:6**.

"It was incidental to this great plan that God foresaw the wisdom of having a saintly company associated with Jesus in the great work of his Millennial kingdom, which is to govern and bless thousands of millions. God determined to have two saintly companies. One class was to be of the earth, earthy, samples of what mankind might all eventually attain to through the assistance of the kingdom. The other class of saints, still more highly exalted, were to be the bride of Messiah and his joint- heir in the kingdom on the spirit plane.

142 God could have filled these honorable positions with angels, who would have been glad of the opportunity of thus serving. However, instead, he chose to gather these companies from amongst men - from amongst the sinners themselves.

"... During the thousand years of the kingdom, as the Scriptures declare, all nations shall bless themselves in becoming Abraham's seed - in coming into relationship with the kingdom, which will have an Israelitish basis {Jer 4:2 Isaiah 65:16 Genesis 12:3}. Eventually, all will be destroyed who do not thus become true Israelites. Thus Abraham's seed will eventually include all the families of the earth - all for whom God has provided life eternal. As for Gentiles - strangers from God - none will remain." '15- R5809, R5810.

Revelation 6:5

Verses 5- 6. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and, lo, a black horse; and he that sat on him had a pair of balances in his hand.6And I heard a voice in the midst of the four beasts "Zoon," living ones - Diag., RV say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the

wine.

The third seal covers or uncovers the Pergamos period of "earthly elevation," beginning in 799 A.D. The attribute speaking here is *Justice*. The balances are dividing between members and non members of the Bride, as wheat or not wheat; also between doctrines, true or false. The black doctrine, or what made it so black, was in regard to the union of church and state, which gave **the pope the** use of the sword of the state to punish heretics (?). The relative value, or numerical results, are shown by one of wheat to three of barley. There was also a caution in regard to the holy spirit and the doctrines, both of which were grossly disregarded. See Rev. 4:7.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report - if there be any virtue, and if there be any praise, think on these things" - Phil. 4:8.

JUSTICE SHOULD BE THE RULE OF OUR LIVES.

"Justice should be the rule of our lives, of our conduct... We should think of the good things, the higher things, the happier things; not only the good things of this life, but the blessed things of the life to come; and thus have our minds running along the lines of justice at all times." '11- R4827.

"But though the ransom- price has been given by the Redeemer only a few during the Gospel age have been made righteous - justified - 'through faith in his blood.' But since Christ is the propitiation (satisfaction) for the sins of the whole world, all men may on this account be absolved and released from the penalty of Adam's sin by Him - under the New Covenant." Please see A156, A157.

"The completeness of the ransom is the very strongest possible argument for the restitution of all mankind who will accept it on the proffered terms (Rev. 22:17)." A157.

"As Moses mediated the typical Law Covenant, so the antitypical Moses, the Christ, will put into operation the New Covenant with Israel. The Mediator will stand between God and the world, and will for a thousand years shield the people from *the requirements of absolute justice*; that through him Divine mercy may extend through Israel to all, for their blessing and uplifting to perfection." CR98 p 1.

"The harvest work is great, the laborers are few, the Master has consented that we may serve! What a privilege is ours!" CR102.

"And over it (the Ark of the Covenant) the cherubims of glory shadowing the Mercy Seat (Hilasterion): of which we cannot now speak particularly" - Hebrews 9:5.

"The Apostle Paul uses the Greek word for Mercy Seat or Propitiatory (**hilasterion**) when referring to our Lord Jesus, saying - 'Whom God hath set forth to be a Propitiatory* (or Mercy Seat)... to declare his righteousness... that he might be just and the justifier of him which believeth in Jesus' [Ro 3:25,26]. The Justice, the Wisdom, the Love, and the Power are God's own as well as the plan by which all these cooperate in human salvation: but it pleased God that in his well beloved Son, our Lord Jesus, all of his own fullness should dwell, and be *represented* to mankind. Thus in the type the High Priest coming forth from the Most Holy, was the living representative of Jehovah's Justice, Wisdom, Love, and Power to men - the living representative of divine mercy, forgiveness, appeasement. Although the divine being is veiled, hidden from human sight his divine attributes are to be displayed to all men by our great High Priest, who, as the living Mercy Seat, will at the close of this age draw nigh to mankind and make all to understand the riches of divine grace.

"The two cherubim represented two other elements of Jehovah's character, as revealed in his Word, viz., divine Love and divine Power. These attributes, Justice, the foundation principle, and Love and Power of the same quality or essence, and lifted up out of it, are in perfect harmony. They are all made of *one*

piece: they are thoroughly one. Neither Love nor Power can be exercised until Justice is fully satisfied. Then they fly to help, to lift up and to bless. They were on the wing, ready, but waiting; looking inward toward the 'Mercy Seat,' toward Justice, to know when to move... It was Justice that said: 'The wages of sin is death.' When, therefore, the High Priest would give a *ransom* for sinners, it is to Justice it must be paid. Hence the appropriateness of the ceremony of sprinkling the blood upon the 'Mercy Seat' - the *propitiatory*. " T 124 p 3, T125.

"Those who know the testimony of God's Word recognize its statements to be that 'Christ *died* for our sins'; that he '*died* the just for the unjust, to bring us to God'; that 'he is the propitiation* (*hilasmos* - satisfaction) for our sins' ... ' and by his stripes (the things which he suffered in our stead - self- denial even unto *death*) we are healed.' What harmony and consistency is seen in this Scriptural view of matters; and how utterly inconsistent are the unscriptural delusions of Satan, handed us by tradition and popularly received! - 1 **15:3** 1 **Peter 3:18** 1 John2:2; Isaiah **53:5,6**." E 441, E442.

143 JUSTICE - RIGHTEOUSNESS - THE FOUNDATION OF CHRISTIAN CHARACTER

"To do justice and judgment is more acceptable to the Lord than sacrifice." "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" - Proverbs **21:3** 1 **Samuel 15:22**.

"To do justice is to do that which is just, right, equitable; to do judgment would be to render righteous decisions in the mind, to decide justly...

"Before we can make much development in the cultivation of sacrificial love, we must learn to have a love of justice, righteousness...

"Obedience is a duty toward God. We ought to obey God. To his creatures God's will is law. This is duty of the very highest type ... Obedience is a prime requisite... the earnest endeavor to be in harmony with that law of God. Then consecration to sacrifice is in order...

"God's law demands justice... Coming down to the ordinary affairs of life, we see that justice should be the very foundation of everything ... In Christian character justice, obedience to God's law, comes first; mercy and benevolence come afterwards. We do not know of a principle that the Lord's people need to learn more particularly than this one of Justice... As justice is the foundation of God's throne and of God's character, so justice must be the foundation principle governing the lives of his people.

THE OBEDIENCE OF THE CHRIST

"The lesson of obedience is one which should be deeply engraved upon the hearts of all the sanctified in Christ Jesus... Whoever has the true spirit of obedience will not only obey the expressed commands of the Lord, given in his Word, but will seek to know the divine will in everything... be very diligent to build character in harmony with his law, having justice in thought, in word and in deed at the foundation, justice in our relationship to God, to the brethren and to all, and then building thereupon all the various qualities of love, that thus we may grow up into Christ our living Head in all things, and be able to render up our account at last with joy and not with grief. " 14- R5430, R5431.

LOVE AND JUSTICE

"Justice... is declared to be the very foundation of God's throne. It is the principle which underlies all his dealings with all his creatures: it is his *unchangeable business principle*. And how firmly he adheres to it is manifest to every one acquainted with the plan of salvation, the first step of which was to satisfy the claims of justice against our race.

*"Two Greek words are rendered 'propitiation.' *Hilasmos* is correctly rendered 'propitiation' in two texts [1Jo 2:2 4:10], but *hilasterion* is incorrectly rendered 'propitiation' in Rom. 3:25: it signifies *propitiatory*, i.

e., place of satisfaction or propitiation. The 'Mercy Seat' or covering of the Ark of the Covenant was the *place* of making satisfaction - the propitiatory or *hilasterion*; but the Priest in sprinkling the blood of atonement, the blood of the sin-offering, on the *hilasterion* accomplished *hilasmos*, *i. e.*, he made satisfaction or propitiation for the sins of the people." E.442, Chapter 15

Though it cost the life of his only begotten and well beloved Son to do this, so important was this principle that he freely gave him up for us all - to satisfy its legal claims against us.

"The principle of love, unlike that of justice, overflows with tenderness and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice.'

"Justice fills the measure full, but love shakes it, presses it down, heaps it up and overflows justice. It is therefore something not to be demanded, nor its lack to be complained of, but to be gratefully appreciated as a favor and to be generously reciprocated. Every one who craves it at all should crave it in its highest sense - the sense of admiration and reverence. But this sort of love is the most costly, and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble.

"The Psalmist says, 'Oh, how love I thy law (the law of love, whose foundation is justice): it is my meditation all the day' (Psa. 119:97). Surely, if it were the constant meditation of all, there would be fewer and less glaring mistakes than we often see. Let us watch and be sober that the enemy may not gain an advantage over us." '93- R1534, R1535.

Revelation 6:7

Verse 7. And when he had opened the fourth seal, I heard the voice of the fourth beast Zoon, living one, say, Come and see.

The fourth seal has to do with Thyatira, "sweet perfume of a sacrifice," whose experiences were so severe as to give to the next period the name of Sardis, "that which remains." The sweet perfume is the love shown by the sacrificers, and the great reward God has for the overcomers. The attribute is love.

"John 3: 16 suggests the cost of the world's salvation to our heavenly Father. His only begotten Son was the delight and treasure of his heart; and all the painful process of his humiliation and sacrifice even unto an ignominious and cruel death were at the expense of the fondest affection of him who loves as never man loved. With the assurance of this example of divine love for our race, the Apostle Paul (Rom. 8:31-39) would further encourage our faith, saying, 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? If God be for us, who can be against us?' '94- R1696, '95- R1833, Proverbs 8:22- 31 "To continue in the light and truth and blessing necessitates character- development, for the privilege of the light of knowledge is God's reward for purity of heart, of intention, of endeavor. So may we come into Christ and abide in him and bring forth much fruit." '11 R4885.

JUSTICE, EQUITY, A CHRISTIAN QUALITY

"We are exhorted to 'seek judgment (always be on the side of right and justice, desiring to do justice to all with whom we have dealings):... to recognize the basic principles underlying the divine laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice...

144 "We must learn to esteem love as next to justice in importance in the divine code. By love we mean not amateness nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our Heavenly Father and in our Lord Jesus. These two basic

principles must cover all of our conduct in life. "" If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity demand that we accept from others less than justice, because we realize that they are fallen, imperfect, not only in their flesh but also in their judgments...

"How clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in his judgment of ourselves, in harmony with his statement, 'With what judgment ye judge, ye shall be judged.' A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty, etc.

"Thus appreciating our standing, relationship and favors, we are to enter willingly and obediently into all the good will of God, seeking to cultivate in ourselves the principles of his righteousness - justice and love... Thus it is fulfilled:... 'all things are ours, for we are Christ's and Christ is God's.' "" 04- R3453, R3454.

"The measure of our appreciation of divine love will be the measure of our zeal in conforming our characters to the divine pattern... What a wonderful test this is!..."The Apostle Paul counsels, 'Examine yourselves, whether ye be in the faith; prove your own selves' - 2 Cor. 13:5.

"Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the holy Spirit of love; for the deep things of God knoweth no man, but by the Spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measure of character, therefore, we are to put Love first, and to consider it the chief test of our nearness to and acceptance with the Lord." '11- R4917.

"Keep yourselves in the love of God" - Jude 21.

"The exceeding great and precious promises of God, by which these are called or begotten, are incorruptible seed and wherever retained and nourished will develop into being of the divine nature" (1 Peter **1:23** and 2 Peter **1:4** - R1642).

THE DEPTHS OF GOD'S MERCY Genesis **18:16- 33**: "Abraham's solicitude was not for the wicked but for the righteous... all who in every place love righteousness and hate iniquity... 'Shall the righteous suffer as the wicked?' was his plea... When Abraham subsequently heard the result of the disaster - that **only his** nephew Lot was found a righteous man, and that the Lord delivered the one from destruction... it must have brought a blush to his cheek - to think that he had questioned the justice of God... when here he beheld God's loving mercy even to the extent of delivering the one righteous person and some of his dear ones. Thus it is with us all: we are finding continually that the 'heart of the Eternal is most wonderfully kind'; that in our poor, imperfect, fallen condition we have no measures that will reach to those lengths and breadths and heights and depths of the love of God, which passeth all understanding. Truly, as the Word declares, 'As the heavens are higher than the earth, so are my ways higher than your ways and my plans loftier than your plans.'

A RANSOM FOR ALL TO BE TESTIFIED

"By divine arrangement 'Jesus Christ by the grace of God tasted death for every man' - 'gave himself a ransom for all, to be testified in due time.' Thus we see that he paid the penalty for the Sodomites and for all the rest of us - the death penalty... 'God hath appointed a day (the Millennial age) in the which he will judge the world in righteousness (grant the world a fair trial that will take cognizance of these weaknesses and frailties through the fall) by that man whom God hath ordained' - Jesus and his church, his bride -

Acts 17:31"... '07- R3948.

"No power in the universe is able to cope with our God." '14- R5539.

"Love vaunteth not itself, is not puffed up" - 1 Cor. 13:4.

"Have I the love that is humble... that tends to modesty, that... would do the same if no one saw or knew but God only; that *boasts* NEITHER of *its knowledge* NOR of *its graces*, but in humility acknowledges that every good and perfect gift comes from the Father? And do I make return to Him in love and service for every mercy?... The spirit of the Lord is the spirit of a sound mind, which not only seeks generously to esteem others, but also soberly to estimate one's self, and not to think too highly of his character and attainments. " '11- R4918.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love" - John 15:10.

"Our Lord's statement of these commandments briefly comprehends them all in one word, love - love for God, and love for our fellows. Without this quality or characteristic, of love, being so developed in us as to be the controlling influence of our minds, we cannot hope to abide in the Lord's favor...

"Love would necessarily mean the according of justice; because the law or requirements of the Lord are based upon justice, 'the foundation of his throne.'... 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 ... Justice, as well as respect for our Heavenly Father's regulations, calls on us to do right to our neighbor - to do toward him as we would have him do toward us. This is not more than absolute justice, and yet it is the very essence and spirit of the divine law of love. But while justice is the first feature of the com 145 mandment of love, it is not the end of its requirements: it requires that going beyond strict justice, our love shall prompt us to the exercise of mercy and forgiveness. And in thus exercising mercy, we are again but copying divine love; for our Heavenly Father not only deals with all his creatures according to justice, but going beyond the lines of justice, in great compassion and mercy he provided in Christ Jesus a Redeemer for sinners...

"As we look back at the beautiful character of our Lord Jesus and see his love for righteousness, for truth, and his willingness to be obedient to his Father's arrangements - even unto death - we can perceive readily that our dear Master had a love for the principles which lie back of the Father's commandments. He obeyed the Father, not through restraint, not through fear, but from a perfect love... His sentiment was, 'I delight to do thy will, O my God, thy law is in my heart' (Psalm 40:8).

"When we consider ourselves, how weak and imperfect we are... we never could accomplish such a great transformation from selfishness to love, in our own strength. '02- R3020, R3021.

"Whereby are given unto us exceeding great and precious promises: that by these *"by obedience to them"* ye might be partakers of the Divine nature..." 2 Peter **1:4,5,8** ("Oh, how wonderful the great Creator!" - R3059).

"The clearness of our comprehension of the promises is to us the power of God working in us to strengthen us and to enable us to overcome present obstacles and trials. The exceeding great and precious promises are unfolded to us gradually, as we prove faithful and go on, in order that by these - by the strength and courage which they infuse - we may be enabled so to run as to obtain the prize." C220 p 2.

"The steady persistent cultivation of these graces of character will also clarify our spiritual vision, enabling us the more fully to comprehend the Truth of God.... ('95- R1859 c 2).... Eph. 3:18... To appreciate with all saints, the principles underlying and constituting the divine law of love.

"Concessions of principles... are not permissible to anyone under any circumstances. And we are to rejoice in every experience in life - its trials, difficulties, sorrows, disappointments, etc., no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies, and a still clearer insight into that perfect law of liberty and love which he has established, and to which he requires our full and loyal heart submission." '02- R3020 to R3022.

Revelation 6:8

Verse 8. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts ttherion, a wild beast] of the earth.

A pale horse tells the story of how the doctrines were becoming very weak, and were not being lived properly. And the council of judgment was set up in the Roman Catholic church, as it had become, which judgment was expressed as follows; Will you accept the dogma of the church, or go to the stake? The beasts of the earth refer to the sword of the state which the pope invoked to carry out the dictates or decisions of that council. See Rev. 9:5.

"And his name that sat on him was death, and *hell (hades, oblivion)* followed with him: and power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth" - Rev. 6:8.

At Anaheim Stadium thousands heard the statement that Jesus taught endless torment - "hell." Did Jesus so dishonor His beloved and infinite Father with this foul stain upon His righteous character? or is it the slander of blasphemous creeds? which pervert its solemn truths and make the Word of God seem to support false doctrines. The blessed old Book shall not be moved; but error must go down whether it be ignorantly or wilfully cherished. See Revelation **22:18,19**.

"It would require a very strong imagination to harmonize this statement with the commonly accepted view that *hades* is a place of torment of such immense size as to be capable of receiving and torturing the billions of the earth's population. Nor could any one see the slightest consistency in using a symbol representing such a place of torment riding on horseback. But the reasonableness of the symbols, death and the state of death, destruction, *oblivion, unconsciousness*, stalking through the earth and sweeping off large proportions of the human family, is entirely consistent. We content ourselves here with merely showing this reasonableness, without offering any explanation of the symbols." E 378, E379.

"The doctrine of everlasting torment which was engrafted upon the doctrines of the Christian church during the period of the apostasy, the great falling away which culminated in Papacy, sprang naturally from the Platonic doctrine of human immortality which paved its way, and was part of her scheme for raising money from her ignorant and deluded subjects.'

Did God create the perfect ("very good") man immortal, or did he die the promised penalty of death for the sin of disobedience? Let us see: "And Jehovah God formed man of the dust of the ground, and breathed (Naphach, inflated, blew) into his nostrils the breath (Neshamah, life power) of life (Caiyah, lives); and man *became* (It does not say, 'And man received') a living soul (Nephesh, sentient being, as other creatures; 'a living being' - Leeser's translation of Genesis 2:7). 'The soul (the being) that sinneth it shall die' (*Eze 18:4,20*). 'The wages of sin is death.' "It is affirmed by Biblical scholars that there is no such word as the Orthodox connotation of 'hell' in the Hebrew language, in the Bible, or in any other book. This is confirmed by the revisors, who confess that the Hebrew word 'sheol' and the corresponding Greek word 'hades' have no such meaning and is a wrong translation.'

"Isaiah 28:15, 18 tells the false teachers what shall be the outcome of their 'covenant with death' and 'agreement with hell.' "But death was our penalty, and 'he died for our sins,' and 'also for the sins of the

whole world.' [1Co 15:3 1 John 2:2].'

146 "I have found a ransom... the Man Christ Jesus who gave Himself a ransom (anti-lutron, corresponding price) for all to be testified in due time... I will ransom them from the power of the grave'

CATHOLIC, MILITANT, TRIUMPHANT

"Catholic signifies general, inclusive. It cannot properly be applied to any church except 'The Church of the Firstborn, written in Heaven' (Hebrews 12:23). The latest thought of Bible students is that the names Baptist, Methodist, Presbyterian, Lutheran, are not *catholic*, but are names of divisions. Likewise the terms Church of England, Church of Germany, Greek Church, Church of Rome, are sectional names and not properly termed *catholic*.

"The term, Church Militant, signifies the Church at War. It was the wrong thought when the Church undertook to war with carnal weapons, either against nations or against heretics through the nations. She has no commission for such a warfare. It will be hers, eventually, to 'bind their kings with chains and their nobles with fetters of iron, and to execute the judgment written. This honor have all His saints.' (Psalm 149:9) It will be hers eventually, when glorified, to sit with Christ in His Throne, and to exercise dominion over the nations, and to break them in pieces as a potter's vessel (Revelation 2:27). But all this will be beyond the First Resurrection in her Heavenly inheritance of Glory, Honor and Immortality.

"The Church's warfare in the present time is to 'fight a good fight of faith.' It is an individual warfare in which the consecrated members of the Church must stand their ground, and do their battlings by the assistance of the Captain of their salvation, and the support of His Word. The brethren may greatly assist one another, building one another up in the most holy faith. Those who are faithful unto death will receive a crown of life, and a share with their Redeemer in His kingdom.

"The Church Triumphant will be invisible to men because in the First Resurrection and perfected on the spirit plane. As St. Paul declares, 'We must all be changed, for flesh and blood cannot inherit the Kingdom of God.' It will operate through earthly representatives, the Worthies of the past - Abraham, Isaac and Jacob and all the Prophets." The Photo-Drama of Creation Scenario, Page 93 (PD93).

"SUFFER THE WORD OF EXHORTATION" Ephesians **4:31,32**: "... The victory over this evil disposition must be won; else we shall never be granted an entrance into the kingdom. The Lord is watching to see the zeal and earnestness with which we strive to put off these works of the fallen flesh, these evil traits of character. Knowing our own natural weaknesses, each of us is so to watch and guard himself, so to cry unto the Lord for help, so to fill his heart and mind with the Word of the Lord, that he may be kept pure and free from the alloy of sin.

AS YE WOULD THAT MEN SHOULD DO UNTO YOU

"The Lord's Word admonishes us, 'Let not the sun go down upon your wrath.' No matter what provocation one may have had, he should see to it that the matter is settled as quickly as possible... Evil speaking is a more refined, a more subtle matter, more deceitful, more malicious... All such conduct should be put far away from the Lord's children, from those who have taken God's holy covenant upon themselves and who profess to be God's ambassadors.

"We are not saying that there is no such thing as righteous anger, righteous wrath. 'God is angry with the wicked every day.' Even now his righteous wrath is kindled against the nations of the earth, and he is smiting them to their final overthrow... But God's wrath, his anger, is always of a proper kind. It is not fleshly anger or bitterness. God is angry with wickedness, and this anger signifies that he will punish it. The Scriptures, however, never refer to the Lord as being bitter or malicious. God is love; he is patient, and good, even to the wicked. He does everything in justice and love.

"... We should properly feel a certain degree of anger against ourselves... but strive more and more

carefully, with the Lord's assistance, to overcome, endeavoring to learn a lesson from every mistake we make.

NEED FOR EARNEST HEART- SEARCHING

"Not having the right or the ability to judge the heart of another, we should be very slow to anger, and very careful how we express ourselves. We are to remember that only the Lord has the right to punish. The Lord's people should strive against all these weaknesses, these blemishes, of the flesh, which are stimulated by the adversary and his hosts - anger, wrath, strife, malice, hatred. We should fear these things as we would a plague.

"What carefulness, what scrutiny of ourselves, what earnest prayer for help, this thought should bring!... Therefore our heart must be made and kept so loyal to Christ, so in tune with God's holy Spirit, that it will not send forth any such bitter waters.

"The Psalmist says, 'Let not an evil speaker be established in the earth.' See also St. Paul's counsel to Titus (3:2, 8), and to Timothy (1Ti 3:11). Oh, that this spirit of love and kindness and consideration one for another might so richly dwell in every member of the church of Christ that each one would not only refrain from speaking evil of a brother or sister, but that it would give pain to hear a defamatory tale about any one, and particularly about a fellow- pilgrim in the 'narrow way.'!

"... The mischief that can be done with the tongue is almost unlimited. How watchful and prayerful, then, we should be of our influence! We urge a careful rereading of Vol. 6, pp. 583- 588, of Studies In the Scriptures. It is good that our pure minds be stirred up by way of remembrance. We believe that our time is short in which to complete our work of character structure. This should be impressed upon us more and more as we see one after another of the body members of Christ passing beyond the veil. Let us seek by prayer and by daily, yea, hourly effort, that we may in all things become copies of God's dear Son, and hear, when our time shall come, the Master's sweet 'Well done!'" '16- R5973, R5974.

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven" - Matt. 18:10. "PROPHECY AGAINST THE SHEPHERDS" - Ezekiel 34

"I myself will be the shepherd of my sheep" - verse 15.

"Not merely the shepherds, the pastors, the preachers, the ministers, are reproved by the Lord, but also some of his flock not in of ficial positions. In the Day of the Lord's presence, these also will be dealt with, as we read: Ezekiel 34:17- 22:... Ezekiel 34:23- 25.

"... We see then that The Christ, Head and body - Jesus and the church - are to be the antitypical David, or Beloved of God, into whose care all who are His sheep or who desire to become his sheep during the Millennial age will be committed. 'The wild beasts' (Ezekiel 34:25 - Leeser's translation. See verses 5 and 8 Revelation 6:8), representing the evil- doers, those who will devour, destroy and do harm, will be caused to cease; and the whole world will become the fold' {Eze 34:14}. No longer will there be need of making a special fold, building the fences against the enemies, for the sheep will be in a quiet and restful condition - 'in the woods' (Ezekiel 34:25).

"In other words, the close of the Millennium will witness what the Lord has declared, that nothing shall hurt nor destroy in all his holy kingdom (Isaiah 11:9). It will witness also what Jesus has declared; namely, that from that time onward, there shall be no more sighing, no more crying, no more dying, no more curse, because all the former things shall have passed away. "And he that sat upon the throne said, Behold, I make all things new' (Revelation 21:3- 5). Even Satan shall be bound, to deceive the world no more until Messiah shall have fully accomplished the work of perfecting the flock." '15- R5693, R5694.

Revelation 6:9

Verse 9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

Now the scene changes. No more do we hear the attributes speaking, but in this period we hear the cry of those being killed, How long, O Lord, how long? Please see Rev. 16:16 comment R5951; '16- R5874 c1 p 5, 6.

"There is a correspondence between the end of the Jewish age and the end of this Gospel age in this way: As expiation for the taking of the life of Jesus was required of the Jewish nation, so at the end of the Gospel age, the sacrificed life of the church will in a measure be required of nominal spiritual Israel." '13- R5256.

"Let us remember, too, that all kinds of blindness are more or less contagious and let us guard our spiritual sight as one of the most precious boons given of the Lord." '09- R4429.

"As Elijah was discouraged until the Lord gave him the vision showing how He ultimately would be revealed through the winds, the earthquake, the fire and the still, small voice, so it has been with the church. There was a time during which much discouragement was felt, until the Lord began to make clear the divine plan by which Messiah's kingdom would be inaugurated. Seeing this plan, the Bible students are now lifting up their heads and rejoicing, as Jesus instructed, knowing that their deliverance will be inaugurated through the great time of trouble, of which they see only the beginning." '15- R5753.

'... How LONG, O LORD...?'

"'Sorrowing most of all... that they would see his face no more ...' Acts 20:38. "Doubtless the Apostle consoled them with the reflection that the time of partings would soon be over and the blessed eternity of union and fellowship soon begin, when they would meet not only one another, but above all meet the Redeemer himself and all the faithful in Christ Jesus. So our Lord also expressed himself on this matter, 'a little while.' The eighteen centuries intervening would have seemed a long while had they lived from then till now - but since their 'sleep' would be an unconscious interval, it was well that God kindly veiled their eyes and merely comforted them from his own larger standpoint of 'soon,' 'quickly,' 'a little while.' But now that the kingdom is nigh, even at the door, our hearts no longer cry, How long, O Lord? but, HALLELUJAH! THE DAY STAR IS RISEN - THE MORNING IS HERE!" '03- R3173.

"If anyone is guilty of the death of one of the Lord's saintly ones, he brings himself under a special obligation and responsibility. There seems to be a special charge of justice against whoever is culpable, or responsible for the death or persecution of his saints. There is a suggestion along this line (*Re 6:9,10*), where the souls of those who were beheaded for the witness of Jesus and the testimony of the Word of God are said to cry out, 'How long! oh Lord, cost thou not judge and avenge our blood on them that dwell on the earth.' This seems to symbolically picture, not the crying of an individual, for these individuals were dead and had no knowledge, no appreciation of the things at all - 'the dead know not anything' - but it was justice that cried, as in Abel's case, after he was dead. It was the voice of Justice.

"That there has been quite a large class of this kind all through this Gospel Age of more than 1,800 years, will be freely admitted by all. Many suffered for the cause of righteousness, for the name's sake of the Lord; and apparently the Lord purposes that in the end of this age he will do as he did in the end of the Jewish age - having a summing up or accounting, as it were, and a satisfaction of justice. This is not the satisfaction of Justice which Jesus will accomplish with the merit of his own blood, satisfying all claims that would come under the head of Adamic condemnation and weakness, but a satisfaction of Justice as respects these special trespasses against 'the body of Christ, which is the church' - 'Whosoever shall offend one of the least of these my little ones, it were better that a millstone were hanged about his neck

and he were drowned in the depths of the sea. ‘ ” ‘ 10- R4651.

"The martyrs of the past, ‘the souls under the altar,’ are represented symbolically as crying out for the vindication of justice, saying, ‘How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth!’ They were bidden to wait until others of their brethren should be similarly killed, when the guilt of all will be avenged. - Rev. 6:9- 11." ‘14- R5462, R5463.

Leviticus 16:28: “ ‘ And he that burneth them (the bullock and the goat of sin- offering) shall wash his clothes, and bathe

148 his flesh in water, and afterward he shall come into the camp.’ "This seems to teach that those principally instrumental in reproaching, reviling, and destroying the *humanity*, v of Jesus (the bullock) and the humanity of his ‘little flock’ (the goat) will have no *special* punishment for it, because they do it ignorantly - at the same time accomplishing God’s plan. They may wash and be clean and come into the camp - i.e., into the same condition as the remainder of the world, all of whom are by heredity sinners, all of whom have been ransomed from Adamic depravity and death, and all of whom await the return of the great High Priest and the blessing then to be extended to all. Leviticus **16**,

Verse 26. ‘And he that let go the goat for the scapegoat shall wash his clothes and bathe his flesh in water, and afterward come into the camp.’ "This teaches the same lesson relative to those who will be instrumental in bringing the trouble and consequent *destruction of the flesh* upon the ‘great company’ represented by the ‘scape- goat.’ They will be obliged to obtain of the Lord special forgiveness for these wrongdoings, but eventually shall stand on the same footing as other men." T75- T76.

"Not only those who persecuted the Savior will be forgiven and be assisted back into harmony with God through him, but those, also, who have despised the royal priesthood and persecuted them unwittingly, will be mercifully dealt with. ‘Your brethren that hated you, that cast you out for my name’s sake, said, The Lord be glorified: (We do it for the good of the cause) but he shall appear for your joy, and they shall be ashamed.’ "The shame that will then come upon all who in the meantime had resisted the Lord’s choice for his kingdom class will be a sufficient penalty. After the shame and God’s forgiveness to all the willing and obedient, The Christ will bring blessings of ‘restitution, which God hath spoken by the mouth of all the holy prophets since the world began’ - Acts 3:21." ‘15- R5636.

"Thou shalt guide me with Thy counsel, and afterward receive me to glory" - Psalm 73:24.

"The humble and believing children of God will realize that while they may not be able at all times to understand the Lord’s ways in all his dealings, they can know of his wisdom, love, and care, and they can therefore trust him where they cannot trace him. We should not expect to be able always to comprehend the divine wisdom, which is so much beyond our own; yet... patiently... submitting without reserve to the providence of God, to the guidance with his counsel.

"... Why God permits the wicked so to triumph at the expense of the righteous, the Psalmist says (*Ps 73:16,17*), ... speaking for... God’s children, that the problem was too difficult for him to solve until he went into the sanctuary of God (into the holy place of entire consecration to God, typified in ‘the holy’ of the Tabernacle. See *Tabernacle Shadows of Better Sacrifices*). There, being specially taught of God through his Word and his providence, we are made to understand the reason for the present perverse order of things - that for a wise purpose it is permitted for a time; but that by and by there will be a great change, when the righteous, now being tested and tried under the reign of oppression, will come forth to honor and glory and power... Psalm 73:24- 26), ‘Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth (the flesh is too weak and the heart too faint to pursue the course marked out for the righteous in this present evil day, except as strengthened and upheld by power from on high); but God is the strength of my heart, and my portion forever.’ ” ‘93- R1562.

"I will go in the strength of the Lord God: I will make mention of thy righteousness, even of shine only" -

Psalm 71:16.

"The tears and sorrows and battlings in strife against the world, the flesh, and the devil are all very necessary in the present time; and we should neither hope nor expect to be crowned as victors without passing through such experiences. In the battle we learn not to think of ourselves more highly than we ought to think; we learn of our own weaknesses and imperfections and our need to walk closely with the Lord, if we would keep our garments unspotted from the world. We learn also to trust his grace, and that 'our sufficiency is of God.' We learn that 'greater is he who is on our part than all they that be against us.' We learn that the victory that overcometh the world is neither the strength and perfection of our flesh, nor merely the strong resolution of our minds, but the latter helped and strengthened by him who assures us that His strength can be perfected in our weakness. It is here that we learn that all things are working together for good to them that love God.

"We learn also to appreciate the whole armor of God: the value of the 'helmet of salvation,' the intellectual appreciation of the divine plan and promises (F 657- 658); the value of the 'breastplate of righteousness,' Christ's righteousness covering our most vital parts; the value of 'the shield of faith,' which is able to quench all the fiery darts of the adversary; and the invincible quality and sharpness of 'the sword of the spirit, which is the Word of God'; and to put on the preparation of the gospel in a meek, patient and quiet spirit, which, as sandals, permits us to pass over the sharpest difficulties of life successfully. In this conflict we learn to cultivate the graces of the spirit, through many trials and temptations; which though for the time being are not pleasant but grievous, nevertheless work out for all who are rightly exercised thereby, 'a far more exceeding and eternal weight of glory.'" '97- R2195.

Revelation 6:10

Verse 10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

This is during the period of Sardis: How long till thou shalt judge and avenge our death? All times and seasons are set by the Plan. See Revelation **16:14 17:3 11:5** and 22:20 comments.

"The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord" - Lamentations 3:25, 26.

149 "As the quality of justice will always persist, so will the quality of patience, though not in the sense of patient endurance of evil... and in the ages of glory to come God will, we believe, still work out his purposes in perfect patience, probably in worlds yet uninhabited.

"The time is coming when there will be no more sin. God will have a clean universe by and by. But he will first give everybody an opportunity to rise out of sin. If they will not avail themselves of the opportunity, then God's patience, long-suffering, will cease to be operative toward such. This will not mean that God's patience has ceased, but that its activity has ceased in that direction.

"God's patience has arranged the thousand years of Messiah's reign for man's blessing, and his wisdom has decided that those thousand years will be sufficient for the elimination of evil." '15- R5650.

"Blessed was the promise to the early members of the Church, that He whom they saw go away should indeed come again; and blessed has been the hope of his appearing all through the age to the tried and persecuted, faithful ones, who anxiously looked for his coming until they fell asleep with the prospect of awaking in his likeness; but still more blessed are your eyes, O ye saints of today; for your eyes see and your ears hear the signs of the *presence* of the longlooked-for Hope of Israel." C303.

"It is written that obedience is better than sacrifice, and this being recognized, how careful it should make us to inquire what the will of the Lord is; to search the Scriptures, that we may there ascertain the Divine

program, and be found in harmony therewith. There we find that the Lord's present work is the completing of the Royal Priesthood, the Royal Judge, the Royal Prophet, the Royal Mediator, the Great King, for the world of mankind - for the world's deliverance from the bondage of sin and death, and their assistance back to harmony with God...

"When will the world be converted? When will Christ ask for the heathen? When will the Father give them to Him? How long, O Lord? The Scriptural answer, dear friends, is, that it has pleased the Father to select the 'jewel' class during the Gospel Age by means which the world would think foolish - by means of the preaching of the good tidings. But His program for the future age is different...

"In the next age *force* will be... employed in putting down the reign of evil *[Re 20:1-3]*. Satan will not merely be requested to desist from deceiving the world, but will be *bound* for a thousand years, and be unable to deceive the nations. Likewise, mankind will no longer be *invited* to accept Christ, and to give their hearts in obedience to Him, but, on the contrary, they will be *compelled to be obedient*. As it is written, **Philippians 2:10,11 Isaiah 11:9**. All shall know him... (Jeremiah 31:34).

"Psalm 45:3- 5 describes Messiah's triumph in the Millennial Age, 'Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously in the cause of Truth and Meekness and Righteousness... Thine arrows are sharp in the heart of the King's enemies; whereby the 'heathen' (people) fall under thee.' Here we have a picture of the conversion of the heathen as it will shortly be accomplished... We are to understand this picture to signify our Lord's triumphal conquering of the world, and that the arrows of truth which will go forth unto the whole world will reach the hearts of men, and smite them down. Even so we read that when St. Peter preached at Pentecost that the Jews had taken and crucified the Son of God, the hearers were *cut to the heart* with the lance of truth. Thank God for such arrows from the quiver of Divine wisdom, justice, love. We rejoice that the heathen will thus be conquered for the Lord, and thus eventually every knee bow and every tongue confess." Psalms 2:8,9 Revelation 21:2,10 22:1,2,17 ; CR51.

MAKE SURE OF WINNING IN GOD'S ELECTION "Brethren, give diligence to make your calling and election sure" - 2 Pet. 1:10.

AVENGE HIS OWN ELECT "Shall not God avenge his own *elect*, though they cry day and night unto him? (Luke 18:7)." "Here our Lord himself testifies respecting this elect class... Verily, God the allwise, all-loving and alljust heavenly Father shall avenge the cause of his *elect*, although he has permitted them to be maligned, slandered, misrepresented, for over eighteen centuries; the time will come when he will give them justice, when he will exalt them; and when those who have wilfully and maliciously injured them shall certainly be punished - in the great time of retribution in which every such evil deed of mankind shall be rendered a recompense, and every good deed receive its reward - in the Millennial day.'

Matthew 24:31: "Here our Lord... assures us that he himself will father this elect class in due time; in the end of this age when he is ready to establish his kingdom, in which, as the overcomers, the elect of God, they will be jointheirs and sharers, as in the present life they have been sharers in the sufferings of Christ - **Rom. 8:17 2 Timothy 2:12 Matthew 13:43**. " 05- R3586.

"First, Paul declares, 'We must *all* be changed (the living no less than the dead saints): this corruptible must put on incorruption, and this mortal must put on immortality; for flesh and blood cannot inherit incorruption.' And this 'change' from mortality to immortality, he assures us, will not be accomplished by gradual development, but it will be instantaneous - 'in a moment, in the twinkling of an eye,' under the sounding of the 'last trump' - which is already sounding - 1 Cor. 15:53, 50, 52.

THE CLEANSING OF THE SANCTUARY. 2300 Days - Dan. 8:10- 26. C95- C97.

"We saw the identity of the presumptuous, peculiar 'little horn' of Daniel **7:8,11,20- 26**, with the 'Man of

Sin' of 2 Thessalonians **2:3**, and with the 'Abomination of Desolation' foretold by our Lord in Matthew **24:15**; and also that the same papal power is referred to in Daniel **8:9,10,23- 25** ... its rise, its character, the breaking of its crushing power, and its final complete destruction, which is yet future...

"Another prophecy points out distinctly the one special false doctrine, or fundamental error, which led to the full rejection of that system by our Lord, and made it in his sight the desolating *abomination*. The prophecy... shows, further, the time at which the true Church, the consecrated 150 class - the Sanctuary - will be cleansed of the abominable defilements introduced by Papacy... a date... at which the misappropriated 'golden vessels,' or precious truths, would begin to be restored to this holy or Sanctuary class.

"We quote from Daniel **8 10- 26**: "And it became great even unto (controlling) the host of heaven (the entire Church), and it caused some of the host and of the shining lights to fall to the earth, and trod them under foot. Yea, it magnified itself even up to the Prince of the host. (It assumed to itself honors and dignities, and applied to itself prophecies and titles, which belong to Christ Jesus, the true Chief or Prince or Head of the Church.) And it took away from him (Christ) the CONTINUAL SACRIFICE, through transgression; and it cast down truth to the ground, and its doings prospered.

"Then did I hear a certain holy one speaking, and a holy one said unto another, I know not to whom he was speaking: 'For *how long* shall be the vision, concerning the continual sacrifice and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?' And he answered, 'Until two thousand three hundred evenings and mornings (days), then shall the sanctuary be cleansed.' "And it came to pass when I, even I, Daniel had seen the vision, that I sought to understand it; and... Gabriel ... came and stood near where I stood... and he said unto me, 'Mark well, O son of man! because for the Time of the End is the vision.' ... And he said, 'Behold, I will make known to thee what is to come to pass to the end of these evil predictions; for it pertaineth to the appointed Time of the End.

"... There will arise a king (Papacy) of an impudent (or shameless) face, and understanding deep schemes. And his power shall be strengthened (made mighty), but not with his own force (Papacy strengthened itself by using the force of the various nations of Europe.). And he will destroy wonderfully, and do more than can be believed; and he shall destroy (or corrupt) the mighty ones and the holy (saintly) people. And by his cunning skill he shall cause deceit to prosper (him) in his power; and in his heart he shall magnify himself, and by prosperity shall he corrupt (destroy) many: he shall also stand up (as Antichrist) against the Prince of princes; and he shall be broken without hand... but shut thou up the vision, for it will be fulfilled after many days." C95- C97.

SOME BETTER THING FOR US

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Therefore also we, being compassed about with so great a cloud of martyrs (Greek *marturon* - who so so nobly witnessed for God and righteousness), let us (emulate them and) lay aside every weight and the sin which cloth so easily beset us, and let us run with patience the (higher, heavenly) race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 11- 12:2).

"Again referring to the ancient worthies and their faithfulness (*Heb 12:18-24*), we are reminded of our much more favored position on the stream of time; for we are not approaching, as were they, the established typical kingdom of God under the typical mediator Moses, ; but, in point of time, we are approaching the glorious antitypes of that - the kingdom of Christ. How inspiring is this thought of the proximity in time to the glory of the kingdom!... And if this was true of the early church, how much more is it true of us who are living in the end, the 'harvest' of the age?

"The Apostle would also lead us to a fuller appreciation of the glory to be revealed in the setting up of the

real kingdom - the antitype - by a reference to the glory that attended the setting up of even the typical kingdom, and the enunciation of its righteous code of divine law (Heb. 12:18- 21; see also 2 Corinthians 3:7- 11 Exodus 19). That was a scene whose majesty and glory caused all Israel to fear and tremble; and even Moses said, 'I exceedingly fear and quake.' But, he says, that manifestation of glory was nothing in comparison to the glory that excelleth, which shall attend the setting up of the real kingdom. That will be the glorious New Jerusalem, the true Mount Zion, the city (government or kingdom) of the living God, the city for which Abraham looked afar off. It will be the general assembly of the church of the firstborn in the midst of a welcoming host, 'an innumerable company of angels'... What a glorious prospect!... of solemn import." Please see '96- R2035.

Revelation 6:11

Verse 11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they, should be fulfilled.

And white robes were given them by faith; while alive in the flesh, or posthumously, according to the judgment: They shall walk with me in white for they are worthy; for the white linen is the righteousness of saints: their own, as new creatures in Christ.

"None can be perfectly just, perfectly wise, perfectly loving; to be so in our present imperfect condition is impossible.

"Therefore, in his wisdom and love, God avoids making his test along those lines in which we are absolutely incompetent, and makes it along the line of faith - in his wisdom, his love and his promises...

"God desires that truth and righteousness shall become integral parts of our characters and that the principle of Love shall dominate in everything...

"Our faith, looking out into the world, asks of the Lord, 'When will the promised time come in which Thy will shall be done on earth as in heaven?' The Scriptures reply that the glorious time for the blessing of the world will not come until the church shall have passed into glory; that Messiah will then reign for a thousand years in order to put down sin and opposition to divine arrangements and to uplift those who desire to come into harmony with God; and that in order to accomplish this work he will establish a government based upon the principles of righteousness. By faith we accept this answer, and await God's due time for the blessing of all mankind. "' 12- R5115.

151 "Trust in the Lord with all shine heart; and lean not to shine own understanding. In all thy ways acknowledge Him and He shall direct thy paths" - Proverbs 3:5, 6.

"If at times we know not whether to turn to the right or to the left, know not wherein to walk, let us lift our hearts to the Lord, and wait before him, remembering the divine assurance, 'Delight thyself in the Lord; and he shall bring it to pass.' 'In all thy ways acknowledge him, and he shall direct thy paths' (Ps 37:4,5 Proverbs 3:6). Thus his dear voice brings comfort, strength, rest, in the midst of all the cares and perplexities of the way. 'As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God!' - Gal. 6:16. '15- R5807.

"Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?" Psa. 27:1.

"This text suggests the proper frame of mind for all the Lord's people who are now fighting the good fight of faith. Though the situation may look dark and dangerous, and though the foes may multiply and perplexities increase, it bids them fear not." '96- R2016.

"This consolation, variously expressed throughout the Scriptures, comes with all its blessed potency in our times of greatest need... Courage, born of faith and strengthened by endurance, cries with humble boldness in the midst of the deepest darkness of the most perplexing difficulties, and in the midst of the wildest storms and most threatening dangers, 'The Lord is my light and my salvation; whom shall we fear? The Lord is the strength of my life; of whom shall I be afraid?'" '96- R1915.

"Let your minds be continually turned heavenward. However difficult and thorny the path may be, forget not the privilege of walking in it... If our Lord had to be so severely tested to prove his worthiness of high exaltation, we should not think it strange concerning the fiery trial which is to try us, as though some strange thing had happened unto us *[1Pe 4:12]*. We must 'endure hardness as good soldiers,' and wait patiently for 'the glory which shall be revealed in us.' And for our encouragement let us bear in mind the exceeding great and precious promises: 'To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne'; 'Fear not, little flock; it is your Father's good pleasure to give you the kingdom'; 'Faithful is he that calleth you, who also will do it.' Glorious, indeed, will be that... blessing when fully realized; and even now, as by faith the prospect of its inheritance looms up before us, we rejoice with joy unspeakable and full of glory, reckoning that the sufferings of this present time, for Christ's sake, are not worthy to be compared with the glory which shall be revealed in us." '90- R1263.

"Let us be watchful, active, alert, and co-labor with God and with the Lord Jesus Christ. We are to consider the offer made to us - the great high calling - the most wonderful thing ever known in all creation! We shall never have another opportunity of showing God and our Lord Jesus our zeal for righteousness and our earnestness of spirit. The present opportunity is a special one. God has made it possible for all of us, who are in harmony with him, to grow in grace and in knowledge, and thus to be more intelligent in our service. And we are to pray in harmony with that intelligence.

"My soul, be on thy guard, Ten thousand foes arise; The hosts of sin are pressing hard To draw thee from the prize." '13- R5332.

"I wait for the LORD, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than they that watch *wait* for the morning" - Psalm 130:5, 6. How necessary is this patient *waiting* for the Lord!" Please see '95- R1759, R1760.

"Yes, the 'brethren' wait for the Lord himself, longing to see The King in his beauty - the fairest among ten thousand, the one altogether lovely. Yes, truly *our souls* 'wait for the Lord *more* than they that watch for the morning.' "

THE VALUE OF MODERATION

"Let your moderation be known unto all men. The Lord is at hand" - Phil. 4:5.

"Watch ye, stand fast in the faith, quit you like men, be strong" - 1 Cor. 16:13.

"The marvelous courage of the apostles was shown (Acts 4:1- 31): 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.' "The Bible directs the followers of Jesus to be subject to the powers that be *[Ro 13:1-7 1 Peter 2:13-17]*. But while seeking to be thus law-abiding in every respect, Christians are to recognize that there is a still higher law and a still higher Ruler, and are to be subject to the worldly powers only in the absence of a contrary admonition from the Higher Power - from God...

"Their courage was really authorized by the law; and the Sanhedrin, in forbidding them, went beyond its bounds...

"1 Corinthians 16:13 is properly an exhortation to all of God's people everywhere to be faithful and loyal to God and his cause. Let us each apply it to himself: 'Watch ye, stand fast in the faith, quit you like men,

be strong.' "" How much St. Peter crowded into a few words, according to this record (Acts 4:1- 31)! He identified Jesus the Nazarene, the one who had been crucified, as the Messiah, the One whom God had approved, as was manifested in the raising of him from the dead." '16- R5839 to R5841 "Jesus says to all, 'I am the way; I am the truth; I am the life.' I am the only one through whom you can come to the Father and become his sons; and abiding in me will bring you the grand consummation.

THE CHANNEL OF ALL OUR BLESSINGS

"We perceive, then, that Christ is the sufficiency which God has provided for us in all respects. He of God is made unto us wisdom, and righteousness (justification), and sanctification, and redemption (deliverance)' [1Co 1:30]. We first received, through learning of his sacrificial work on our behalf, necessary wisdom, instruction and guidance, by which we may through his merit come to the Father. And he is our wisdom all along the way. The heavenly Father had a glorious plan before the foundation of the world... In all these things Christ is the center; through

152 him alone can we obtain these blessings. While the Father gives them, they are given through his Son, who is the Father's representative..." '14- R5507.

FLEEING FOR REFUGE - Joshua 20:1- 9

"God is our refuge and strength, a very present help in trouble" - Psalm 46:1.

"It is necessary that we continue to 'abide in him' - that we do not put off the robe of Christ's righteousness. If we leave the city of refuge - if we abandon our trust in the precious blood which cleanseth us from all sin, we become liable again to the demands of justice and that without mercy... The Apostle explains, 'It is a fearful thing to fall into the hands of the living God' - to depart from Christ, to abandon the mercy and forgiveness which the Father has extended toward us, as culprits - through the Beloved One.

"How LONG?

"How long must we abide thus in the mercy of Christ and have no standing or liberty outside of his provision of refuge? We answer that we must thus abide 'until the death of the high priest.' This is already in a large measure accomplished - the Head of the antitypical high priest, our Lord and Master, already has finished the work that the Father gave him to do, and the members of the body of the high priest, his church in the flesh, are filling up that which is behind of the afflictions of Christ, and soon the entire high priest, its every member, will have died. Then the new dispensation will be ushered in and no longer will we be obliged to own our own imperfection and the need of a covering before justice; from thenceforth having been made perfect by a share in the First Resurrection, having been made like our Lord and Master, we shall be presented before the Father blameless, unreprouvable, without spot or wrinkle or any such thing, without any vengeance against us on the part of divine justice.

"The entire arrangement is of God - Justice is the avenger of sin, and Christ is the refuge and deliverance...

"Brethren, let us make a firm resolve that in view of God's goodness to us we will ever be faithful to him; let us fear him in the sense of reverencing his commands, in the sense of fearing to displease ONE who has been so GRACIOUS to us." '02- R3093.

Revelation 6:12

Verse 12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

This is the sixth or Philadelphia period, the time of Luther and the great earthquake in Christendom, so called. Also it is the end of the Sardis period when hardly anyone was left to uphold the doctrines. And the sun of the Gospel Light became very dim; and the law of the Old Law Covenant, the moon, was considered bloody and barbaric.

"Dr. Martin Luther was the head of a Catholic College for the instruction of German youth for the priesthood. He had heard about the Bible, but like others for thirteen centuries before him, he trusted in the decisions of the various 'Apostolic Councils' of the Church - the various promulgated Creeds. These he believed to be Biblical.

"But one day he chanced to see a Latin copy of the New Testament. His curiosity led him to read it. He was amazed at its simplicity. He wrote the Pope, suggesting the calling of a Council to ascertain whether there had been a gradual digression from the Bible. The Pope did not take the suggestion kindly. Luther was branded a heretic, unfrocked, excommunicated. This treatment only convinced him the more of the difference between the Bible methods and teachings and the modern ones. He began to write tracts which he scattered all over Germany, amongst the comparatively few people then able to read - in any language. Gradually, through much tribulation, the Bible became more prominent.

TETZEL SELLING INDULGENCES "About the time that Martin Luther began to study the New Testament and was amazed at its simplicity - when he was grasping the great Bible Truth of Justification by faith - he encountered Tetzel. The effect was to convince him the more that great errors had gradually crept into the faith and spirit of the Church. Tetzel was selling Indulgences under the Pope's authority. The proceeds were to be used in completing St. Peter's Cathedral at Rome.

"... The record is that Tetzel preached, not the merit of Christ's sacrifice, but the power of the Pope, and of himself, his agent, saying, You have friends in Purgatory, suffering there for various sins. The Pope has the power to release them; I am his agent. Those who donate to this fund drop their money into this box, assured that the moment they do so their friends will be released from Purgatorial suffering.

"Catholic though he still was, and a believer in Purgatory, Luther could not tolerate such a commercial proposition as that the grace of God should be purchased with money. He denounced Tetzel vigorously." Photo- Drama Scenario pp. 82- 83*

Revelation 6:13

Verse 13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

The stars of heaven fell to the earth. The brightest religious leaders became earthly and worldly wise because of success, and they became practically the acknowledged heads of earthly governments.

*December 12, 1983 news included a report that Pope John Paul II for the first time in the history of the Papacy participated in a Lutheran Church service of evangelical ecumenical character, some five centuries following Martin Luther's split with the Papacy. There were about four hundred present. The theme was unity of the churches. The pope said that many issues still divide their two churches. It was stated that for the past fifteen years or more they have been meeting to settle their difficulties, among them the claim of papal infallibility and their claim that Peter was the first pope as a symbol of unity. Rev. 17:5, 12- 13; 21:14 F209, F220- ;" The Pope and the Bible" - R1625 c 2.

January 10, 1984 News Item: A law enacted in 1867 prohibiting allocation of funds for formal diplomatic ties with the Vatican has been repealed allowing the United States of America for the first time in 116 years to establish full diplomatic relations with the Papal government at Rome. President Reagan is expected to appoint William Wilson as the first full ambassador to "Holy See." One hundred seven other

countries, not including the Soviet Union and China, are reported to already have such ties with the Vatican.

153 LESSON OF THE BLIGHTED FIG TREE "Have faith in God" - Mark 11:22.

"As Jesus and his apostles passed along the road from Bethany to Jerusalem preaching the Gospel of the kingdom, they had seen, en route, a fig tree. Our Lord, being hungry, went to the tree, seeking fruit thereon; for the time of figs was not yet past. But he found that the tree was barren. Then he pronounced a curse, a blight, upon the tree. The next day as they passed by Jesus' disciples noticed that the fig tree had withered from the roots. Then Peter said, 'Master, behold, the fig tree which thou cursedst is withered away!' Jesus answered, 'Have faith in God' [Mr 11:13,14,20-22]. Then he called their attention to the fact that it was not merely himself who had blighted the tree, but that- the heavenly Father was to be recognized as behind him in this. He ascribed always the honor to the Father. He was merely the Finger of God. 'The works which the Father hath given me to finish, the same works that I do, bear witness of men that the Father hath sent me.' 'The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works' - John 5:36; 14:10.

THE FIG TREE A SYMBOL "There is a further thought as regards the fig tree. We believe that the fig tree is a representation of the Jewish nation. This nation had been God's fig tree. In due time God sent his son seeking fruit from that nation, but he found none. The tree was barren. He found a few faithful individuals, but nationally nothing - no fruit as a nation; and the blight, or curse, of the Lord came upon the Jewish nation because with all their privileges and advantages they had not brought forth the proper fruits. Our Lord Jesus, five days before his crucifixion, pronounced their house desolate. 'Behold, your house is left unto you desolate!' - Matthew **23:38,39** Luke **13:34,35**.

"Ever since that time, the Jews have been desolate and blighted as a nation. But there is a promise that this blighted fig tree shall again become a living tree - a living nation. They are to be restored to divine favor, after their 'double' of disfavor has been fulfilled. (See STUDIES IN THE SCRIPTURES, Vol. 2 pp. B217- B230.) This 'double' we understand has been accomplished, and this is the meaning of the great awakening now among the Jews, and of the great Zionist movement.

"Speaking of the time of his second advent and of the nearness then of the kingdom, Jesus said, 'Learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near; so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors' [Mr 13:28,29]. The Jewish nation has been having a long winter time. But the spring time of this nation is now at hand. We already see this fig tree putting forth leaves. So we see that the lesson of the blighted fig tree was not merely a lesson for an hour, but a lesson to all the Lord's people from that time even until now. "' 16- R5920.

Ezekiel 37:7: "Those bones represent the whole house of Israel, which is referred to as saying, 'Our hope is dead' (verse 11); our ambitions are all gone or are asleep!

"So God is telling them that all the kingdom hopes of that nation are to be revived. as Jesus said to his disciples in one of his discourses - When ye see the fig tree beginning to put forth its tender leaves, we know that summer is nigh... See Matt. 24:32; Mark 13:28." '11- R4788.

We rejoice in the process of fulfillment. Since May, 1948, Israel is a nation!

"Pope Leo 13's... encyclical letter is one of those remarkable features which, in company with other striking events and circumstances, distinguishes this day of the Lord from all previous times... and was evidently suggested by the fact, now so manifest, and long ago predicted by the Lord (Luke 21:26), that men's hearts are failing them for fear and for looking after those things which are coming on the earth. Out of this very fear, which the shaking of this present order of things, preparatory to its final removal [Heb 12:26,27], engenders, Satan, whose masterpiece of iniquity and religious deception the church of Rome is, desires to make some capital wherewith to bolster up the tottering walls of his ancient

fortress and protect his kingdom from ruin in the midst of the great time of trouble.

"Consequently, the poor, deceived old man at the Vatican, who, as the professed Vicar of Jesus Christ, stands at the head of the great counterfeit Christian church, addresses himself to the whole world inviting all men everywhere, without respect to race or nationality, to come into the one fold, the Catholic church, under the pastoral care of the Pope - to 'unity.' ...

"Who cannot discern between the lines of this gauzy manifesto the policy- spirit which would lick the dust or play the tyrant as circumstances might require or permit, if *by any means* it might gain its unholy ends?

"The Pope... would suggest that the influence of all be united to reinstate the old and formerly potent power of that iniquitous system, the persecuting church of Rome.

"We have just that condition of things which the Lord predicted (Luke 21:26)... The powers of the heaven (the religious systems) are being shaken. This is true of all Protestant denominations, and increasingly so of the Roman Catholic church also, in which there are various splits progressing.

"Protestants, as well as Catholics, who, neither seeing nor being in harmony with the divine plan, are greatly disconcerted at the evident failure of present arrangements, which they had supposed would usher in the Millennium by converting the world." '94- R1704, R1705.

"Those who claim that Jehovah has been trying for six thousand years to convert the world, and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God's purposes shall be accomplished, and that his Word shall not return unto him void, but shall prosper in *the thing whereto it was sent* (Isaiah 55:11). The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been *sent* on that mission." A95.

"It is time that Christian people learned that the only hope of the world's conversion - the only hope that the Lord's will shall ever be done on earth as it is done in Heaven - lies in the promised second coming of our Lord Jesus, to be earth's King, and to set up the Kingdom of God which

154 we are assured will triumph over Satan and sin and every evil, and scatter blessings to every creature, and *make possible to all* a full reward to Divine favor and life- everlasting." '01- R2871.

Revelation 6:14

Verse 14. And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places.

And the leaders of the various denominations began to talk about union: they even brought out a book for a creed, made to please every mind.

"And all the host of heaven (religious societies) shall be dissolved, and the heavens shall be rolled together (not in one great roll, but) as a scroll (in two separate divisions or parts - Catholicism one part and Protestantism the other, in close affiliation and cooperation, so that whatever passes from the one passes to the other)" Isaiah 34:4; Nahum 1:10- 14.

"The Bible points out that about this time the Nominal Church systems of the world will rise to great prominence again in connection with the Civil powers. We can readily see the grounds for this... The churches all will be ready and glad for such an opportunity. Already, they are rolling together as a scroll - the one side, Catholic, the other, Protestant, opposed and yet connected - each side united and federated to the best of its ability.

"But the Bible declares that this reign 'as queen' [Re 18:7,21] will be a short one, and that the fall of Babylon will be tremendous - like a great millstone cast into the sea. It will be during the power of this so-called 'queen,' for a little season, that the world will be under a great strain as respects any presentation of the Truth. And those found loyal to God and to principle will doubtless suffer therefor." D Foreword 1916 iii.

"The ecclesiastical powers, referred to in the Scriptures as the powers of the heavens (the nominal spiritual powers), are approaching each other, and truly; 'the heavens shall be rolled together as a scroll' (Isaiah 34:1-4); but 'while they be folden together *as thorns* (for there can be no peaceful and comfortable affiliation of liberty-loving Protestants and the tyrannical spirit of Papacy), and while they are drunken as drunkards (intoxicated with the spirit of the world, the wine of Babylon), they shall be devoured as stubble fully dry' (Nahum 1:10), in the great cataclysm of trouble and anarchy predicted in the Word of God as the introduction of the Millennial Kingdom." D267.

"In addition, there is a general tendency toward union, federation, 'confederacy,' which is popularly considered an evidence of growth in grace." '96- R1911.

"As heretofore shown, the Scriptures clearly indicate that just such a combination of religious systems as the Pope advocates will eventually take place, except that it will be in two distinct pans. Catholicism under the Papal head will doubtless absorb the Greek, Armenian and other eastern churches, and quite possibly the high church Episcopalians; the other division being a grand federation of the chief Protestant denominations. And these two great systems, for fear and for self-preservation, will heartily cooperate in order that the 'peace and safety' of present institutions and arrangements may be continued. This thought is set forth in the Scriptures in strong symbolic language, and the event is located in this day of wrath and time of trouble: 'Come near, all ye nations, to hear; and hearken, ye people: let the earth hear and all that is therein, the world and all things that come forth of it; for the indignation of the Lord is upon all nations and his fury upon all their armies: He hath condemned them to destruction, He hath delivered them TO the slaughter... - See Isa. 34:1-4; also Rev. 6:14-17.

"The Scriptures plainly show that the present order and condition of society cannot even by such combinations of power as proposed, be long sustained, but that shortly after this great religious federation has been perfected, the upheavals of socialism and anarchy will suddenly destroy them and ultimately every vestige of the present system. And no sooner will these elements be thus brought together than they will begin to realize what the Prophet Nahum suggests, that they are thorns in each other's sides: 'What do ye imagine against the Lord? He will make an utter end (of this present order of things): affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards (intoxicated with the spirit of this world - the spirit of selfishness and tyranny), they shall be devoured as stubble fully dry' - Nahum I:9, 10. Please see Isaiah 34:4 8:12,13 Revelation 16:19 Revelation 17\$, 18\$ Jeremiah 50\$, 51\$.

"Thus the way will be prepared for the establishment of a new social arrangement ('the new each'), on the basis of love and righteousness, and under the influence and control of the glorified church of Christ (the 'new heavens,' or spiritual power) in which righteousness and love will control and prevail. "' 94- R1705.

"Undoubtedly many dear people *have a zeal for God* and for church *Federation - not, however,* according to the wisdom from above, as we see it. Nevertheless, what they are attempting will succeed, and, according to the Scriptures, will be the beginning of the end of 'churchianity.' "To us its success is an encouragement as demonstrating the fulfillment of prophecy. To the unionists it is a hollow self-deception to assume that any union in unbelief and ignoring of the Bible and of conscience can work real good. "' 10- R4720 c 2 p 5.

"The Church in association with her Head will be the Melchizedek Priest during the Millennial age. That Priest, Prophet, Teacher, is not yet fully raised up from amongst the people, but will be entirely raised up by the close of this age, perfected in the first resurrection (Acts 3:23; Eph. 2:10-16). Consequently no

reigning takes place as yet, except as our Lord is taking to himself his great power and beginning his reign - the majority of the church already with him on the other side the veil, and we on this side gradually passing over.

"The Bible assures us that all power is possessed by our Lord Jesus since his resurrection... The church has the promise that in the resurrection she will be like her Lord. It is funkier written: 'Now we know in pan; then we shall know even as we are known.' "We honor the Father. Even so let us honor the Son also - as the Son, as the Father's Logos and Chief Representative. " 16- R5922.

155 "The Scripture declaration respecting the saints, the 'overcomers' is, 'They lived and reigned a thousand years.' The reign of the saints cannot be properly said to begin before all the 'jewels' have been gathered..." '00- R2739 Answer to Question.

"Jesus answered, 'Your father Abraham rejoiced to see my day: and he saw it and was glad.' (Abraham saw Christ's day with the eye of faith - believing the divine promise respecting Messiah. He may have seen his day of sacrifice typified in the offering of Isaac his only son, but at all events he saw Messiah's coming glory- day, the Millennium, and its blessings upon all the families of the earth, through this promised Seed. And no wonder the prospect made him glad. He with the eye of faith beheld the heavenly city, the New Jerusalem, the glorified Church, the Kingdom class, and he beheld similarly the heavenly country - the world blessed by that Kingdom - Hebrews 11: 10, 16; 12:22; 13: 14). " E90. Matthew **14:1-12**. "It is... probable we think, that John's course which brought him into conflict with Herod was in some degree *typical* of the course of the Gospel church in this present time; and the course of events that may be expected. If it be a type, Herod would represent civil government, and the unlawful wife would represent the nominal church, which throughout the symbolic Scriptures is represented as a woman, Jezebel, etc. Should it prove to be a type by its fulfillment in antitype, the fulfillment will probably be on something like the following lines: (1) A partial reunion of church and state. (This seems to be now in process of development.) (2) In such case it would become the duty of the true church, the forerunners and announcers of the Messianic kingdom, to *reprove the civil powers as well as the nominal church systems, and to declare their union unlawful - contrary to the Word of God.* (3) *The effect of this would pretty surely be to awaken the animosity and venom of the latter.* (4) The church nominal, in her false position would be anxious to stifle the reproofs and to destroy the reprovers, and the effect would be that the civil power would be induced to pass such legislation as would restrain the liberty of the faithful ones and hinder them from public utterance - as John was hindered by imprisonment. (5) Jezebel's personal influence being insufficient may subsequently be augmented by the influence of her daughter (united Protestantism) who will be so fully in sympathy with her as to become her tool in the destruction of the most loyal servants of God.

"Keep thy heart with all diligence; for out of it are the issues of life" - Prov. 4:23, is well worthy of being deeply engraver upon the hearts of all who seek to make their calling and election sure. If the heart, the thoughts, be kept strictly under control in full harmony with the Lord and his Word, all the opposition of the world and the flesh and the devil will not be able to overcome us. Being filled with the Master's spirit and guided by him, we shall thus come off victors, conquerors and more than conquerors through him that loved us." '98- R2279, R2280.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" - 2 Tim. 2: 15.

"God seems to have greatly blessed and used in the harvest work the six volumes of STUDIES IN THE SCRIPTURES.

"And those who have only a partial understanding of the divine plan - those who have only a pan of the provided armor will find it difficult, if not impossible, to stand in this evil day the assaults of the world, the flesh and the adversary. If they have proper zeal for the Lord and a proper love for the plan, they should manifest that zeal by thorough and persevering study of the volumes. They cannot afford to do less.

"Such of our readers as have not read the STUDIES IN THE SCRIPTURES this year can scarcely appreciate how much they probably have lost of what they originally learned therein. " 11- R4930.

Revelation 6:15

Verses 15- 17. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; '6And said to the mountains and rocks, Fall on overt us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. '7For the great day of his wrath is come; and who shall be able to stand? See Rev. 11:15.

And a Judgment Day began to occupy the minds or attentions of all classes of men as they sought help, aid, and assistance from one another in unions, lodges, churches, etc., etc. See Rev. 9:20. '03- R3270 c 1 p 2.

"And said to the mountains and rocks, Fall over (cover, protect - epi) and hide us from the... wrath of the Lamb..."

Revelation 6:16

Verse 16. "The Greek word *epi*, here used, is generally translated *on*, but has also the significance of *over* and *about*, and is so translated many times in the common version. The thought is that of protection, not of destruction... The great, the rich, and no less the poor, are seeking to the mountains and rocks and caves for shelter from the darkening storm of trouble which all see is gathering." B139.

"These caves and rocks of the mountains will not furnish the desired protection from the wrath of this 'evil day,' when the great waves of popular discontent are lashing and foaming against the mountains (kingdoms - Rev. 6: 15- 17; Psa. 46:3); and the time will come when men 'shall cast their silver into the streets, and their gold shall be as though it were unclean (margin): their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not (with their wealth) be able to satisfy their souls, neither (to) fill their bowels: because it was the stumbling block of their iniquity' (Ezek. 7:19. Compare also verses 12- 18, 21, 25- 27.). Thus will the Lord make a man's *life* more precious than fine gold, even the golden wedge of Ophir - Isa. 13:12.

"But those who have made the Most High their refuge need not fear the approach of such times. God will help Zion early in the Millennial morning; she shall be 'accounted worthy to escape all those things coming upon the world'" - **Psalms 46 Luke 21:36.** D45- D46.

"FORCES MUSTERING FOR ARMAGEDON" - "For the great Day of His wrath is come; and who shall be 156 able to stand?" - Rev. 6:17. Pastor Russell's Sermons, pages SM232- SM239.

LET US UNITE - AND KEEP SILENCE

"Unhealed Babylon will say, Let us unite - and keep silence. Jer. 8:7- 13.

"We would have healed Babylon (Rev. 2:21), but she is not healed: forsake her, and let us go every one unto his own country (to the true Church, or to the world, as the case may be, according as each is thus proved to be of the wheat or the tares): 'for her punishment reacheth unto heaven' - Jeremiah 51:7- 9. Compare Revelation 17:4 14:8 18:2,3,5,19.

"Unhealed Babylon is now sentenced to destruction: the whole system - a system of systems - is

rejected... The prophet gives the reason... Because the word of the Lord by his prophets and apostles is made void, and set aside without attention, and creeds formed in the past 'dark ages' are the lightless lanterns of them that walk in darkness... her whole system is diseased, and needs thorough cleansing with the medicine of God's WORD - *the truth*... Still blind to the real cause of their troubles, they will say, 'Unite ... and Keep silence.' " Jeremiah 8:14.

"Many of the rejected will realize the troubles coming, yet will still be blind to their real cause. They will say, Let us unite ourselves and entrench ourselves in the strong cities (governments), and *keep silence*. They somehow realize that neither reason nor Scripture supports their false doctrines, and that the wisest method is to keep silent, in the shadow of old superstitions and under the protection of so-called Christian governments. They are here represented as saying very truly: 'The Lord hath put us to silence, and given us bitter poison- water to drink.' *[Jer 8:14-15]* The only refreshment they may have is the cup which they have mixed (the poison of bitter error, the 'doctrine of devils,' mingled with the pure water of life, the truth of God's Word)..." Jer. 8:7- 13; Isa. 29:10; Compare Isaiah **56:10- 12 28:14- 20** 100:155- 162 - Chapter 6. '02- R2966 c 2.

"Every true Christian is ashamed to look back upon the pages of history and see what terrible deeds were done in the name of God and justice, and in the name of our Lord Jesus... These frog spirits *[Re 16:13,14]* ... are doctrines of bombast and pomposity, representing themselves to be very wise and great, and having the backing of centuries... Accept the doctrine; for if you do not, and if men look into the matter, there will be a terrible revolution and everything will go down.

"The Beast and the False Prophet have similar creakings. The Catholic Church says, 'Do not look behind! Do not question anything about the Church!' Protestantism says, also, 'We are great, we are wise, we know a great deal. Keep quiet! No one will then know that you know nothing.' All say (croaking), 'We tell you that if you say anything against present arrangements, terrible things will come to pass.' "Unitedly they croak to the people that if any change is made, it will mean ruin to the present order... 'Stand pat!' is the order in Church and in State; but the people are being moved by fear... to the Armageddon battle and destruction." D 1912 Foreward xi- xii.

"The wise are taken in their own craftiness" - "They hanged Haman on the gallows that he had prepared for Mordecai" - Esther 7:10.

OUT OF THINE OWN MOUTH WILL I JUDGE THEE.

"Those who stand loyally in support of the teachings of our Lord and his Apostles in respect to the coming Kingdom 'under the whole heavens' have generally been content to be on the defensive. Those who trust fully in the promise of God to Abraham, 'In thy seed shall all the families of the earth be blessed,' have too long endured the sneers of the worldly wise and refrained from pricking their bubbles of self- complacency, pride, sarcasm and folly set afloat by those who think themselves to be somebody, and discredit the inspired Revelation and those who stick closely to the Book.

"The time is come to forever silence these opposers of the divine Word... and remember that those who pose as ministers of the gospel of Christ should, according to the exhortation of the Apostle Paul, 'Speak as the oracles of God' - truthfully, accurately - in a manner to be depended upon..." "A Criticism of Millennial Hopes Examined" (at the end of F pages 9- 11).

BROTHER RUSSELL'S REPLY TO THE SLANDER

'...How sorry we feel for those enemies of righteousness who in bitterness of spirit lend themselves as tools of the adversary in an endeavor to oppose the harvest work! I presume that the Lord permits such things as tests of faith and loyalty to him, and tests to his people as to what spirit they are of. Anyway, dear Brother, you will be glad to know that the more my enemies assail and falsely charge me with evil, the more the Lord blesses me and his work under my care. I am reminded here of the words of St. Paul respecting the thorn in the flesh which the Lord permitted him to have, but which he assured him would

do him no injury, saying, 'My grace is sufficient for thee.' I answer, therefore, with St. Paul, 'Most gladly will I rather glory in my afflictions that the power of Christ may rest upon me' - 2 Cor. 12:9...

"We are glad to make these explanations, dear Brother, but you can readily see how useless it would be for us to attempt to chase after all the mean and contemptible slanders and misrepresentations which the adversary could find people mean enough to scatter. To chase slanders would waste our time and hinder the Lord's work - the very thing the adversary would like to accomplish. We have given ourself fully and unreservedly to the Lord. This included not only all of our powers and talents, but also amongst these our reputation.

Yours in the love and service of the Redeemer, '10- R4660, R4661 C.T. Russell.

WHEN REVEILED, HE REVEILED NOT AGAIN! 1 Peter 2:23

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your 157 reward in heaven; for so persecuted they the prophets which were before you" - Matt. 5:11, 12. "From various quarters come jibes and misrepresentations and bitter invectives against MILLENNIAL DAWN, the OLD THEOLOGY tracts, ZION'S WATCH TOWER and the Editor. We keep a file of these, and wonder how much shame and confusion of face will come to the authors when, very shortly, 'every hidden thing shall be revealed,' and the Lord shall make manifest to the world the now secret motives which actuate men in their opposition to truth.

.. But, since the WATCH TOWER was started, we have carefully refrained *from personalities* except what we deemed necessary by way of explanation to keep the flock from being deceived - nothing as a defense or bombast of ourselves, nothing of an attack upon others. We *attack false doctrines*, and, in the event of their being promulgated by well known, public men, we give their names... But we never discuss *men*, nor personal affairs, their or our own. We are - Set for the defense of the Truth, and the overthrow of Error, pertinent to the Gospel; not for self- defense, nor for attack upon others.

... The so- called criticisms of MILLENNIAL DAWN so far are merely invectives apparently prompted by malice, which can command neither Scripture nor logic, and can use only epithets. They are worthy of silent pity or benevolence, according to the standpoint of the writers. The best answer to anyone inquiring concerning such misrepresentations is to hand him a copy of the DAWN to read. That will be answer enough for people desirous of comprehending the subjects.

"... All associated with the truth bear some of its reproaches (Psa. 69:9), and will in due time share the rewards with our Lord and Head.

"Let our watchword be, Onward! in the *name* and *love* and *service* of our King of kings. 'Be of good courage, and he shall strengthen your head' - Psa. 21:34. '95- R1798, R1799.

"THE JUST SHALL LIVE BY FAITH" - Heb. 10:38. Who shall ascend into the mountain (Kingdom) of the Lord? or who shall stand in his holy place? He that bath clean hands, and a pure heart; who nath not lifted up his soul unto vanity, nor sworn deceitfully" - Psalm 24:3,4 Revelation 6:17 . A301; D582 p 1.

How TO MAINTAIN PURITY OF HEART '12- R5123 c 2, R5124. '85- R753 c 2. '13- R5229 c 1 p 6.

"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth,

ye believe me not. Which of you convinceth (convicts) me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John 8:42- 47.

"Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Mark 8:38; Luke 9:26.

"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth; for thou hast magnified thy word above all thy name" Psalms **138:2** 158 "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" 1 Peter **1:22**.

"To this end was I born, and for this cause came I into the world, that I should bear witness to the Truth" John 18:37.

CHAPTER 7 REVELATION

"In Revelation, Chapter 7, we have a picture of the church, the antitypical royal priesthood. Then following that picture we have one of the antitype of the Levite *class*. The first shows a definite number, one hundred and forty- four thousand - twelve thousand for each of the tribes of Israel. Thus God indicates that he is following out a definite purpose. Israel was first invited to be this royal priesthood (*Ex 19:5,6*). At Pentecost a few out of the different tribes responded, and became the nucleus, or earliest members, of the church. Then the door of opportunity was opened to the Gentiles; and all coming in are assigned to places in the twelve tribes to fill up the vacancies. This the Apostle Paul pictures in Romans **11** - the wild olive branches being grafted into the olive tree to take the places of the branches broken off because of unbelief.

"Those loyal to the Lord, yet not sufficiently loyal to be of the bride class, after having been tested as to their loyalty and proven worthy, will constitute a great company, an innumerable COMPANY, A COMPANY WHOSE NUMBER NO MAN KNOWS - A COMPANY WHOSE NUMBER IS NOT FORE- ORDAINED. The discipline through which these will be put is pictorially stated. They will come through great tribulation, and wash their robes and make them white in the blood of the Lamb. They must in the end be faithful; else they will not have any part or lot with Christ in his work.

"But since this testing needed to come upon them as a judgment, because they did not voluntarily and full- souledly keep their covenant of sacrifice, therefore they cannot be of the elect body of Christ, They will miss the throne. They miss the glorious crown of the divine nature - immortality. But they receive palm branches, signifying victory, and we have the assurance that they will be permitted to serve God in and through his temple, the church, which is the body of Christ." '14- R5532, R5533.

"After the faithful ones have finished their course, then something will be done with the scape- goat - the great company. The account in Leviticus is very specific that the High Priest will then lay upon the head of the scape- goat all the iniquities of Israel (Lev. 16:21). '13- R5256.

"Nearly all the Scriptural pictures with reference to the Great Company would indicate that the special time for their tribulation would be at the close of this age - apparently just after the Church will all be gathered - as, for instance, the parable of the wise and foolish virgins. We remember

159 that when the wise virgins had all gone in, then came also the foolish virgins, saying, Lord, Lord, open unto us, and they were told that the Lord would not recognize them as the Bride Class, and that they would go into tribulation. That seems to indicate that the special tribulation upon the Great Company class will be after all the Little Flock have gone in beyond the veil into the Most Holy...

"Then in Leviticus it shows us the place where the Scapegoat is dealt with after the Lord's goat has been

dealt with... These types could not all take place at the same time... but the fact that the bullock is dealt with first, and that the Lord's goat is dealt with... and then the scapegoat is dealt with... seems to imply that the tribulation of this class will come more specially at the end of the Gospel Age, after all of the elect shall have gone in, notwithstanding, we... suppose that there have been some of this Great Tribulation Class all through the age, while the great mass of them probably belong in this end, because of the peculiar circumstances now prevailing... Christianity now is in a measure popular... and there is not that open persecution now which is sharp and distinctive... In the past times when things were more turbulent and more sharply defined, it took more to make a decision. As our Lord mentioned they sat down and counted the cost. In our day, they are not disposed to count the cost..." Q289, Q290.

THE MERIT WAS IN THE BULLOCK

"The type also shows that until the bullock was offered the goat's sacrifice would count as nothing, because it is distinctly stated that everything was to be done to the goat that had previously been done to the bullock, just as we are told by the Lord that we must walk in his steps, must suffer with him, must take up our cross and follow him, must go to him without the camp bearing his reproach, so the hoofs, hides, etc., of the goat were burned without the camp, in the place and after the manner that the hoofs, hide, etc., of the bullock had previously been burned. (See 'Tabernacle Shadows.')

"Both sacrifices - that of the bullock and that of the Lord's goat - were requisite to complete the atonement for the sins of the people... Before our sacrifices could have any value in God's sight it was necessary that first we should be adopted or accepted as figurative members of the high priest. Thus the Apostle declares, 'Ye are not your own, ye are bought with a price.' And recognizing this we have given over our wills, ourselves to the Lord, agreeing to be dead to self and alive only as his members, and as his members we suffer under his direction as our Head... From this standpoint the prophets speak of the sufferings of Christ - Jesus, the head, and the church, his members - and the glory that should follow. The revelation of divine glory and the blessing of the world (Leviticus 9:24) do not follow the sufferings of Jesus alone, but will follow the completion of the sufferings of Christ when all of his members shall have been offered - presented as living sacrifices." '07- R4035.

"For our encouragement we should remember that the only 'call' yet made is to membership in the little flock. We are all called in one hope of our calling (Eph. 4:8)..."

"Only to the one class were any of us *called*, and all who have seen the prize, accepted the invitation *can*, if they will, make their calling and election sure, by obedience to the conditions - full, complete self-sacrifice in the service of the Lord and under his direction. Those who... having consecrated all, even while they love righteousness and desire to see the truth prosper, are unwilling to sacrifice present comforts and interests by an open warfare on behalf of the truth and against error; these, while they love the Lord and the truth, do not love ardently enough to be acknowledged and crowned as overcoming soldiers of the cross... It is in vain that any profess great love, if when the Master and the truth are assailed and misrepresented, the specially recognized agents and ambassadors shall keep quiet and fail to protest against the error for fear of some earthly disadvantage resulting.

"... We serve the one Lord, in the one Faith, and by the one Baptism into his death; and for all such he has the crown of life reserved. 'Hold fast that which thou hast, let no man take thy crown.' Be strong in the Lord; be valiant; yea, be also of good courage." '88- R1046.

Revelation 7:1

Verse 1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds on the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Four angels had orders from someone of great authority to stand upon the four corners of the earth: one east, one west, one north, and one south; and hold back the four winds of the earth that they should not

blow together, or at the same time, until a certain work was completed upon the servants of God. For the four winds to blow at the same time would cause a destructive whirlwind which would interfere with that work. Winds represent invisible, yet powerful interests; as financial, social, political and commercial. The *earth* represents society in general; the *sea* represents the restless masses of mankind; and the *trees* are those of the Lord's own planting, especially the Little Flock - to be sealed.

"As the Lord forewarned, there is to be 'a time of trouble such as never was since there was a nation' - at the time, apparently when the 'four winds,' the fallen angels, will become loose." '13- R5318.

"We are not to forget, however, that the inauguration of the Messianic kingdom is to be in the midst of the time of trouble and that Christ will have to do with the bringing, or at least the permitting, of that trouble. Apparently man- 160 kind will be permitted to bring the great trouble at the end of this age upon themselves. There are forces of evil, Satan and his angels, ready to do us harm and, through human forces, sin- forces entrenched in human nature, ready to do harm to the social fabric. The Bible represents that divine power holds these in check - the four angels holding the four winds - that they shall not blow upon the earth to its injury until the appointed time, until all of God's elect church shall have been sealed in their foreheads - their intellect - with the truth - Rev. 7:1- 12.

"At the appropriate time those 'winds' of strife will be let loose, and great will be the trouble, until in due time the King of kings and Lord of lords *[Re 19:16]* shall intervene to rescue the race from itself and from the adversary. Then Satan shall be bound for a thousand years *[Re 20:1-6]*, and Messiah's kingdom shall be established for the blessings of all the families of the each." '14- R5496.

LOOSING THE "FOUR WINDS"

"And there shall be a time of trouble, such as never was since there was a nation" Dan 12:1.

"St. John mentions this whirlwind: Rev. 7:1. The winds of the earth referred to here are, of course, symbolic. The thought is that the winds from the four quarters - North, East, South and West - are being held back, and that when the restraint is withdrawn they will rush together, and the result will be a whirlwind. Certain Scriptures tell of a whirlwind that will be raised up from the coasts of the earth. See Jeremiah **23:19 25:32,33 30:23,24**. We do not understand that this will be a physical whirlwind, but this symbolic expression is used to convey the thought of a severe strife of the powers of the air.

"These 'powers of the air,' or 'winds,' are not powers of natural air, but are the powers referred to by St. Paul when he speaks of Satan as 'the prince of the power of the air' (Eph. 2:2). Those spirits who have been under the control of Satan - the fallen angels - were to be restrained in chains of darkness until the judgment of the great day *[2Pe 2:4]*. The letting loose of these winds, or air powers, would seem to show that God has let go his hand of restraint; that he will have to do with the permission of the terrible trouble that will come upon the world as a great cataclysm, which will result in the complete overthrow of the social order in anarchy.

"We find that in spite of the many advantages of our day and the blessings showered upon the world, people are unthankful and ungrateful. Discontent is growing; and the result will be a great strife, and the complete fall of present institutions. Our text seems to imply that this outside influence will exercise a baneful effect upon men, when finally granted the liberty. These fallen spirits have been under restraint for these many centuries, but they have exercised their influence to whatever extent they have had permission. If they had had unlimited power they would have wrecked the world long ago; but they have been restrained in chains of darkness.

FALLEN ANGELS SOON TO BE LOOSED

"Apparently God will soon cease to restrain the fallen angels, and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah, so shall it be also in the days of the Son of Man' - Luke 17:26.

"It is true that the Savior gave the thought that at his second advent he would be present, unknown to the world, doing a work of gathering the church - of making up his 'jewels' - and that the world would not know of his presence until the time of trouble was upon them. He said that they would be eating and drinking, buying and selling, planting and building (Luke 17:27- 30). And this is true. The world is going into large contracts, etc., quite unaware of how near we are to the new arrangement, the incoming kingdom. But we believe that the very near future will be a time of great crime and angry passions.

"We read of the time that God beheld the thoughts of men, that man's heart was evil and only evil continually - a very desperate condition. Our thought is that the loosing of these 'four winds' is still future. The power manifested by the demons when loosed, will, we believe, be with a view to the injury of mankind. We do not know but that many of our readers will have a share in that injury. We have every reason to suppose that, if these fallen angels shall get loose, they will vent their first anger upon the Lord's people. We are not to fear this, however, but to take whatever the Lord's providence permits to come, knowing that everything shall work for our good. 'Sufficient unto the day is the evil thereof,' the difficulty thereof. Let us leave the whole matter in the Lord's hands and trust in him." '14- R5470.

"... All occult, spiritual influences are evil; ... the holy angels indeed have a charge concerning the saints, but not to give them instruction of any kind. The Bible most explicitly declares that the Word of God is sufficient that the man of God may be thoroughly furnished (2Ti 3:16,17). We are not therefore to expect visions or revelations or any kind of communications from the Lord or the holy angels. We are to conclude that all such attempts to communicate with us are of the adversary and to shun them accordingly.' '13- R5355.

"Some there are who walk close to the Lord, who will not be driven from him by any of the arms and wiles of the adversary. They are such as are at heart fully the Lord's - not their own; they follow wherever the Lord may lead, because they have no will except the will of God. These will follow the Lord in the narrow way of trial, discipline and testings during the present life, and by and by, as he has declared, 'They shall walk with me in white; for they are worthy' " Rev. 3:4. '14- R5459.

"We would be inclined to expect this great trouble to break out very soon were it not that the Scriptures apparently indicate that it will be preceded by a very powerful Church Federation, which will flourish outwardly in unrighteousness and which will be the first to succumb." '14- R5458.

Revelation 7:2

Verse 2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

The one from the East, having the seal of the living God, could be none else than Messiah. The East represents the

161 source of Light; that is the source of Present Truth. And he cried imperatively to the beings who were appointed to control these four earthly interests (to prevent their clashing too severely), to restrain their pressing policies, until the work of sealing God's elect was accomplished. It was given to the four angels to hurt the sea and earth; but not just yet.

"All the special 'servants of God' having by that time been 'sealed in their foreheads' (given an intellectual appreciation of God's plan), the four winds will be loosed (Re 7:1-3), and will produce the great 'whirlwind' of trouble in the midst of which the remnant of the Elijah class will be 'changed,' and exalted to Kingdom glory." C225.

"Many Bible students understand that chronologically Messiah's kingdom began its operation in the world in the year 1878, while the last members of the Elijah class are still in the flesh. How soon the

entire company of the Elijah class will pass beyond the veil and the kingdom be ushered in with power and great glory is not definitely stated in the Bible.

"While in this condition Bible students the world over have been receiving of the Lord a special vision of the future. That is to say, through Bible study they have been learning that Messiah's kingdom is to be inaugurated in a time of trouble such as was not since there was a nation - no, nor ever shall be afterward (Daniel 12:1; Matthew 24:21). They have learned that the winds of strife, the present war, have been held back for years by divine power, during the time when God's people have been assisted in Bible study, symbolically spoken of as the sealing of the saints in their foreheads - Revelation 7:1- 4." '15- R5753.

"The faithful class is pictured to us in Revelation **7:3,4** and 14:1- 5. These are the 144,000 who have the Father's name in their foreheads. They sing the new song, which none can sing but these 144,000. Oh, we long to be among them! We cannot afford to be anywhere else. The outcome is all in our own hands whether we succeed or fail, after God has given us his holy Spirit. It will be our own fault if we miss the kingdom. There will be no blame to attach to the Lord; for he has arranged for our continual cleansing day by day. His grace is provided for us at every step of the way; and his loving, protecting providences are continually about us if we are trustful and obedient to the best of our ability." '16- R5924.

"We can readily suppose that our adversary will have increased power as this time of trouble comes on. We can suppose that the evil work which will be done will be done by Satan and his fallen angels, who will exercise a very baneful influence upon humanity...

"We have no doubt that the things which will be permitted will be very stapling. Even to those who have the right understanding of the divine plan of the ages, the things which will be permitted will be very strange...

"The Lord's people should have on at all times the whole armor of God that they may be able to stand in this particularly evil day." '12- R4977.

"Put on the whole armor of God that ye may be able to stand against the wiles of the devil... in the evil day" (Eph. 6:11- 13) - "in the close of the age... in which Satan's powers would be peculiarly exercised - 'to deceive if it were possible the very elect.'... an armor that will be proof against all of Satan's delusions... an armor... for the mind - for the New Creature. God is its maker, through human instrumentality. It is his provision, his Word, his message, his Truth... *The Helmet of Salvation* represents the intellectual, or philosophical, appreciation or understanding of the divine plan... Now, in the 'harvest,' when the Adversary is furiously attacking the Truth and turning everything scientific and educational into a weapon of destruction - now the helmet is indispensable... Now the whole armor is supplied... *The Sword of the Spirit* - the Word of God... 'It is written!'... can only be possessed by careful study and leading of the Spirit after consecration..." F657- F658.

Revelation 7:3

Verse 3, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Not till the work of sealing (mentally or intellectually) those of the Little Flock, with Present Truth, through Pastor C.T. Russell from 1876 A.D. to 1916 A.D. is completed. Winds also represent war, as in the case of Elijah; and the war began about September 20, 1914, the first world war - by Germany.

"Watchman, What of the night? The morning cometh, and also the night" - Isa. 21:11, 12.

"The little quiet of the present favorable time, with its greater liberties and advantages in every way, is divinely arranged in order to the sealing of the true servants of God in their foreheads (intellectually) - See Revelation 7:3.

"The Master saith: 'Work while it is *called* day; for the night cometh when no man can work.' Ask yourself, What am I doing? Then lay aside weights and hindrances, and multiply your efforts. Be assured that if you are not a servant of the truth in *some* of the many ways now open, you are unworthy of it, and will lose your hold on it, because now is the harvest, the sifting and *separating* time. Various things will tend to draw you away from the truth; fathers, mothers, sons and daughters, brothers and sisters will oppose and seek to separate you from the truth and its service. You must remember the Lord's words, that the 'harvest' is not a time for peace, but on the contrary it will surely produce *separation* and alienations between true wheat and all else. See, and treasure up his words on this subject - Matt. 10:30-39 and Luke 18:28-30." '87- R969.

CATCHING THE FISH WITH THE GOSPEL NET

"Jesus saith unto them, Follow me, and I will make you fishers of men" - Matthew 4:19.

"... In fishing for fish there is a carefulness exercised that is very necessary to success. The skillful fisherman studies... Then he catches the fish individually. Likewise very much of the work of this age has been an individual work, accomplished by talking to people; those engaged in it should seek wisdom from on high to put this message into such form as would be most helpful to people - that they may be caught by the Gospel...

"... On the other hand, it may be that the work of the harvesting of the 'wheat' has been fully accomplished, and 162 that the work of the present time is for the great company class and for the world.

"We'd rather walk in the dark with God Than go alone in the light.'

"The consummation of the Gospel age is now upon us. We are expecting wonderful things, glorious things...

"... But we have the assurance that when he shall appear, be manifested - when his epiphania shall occur - we shall be with him, we shall be like him and see him as he is. He will not begin his great work of establishing the kingdom until the church shall be with him. We may not understand all that this implies. Perhaps we may be with our Lord, in service on this side the veil for a while. We had not thought so; but we are simply willing that the Lord's will shall be done, whatever it may be, and we are waiting for the indications of his providence.'

"We know not what awaits us, God kindly veils our eyes.

* * * * " One step we see before us, 'Tis all we need to see...

And sweetly through the silence comes His loving 'Follow me.'"" 14- 5555

LOOSING THE FOUR WINDS TRIAL OF THE FALLEN ANGELS

"... Revelation 7: 1- 3 seems to imply that at a very near date probably these fallen angels will have wonderful power, such as they have never had since the days of the flood, and that this wonderful power will be used in a very malevolent manner, to stir up mankind to evil doing; and that this will be the key, the secret connected with the awful time of trouble which the Bible tells us will mark the conclusion of this age and which will constitute the forerunner or beginning of the new dispensation.

THE HOLDING OF THE FOUR WINDS

"This symbolical passage speaks of the four angels which stand at the four corners of the earth and hold the four winds that they should not blow upon the earth or upon the sea 'until we shall have sealed the servants of our God in their foreheads.' To our understanding we are in that very time when the servants

of God are being sealed in their foreheads. The forehead represents the intellect; and to be 'sealed in the forehead' is to be intellectually marked.

"The intimation is that at this time, in the conclusion of this Gospel age, God will grant some intellectual mark upon his servants that no others will have; that there will be a great work of sealing; and those in perfect harmony with God are to be his servants in the work of sealing. This seal is the truth. 'Ye shall know the truth and the truth shall make you free' (John 8:32). The truth will mark in their foreheads those who receive it, branding them in a way that others of mankind are not marked or branded.

"All of the Lord's truly consecrated children can see what a wonderful power the knowledge of the divine plan has been. HOW different everything in the world seems! HOW the eyes of their understanding have been opened to see many things that they could not understand before! Just as soon as the sealing of the saints is completed, just as soon as all the elect are thus marked, just as soon as this age shall be completed, then those four angels who are holding the four winds, that they should not blow upon the earth, will let them loose; and the effect will be - what? If four winds from the corners of the earth, come together, they make a whirlwind; and that is exactly what the Bible declares the great time of trouble will be.

SOME FORCEFUL SYMBOLS

"The thought we wish particularly to call attention to is that these 'winds of heaven' are symbolical winds - not literal winds; and that the 'earth' that is not to be hurt is the symbolical earth - not the literal earth; and that the 'sea' that is not to be hum is the symbolical sea - not the literal sea. We have previously shown, in our *STUDIES IN THE SCRIPTURES*, that these symbols are found throughout the Old and New Testaments; the earth represents the social order, government, restraint, etc.; and the sea represents the restless mass of mankind, which more or less lash and dash against the earth, the governmental power. 'The winds of heaven,' in this case, we understand to be 'the powers of the air.' "The Bible says that Satan is the prince of power of the air, that he is the prince of demons (Eph. 2:2; Matt. 9:34). Therefore we understand that in this symbolical sense 'the powers of the air' are the demons; that these powers of the air that are being held until the saints of God shall have been sealed in their foreheads, are these fallen angels. As soon as the power that is now controlling them shall be removed, we shall have a reign of evil all over the earth. The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels - the lifting of the restraints to see whether they will go contrary to the divine will. All who thus manifest their alliance with evil in any way will become subjects of the second death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life.

"It may be something in connection with the saints that will constitute the test of these angels. However, we need not wait many years until we shall know." '11- R4880.

Revelation 7:4

Verse 4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

There were sealed 144,000, and as there were only a few thousand of that number in the flesh, it means that nearly all of them must have been resurrected in order to receive Present Truth. Since that date of the Resurrection, 1878, four years from 1874, the date of the second advent, it has been true that, Blessed are the dead who die in the Lord: they rest from their labors, but their works continue; because their change from human nature to the Divine Nature is instantaneous, in a moment, in the twinkling of an eye. Ye shall all die; but ye shall not all sleep.

Revelation 7:4 is a remarkable statement since the majority came from the Gentiles. These tribes do not refer to the Jews 163 after the flesh but to the number completely sealed in the Resurrection to the Divine nature.

"In Genesis **49** we see that the Lord uses both names, Jacob and Israel (Verse 2), in connection with Himself. Verse 1 "... in the last days" suggests that someone by the holy Spirit is speaking through him to utter prophecy concerning Jacob's sons. At the time of wrestling with the angel, Jacob's name was changed from "Supplanter," to Israel, "Having Power With God. " The Little Flock Class are sons of Israel, in that he typifies the church which have power with God.

"The great time of trouble, which follows closely the second coming of Christ, will be an experience the like of which never was since there was a nation {Da 12:1}. In one figure the Scriptures liken it to a great tidal wave, carrying the mountains into the midst of the sea {Ps 46}. This pictures the governments of earth as being overwhelmed, swallowed up, by the raging sea of human passion when the masses become fully aroused. In another figure it is depicted as a mighty 'whirlwind' sweeping everything before it. In a third figure it is compared to the letting loose of the 'four winds of the heavens'; in still another picture it is a great 'fire' (Isaiah 66:15 Jeremiah 4:13 23:19 20,30:23,24 1 Kings 19:11,12 Revelation 7:1- 3; Danici 7:2; Zeph. 3:8, etc.). The whole earth is to be devoured by the fire of God's jealousy, the fire of God's righteous anger. The fire of God's anger no more means a literal fire than does the expression a fiery horse. It is the fire of God's wrath against sin that is being manifested at this time and will continue. "' 16- R5863.

THE CHARIOT, THE FIRE, AND THE WHIRLWIND

"We think that the chariot of fire in antitype signifies a division between the little flock and the great company... We are not to judge one another... 'The Lord knoweth them that are his.' "When the Lord's time comes for separating his little flock class, he will make no mistake. It will be the little flock that will go in the chariot, and no others. Let us, therefore, keep ourselves in the love of God. Never mind what anyone else thinks... Some of the brethren may misunderstand us. But trust it all in the Lord's hands. He will take care of the entire matter... St. Paul says, 'Judge nothing before the time' {1Co 4:5}. All will soon be manifested.

"Fire always represents destruction, and a chariot of fire would seem to signify some very trying experience that will separate the Elijah class from the Elisha class, and bring the deliverance of the Elijah class.

"When Elijah's chariot came, it was in a whirlwind that he was carried into the heavens, into the atmosphere, beyond earthly vision ... The Lord pictures the great time of anarchy that is coming as a great whirlwind. He says, 'Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground' - Jeremiah 25:30- 33; 30:23, 24.

"To our understanding the Elijah class will be amongst the first to be affected by the great whirlwind of anarchy. We believe it signifies that many of the Lord's people - all of the faithful at that time - will be taken from the present life in some anarchistic movement... We think that our final experiences will be during some kind of anarchistic uprising. "' 16- R5845.

THREE IMPORTANT POINTS

"But here is the way the Lord pictures the matter: First, there will be the chariot of fire... We understand that some fiery experience will cause a separation between the two classes of the Lord's people. Then will develop the whirlwind of anarchy... We are to be just as wise, kind, meek, gentle and as faithful to the Lord as we know how to be, and then have our minds perfectly calm and restful. When the Lord's time for us comes, all will be right. Let us rest in his love and wisdom and care. What he provides for his children will be the very best thing for us, and we shall be glad to have it.

"... This matter of Elijah's rolling his mantle together and smiting the waters of Jordan seems to mean something, and also the crossing of the river. This picture is not given for nothing. 'What does it mean?' you ask. Ah, we know that most prophecies are understood only after they are fulfilled!... In Bible language, water represents truth, and it also represents peoples. Both of these are given in Scripture as being symbolized by water *{Re 17:1 Jeremiah 51:12,13 Revelation 17:15 22:1,2 Ezekiel 47:1-12 Ephesians 5:26}*. Furthermore, Jordan means testing, or judging down. Now who or what would be judged in the antitype?

WHAT ELIJAH'S MANTLE MAY SIGNIFY

"We answer, We believe that the peoples of earth, the public in general, are to be judged by the truth. The people are represented by waters. It would seem that in some way the people are to be judged and tested; and that a division of public sentiment is to be caused, in connection with the truth. Waters are to be separated from waters, people from people, the truth being received by some and rejected by others. Elijah wrapped his mantle together and smote the waters; and they were divided. Elijah's mantle was the outward indication, or sign, of God's power with him, and represented God's power and blessing with the church. The mantle was in Elijah's hand when he smote the waters with it. So the church, it would seem, will use what is in their hand, the power and authority of the truth, the power of God, in smiting the waters - peoples.

"... We are keeping watch to see in what way God will exercise some very wonderful power causing some division as respects the truth. We are merely thinking aloud with you. We are looking for some very pronounced division on the subject of the truth, something that will eventually lead up to a great hatred. You remember that in our Lord's ministry he presented certain truths that caused the scribes and Pharisees to hate him. It was their hatred that led up to his arrest and crucifixion. The hate was there. They said, 'We must kill him.' "We shall not do anything foolish; we shall not go out on the streets to stir up trouble. We are to exercise the spirit

164 of a sound mind - gentleness, meekness, patience, brotherly- kindness and love. We are to be wise as serpents and harmless as doves' *{Ga 5:22,23 Matthew 10:16}*. All these instructions we must not forget. But when we see any trouble coming upon us when we are doing what is right, when we are obeying the Lord, then we are able to take it as from him. If we do not manifest the Master's spirit, if we speak proudly or boastfully to people, then we shall have it to regret that we did not follow in the footsteps of Jesus.

"... And now, dear brethren and sisters, we leave you with these thoughts, asking God's blessing upon us all.

"Mine eyes can see the glory of the presence of the Lord; He is tramping out the winepress where his grapes of wrath are stored: I see the flaming tempest of his swift- descending sword: Our King is marching on." '16- 5846

"We are being more and more impressed with the closing features of the Elijah and the Elisha type. More and more we are impressed that Elijah's smiting of the river Jordan, the waters thereof being thus divided, pictures a mighty work yet to be accomplished, and apparently in the very near future. What will be the antitype of the folding up of Elijah's mantle, symbolizing his power, and how long it may require to thus concentrate the forces for the smiting, we do not know. We must wait, watch, and do our parts. Then how long it will require to accomplish the smiting of the waters is also an uncertainty; and how quickly the people will be divided by the truth is also an uncertainty." See R5845 Rev. 7:1- 3 comment.

"It will be after the smiting of Jordan - after the division of the people by the message of the truth and the mantle of Elijah's power - that the separation of the church into two classes will take place. Thereafter, the Elijah class, the Little Flock class, will be clearly manifested, separate and distinct from the Great Company class. The division, be it remembered, will be caused by the fiery chariot - some very severe, trying ordeal, which the elect class will promptly accept and enter into; the Elisha class holding back from the persecution, but not drawing back to sin or repudiation of the Lord. It will be but a little later on that the whirlwind (probably anarchy) will bring about the 'change' of the Elijah class.'

"The garnering of the wheat continues; but apparently the consuming of the tares will correspond very closely with the division of Jordan ... The smiting of the waters will reveal the truth in respect to what is the real church of Christ, and what are imitations; and the honest- minded tare class will be undeceived, and cease to longer pretend that they are the church of Christ - thus they will be burned or cease to be as tares, continuing however as noble- minded worldly people and will have a share in the general blessings of the 'sweet by and by' under the kingdom for which we still pray." '16- R5950, R5951.

Revelation 7:5

Verses 5- 8. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe

of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. Verses 5- 8 speak of the names of the twelve tribes of Israel, by the twelve sons of Jacob (with the exception of Dan, meaning "judge"), as being the names of these twelve tribes of the Little Flock; and there were twelve thousand in each of these twelve tribes. The meaning of the names attached to the twelve tribes seems to be the key to membership in each antitypical tribe of the Elect. Dan, meaning "judge," has been replaced by Manasseh, "causing forgetfulness."

"It might make no particular difference to us to which tribe we belong, and yet there is a bare possibility that since our Lord is 'the Lion of the Tribe of Judah,' there may be some special gradation suggested in this tribe; so this royal priesthood may be divided into twelve different classes.

"There is no revelation on this subject, and it behooves us 'not to be wise above that which is written', but since these tribes had different standings, as shown in the prophecies made respecting them so there is seemingly quite a possibility that there will be twelve different stations or ranks among the saints." '10- R4654.

The twelve tribes, Revelation 7:5- 8, represent the sons of God which Abraham typified. The promised "SEED" included 144,000 members of the Little Flock class, spiritual Israel, the blessing seed - the Christ in glory.

The name of each son of Jacob is in harmony with his blessing and his history. These tribes apply according to the meaning of their names.

We notice also these tribes in connection with the Tabernacle. Numbers 2:3- 29. Levi is not there mentioned, being divided by families into companies around the Tabernacle proper. Neither is the tribe of Joseph mentioned. There were two sons of Joseph: Manasseh, the elder; and Ephraim, the younger. Numbers **2:18,20**. One was for Levi, and one for Joseph. Joseph is thus given double significance.

In comparing these names which God has given in Rev. 7:5- 8 we find that the tribe of Dan (the seventh son of Jacob), meaning "judge," has disappeared (See T62- T63); and the elder son of Joseph, Manasseh, has taken his place. The tribe of Joseph and the tribe of Manasseh give Joseph two names appearing in the Little Flock class.

"Behold, I create new heavens... They shall not labor in vain... They are the seed of the blessed of Jehovah" - Isaiah **65:17, Isaiah 65:23,24**, bringing back the people to perfection during the Millennial age - Leviticus 6. Then will be fulfilled the promise to Abraham.

These twelve tribes are typified by the precious jewels in the breastplate worn by the High Priest, clothed in his garments of glory and beauty, after the Day of Atonement.

Our Lord is of the tribe of Judah, our King, Head over all the twelve tribes - Rev. 7:5- 8.

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Order Named

Jacob's Sons (except Manasseh)

Meaning of the Name

1.

Judah

Fourth

Praise

2.

Reuben

First

Behold, a son

3.

Gad

Eighth

Fortune

4.

Asher

Ninth

Happy

5.5.5. 5.

Naphtali

Tenth

Wrestling

6.

Manasseh

- - -

Causing forgetfulness

7.

Simeon

Second

Hearing

8.

Levi

Third

Joined

9.

Issachar

Sixth

Reward

10.

Zebulon

Fifth

Dwelling

11.

Joseph

Eleventh

Increaser

12.

Benjamin

Twelfth

Son of right hand

See Revelation 21:19- 20.

"As one of the tribes of Israel was cut off, and is not mentioned in the enumeration of the Apocalypse, but the tribe of Manasseh substituted, so amongst Jesus' apostles Judas is dropped and a successor appointed." '12- R5002.

THE SAINTS SHALL JUDGE THE WORLD

"All the families of the earth shall yet be blessed and enlightened, through Abraham's seed, which seed is Christ. 'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' We have not yet blessed the world; we have not yet judged the world; for we are not yet instructed to do so. But the Apostle Paul said, 'Know ye not that the saints shall judge the world? Know ye not that we shall judge angels?' (1Co 6:2,3). It is not while we are in the flesh, but after our glorification in the first resurrection, that we are to be judges.'

"So, then, God has appointed a great Day of Judgment for the world (Acts 17:31; Psalm 96:9- 13; 98:1- 9; Acts 15:13- 18); and the saints are to be the judges with Christ... 1 Corinthians **15:50- 54** - When this class shall have inherited the kingdom, they will be prepared to do the work of judging the world.'

"... The door of the kingdom... will be closed when the last member of the body of Christ shall have been gathered, shall have been found faithful, shall have finished his course and passed beyond the veil. 'Those who were ready went in with him to the marriage, and the door was shut.' It will be closed then; for none thereafter can be added to that elect number. We believe that this time is not far distant. "' 15- R5776.

"The other class who allow spots to accumulate upon their robes, is a 'great multitude, whose number no man knoweth' (Revelation 7:9); that is, they are not of an ordained or fixed number as is the bride class. These must through great tribulation wash their robes, all spotted and soiled, in the blood of the Lamb. These will then stand before the throne, will serve God day and night in his temple. The bride class will be The Temple; or, in another figure, they will be seated upon the Messianic Throne with their Lord and Bridegroom. These different figures give different phases of the honored position and work of the Body of Christ in glory. These are spoken of as wearing crowns, the others as merely carrying palm branches, indicating final victory.

"How glad we are that our dear heavenly Father has mercifully provided for those who through lack of sufficient zeal and faithfulness lose the 'Prize of the high calling'! We rejoice that even the 'foolish virgins' do not lose all, but will through tears and travail of soul yet come wholly back to the Lord. They will finish their course in death. There is an enforced destruction of the flesh. Although they covenanted to sacrifice it willingly yet they failed to do so. They love the Lord and love righteousness, but not sufficiently to be thoroughly loyal and faithful; and so they must be severely scourged, that their spirits may be saved in the day of the Lord Jesus.

EARNEST EXHORTATION TO FAITHFULNESS

"No one has been called of God to the Great Company class. 'We are all called in one hope of our calling.' Let us then walk with the Lord in white every day, dear brethren and sisters. Let us keep our robes spotless. It is easier to get spots on them than to get the spots off, and each spot will be more difficult than the previous one. We understand spots to be the result of a measure of carelessness. 'It is impossible for me to keep my robe from ever getting spotted,' you say, but I am very thankful that the Lord has provided a way whereby the spots may be removed when I earnestly apply for the cleansing.' "Each experience of this kind should make us more humble, more careful, more alive to our weaknesses and more watchful to avoid getting spots on our white robes. Otherwise the Lord will chastise us by withholding for a time his peace, lest we think that we may be careless, and then may have the spot removed without any trouble. The Lord wishes us to realize that this is no light matter. Then let us each be very faithful, that we may soon hear the Master's sweet 'Well done!' "' 16- R5924. See Comment Rev. 21:2.

Revelation 7:9

Verses 9- 10. After this I beheld, and, lo, a great multitude, which no man could number, out of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

This is "a poor translation, better rendered, 'a great company whose number no man knows.' "" After telling of the sealing of the elect class, the spiritual Israel, the peculiar people, zealous of good works, the little flock, the bride, the overcomers, a definite, predetermined number, 'a hundred and forty and four thousand,' gathered out of Babylon before the winds of the great tribulation are let loose upon the world, all of them bearing the seal or mark of God's favor in their foreheads - a noticeable *intellectual* evidence of divine favor, the impress of the spirit of truth as well as the word of truth, our Lord shows us the 'great multitude' of his followers, 'whose number no man is able to tell' (that is, it is not a foreordained or fixed number - none were called to be of this company), who will eventually stand before the Lord 'clothed with white robes, and palms in their hands,' crying, 'Salvation to our God which sitteth on the throne and unto the Lamb.' Who

166 are these who are not of the bride, the elect class, the overcomers? is the question. The answer is, 'These are they which came out of great tribulation, and have *washed* their robes, and *made them white* in the blood of the Lamb. *Therefore* are they before the throne of God and serve him day and night in his temple - Rev. 7:9, 10, 13- 15." '97- R2161.

"The Lord sees that these love him, and that under favorable conditions they would be very glad to live for him. But they are living in an adverse time. And the Lord in great compassion does not suffer them to lose all, but provides for them a way of escape. So he allows trials to come upon them - it is God's providence that does this. As the Apostle says, he delivers such unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. If such profit by their experiences, they might get into the great company class and be of the spiritual nature. But they will not be counted worthy to be sharers in the highest blessing, the divine nature." '13- R5270.

"Few understand God's great secret or 'mystery' hidden during past ages and dispensations (Col. 1:26), that, during this long period of the Gospel age a saintly 'little flock' would be selected from amongst men to be Messiah's bride, and joint- heir with him in his Messianic reign. Few see that this 'little flock' has been selected during these nineteen centuries from every nation, people, kindred and tongue... jointsacrificers with the Master. "" '10- R4715 See Ezekiel **44:15- 16** .

"Every accepted sacrificer who fails to carry out his sacrifice will surely miss the 'high calling,' and, if our expectations are correct, will share with the 'great company' in the 'destruction of the flesh,' which, after consecration, they were unwilling to devote day by day." '10- R4716.

Verses 9- 10 refer to those who ran for the prize of the High Calling, immortality, but fail to attain. They lose that prize but not their lives: they continue to be virgins, and by faithfulness under fiercer trial, win the palm branch as a sign of victory, and thus attain to membership in the Great Company, which no man can number: that entitles them to a spiritual resurrection and to service in the temple of the future. See Ezekiel 44:10- 14.

"The Lord's answer to those knocking too late (Luke 14:24; Song of Solomon 5:2, 3, 6), we understand to mean: 'I do not recognize you as part of my Bride; my espoused one has come in with me. I have only one bride. They must go through the time of trouble, and if they will, may be of the great multitude, who come out of great tribulation, who shall be before the throne and serve God' (Rev. 7:9).

"This will be a glorious place and portion, though not so glorious as that of the Bride, to sit *with him* on His throne." '81 - R290.

"We recommend a fresh reading of Tabernacle Shadows of the Better Sacrifices and the typical services connected therewith... and also a fresh reading of the references made to it in Vol. 6 (F) pages F126-F132...

"It has required this entire Gospel age to do this sacrificing of the Lord's goat, and its blood has not yet been presented before the Father by the glorified Christ - Head and body.

"The scape- goat... represents a class... that does not go without the camp and bear the reproach with the bullock, a class whose fat does not go upon the altar, a class whose blood will never be sprinkled upon the Mercy Seat... but whom the Lord's mercy rescues from the second death...

"The bullock represented our Lord as a human being, not as a spirit being; the goats represented the Lord's consecrated people as human beings, not as spirit beings. The point to be remembered is that the one goat followed the bullock to sacrifice and the other goat did not. The blood of the Lord's goat therefore, was sprinkled by the High Priest upon the Mercy Seat, while the blood of the scape- goat was not so sprinkled.

A TIME OF TROUBLE

"The sins thus confessed upon the head of the scape- goat are assuredly not the sins for which atonement is made by the blood of the bullock and of the Lord's goat. The atonement is made for original sin and all of its blemishes and imperfections as they affect the race of Adam. There are other sins than these for which atonement is not made, which are not to be forgiven, but on account of which divine wrath has been more or less manifest throughout the past six thousand years, and will be especially manifested in the great time of trouble such as was not since there was a nation nor ever shall be again, and which is now nearing. That trouble is spoken of as the pouring out of the vials of wrath upon the world because men have not lived up to their knowledge and opportunities and privileges. It will come as a natural effect from natural causes, and yet will be retributive punishment upon the world. In that, we understand, the great company will be given a special place, a special share. That will be the time in which every man's work shall be tried 'so as by fire,' this being applicable specially to the church.

"True, some of this great company class have been turned 'over to Satan for the destruction of the flesh, that the spirit might be saved (that they might be saved as spirit beings) in the day of the Lord Jesus' all down through this Gospel age. But the proportionate number of these has probably been small as compared with the number who today, under the greater light and opportunity and privileges which we enjoy, have consecrated themselves, yet hold back from the completion of their sacrifice...

"The sacrifice of the Lord's goat is not represented as being accomplished until the very last member of the body of Christ shall have suffered with the Head, until the final work in that connection, the sprinkling of the blood of the Lord's goat upon the Mercy Seat shall have been accomplished, and until the last member shall not only have consecrated but shall have finished his sacrifice." '05- R3605, R3606.

"Remember that we are now dealing with things future, after the 'sin- offerings.' The 'Lord's goat' is not yet wholly consumed, consequently the 'little flock,' represented by the body of the Priest, has not yet gone beyond the second 'Veil' into the condition of spirit perfection; and the special work with the living 'scape- goat' will not occur until after that." T69.

"The 'Great Company' class has nothing whatever to do with sin- atonement, for the scape- goat was neither burned outside the Camp, nor was its blood brought into the Most Holy. What, then, is signified by the statements (Lev. 16:21) that Aaron laid his hands upon the head of the scape- goat 167 and confessed over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat?

"The sin- atonement effected by the blood OF the bullock and the blood OF the Lord's goat represented the atonement for original Adamic sin and all the weaknesses and imperfections traceable directly thereto.

Since the blood of these two animals made satisfaction for all such sins of all the people, it is manifest that none remained to be confessed upon the head of the scape- goat. What sins, then, were those which Aaron confessed upon the scape- goat's head? We reply that they were such trespasses as those our Lord taught us to pray for, saying, 'Forgive us our trespasses, as we forgive those who trespass against us.' If we freely forgive those who trespass against us, God will freely forgive us our trespasses. But He did not forgive original sin, but instead, sentenced us to death, on account of it and provided His Son as our Redeemer. These trespasses are shortcomings, imperfections, etc., as represented in carelessness or indifference, or wilfulness or any other failure to do the Lord's will the very best we know how. The Lord represents that He keeps a very strict account of all the world's affairs....'

"The scape- goat or 'great company' class consists of those who made an offering of themselves and were accepted, but who failed to fulfill the condition of their sacrifice. Failing to become members of the High Priest's Body and sharers of His glory on the Divine plane, these would have had nothing, had the Lord not specially provided for them an experience of tribulation for the destruction of their flesh that the spirit might be saved... Failing to make good their consecration and holding on to the present earthly life, they would lose all were it not for the arrangement thus made on their behalf for the destruction of their flesh. Nor are we to think of these as a dishonorable class, an unfaithful class, an undeveloped class. None can gain eternal life under the Divine arrangement on any plane of being except as he shall be transformed and be brought to the condition of perfect loyalty to God and His righteousness. Any who do not come up to the highest standard of obedience to God would not be accounted worthy of eternal life in the 'great company,' or in any other.' " 09- R4428.

"The Great Company will be a very blessed class. They will not be seated in the throne, but will serve before the throne; neither will they obtain the Divine nature. The little flock class will get the great prize of being associated with the Master, joint- heirs with him in the kingdom. '14- R5462.

Revelation 7:11

Verses 11- 12. And all the angels stood round about the throne, and the elders and the four beasts living ones - *Diag., RVI, and fell before the throne on their faces, and worshipped God, '2Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, unto our God for ever and ever. Amen.*

And all the heavenly ones were pleased to welcome them: all the angels, the twenty- four prophets, or prophecies, and the four living ones or attributes of God.

"Looking unto Jesus as the 'Lamb of God,' we behold his spotlessness - 'holy, harmless, undefiled, separate from sinners.'... He assures us that no man took from him his life; that he laid it down himself - voluntarily. He laid it down not in obedience to the Father's law, for justice could not demand sacrifice; but laid it down in accordance with the Father's will, saying, 'I delight to do thy will, O my God; thy law is written in my head.' From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not himself, but freely delivered himself up with the foreknowledge that in the divine purpose the value of his sacrifice would ultimately redound first for the benefit of his followers, and subsequently for the blessing of all the people. Hence in partaking of the broken, unleavened bread we memorialize the purity, the sinlessness, of him who gave himself to be, in God's due time, the ransom- price for all of mankind... His death was necessary in order that our condemned humanity might be restored to life without infracting the divine law. Our hearts should pause here to appreciate, not only the love of our Lord Jesus Christ, but also the love of the Father, who designed the programme; and the justice of God thus exemplified; and the wisdom of God in making the arrangement; and the faith also to grasp the power of God, as it will ultimately be manifested in the full carrying out of all the glorious purposes and promises which we memorialize.

"The first blessing from the Redeemer's sacrifice has been offered during this Gospel age to such as have the 'hearing ear' and the appreciative heart. This blessing is most astounding...

"Our partaking of the bread symbolically represents our partaking of the fleshly perfection of the man Jesus. We partake of his perfections by faith, and not actually. He gives us, not restitution to human perfection, but merely an imputation of his righteousness, his perfection, as covering in the divine sight the blemishes, the imperfections, of our fleshly bodies, which we have tendered to God as living sacrifices.

"It is only those who have thus partaken of the merit of Christ and whose sacrifice God has accepted that are directed in conformity to their Covenant of sacrifice to drink of his cup and to daily be immersed into his death." '10- R4591.

"Be of good cheer; I have overcome the world" - John 16:33.

"God's people have persecution because they have consecrated their lives to him. The tribulation would naturally lead them to disappointment and to feel that God's favor is not with them.

"Hence it is quite necessary for them to have some such encouragement as the words of our text, as though the Lord had said, Do not allow these tribulations to make you discouraged; remember that I am the Captain of your salvation; remember that I have gone before you; remember my degradation before obtaining a share in this kingdom remember that although entirely without sin I endured great contradiction of sinners against myself. These things should be an assurance to you of the greatness of the coming kingdom; that the glories far outweigh any sacrifices you may endure. Furthermore, in every trial and difficulty you may have my succor. In every tribulation I will provide a way of escape. Fight a good fight. Think of the joys and honors and privileges which will be yours if you are faithful to the end. 'We shall be kings and priests unto God and reign with Christ a thousand years.'" '11- R4761.

168 THE MAN CHRIST JESUS

"After Jesus by the change of nature found himself a man amongst men, he still preserved the same loyalty to the Father. He was only a child when we hear him say, 'Wist ye not that I must be about my Father's business?' (Luke 2:49) Having learned that he could not attend to the Father's business until he reached the age stipulated in the Sinaitic Law, he remained quietly at home until nearly thirty. Then promptly he went forth to John the Baptist at Jordan; and by a public immersion he testified his full obedience to the Father's will - the full consecration of his life even unto death. " Then there came upon him a begetting of the holy Spirit, as testified by John. Then, too, God granted that spirit begotten One a special mental illumination; as we read, 'The heavens (the higher things) were opened unto him.' The divine plan was made plain which involved his own death as the antitype of the bullock of sin- offering slain by Aaron, as the antitype of the Passover lamb slain by the Israelites and eaten by them for their strengthening and deliverance from Egypt - delivering the people of God from Satan's yoke of bondage to sin.

"In all these experiences, we find that the Master was faithful, loyal to God, loyal to his covenant, loyal to the principles of righteousness. Thus it is written of him. 'Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows' (Psalm 45:7). The oil of gladness represented the holy joy of our Lord and the holy prospects which sustained him during this period when he made himself of no reputation, and became poor indeed - finally losing even his life - all in loyalty to God's will and the program marked out in the Bible.

"His final cry on Calvary was, 'It is finished!' His baptism into death was finished - his full approval for obedience to God and the principles of righteousness, all that the Father had given him to do in the way of sacrifice, had been accomplished. Ah, then it was God's turn to act! Would he leave his faithful One in death? Nay, 'faithful is he who promised,' who performed his good promises to his faithful Son.

"The Apostle tells of this, saying, 'Him hath God highly exalted, and given him a name which is above every name' - a title and honor, a distinction, a place above all others (Verses 9- 11). He was received into

glory; and all the angels of God worshipped him whom the Father had thus exalted to his own right hand, giving him, additionally to what he had resigned, glory and immortality - the divine nature. Well can we understand the acclaim of the heavenly ones: 'Worthy is the Lamb that was slain to receive power, riches wisdom, strength, honor, glory and blessing' - Rev. 5:12.

MESSIAH'S GLORIOUS KINGDOM

"But there is more glory yet to come to the great Redeemer. Those who crucified him, yea, all the world of mankind, for whom he tasted death, are yet to be made aware of his great sacrifice on their behalf and of the great honor and high exaltation which came to him as a result. He is to be the world's King of Glory and is to reign for a thousand years. As verse 10 declares, eventually every knee on earth will bow, and every tongue will acknowledge him; and all others not willing thus to recognize and obey him are to be destroyed from amongst the people as 'natural brute beasts' [2Pe 2:12 Jude 10]. 'And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people' (Acts 3:28). And all this glorifying of the Son will directly be to the Father's glory; for the entire plan of salvation is of the Father and through the Son, as the Apostle assures us - 1 Cor. 8:6. '16- R5846, R5847.

Revelation 7:13

Verses 13- 14. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? '4And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

One of the prophets, the one who had prophesied about them, said to me, Who are these? I said, Thou knowest. He replied to me, These are they who came up out of great tribulation, and washed their robes in the blood of the Lamb. Although they lost their membership in Christ, they have finally passed their test of worthiness to receive membership in the Great Company Class.

"Our Lord's death secures for us the right to run the race... and only those who run that race will win that prize...

"No; it will be easier to get into the little flock than into the great company, so far as experiences are concerned. The difference between the two classes will consist not so much in the experiences as in the willingness to endure those experiences. As justified and consecrated children who endure whatever divine providence may permit, *joyfully*, and who go about the Father's business, doing with their might what their hands find to do, counting it a joy to suffer persecution in his service, these will constitute the 'little flock,' the 'overcomers,' the 'worthy.' Those who hold back from such suffering, and who endure persecution unwillingly, and merely rather than deny the Lord, are the ones whom we may expect to find will pass through the great time of trouble, and be of the great company, who will wash their robes in the blood of the Lamb." '05- R3599 Rev 7:13- 14.

FOR JEHOVAH OR FOR AZAZEL

Leviticus 16:8: "In the Hebrew when the lot had been cast upon the goats, one was declared to be for Jehovah and the other for Azazel. The significance of the word Azazel... corresponds well with the expression of the Apostle, who - when referring to one class of the consecrated members of the body of Christ who had not been living up to their privileges - declares, 'Absent in body but present with you in mind, I have delivered over such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus' [1Co 5:3-5]. '07- R4035.

CALM IN A TIME OF STORM

"The true Christian in proper relationship with the Lord has at all times 'the peace of God, which passeth

all

169 understanding,' ruling in his head. It was St. Paul who sang praises to God in the prison at Philippi, who was composed and ready to speak to the people after being mobbed at Jerusalem, who was also the composed one in the tempest on the Mediterranean Sea. While St. Paul was indeed a stalwart follower of Jesus, with whom few, if any, could stand comparison, nevertheless the same principle holds with respect to every sincere child of God. If their triumphs of faith are less heroic than those of the Apostle, so also their trials are proportionately less severe. The Christian has much advantage every way. He has the promise of God, not only as respects the life that now is, but also Revelation the life to come.

"Happy are those who shall ultimately be saved even 'through great tribulation,' as the companions of God's 'peculiar people,' represented by St. Paul [Re 7:14]. But still more happy, more blessed will be the 144,000 who now have in the stormy times the fellowship of God and through sore tribulation shall enter the Millennial kingdom as joint-heirs of the Lord. It will be through their instrumentality under God that their companions in the storm of life may ultimately be saved - Rom. 11:31.

"Ah, yes, ... 'Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.' He shall bring to pass blessings and peace, even in the midst of the storms of life, and he shall bring to pass eventually for these, glory, honor and immortality through Christ." '09- R4506.

ARE WE BEGOTTEN TO THE DIVINE NATURE?

"In the words 'beget' and 'begetting,' which are frequently used in the Scriptures, an analogy is drawn between the spiritual begetting and birth and the human begetting and birth... not in every particular, merely an illustrative figure to give us a thought. The thought is that we are begotten of the holy Spirit of God with a view to our becoming partakers of the divine nature and that all who are spirit-begotten in the present time are begotten with that hope, with that end and object in view. It is to this end that the Apostle Peter says, God 'has given us exceeding great and precious promises, that by these we might become partakers of the divine nature.

"We see the great Pattern, our Lord Jesus... begotten to the divine nature... and only those who attain his character- likeness and are overcomers - conquerors in the highest sense of the word - will be with him to share his glory and partake of his divine nature.

"Those who will constitute the 'great company' class are such as fail to come off 'more than conquerors'; they are those who, in other words, would have made 'shipwreck' of the whole matter had it not been for the divine provision which we find outlined in the Word of God to the effect that these, 'who through fear of death are all their lifetime subject to bondage,' and who therefore fail to go on in the most approved manner, courageously, in the footsteps of Jesus, 'shall be saved so as by fire'; they shall be saved by being forced to the point where they must either deny the Lord or else battle for righteousness.

"We find this 'great multitude' accorded the name of 'overcomers,' victors, as the palm branches granted to them indicates (Rev. 7:9), and we read that 'they washed their robes and made them white in the blood of the Lamb.' They attain to a lower station than the divine... But what he does for the 'great company' class is something aside entirely from that to which they were called and to which it was their privilege to attain had they reached this fullest degree of character- likeness to their Lord.

WERE ALL THE CONSECRATED BEGOTTEN TO THE DIVINE NATURE?

"We answer, We might use an illustration from the earthly plane that would help us to some extent. We might say that a father desired to beget a son of his own likeness, his own nature; and in the begetting of this son, suppose that there were also begotten two other children. We will suppose that the birth was a birth of triplets - one son and two daughters. The son, we will suppose, was the objective point, the desire, the intention, at the time of the begetting, but the result yielded more than this. Now, the two female children thus born were born of the same begetting and were begotten to the same nature, and yet there is a

difference between these in the birth.

"Just so in the spiritual birth. The begetting of each was to the divine nature. In the original purpose the 'great company' did not enter in. They were, of course, foreknown, but they were not of the original design, if you please.

"Now what constituted the difference between the birth of the male and of the female child?... As far as we understand the latest deductions of Science, they teach that the nourishment of the newly begotten infant, during the early portion of the period of gestation, decides... We can see that those who partake most abundantly of the grace of God ministered to us through the Truth will be the ones who will be born on the divine plane. These exceeding great and precious promises that are given to us are the spiritual food upon which we, as embryotic new creatures, must feed. No matter how much food may be supplied, if, for any reason, we fail to appropriate the necessary spiritual nourishment, we will be deficient to some extent. The Apostle's words seem to corroborate this thought - 'To us are given exceeding great and precious promises that by these we might become partakers of the divine nature' - that is to say, If we do not use these we will not be partakers of this nature, but by the use of these exceeding great and precious promises we may 'make our calling and election sure' and become joint- heirs with Christ on this highest plane and not on the lower plane.

"We will supplement the thought respecting the begetting and birth of two different classes during the present time - the 'little flock' and the 'great company' - and suggest two other illustrations that have been brought to our attention as illustrating the possibility of differing results from similar begettings, depending upon the nourishment.

"One of these illustrations is in the case of bees and the other in the case of ants: In the case of bees, from the same begetting come three different classes - the queen bee, the working bee and the drone bee - and the difference seems to be in the amount of feeding that each class gets. Those which are intended to be queen bees are specially fed, and those which are to be the working bees have another kind

170 of food, and similarly with the drones.

"There are also three classes of ants... and it is supposed that the various results seem to be produced by the different feeding of the larvae during their development.

"Both of these illustrate very well what we are speaking of respecting the church and the great company. The church class is specially fed on the Truth of God's Word, the great and precious promises. Such as feed upon these may be developed to the highest plane, the divine nature, while others not so so fed, not so nourished, will be born on the lower plane of being." '10- R4665, R4666.

"In those who are striving to perfect holiness in the fear of the Lord - to adorn themselves with the beauty of holiness - the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon pure and healthful food, as the Apostle directs (Phil. 4:8).

"Love for the truth lies at the very foundation of a righteous life ..." '11- R4827.

"The new creature begotten from above... breathes by nature a holy atmosphere... this heavenly germ... must be fostered and nourished with the greatest care. That it may properly develop it is necessary that it be fed upon 'THE FINEST OF THE WHEAT'; it is necessary too, that the very thoughts of the brain and the meditations of the heart should be conformed as nearly as possible to God's perfect standard for these new creatures. To this end rich supply is furnished by the Heavenly Father, who begat us to this new nature." '15- R5735, R5736.

"He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee" - Psalm 81:16.

"He maketh peace in thy borders, and filleth thee with the finest of the wheat" - Psa. 147:14.

"All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which thou shall offer unto Jehovah, them have I given thee" - Numbers 18:12.

"... and thou didst drink the pure blood of the grape (unmixed wine - Leeser)" - Deut. 32:14.

"Let us not be satisfied with anything short of the 'pure water,' THE PURE WORD OF GOD - THE PURE TRUTH." '00- R2671 See Hebrews 10:22 - Syriac translation. '96- R2021 c 1.

Revelation 7:15

Verse 15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. See Diaglott rendering.

Therefore are they before the throne, not *in* it; and serve God in his temple. And God shall dwell among them.

"' And they serve him day and night (continually) in his temple (the Church): and he that sitteth in the throne shall spread his tabernacle over them' (shall associate them with himself and his glorified Bride in the spiritual condition and its services). 'Foolish virgins!' They let slip their opportunity for becoming members of the Bride; but they are, nevertheless, *virgins*, pure in their heart intentions. They miss the *prize* of Royal Priesthood, but gain, later, through severe testings, a share at the nuptial feast with the Bridegroom and Bride as 'the virgins her companions that follow her'; they also shall be brought near before the King. 'With gladness and rejoicing shall they be brought; they shall enter into the King's palace' (*Ps 45:14,15*)." F127- F128.

"Looking back at the type on the Law, we find that there were 8,580 Levites appointed in the typical service, while only five priests were appointed for the typical sacrificing (Numbers 4:46- 48 Exodus 28:1 ; T118 p 2). "The 'great company' class is the Levite class... only because *offailure* to be of the priestly class, the sacrificing class. Those who never go on so far as to make a consecration, never get justification in full in the present life. Their hope will be the same as that of the remainder of the world, viz., a hope of actual justification during the Millennial age - restitution. In other words, this matter of faithjustification is merely an incidental feature connected with the consecration to death - for the selection of this special class which is now being called. To impute justification to any except these would be greatly to their disadvantage.

"No one passes 'from death unto life' until he makes his consecration and until Christ imputes his merit to that consecration and the Father accepts it." '10- R4656.

"In the type, the first- borns of every tribe were exchanged for the one tribe of Levi - the priestly tribe, which thereafter typified the 'church of the first- borns' - the 'household of faith.' But I remind you funkier that the Lord divided that tribe into two classes. A little handful were made priests and occupied a special position of favor and relationship and nearness to God, and the remainder of that tribe were honored in being used as the assistants or servants of the priests. This is an allegory or type. 'The church of the first- borns' will consist of two classes: a 'little flock' of priests; and a 'great company' of the 'household of faith' who will serve. I remind you that the 'little flock' of priests do their sacrificing now and, if faithful, will shortly be made a royal priesthood, a reigning priesthood, joint- heirs with the great King of Glory and High Priest of our profession - Jesus. I remind you that the 'great company,' typed in the ordinary Levites, will not be in the throne, but serve before the throne. They will not be living stones of the temple, but serve God in the temple. They will not wear crowns of glory, though they will be granted palms of victory... He has called us to the highest place. It rests with us, under his wonderful and gracious arrangements, to determine whether we will be passed over or not passed over..." and, if passed

over, to determine whether we will accept the place to which we are all called or the inferior place which will be granted to those who do not keep their garments unspotted from the world and who, therefore, must come through great tribulation to enter into the kingdom at all." '10- R4677.

"The priestly class will be the antitypical temple of God; the Levite class, the great company, will serve God in and through that temple class. "' 14- 5408. "The Great Company class are, therefore not represented as in the Camp, but are attached to the priests. The white linen curtain of the Count was suspended by silver hooks. Thus this class was represented by the 'silver,' as in contradistinction to those who were represented in the 'gold' of the Holy and the Most Holy. "' 11- R4745.

"It is evident that the merit of Christ is applied, on behalf

171 of the church during this Gospel age - on behalf of all who essay to be of the church; it is used to impute to those who desire to become sacrificers and who consecrate themselves to God that they may present an acceptable sacrifice and thus become members of the spiritual class and joint- heirs with Christ. This applies to the 'great company' as well as to the 'little flock.' It applies to all who are begotten of the holy Spirit because they could not be begotten of the Spirit except by the imputation of Christ's merit to their earthly sacrifice.

"It follows, then, as a matter of necessity that before the merit of Christ's death could be applied on behalf of the ancient worthies or Israel, under the New Covenant arrangement for Israel and the world, it must be released as respects all those to whom it is now imputed for the purpose of giving them the opportunity of attaining the spiritual station. This would prove conclusively, we think, that the 'great company' class will be resurrected before the ancient worthies will be brought forth." '10- R4667.

"We must remember that the types of the Law Covenant were arranged to represent the matters as they would be seen by us in the conclusion of the antitypical Day of Atonement, and not to represent the things as they would be seen while they were in progress..." '11- R4864.

'St. Paul... says, pointing back to the type, 'Let us go to him outside the camp, bearing his reproach' (Heb. 13:11- 15). Here the Apostle refers to the fact that as our Lord Jesus fulfilled the antitype of the 'bullock,' we should fulfill the antitype of the 'Lord's goat' of the day of atonement. As the 'bullock' was slain, so our Lord fulfilled that feature by the consecration of his life to death at his baptism. As the 'bullock's body (except the fat and the blood) was then dragged outside the camp and burned, so our Lord suffered shame, ignominy, destruction of the flesh, to accomplish the antitype.

"likewise' we, who have accepted the call of this age ('gather together my saints unto me, those who have made a covenant with me by sacrifice'), should fulfill the antitype of the Lord's goat. As the body of that 'Lord's goat' passed through the same experiences as those of the 'bullock,' so we should, like our Lord, first make a full covenant of sacrifice and then fulfill the burning of the flesh of the Lord's goat by suffering shame, ignominy and revilings, even unto death. Only those who suffer with the Redeemer for righteousness' sake will reign with him as the royal priesthood of the Millennium.

SCAPE- GOAT CLASS FAIL TO BEAR HIS REPROACH

"The 'scape- goat' shows a class which, after making consecration and being accepted and spirit-begotten, refuse or neglect to 'go to him outside the camp bearing his reproach' - even unto death. This class does not repudiate the Redeemer, nor 'the blood of the covenant wherewith they were sanctified.' As the 'scape- goat' remained tied at the door of the Tabernacle, so these in antitype remain loyal, outwardly, to their consecration, but bound - as the Apostle declares, 'who through fear of death were all their life time subject to bondage.' "The Lord will 'deliver' these, however, but not to the glory, honor and immortality which he will bestow upon the class antityping the Lord's goat. Their deliverance will mean tribulations, which will test their loyalty by forcing them into the 'wilderness' of sorrow, disappointment, separation. They may suffer just as much tribulation as the Lord's goat class as they go unto death. The difference is that one class endures willingly, voluntarily, joyfully, while the

other endures under compulsion of circumstances; or, failing so to endure, is cut off in the second death, and is not represented in the experiences of either of those goats.

"Some erroneously think of the two goats as representing two different classes from start to finish. Not so; they represent the finished classes only - those who 'sin willfully' (Heb. 6:4- 8 and 10:26, 27) being entirely ignored, because they fail entirely and go into the second death.

THE END OF THE RACE FULLY REVEALS OUR POSITION

"Until the finish it may not be known where any of those consecrated to sacrifice may terminate their race. 'Ye are called in one hope of your calling' - the hope that we may be of the Lord's goat class...

"Nothing is determined or fixed in respect to any of us until our tests have all been passed. St. Paul, after having sacrificed much, after having experienced many sufferings of Christ... and even after being honored of the Lord as a special mouthpiece, wrote: 'I keep my body under (in submission to the new will and its consecration to sacrifice), lest after having preached to others I myself might be a castaway' - I Corinthians 9:27.

"Brethren, the Lord's goat experiences are the type of what the Lord would have fulfilled in us if we would attain the crown of glory, the honor and the immortality promised to the faithful - the bride class. There will indeed be a secondary class of 'virgins' who foolishly hold back from sacrificing their little all, and who consequently will fail to become members of the bride of the Lamb. These, after demonstrating an inferior loyalty, will follow the bride into scenes of glory as her honored servants [Ps 45:14]. These are represented in the scape-goat." '11- R4920, R4921.

"The various stops made by Elijah, on his journey, while expecting exaltation (at each of which Elisha, typifying all not overcomers, was *invited to stop and go no further* - see 2 Kings **2:2 4:6**), represented trials, and siftings, and separatings, here...

"These two constantly growing classes of children of God, sifted and tried and proved honest, though with different ideas and degrees of consecration, like the two typical prophets, go on *together* (i.e., in sympathy and interest) talking of the fact that one class is to be taken away to other scenes of joy and service, and a remaining class to continue in the world and start the work of restitution - healings of mind and body, abstaining from sin, etc. Thank God for the companionship of these two classes of his children, and for the sympathy and friendship, so profitable and encouraging to both...

"A separation between these companion classes must take place... It will be a marked division and separation of these two classes, which will continue to love and respect and fellowship each other. Each of God's true children will, 172 according to his standing and *degree* of consecration and of faithfulness, be drawn into fullest sympathy with the class to which he belongs.

"We find this separation noted in the narrative of the typical prophets, where a chariot of fire parted or separated the two. We need not infer that the horses and chariot of fire which separated Elijah from Elisha will at once convey Elijah away. This we find is not the statement - but that the fiery chariot, '*parted them both asunder,*' and after being thus parted from Elisha, Elijah was taken up '*by a whirlwind*' - **2 Kings 2:11**.

"As Elisha loved and respected and clung to Elijah to the last, ... and as he sought for and obtained (after Elijah was taken) an extra share of his spirit of consecration and power, and became his successor in the world as a teacher - so, we may expect, will be the separation of these classes which they typified, and the results to them.

"This separating... will be in the end a blessing to both, for the sooner the Elijah class is completed and exalted, the sooner the fuller blessing of their mantle, the power and spirit of *fuller* consecration, will come to the Elisha class... '89- R1132.

"The waving of the barley sheaf of first- fruits on the 16th of Nisan (the morrow after the Sabbath' or Passover of the 15th - Lev. 23:5, 6, 11, 15, 16) typified the resurrection of Christ our Lord, as 'the first fruits of them that slept' - 1 Corinthians **15:20**.

"The two wave loaves offered on the fiftieth day, Pentecost, represented the presenting of the church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the holy spirit at Pentecost. The church really is but 'one loaf' (1Co 10:17), the *two* loaves representing the same thing as the *two* goats presented on the Day of Atonement. It indicated that, altho all presented were acceptable to God through Christ Jesus, he yet knew that all presented would not come up to the condition of faithfulness to the end. The two loaves represented, therefore, the two classes of the consecrated - the overcoming little flock and the 'great company' of the consecrated servants of God who do not make the high calling theirs, by overcoming the world as they might and should do." '98- 2271. See Ezekiel 44:10-14 and 44:15- 16 for the difference in service appointed to each company.

"The time for choosing our place is rapidly passing. In fact, the choice is made almost imperceptibly; almost unconsciously some, the Elisha class, draw away from the searching, bright spiritual truths which are approaching more and more near, and which prove and show clearly what manner of persons we should be, sacrificing *all* for the great prize. Thus the Lord's fiery or spiritual chariot, drawn by spiritual doctrines, is to do a final, separating work. But the weakest and humblest of the consecrated ones need not fear this chariot. It is your privilege to be of the Elijah class, if you will. God has invited you to this class and has made it possible for you...

"Be our sacrifice ever so lame and imperfect, it is *reckoned* holy and without blemish, if we presented it to the Father in and through the merit of our Redeemer; and if 'holy and acceptable' through him (Ro 12:1 1 Peter 2:5), the reward of sacrifice is ours, be our offering ever so small. But it must be a *free- will* offering, and it must be a *whole* burnt- offering; not the smallest piece can be kept back from the consuming fire of the altar. And none who have the spirit of the Master will seek to keep back a pan of their little all; they will feel, indeed, on the contrary, that at most it is but as offering dross for a jewel, for a pearl of great value. They will rather truthfully say: "Were the whole realm of nature mine, That were an offering far too small: Love so amazing, so divine, Demands my life, my powers, my all." '89- R1132, R1133.

Revelation 7:16

Verse 16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

They shall not hunger any more, because of not understanding clearly the word of God concerning the deep things of the spirit, which they had missed by losing their membership in the Body of Christ, and consequently the anointing; they will no longer thirst for fellowship, since God shall dwell amongst them. Neither shall the light of the Gospel condemn them further, nor shall funkier disapproval hurt them.

LITTLE FLOCK: GREAT COMPANY LORD'S GOAT: SCAPE GOAT

"' It cloth not yet appear what we shall be.' We do not know how grand and glorious a spirit being is. We do not know what is meant by the glory, honor, immortality, that God has in reservation for us. We cannot understand it - but we do know this, that when he shall appear, we shall be like him. Oh, that settles it all! If we are going to be like him, that will do, we need not say another word. That satisfies any longing. Do you expect anything better than that? Surely not. If we shall be like him and see him as he is, and share his glory, that is enough - all in one word. We shall be like him who is the express image of the Father's person, he who has been highly exalted far above angels, principalities, powers, and every name that is named.

"Keep thy heart with all diligence, for out of it are the issues of life.' With you and me it is not the flesh, but it is the head we are to keep. If you keep the head, the Lord will assist in the direction of keeping your flesh. But the Lord is going to judge us by our hearts, by our intentions, by our endeavors. Therefore keep your hearts with all diligence - you cannot be too diligent about it - for out of it are the issues of life - life or death is the thought. You are either going to have eternal life or eternal death. All of those who have made their consecration have taken this position, and if it be eternal life then still it is to be determined whether you shall be one of the grand characters of the Little Flock, and have glory, honor, immortality, or whether you shall be one of the lesser characters who shall have life as a member of the Great Company, the Levitical *class*. I thank you." CR109.

THE GREAT MULTITUDE

CHRISTIANS OF THREE KINDS - TARES, OR FALSE CHRISTIANS - SAINTS, A LITTLE FLOCK OF SELF-SACRIFICERS - 173 AVERAGE CHRISTIANS, A GREAT MULTITUDE - THEIR DESTINY SHOWN IN THIS LESSON - HOW THEY WILL BE CONQUERORS - THE OTHERS WHO WILL BE MORE THAN CONQUERORS - CONTRASTS OF THE PRESENT AND THE FUTURE - PRIESTS AND LEVITES FOR THE COMING AGE - THE NUMBERS OF THE FORMER KNOWN, THAT OF THE LATTER NOT KNOWN.

"They shall hunger no more... and God shall wipe away all tears from their eyes" - Rev. 7:16, 17.

"According to the Bible those professing the name of Christ are of three general classes. It is not ours to read their heads; but it is ours, as Jesus said, to know them by their fruits. Yet even here we might deceive ourselves. The only safe way for us, therefore, in respect to persons who claim to be Christians and who live an upright and moral life is to take them for what they profess to be. One of these classes Jesus styles tares - 'children of the wicked one' - because their presence in the church is the result of false doctrines, false teachings, sown by the adversary, Satan (Matthew 13:24-30, 36-43). Many tares, we understand, are very talented, very honorable, and very wealthy. They really, however, have neither part nor lot with the true church of Christ, all of whose members are spirit-begotten through the Word of Truth. (James 1:18) "In the sense that the consecrated are all called in the one hope of their calling and all begotten of the one spirit through the one Word of Truth, they are one class, one church, under one Lord, one faith, one baptism {*Eph 4:4,5*}. Their division into two classes is the result of coldness, lukewarmness, fear to perform the sacrifice contracted, fear of death, on the part of some - the 'great multitude' referred to in this lesson. The Apostle describes them, saying, 'Through fear of death they are all their lifetime subject to bondage' (Hebrews 2:15). Some of them fear also loss of business or name or social standing. Therefore they compromise with the world and its spirit. They do not deny the Lord. Indeed, many of them would die rather than directly deny him. Yet by their works they do deny him - ashamed of the truth because it is not popular, or ashamed of the Lord's brethren because of their humble position or their unpopularity among the worldly.

"While this class do not deny the Lord's name, yet they fail to walk closely in his footsteps, and therefore will fail to get the glorious prize of this Gospel age; namely, glory, honor, immortality, joint-heirship with Jesus in his Millennial kingdom, etc. Those great blessings and favors are to be granted only to the 'more than conquerors' - the little flock, to whom it is the Father's good pleasure to give the kingdom - those who 'follow the Lamb whithersoever he goeth,' rejoicing in tribulation, esteeming it an honor to be counted worthy to suffer for Christ, his cause, his Word, his brethren. And yet this little flock, styled in the Bible the Lord's jewels, are described by the poet, who says: "Those whom God makes His kings and priests Are poor in human eyes.'

THE TWO CLASSES CONTRASTED

"The Great Company described in our lesson will be overcomers; else they would never get any part in the everlasting blessings which the Lord is about to dispense now, at his second advent, when all of his faithful will be received to the heavenly home, the Father's House. They will be overcomers, or conquerors, in the end because the Lord will help them through by forcing those of this class who will be

living in the end of the present age to come to a positive decision - to banish their fears and courageously count not their lives dear unto them in the great tribulation with which this age will end. The fact that when the test does come, when the crisis is reached, these will die rather than deny the Lord will constitute them overcomers and secure for them the blessing described in our text.

"Nevertheless, there is a still higher position that will be attained by some. As it was not necessary for Jesus to be forced by tribulation either to acknowledge the heavenly Father and stand for truth or else to die the second death, so there is a class in the church who are like the Master and who will have similar experiences to his. These are styled 'more than conquerors' because they not only do the right thing - stand for truth, righteousness and the divine arrangement - but they do it as Jesus did - voluntarily, with hearty good will, as soon as it is shown to them.

"Here then, we see the difference between two classes in the church, all of whom are spirit- begotten, all of whom are called with the same high calling, all of whom had similar opportunities for attaining the great prize. The 'more than overcomers,' copies of God's dear Son, faithful unto death in their voluntary laying down of their lives in God's service and in behalf of the brethren - these will be the little flock to inherit the kingdom - these will be the royal priesthood - these will constitute the bride, the Lamb's wife and Joint- heir.

SCRIPTURES RELATING TO THE SECOND CLASS

"The Great Company of this lesson are to be found everywhere. They fail to become members of the body of Christ, fail to get the great reward, fail to become kings and priests. They will be granted a blessing, however, but an inferior position, which will correspond to that of the Levites of old, who were not priests, but of the priestly tribe - servants to their brethren the priesthood. Again, they are represented in the Bible as not being worthy to be of the bride class, but as being granted the great honor of being 'the virgins, her companions, who follow her' - bridesmaids - Psalms **45:14,15**.

"This class is also represented in the Lord's parable as the foolish virgins (Matthew 25:1- 13). They were virgins - pure, justified; hence they were fully consecrated to the Lord. But they were foolish in that they permitted the things of the present life to balance against the things of the life to come, to which they had made a full consecration. The wise virgins go in with the Bridegroom, become the bride class, when the marriage of the Lamb takes place at the second coming of Christ. But the foolish virgins do not gain admittance, and they hear the Master's words, 'I do not recognize you.' But although they cannot be recognized as the bride class, we praise God for his mercy in indicating that they all belong to the company of virgins, the bride's companions who follow after her.

174 "A beautiful picture of this is given us in Revelation 19:6- 9. There also we are told of the Great Company who will praise God eventually that the marriage of the Lamb is come and his wife hath made herself ready - even though they will not be part of that bride class. Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize what they have missed; but they thank God that his plan, so full of blessings, will still be carried out, though the true bride class have gone before. Then the Lord gives to them the precious message, 'Blessed are they who are called to the marriage supper of the Lamb.' But they can go to that marriage supper only through much tribulation, which will test to the last their full devotion to the Lord - even unto death.

"In Psalms **45** we have a picture of the heavenly Father as the Great King, the Lord Jesus as the King's Son, the church as the bride, and the great company as the virgins, the bride's companions, but one full of comfort and encouragement to all.

TWO COMPANIES - TWO REWARDS

"In the account of today's lesson these are spoken of as a 'great multitude whom no man can number' - a poor translation, better rendered, 'a great company whose number no man knows.' We do know the number of the elect, the 'more than conquerors.' It is stated to be one hundred and forty- four thousand of

those who follow the Lamb whitheroever he goeth - a little flock indeed, as compared with the millions of earth for eighteen centuries, but a very choice company. The great company is not a foreordained number. No one can say what their number is; for they are castaways from the high calling, rescued by the mercy of God through Christ, because they have not denied his name, because at heart they were loyal, even though they failed to manifest a sufficiency of zeal in performing the covenant of sacrifice which they covenanted and on the terms of which they had been accepted into the Lord's family.

"St. John says that theirs is a position of glory and honor, not in the throne with the bride, but before the throne, as those who are subject. He sees them not wearing crowns, the highest insignia of victory, which goes only to the 'more than conquerors.' But he sees them victors, nevertheless, with palm branches. Then he heard the statement that they were not members of the Temple class, but servants of the Temple, who serve God in his Temple. Great will be their blessing. The Lord will lead them to the waters of life. But they will not be, like the bride, possessed of immortality - which the Lord describes as water of life springing up in his people (John 4:14; 7:37- 39). The water of life which Jesus will give the second class will be everlasting life on the spirit plane like unto the angels - but not on the divine plane, not immortality, not the divine nature.

"Seeing these things set forth so clearly in the Word of God, shall we not be the more earnest hereafter, the more loyal, the more faithful, that we may obtain the highest reward, even that to which the Lord has invited us - to become members of the body of Christ, members of the royal priesthood?" '16- R5864, R5865.

Revelation 7:17

Verse 17. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Failing to attain inherent life on the Divine plane of immortality, their life as spirit beings must be sustained by feeding (on "angels' food"). And graciously, the Lamb, the Messiah, which is in the midst of the throne, shall feed them with Present Truth for their sanctification; and shall lead them to living fountains of Truth. And God shall wipe away all tears from their eyes, until they say to one another, Come, let us rejoice and be glad, for we are invited to the marriage supper of the Lamb.

"Now as to the marriage supper of the Lamb, we find the Lord picturing the Great Company Class. They say, 'Let us be glad and rejoice for the marriage of the Lamb is come

175 and his wife bath made herself ready.' She was ready and went in to the marriage, and we are left out, is the thought. Then they say, 'Let us be glad and rejoice.' Why? By that time their eyes are really opened, and they see Babylon as they never saw her before, and they see God's Plan as they never saw it before. They were not in the right attitude of heart to have a hearing ear and an appreciative head, and therefore could not see the deep things, for God only gives us a deeper understanding of His Word as we come into the right condition of heart.

"Then they go on to say, Babylon is fallen, rejoice, rejoice, ye heavens, in her fall, etc. They are glad that Babylon has gone down when they come to see what it really was and how much they were bound by it, and they did not realize how much blinding influence was coming from that source." QB Q290. Q291. See Rev. 19:7; 18:2.

Revelation 8:1

CHAPTER 8 REVELATION

Verse 1. And when he had opened the seventh seal, there was silence in heaven about the space of

half an hour.

Here the heaven undoubtedly is ecclesiastical, and the action or picture of what followed, was upon the earth. The opening of the seventh seal by our Present Lord was due to take place in 1881 A.D. The evidence was Present Truth by means of the service of Pastor C.T. Russell, when the understanding of the types and shadows of Leviticus 8 and 9 and 16 were given to him, and set down, and brought out in book form under the title of *Tabernacle Shadows of the Better Sacrifices*. This book was edited early in 1881, and became the mark on Pastor Russell of that faithful and wise servant, spoken of by our Lord Jesus Christ, as recorded by Matthew in chapter 24. It is still extant, and speaks volumes. The material was esteemed by Pastor Russell extremely important. It was given to him only after three days spent in prayer. Like the vision to St. Paul, it came to him on the third day, about noon: and when complete, was held in abeyance, till he could call in the five speakers in the field, to critically examine its content, before publishing it. Thus was fulfilled Ezekiel 9:2. The man with the inkhorn by his side was the sixth, Pastor Russell. Together they considered the material; and then it was published, and became the key to Present Truth. The time required was fifteen days, the half hour of silence of Revelation 8:1, given to John in vision and prophecy so long before. It is so helpful that no one, grounded in the Tabernacle Types and Shadows ever goes back to doubts and fears.

"The term *day*, both in the Scriptures and in common usage, though most frequently used to represent a period of twelve or twenty- four hours, really signifies any definite or special period of time." A138 last paragraph.

"Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world." John 11:9.

One day for a year = one day for 360 days. One hour (for a 12 hour day) = 30 days. One- half hour (for a 12 hour day) = 15 days.

"In the year 1881, Mr. Barbour, still publishing the *Herald*, and still endeavoring to overthrow the doctrine of the Ransom, finding that on a preaching tour I had used a diagram of the Tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, wrote an 176 article on the Atonement, in which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made of the bullock a type of one thing in one verse and another thing in each other verse in which it was mentioned, and so too with the goat. But I well knew that people in general are not close reasoners, and that, with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of Scripture and their context.

"I thought the matter all over. I examined the chapter *{Le 16}*, but while seeing the inconsistency and error of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do? Those reading the *Herald* as well as the Tower would probably be misled, if not helped out of the difficulty; and to merely say that the *Herald's* interpretation was inconsistent with itself, and therefore a misinterpretation, would be misunderstood. Many would surely think that I opposed that view from a spirit of rivalry; for there are always people with whom everything resolves itself into personality, rivalry and party spirit, and such cannot understand others who take a higher and nobler view, and who think always and only of the truth, regardless of persons.

"I went to the Lord with this as with every trial, told him just how it seemed to me, how anxious I felt for his dear 'sheep,' who, having their appetites sharpened by some truth, were by their very hunger exposed to Satan's deceptions. I told Him that I realized that He was the Shepherd, and not I, but that I knew also that he would be pleased at my interest in the sheep and my desire to be his mouthpiece to declare the truth, the way and the life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be his due time to have the truth on the same subject made clear, that the worthy ones might be enabled to stand, and not fall from the truth.

Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices, which in a general way all Christians concede were *typical* of 'better sacrifices,' and that the Lord would grant the insight as soon as I got into the attitude of heart best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if he were willing to use me as his instrument to declare the message to his dear family, that I might be enabled to rid my heart and mind of any prejudice that might stand in the way and be led of his spirit into the proper understanding.

"Believing that the prayer would be answered affirmatively, I went into my study next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture likely to shed light upon it, especially the epistle to the Hebrews, and in looking to the Lord for wisdom and guidance; but no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long; but on the third day near noon the whole matter came to me as clear as the noon-day sun - so clear and convincing and so harmonious with the whole tenor of Scripture, that I could not question its correctness; and no one has ever yet been able to find a flaw in it. This has been published in several editions in pamphlet form under the title,

TABERNACLE SHADOWS OF THE BETTER SACRIFICES.

"Then I knew why the Lord had led me to it so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained, and I was all the more assured that it was not of my own wisdom; for if of my own why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths - not that it overturned old truths or contradicted them, but, on the contrary, that it set them all in order and harmony and straightened out little knots and twists. For instance, the doctrine of 'justification *by faith*' had always been more or less confused in my mind, as it is in every mind, with the doctrine of 'sanctification' which calls for self-sacrifice and *works*. This was all made clear and plain at once; for the types showed that we all, as sinners, needed first of all Christ's ransom sacrifice...

"Here I first saw that the great privilege of becoming jointheirs with Christ and partakers with him of the divine nature was *confined exclusively* to those who would share with him in *self-sacrifice* in the service of the truth. And here, too, I saw for the first time that the Lord was the prst of these sacrifices of the Sin-Offering; consequently, that none of God's servants, the prophets, who lived and died before Christ, were priests after his order, nor sharers in sacrifice with him, even though some of them were stoned, others sawn asunder and others slain with the sword for the cause of God; that though they would get a good and great reward, they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ, on and since Pentecost. Here, too, I saw that 'the *acceptable day* of the Lord' signifies this Gospel age - the time during which he will *accept the sacrifice* of any who come unto God through Christ, the great Sin-Offering; that when this acceptable day ends, the reward of joint-heirship and change to the divine nature ends; and that when this great day of sacrifice, the Gospel age (the real day of Atonement), has closed, when 177 all the members of the body of Christ have participated with him in the sacrifice of their rights as justified men, and been glorified, then the blessing will begin to come to the world - the Millennial blessings purchased for men by their Redeemer, according to the grace of God.

"This first brought a clear recognition of the distinction of natures - of what constitutes human nature, what constitutes angelic nature and what constitutes divine nature, as shown in Vol. 1., Chapter 10... We began to see that the great work of restitution could only mean what the word implies - a restoration of that which was lost (Matt. 18:11) - a restoration to the original condition from which man once fell. Then I saw that God's plan, when carried out, would not bring all his creatures to the one level of the divine nature, but that he purposed to have an order of creatures called Angels, who, though perfect, would always be of a different order, or nature, from the *divine nature*, and he likewise purposed to have a race of beings of the *hyenas nature*, of whom Adam was a sample or pattern, and whose future earthly home, Paradise, Eden was a sample or pattern. I also saw that God purposed that Christ and his jointsacrificers and joint-heirs are to be God's instruments for blessing the fallen race and *restoring* them to the

condition of perfection enjoyed by Adam in Eden - a condition which God said was 'very good,' and an image of himself. And these joint- heirs with Christ, I saw, were to be highly exalted to a nature higher than restored and perfect manhood, higher, too, than the angelic nature - even to be partakers of the divine nature. When all these things so unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days of waiting and preparation for the blessing, and to him I rendered praise and thanks. All my faintness of heart and fear of the bad effect of the wrong view fled before this evidence of the Lord's leading in the pathway that 'shines more and more unto the perfect day.' I saw at once that these new developments would probably prove a stumbling block to some, as well as a great blessing to others who were ready for them. Instead, therefore, of publishing it in the next TOWER, I determined to first present the matter privately to the more prominent brethren - remembering Paul's course in a similar matter - Gal. 2:2.

"Accordingly I sent invitations and the money necessary for traveling expenses to four of the more prominent brethren, requesting a conference. Mr. Paton from Michigan was one of the four, and the only one who rejected the fresh rays of light. Nor could he find any fault with the exegesis, though urged, as all were, to state anything which might seem inconsistent, or to quote any passages of Scripture thought to be in conflict. But there were none; and every question only demonstrated more fully the strength of the position. I therefore urged that what was beyond the criticism of those most familiar with the plan of God must be the truth, and ought to be confessed and taught at any cost, and especially when it arranged and ordered all the other features of truth so beautifully. I pointed out, too, how necessary it was to logical holding of the *ransom*, to see just what this showed; viz.: the distinction of nature - that our Lord left a higher nature, and took a lower nature when he was made flesh, and that the object in that change of nature was, that he might, as a man, a perfect man, give himself a *ransom* for the first perfect man, Adam, and thus redeem Adam, and all lost in him. I also showed how, as a reward for this great work, he was given the *divine nature* in his resurrection - a nature still higher than the glorious one he had left, when he became a man. But either Mr. Paton's mental vision or heart was weak, for he never took the step; and before long he, too, forsook the doctrine of the ransom. Yet he still used the word 'ransom,' while denying the idea conveyed by the word; nor can he give the word any other definition, or otherwise dispute the correctness of the meaning which I attach to it - which may be found in any English dictionary and is true to the significance of the Greek word which it translates, *antilutron*, a price to correspond.

... I took occasion to promise MILLENNIAL DAWN, which should present the Plan of the Ages in the clearer, more orderly manner made possible by the new light shed upon every feature of it by the lessons of the Tabernacle... Many and severe were the calumnies heaped upon me...

"... I struggled through an immense amount of labor and many drawbacks (all *cheerfully* undergone for the sake of the Lord and his saints), each year hoping to be able to gather the hours necessary to complete the first volume of MILLENNIAL DAWN... 06- R3824, R3825. See Rev. 10:8- '83- R513.

"THAT SERVANT" Luke 12:37- 48; Matt. 24:42- 51.

"God evidently has some purpose in all that he has caused to be written for our admonition; and faithfulness as servants requires that we deliver to the household the Lord's word, as he gives it...

"The Lord's words clearly mention and distinguish between his 'household' (his faithful people in general), the 'fellow- servants' (plural), and '*that servant*' specially indicated as the Lord's agent in dispensing present truth as food to his 'fellow- servants' and the 'household.'...

... When '*that servant*' and '*his fellow- servants*' and the 'household' are all mentioned in one connection, and in *contrast*, it would be a perversion of the rules of language and interpretation to mix and confound that which the holy spirit has so emphatically marked as distinct... the 'household' to be fed, the 'servants' (plural) to do the feeding, and 'that servant' at whose hands our *present* Lord will dispense the food to 'his fellow- servants' for 'the household'; and who thus is constituted a general steward, overseer and dispenser of the Lord's 'goods.' "... When we see things come to pass we should be able to recognize them whether we discerned their meaning in advance or not. Indeed, the demonstration

seems to have forced the true interpretation, rather than that an interpretation led to the fulfillment; which makes the matter really the stronger, now that it is seen...

"We submit the argument without comment.

"It is well to notice that these words are not a parable, but an explanation of a parable (Luke 12:41) recorded in preceding verses (36- 40)... '96- R1946.

178 WATCHING AND ITS REWARD Luke 12:35- 46 TO WHOM DOES THE PARABLE SPECIALLY APPLY?

"This was Peter's question. He wondered whether or not the Lord meant that the specially chosen twelve apostles were these servants who must watch and wait for him at his second coming, or whether the parable was of general application, and meant that everybody should watch. Our Lord did not answer this question directly, for to have done so would have been contrary to the divine plan; to have answered directly, to have shown that our Lord was not coming in the early watches of the Gospel night, would thus have been in contradiction of the very teaching of the parable, that he must be watched for all through the Gospel night.

"Evading this feature of Peter's question our Lord embraces the opportunity to give some funkier instruction, and explains to Peter and to us all that at that time, 'then,' i. e., at the time of his return, his second advent, he would look out and appoint a steward for the dispensing of spiritual food to the household of faith; and that a special blessing would be with that steward in the event of his faithfulness, and that he would be removed from the stewardship in the event of unfaithfulness. Faithfulness on the part of this steward would imply larger and continued service in dispensing the meat to the household of faith at that time.

THE MASTER FURNISHED THE KEY

... As shown in Matthew's account of this parable (Matt. 24:45- 51), there are 'fellow- servants' whose duty and privilege it will be to cooperate with this steward in the dispensing of the viands, the feeding of the household of faith. The thought would seem to be that in the interest of the household and for its comfort and joy and blessing the Master at an appropriate time would furnish to some one of his servants a key to the precious things of his Word, thus providing bountifully 'things new and old' for the sustenance and joy of the household, and minister these through numerous fellow- servants, as well as through the one to whom the key of this stewardship would be specially entrusted." '00- R2693, R2694.

Revelation 8:2

Verse 2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

And I saw seven angels with seven trumpets; representing the perfect means God had in His power to send forth his seven messages to His seven churches, or to the seven periods of the nominal church's history.

"If we thought that there were anything better, we, too, would want it. But, on the contrary, we are fully content with the leadings and blessings, the enlightenments, the spiritual food and refreshments which our present Lord has spread before us as his family. It is so satisfactory a portion that we could not think of looking for anything more or different. For long years we hungered and thirsted and searched and finally, when we found the satisfactory portion, we knew it. It satisfied our longings as nothing else could do. The time we have to spare from the eating of such food and the dispensing it to others we have full use for in giving thanks to the

Father of Light, who has brought us out of darkness into his marvelous light, wherein we greatly rejoice." '09- R4437.

RANSOM AND SIN- OFFERING

"May we have a concise statement in which you differentiate between 'ransom' and 'sin- offering'?"

"The word 'ransom' signifies 'corresponding price,' and indicates one feature of the divine arrangement for man's recovery. As by a man sin entered into the world, so the recovery would be by a man's redemptive work - 1 Cor. 15:21.

"The term 'Sin- Offering' is used to represent the modus operandi by which this ransom price will be used for the recovery of mankind. It shows the actual application of the ransom price on behalf of mankind in securing their release from condemnation and in permitting the glorious New Covenant arrangement to go into effect.

"The ransom price has nothing whatever to do with the method by which that price will be applied. When our Lord Jesus died, he laid down a sufficient price, but the application of that price is not yet completed. The grand outcome of the redemptive work will be seen in the end of the Millennial age, when as a result of the application of the ransom price there will be Christ and the bride on the divine plane, the 'great company' on the spirit plane, the 'ancient worthies' in their perfected condition and the whole world of mankind restored to the perfection lost in Eden. "' 12- R5050. See F128- F129. Please see Rev. 9:13, "The Ransom and the Sin Offering" '16- R5872 to R5874.

"The bullock was slain in the 'Court,' which we have seen typified the condition of faith in and harmony with God, the highest attainment of the flesh, the human nature. Jesus was in this condition, a perfect man, when he offered himself (the bullock in the type) to God." T54, par. 3.

"'Thus shall Aaron come into the Holy (and Most Holy) with a young bullock for a sin- offering which is for (represents) himself, and make an atonement for himself (the members of his body - the under priests) and for his house (all believers, the entire 'household of faith' - the Levites). And he shall kill the bullock of the sin- offering which is for (represents) himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small (powdered), and bring it within the veil (the first veil or 'door'). And he shall put the incense upon the fire before the Lord (the censer of coals of fire was set into the top of the golden altar in the 'Holy,' and the incense crumbled over it gradually yielded a smoke of sweet perfume), that the cloud of the incense (penetrating beyond the second veil) may cover the mercy seat, that is upon (covers) the testimony (the Law), that he die not (by infracting these conditions, upon which alone he may come into the divine presence acceptably).' " **Leviticus 16:3,6,11- 14** . T55, par. 2.

"Looking through the type to the antitype, let us now, step by step, compare the doings of Jesus with this prophetic picture of his work. When the man Christ Jesus had consecrated himself he immediately, as the new creature, begotten by the Holy Spirit, took the sacrificed human life (blood of the bullock) to present it before God as the ransom price 'for

179 our sins, and not for ours only, but also for the sins of the whole world.' Spirit- begotten, he was no longer in the 'Coun' condition, but in the first 'Holy,' where he must tarry and offer his incense upon the fire of trial - he must demonstrate his loyalty to God and righteousness by the things suffered as a begotten Son, before entering the 'Most Holy,' the perfect spiritual condition - Heb. 5:8." T56.

Revelation 8:3

Verse 3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden

altar which was before the throne.

Another angel, the Lord Jesus Christ, came, as a new creature, after His death, and resurrection, with much incense to offer with the prayers of saints. This had been typified and applied by the High Priest on every Day of Atonement, for a thousand years; and represented the merit of a perfect human being sacrificed unto death. That merit equals the value of the perfect man Adam, and is used during the Gospel Age by our Advocate to make up what is lacking in the prayers of new creatures, because of our imperfect natures. The place of prayer was typified by the Golden Altar in the Holy of the Tabernacle.

"The prayer incense would ascend to the Father through the merit of the Redeemer.

"The true altar not having been provided of the Lord, Abraham and others of his time reared altars of stone for use in the Lord's worship. But we have the golden altar of the Holy, and are permitted to offer thereupon, as members of the body of the great High Priest, under him as our Head and glorious representative." '07- R3936.

THE BLOOD, SIN- OFFERING, WAITED FOR THE INCENSE, RANSOM - Lev. 16:11- 15.

T55p 1 and T56 p2

"The High Priest took with him (along with the blood) fire from off the altar, and his two hands full of sweet incense to cause the perfume; and so our Lord Jesus' fulfillment of his vow of consecration, during the three and a half years of his ministry, was a sweet and acceptable perfume to the Father, attesting at once the completeness of the consecration and the perfection of the sacrifice. The sweet incense beaten small represented the perfection of the man Jesus. The fire from the 'Brazen Altar' represented the trials to which he was subject; and its being carried along by the Priest signifies that our Lord must, by his own course of faithfulness, bring his persecutions upon himself. And when the perfections of his being (incense) came in contact with the trials of life (fire), he yielded perfect obedience to the divine will - a sweet perfume. Thus is shown his temptation in all points, yet without sin. As the incense must be all consumed in the fire, so he yielded his *all* in obedience. It was the Priest's 'two hands full' which he offered, thus representing our Lord's full capacity and ability of righteousness - required and yielded." T56, par. 2 **Leviticus 16:3,6,11- 14**: "Carrying the coals into the Holy would thus seem to identify those two altars as expressing to us in symbol or type that the spirit of devotion which believers see consuming the sacrifice that is voluntarily offered to the Lord and which, while in line, in harmony with righteousness, is not commanded by the divine law, is the sacrificing principle which is so acceptable in God's sight. It was in harmony with this, therefore, that our Lord offered up himself, in the sense of crumbling the incense upon the fiery coals. Thus day by day he laid down his life, allowed himself to come in contact with these experiences, which served to destroy his earthly and sent forth a sweet fragrance to God. It was not any and every tribulation, as before intimated, but simply those which the Father had provided and were connected with his sacrificial experience." '10- R4602.

"Both the incense and the blood had to do with the satisfaction of justice. We read that the incense must cover the Mercy- Seat [*Le 16:13*]. In other words, unless the incense had gone forth the high priest would not have lived. This shows that unless our Lord had rendered up his human life satisfactorily he would have forfeited his right to life. In consecration he had agreed to this and had surrendered his earthly life- rights. If he proved faithful to his engagement, he would receive a higher life beyond the veil. So the satisfaction of justice, represented in type by the incense proceeding the high priest beyond the veil, would be a satisfaction for himself and would testify that he had faithfully fulfilled the required conditions.

"But as for the satisfaction of the sins of the church and of the world, this is accomplished subsequently, not by the incense, but by the blood." '11- R4868.

"The blood of the bullock presented in the Most Holy *represented* the life, or life- rights of the one

sacrificed... The presentation of the blood meant the presentation of this sacrificed life with all the rights appertaining thereto...

"There is a difference between *offering* our sacrifice and *presenting* ourselves. Not we, but the High Priest, does the sacrificing. Before the High Priest accepts one as a member of His Body, He imputes to that one a sufficiency of His merit to give him life- rights. By virtue of being reckoned perfect one has life- rights, a condition which permits him to be a sacrifice.

"All those life- rights which our Lord possessed when He died were symbolically represented in the blood of the bullock; and with that blood the sprinkling was done in the Most Holy." QB Q695- 6. "I have found a RANSOM" (the *perfect rnan JESUS*) "from the power of the grave": "Thou shalt make his soul an offering for sin" *{Job 33:24 Hosea 13:14 Isaiah 53:10}*. "The incense must cover the Mercy Seat": "But the satisfaction of the *sins* of the church and of the world is accomplished *subsequently* - not by the incense, but by the blood." Leviticus 16:12- 15.

"The one life... the RANSOM... the whole sacrifice of Christ was necessary for each one of the race, when it shall be so applied. It is to be applied for the entire race, but not until the Father's time has come for turning over the race to the Redeemer - not until his appointed time for the Redeemer to take possession of the race as King of kings and Lord of lords, to establish over them his glorious kingdom, to release them from the power of sin and death

180 and to give them all the restitution privileges which his ransom- sacrifice makes possible.

THE SIN- OFFERING

"In the meantime, another feature of the great heavenly Father's plan is working out... This plan is to provide an under- priesthood who are eventually to be kings with the Savior - a royal priesthood... The ransom- price is complete, and was complete before the church was invited to come into this position of self- sacrifice.'

"In the type, the High Priest allows the merit of his sacrifice to be applied to himself and his house - himself representing the church which is Christ's body; his house representing the household of faith, the consecrated ones who will fail to become members of the body of Christ and will instead be on the spirit plane, 'a great multitude' who will serve God day and night in his Temple - in the church glorified. "

OFFERINGS MADE DURING THE GOSPEL AGE

"This passing of the merit of Jesus' Sacrifice, first of all to and through his church does not diminish the merit of that sacrifice nor its value, for every one who shares in that merit, participates on condition that he will surrender his earthly rights, following in the footsteps of Jesus. The priestly class includes those who keep their covenant arrangement, voluntarily and heartily lay down their lives in the Lord's service. The Great Company class is composed of those who have failed to fully surrender their earthly lives and rights, and will therefore have these earthly rights taken from them through great tribulation. Any others who receive of the Lord's favor during this age and fail to get into one or the other of those classes - if they fail to become members of either the royal priesthood or of the Levite- servant company - cannot retain any restitution blessings or privileges, but will die the second death *{Re 20:14,15}* . Thus the entire merit of Jesus, designed for Adam and his race, merely passes through the church class, the consecrated ones, on its way to Adam and his race. The church having the opportunity, by reason of this arrangement, to share with Jesus in suffering for righteousness' sake - the great High Priest accepts our consecrated beings and makes them part of his sacrifice, and the full measure of his merit as the ransom- price passes on to humanity to give Adam and his family restitution privileges for a thousand years. " ' 16- R5972, R5973.

Revelation 8:4

Verse 4. And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand.

The smoke of the incense ascended up before God to supplement our prayers. In the type it is shown on the Day of Atonement as the High Priest going into the Holy of the Tabernacle with both of his hands full of incense, ground small to respond instantly to the heat of the fire of *sacrifice*.

"The betrothed Bride of Christ has no standing with the Father except in and through her beloved Bridegroom. Her requests (odours, incense- Rev. 5:8) are made in his name, through his merit (much incense of the perfections of the man Jesus sacrificed - T55, R56); and must continue so to be made until that which is perfect is come, when she shall be received into glory - the full liberty of the sons of God; through the first resurrection." E458 top.

"*The Golden Altar* in the 'Holy' (v. 3) would seem to represent the 'little flock,' the consecrated Church in the present sacrificing condition. From this altar ascends the sweet incense, acceptable to God by Jesus Christ - the willing services of the priests: their praises, their willing obedience - all things whatsoever they do to the glory of God. Those who thus offer incense acceptable to God (*1Pe 2:5*) come very close to their Father - close up to the 'Veil' which separates from the 'Most Holy'; and if *they* have requests to make they may be presented with the incense - much incense *with the prayers of saints*' (Rev. 8:3). The prayers of such priests of God are effectual. Our Lord Jesus kept the incense continually burning, and could say, 'I know that thou hearest me always' (John 11:42). So the under- priests, 'members of his Body,' will be heard always if they continually offer the incense of faith, love and obedience to God: and none should expect to have requests recognized who do not thus keep their covenant - 'If ye abide in me and my words (teachings) abide in you, ye shall ask what ye will and it shall be done unto you' (John 15:7). The necessity of a clear apprehension of Christ's teachings as a guide to our requests and expectations, that we may not '*ask amiss*' and out of harmony with God's plan, is clearly shown by this scripture - but seldom noticed." T120 p 1.

"The *man* Christ Jesus... gave himself a *ransom* for all to be testified in due time" 1 Timothy 2:5,6. "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction: Repentance shall be hid from mine eyes" - Hosea 13:14. "All that are in the grave shall hear the voice of the Son of God and shall come forth." John 5:25- 29. "O death (the Adamic death) where is thy sting? O grave (oblivion) where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" - 1 15:55- 57 2 Peter 1:4. "The Apostle Paul was living in the 'Holy' condition, feeding on the 'shewbread,' and enlightened continually by the light from the 'Golden Candlestick.' Thus furnished with knowledge and strength, he was able to offer 'incense' acceptable to God through Jesus Christ; that is to say, the Apostle Paul's sacrifice, because of Jesus' merit imputed to it, was acceptable to God. Thus he kept the goat nature always sacrificed; not only did he keep the fleshly will dead, but so far as possible he kept the fleshly body 'under' - subject to the new will. So, too, the same thing has been done by the other members of this 'Lord's goat' company, though others have not been so widely known. Paul's sacrifice sent up a very rich perfume; his was a sacrifice of very sweet odor to God, yet like ours it was acceptable to God, not on account of its own value, but because of being offered upon and partaking of the merit of Christ, the Redeemer, the 'Golden Altar.'" T65 p 2.

"Unto thee have I cried, O Jehovah; and in the morning shall my prayer prevent (*qadam* - come before) thee" - Psalm 88:13. Acts 3:1.

181 "Let us begin each day with prayer for wisdom and grace that we may serve the Lord acceptably and be a blessing to others and be blest ourselves: and let us close these morning prayers with the inspired petition - 'Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer' (Psalm 19:14). "" Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice" - Psalm 141:2.

"Then at the close of each day let us square our day's account with the Lord at his throne of grace, recounting so far as we are able its opportunities used and neglected, its victories won or its defeats, its self-sacrifices and its selfishness - thanking God for the grace that helped in time of need and apologizing for all errors and defeats, craving forgiveness in the name and merit of our Savior, and promising greater faithfulness and zeal by the Lord's grace the next day." '98- R2240.

"EXCEEDING GREAT AND PRECIOUS PROMISES" "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" - John **15:7** **Matthew 7:7,8**.

"Ye have not chosen me, but I have chosen you, and ordained (appointed) you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" - John 15:16.

"LORD, TEACH US TO PRAY" - Luke 11:1- 13 "' Give us day by day our daily bread,' or 'our needful bread' (Am. Rev.) - Luke 11:3.

"There is no attempt here to supplicate delicacies, but merely an expression of trust in the Lord and confidence that he will provide, in harmony with his promises that our bread and water shall be sure. Indeed when we remember our Master's words, that the heathen have in mind what they shall eat, what they shall drink and wherewithal they shall be clothed, but the heavenly Father knoweth what things we have need of, we perceive that to the Spirit-begotten and advanced Christian these words respecting daily bread imply more particularly the spiritual than the earthly food. Provision for all our necessities, both temporal and spiritual, according to divine wisdom, is briefly summed up in this expression.

"To suppose that the Lord here is merely referring to the natural food would imply that the petitioners were merely natural men, whereas we have seen that the prayer was taught only to those who were reckonedly new creatures in Christ by a covenant to walk in his steps in the narrow way. It must be understood, therefore, that it is the new creature that is offering the petition, and this will imply that it is the nourishment of the new creature that is chiefly under consideration - with whatever provision for temporal necessities the heavenly Father may see best. This is distinctly brought to our attention in the last verse of this lesson (V. 13), wherein the heavenly Father is represented as dispensing the holy Spirit - the spiritual blessings and experiences which develop in his children his own holy Spirit, the Spirit of the truth, the Spirit of the Lord." '06- R3806.

GUIDED BY GOD'S EYE

"I will guide thee with mine eye" - Psalm 32:8. "God guides all things in wisdom. He sees to it that his children receive the necessary counsel, the necessary aid." '11- R4858.

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" - 1 John **3:22**.

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" - 1 John **5:14**.

"And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" 1 John **5:15**.

COMMAND THAT THESE STONES BE MADE BREAD

"Not until endued with the holy Spirit after his baptism had he that divine miraculous power at his command which would have permitted him to turn stones into bread. This temptation, therefore did not signify that it is wrong to eat nor that bread is an improper food, but merely that the method of obtaining the food would not have been a proper or legitimate one. BUT WHY NOT, if he had the power, if he

were the Son of God and God had given him this ability - WHY NOT use this power to satisfy his legitimate cravings?

"We reply, that the power that was given him was to enable him to carry out the consecration which he had just made, and which involved the SACRIFICE OF HIS FLESH instead of its preservation. '04-R3297.'

"MY GRACE IS SUFFICIENT FOR THEE"

"And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness" - 2 Cor. 12:9. "The Apostle, when he understood the situation cried out, 'Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.' "" St. Paul explains to us that he did request healing - the removal of this grievous affliction or 'thorn.' He tells us that he did this three times. There is a point in connection with the matter which apparently up to that time he had not discerned clearly... that the healing of his eyes would be so much of restitution blessing. But St. Paul like the others of us, had been called of the Lord not to restitution, but to sacrifice... He had yet to learn that the gifts conferred to him were for the worldly; and not for the saints, who had consecrated to sacrifice. He had yet to learn that if permitted of the Lord to take back his consecration to sacrifice, it would mean his letting go proportionately of the spiritual blessings and favors which God bestows upon us when we sacrifice earthly things... "What a comfort it has been to many to have the Lord's assurance that what trials and difficulties he does not remove from us, he permits for wise and loving purposes. These, he assures us, will all work together for our good. Of these he declares, 'My grace is sufficient for thee; my strength is made perfect in weakness.' "Taking this, the Apostle's viewpoint, dear fellow-servants 182 of the cross, let us take all of our experiences in good faith, realizing the truth of these words, that our weaknesses, our imperfections, our frailties, so far from working injury to us, will, under the Lord's supervising care, enable Him to supplement the more our willing endeavors with His strength. "'09- R4433.

"Ask (in my name), and ye shall receive, that your joy may be full" - John 16:24. The Heavenly Father has multiplied mercies, blessings and providences in store for his obedient and faithful children *who will ask for them.* " '96- R2005.

"Spiritual Israel should use wisely such things as are within their reach - accepting all as God's gifts with thanksgiving; but their petitions should be for spiritual gifts - including *patient endurance* and *heart contentment.* "" 02 - R3061 p 4.

Revelation 8:5

Verse 5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

The angel, our dear Lord, took the censer then, and filled it with fire from the copper altar of sacrifice, and cast it on the earth, thus presenting to the inhabitants of the earth the privilege of joining him in this sacrificing which has a great reward for the sacrificer himself, and a great blessing to all the world. Of course this caused amongst the people, thunderings (controversies), voices of arguments or discussions, lightnings, and an earthquake or revolution (ecclesiastical), and lightnings (diffusions of knowledge), and a great earthquake, or tumult, in Satan's kingdom.

"The natural man, even tho (tentatively) justified, represented by the Levite, cannot see into, cannot discern, cannot appreciate, cannot enjoy, the privileges of the consecrated. He can hear through the priests some description of the glorious things beyond, but he cannot fully comprehend them or see their beauty - except by becoming a priest - by consecration, by self- sacrifice to the Lord." '02- R3054.

"Our consecration through faith in the Lord has brought us under the anointing of the holy Spirit, has

permitted us to enter into the Holy and to enjoy the privileges and favors of those 'deep things of God' which none can see or appreciate without the anointing of the spirit ...

"When we approach the Lord we are not to come to him under the influence of an evil spirit, intoxicated with the spirit of the world or of Babylon, by whose wine it is declared all the nations have been made drunken - Rev. 14:8; 18:3.

"When we would approach the Lord even in a right spirit, we must make sure that we have the proper incense which he has stipulated will be acceptable to him, whose ingredients represent the perfections of our Lord Jesus reckonedly appropriated to us.

"Additionally we must be sure that we do not get fire for our incense from any other quarter than from the altar - consecrated fire or zeal, sanctified by the merit of our Lord's sacrifice. " 02- R3055.

"The deliverance of Israel from Egypt and from the plagues which came upon the Egyptians seems to illustrate the coming emancipation of the world, at the hands of the greater than Moses, whom he typified. It will be a deliverance from Satan and every agency he has devised for man's bondage to sin and error. And as the plagues upon Egypt had a hardening effect as soon as removed, so the temporary relief from the pains of this Day of the Lord will tend to harden some, and they will say to the poor, as did the Egyptians to Israel, 'Ye are idle,' and therefore dissatisfied! and will probably, like them, attempt to increase the burden (Exod. 5:4- 23). But in the end such will wish, as did Pharaoh in the midnight of his last plague, that they had dealt more leniently and wisely long ago (Exod. 12:30- 33). To mark funkier the similarity, call to mind that the troubles of this Day of the Lord are called 'seven vials of wrath,' or 'seven last plagues,' and that it is not until the last of these that the *great earthquake* (revolution) occurs, in which every mountain (kingdom) will disappear - Rev. 16:17- 20.

"An unanswerable argument, proving that this is God's due time for the introduction of the new order of things, is that he is lifting the veil of ignorance and gradually letting in the light of intelligence and invention upon mankind, just as foretold, when foretold, and with the results predicted *{Da 12:4,1}*." A336 p 1, A337 p 1.

TWO PARTS TO SANCTIFICATION

"If we make a full consecration, God will consecrate us; he will accept us and set us apart for himself. He gives us the indication of this acceptance in the begetting of his holy spirit... It is of this class that the Apostle Paul is speaking in... 'This is the will of God' concerning you, 'even your sanctification' - you who have consecrated yourselves to him and whom he has accepted and consecrated, has set apart for his service...

"Our Lord Jesus in his last prayer to the Father before his death, prayed, 'Sanctify them through thy truth; thy word is truth' - John 17:17. Here he gives us the key as to how this work of sanctification will proceed... helped onward by the power of the revealed Word, by the message of truth. How will this message sanctify? The Apostle Paul answers that thus God works in us both to will and to do his good pleasure. He gives us in his Word exceeding great and precious promises. He gives us counsel and admonition. And as these enter our heart and impress themselves upon us, through the illumination of the holy Spirit, we are constrained to work out in ourselves the peaceable, precious fruits of righteousness and holiness." 16- R5877.

"By partaking in the blood of the covenant, the blood of the sacrificial covenant, the blood which is to seal the New Covenant, we are sanctified... It is the work of sanctification, progressing until its completion in death.

"So it is true that we are sanctified through the truth, which becomes illuminated to us through the holy Spirit... And our covenant of sacrifice gives us a participation in the 'blood of the covenant' ...

"The Law Covenant was a type of the New Covenant, soon to be inaugurated. The Law Covenant was sealed by the blood of the typical bullock and goat. so the New Covenant was sealed by the blood of the 'better sacrifices.'

183 SPRINKLING OF BLOOD, TYPE AND ANTITYPE

"This is all an unmerited favor to the goat class. As in the type, when the Law Covenant was instituted, Moses took the blood of bullocks and goats, and sprinkled first the book of the Law, thus typically satisfying God's justice, and then sprinkled 'all the people,' so in the antitype, the blood of the antitypical bullock and goat sprinkle first the Law, satisfying justice on behalf of the entire world; and then the blood sprinkles 'all the people,' the whole world, who are dead in Adam. This will mean the restitution, to be gradually attained by the world in the incoming age as the result of the ransom- sacrifice and its application on their behalf. This will be accomplished by the Millennial Reign of The Christ, Head and body." '16- R5878.

Revelation 8:6

Verse 6. And the seven angels which had the seven trumpets prepared themselves to sound.

It is commendable that the seven angels *prepared* themselves to sound. How Jesus prepared Himself immediately following His baptism by an intensive study during forty days and nights in the wilderness! so everyone who has the privilege of sending forth the message of Present Truth should be prepared by study under the guidance of the Holy Spirit. Our Lord, and Pastor Russell also, had the assistance of the Tabernacle Types which were written for our admonition.

There were seven messages (chapter 2), there were seven seals (chapter 6); one for each period of the church's history. Here in chapter 8 is a funkier vision of the same thing, at the same time, in a third and different picture; there were seven trumpets.

"Those forty days, we may safely assume, were spent in meditation and prayer, our Lord being led to this course by his spirit of devotion to the Father, his anxiety to do the Father's will in the Father's way. He had neither Bible nor concordances nor other assistance in the study of the divine predictions, but he had instead the perfect memory and the eighteen years of hearing the reading of the law in the synagogue. We may safely say that he knew the entire Word of God by heart... Enlightened by the holy Spirit, He therefore now expected and doubtless realized newer and clearer views of the subjects he had been studying from childhood respecting his personal mission and the manner in which it was to be executed, as foretold in the shadows of the Law and in the veiled testimonies of the prophets.

TEACH ME THY WILL, O GOD

"In fancy we may see our Lord meditating upon how he was to be the Mediator of a New Covenant, the antitype of Moses, who mediated the Law Covenant. In our minds we may with him watch the procedure of the going up into the mountain, the receiving of the commission and the preaching of it to the people under a vail, and how this transaction not only represented a first advent but a second advent in glory. We may presume that he studied carefully the type of the sin offerings, the Day of Atonement sacrifices, by which propitiation for the sins of the world was to be accomplished.

"We may in our mind's eye see him unravelling the symbol of the typical Jubilee year and noting the blessings of the Millennial age which shall ultimately come to all who should become the Lord's people through him.

"We see him studying the type of the Israelites bitten by the serpent in the wilderness of Sin, and how their looking with faith upon the brazen serpent was the cure.

"We may see him endeavoring to apply this to himself as the antitype who should be made sin, treated as the sinner in the interest of the sin- smitten ones.

"We may see him wrestling with the prophetic statements of Isaiah respecting the one who would be led as a lamb to the slaughter; how he should be a man of sorrows and acquainted with grief, and that the people of Israel would be ashamed of him and hide as it were their faces from him, giving him no support, no assistance or cooperation in the work he had come to do; how the Lord would lay on him the iniquity of us all, that by his stripes we might be healed.

"We see him wrestling with the statements made by the prophet Daniel, some of which were in process of fulfillment and therefore to be understood; others sealed by God and impossible to be understood by any - waiting times and seasons which the Father had put in his own power, of which neither the Son nor the angels of heaven, any more than others, were informed.

"We see him studying the symbolical representations of the establishment of the kingdom of heaven at the close of a certain period of the world's history, and how it would be with power and great glory; how previously Messiah would be cut off, not for his own sins but for the sins of the people, and how he would seal up the testimony, anoint the most holy, etc., etc.

OUR LORD'S EARNESTNESS

"These studies - interspersed, we may be sure, with prayer - seemingly occupied our Lord's attention so completely, so fully, so thoroughly for those forty days that he had no thought for anything else. We may infer that he neither ate nor slept, for the record is that at the close of the forty days he *afterward* hungered. So intent was his perfect mind upon the great subject with which he wrestled that it absorbed all of his vitality, energy, in this effort to know the Father's will in order that he might do it." '06- R3716.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed" 2 Timothy **2:15**.

"If it was the wise and proper course for the Master to go aside for the study of the divine plan before beginning his public ministry, how much more should his followers feel it incumbent upon them as fallen beings with imperfect judgments to seek counsel of the Lord's Word and Spirit to ascertain what work the Lord would have them to do in his vineyard before beginning any work. If this course were more generally followed there would be far less ranting done in the name of the Lord, fewer would feel that it was their privilege to rush in and work for the Lord without first studying carefully the divine will or program respecting that work - lest they should be hinderers of the Lord's plan which they desire to serve.

"Let us more and more apply each to himself the Apostle's words to Timothy. Until we do study we will have every reason to doubt our preparation or usefulness in the Lord's

184 service. First comes consecration, wholly, unreservedly; and secondly, as the first step in the fulfilling of that vow, comes the study of the divine will, the divine Word, the divine plan; and following that comes labor in the Lord's vineyard." '06- R3717.

Revelation 8:7

Verse 7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

The result of the first message, in the days of the apostles, is represented by hail, fire, and blood. The hail typifies solid truth about the privilege of the High Calling; the fire represents vows of consecration to sacrifice; and the blood represents the end of the sacrificing in death. The trees are those who thus

consecrate, and are God's own planting, and are faithful; and the green grass represents their earthly prospects, including Restitution, all given over to be consumed in sacrifice.

The sounding affected the earth, the sea, the rivers, the sun, the moon, the stars. The third pan indicated the effect on a portion during the period indicated. All was not so affected, but only a pan. Please see Zechariah **13:8,9**. The little flock and the great company die; and there are many more of the latter than the fore-ordained number of the former.

Please note what was revealed at the opening of each seal, chapter 6, beginning with the first or Ephesus period. So we have three pictures of the church at Ephesus, the first of the seven - Rev. 2:1-7; 6:1-2; 8:7. The next period is that of Smyrna. The seven periods are enumerated in Rev. 1:11.

"AS DECEIVERS AND YET TRUE"

"Giving no offense in any thing, that the ministry be not blamed; ... by honor and dishonor, by evil report and good report; as deceivers, and yet true" - 2 Cor. 6:3, 8.

"... Some will speak well of us and others will speak ill. Throughout the entire Gospel age it has ever been true that 'all who will live godly in Christ Jesus shall suffer persecution' (2Ti 3:12). Especially has this been true of these last days.

"Amongst the brethren of Christ all of the Lord's saints should have honor. While none should seek for honor of the brethren, nevertheless a great deal of esteem should attach to every one who has taken the great step of full consecration to God - no matter how ignoble the person may be according to the flesh. The fact that God has begotten any one of his holy Spirit should make us wish to respect those whom the Lord has thus honored. Each of the saints, however humble, is greatly loved of our Lord Jesus; and therefore all of the children of God should take heed how they treat even the least of his little ones - their brethren.

"'As deceivers, and yet true.' On many occasions the great Apostle Paul was dishonored; at other times he was honored. He had evil reports spread abroad concerning him, as well as good reports. He was considered a deceiver by many who professed to be the people of God. Yet all the while he was true to the Lord and to his people...

"As a result very evil reports of St. Paul went broadcast among the unbelieving Jews everywhere... Everybody was warned against him... 'Whoever will kill that fellow will do God a service ...!' 'Why?' ... 'Because he is deceiving the people by telling them that Jesus of Nazareth is the Messiah - telling them that when they die to the Law they become alive through this man Jesus - telling them that the Law which we have had for sixteen hundred years is of no account! He is trying to draw people after that Nazarene!' "Then St. Paul was also accused of trying to draw followers after himself. Yet he was true to God in every sense of the word. He was true to the nation of Israel, to the law, and to the prophets. He was true to God and to the Lord Jesus Christ. He was no deceiver in any sense; he was merely called a deceiver by those who were blinded by the god of this world. He seemed 'as a deceiver' to his blinded Jewish brethren and to those who served false gods.

"The Apostle's earnest desire and endeavor was to give 'no offense in anything, that the ministry be not blamed.' ... All... should endeavor to live so true a life, so honorable a life, that even though they may be called deceivers, nevertheless others will take note of their exemplary walk... Live above reproach. Give no just cause for offense..." '15- R5773, R5774.

CONSECRATION

"I remember, very early in my life, this came to me in this very way. I was a lad about fifteen years of age, and I reasoned the matter out one day and I said, 'See here, you go to God in prayer, and you ask Him for certain things. By what right do you go to God? You are not a member of the Church. God only

has dealing with the Church. Is not that so?' And I said, 'Yes, I guess it is so. I don't quite understand, apparently it is only the Church.' 'Why, then, do you go to the Lord in prayer?' 'Well,' I said, 'I presume I go to the Lord in prayer because my parents are Christians. I am their child and all they have belongs to the Lord. I suppose that is why the Lord allows me to come in prayer.' 'How long will this continue?' 'I don't know. I suppose God will continue to be in that relationship up to the time that I reach a discernment of mind myself; till I have a personal responsibility. Yes, that seems right.' 'And about how soon do you think you are going to have the personal responsibility?' 'Well,' I said, 'I don't know. Thin years of age under the law. I don't know. After I have a discerning mind that I can reason the matter out, I guess, I shall have a responsibility from the time I am able to reason it out.' 'What are you going to do about it?' 'Well,' I said, 'I would not like to be without a God. I need a God.' 'Well, you say you believe that you have a parental standing and you don't know when it will run out; when you have come to the place of personal, intelligent responsibility?' 'Yes.' 'Don't you think you have come to that place now?' 'Well, I think I have.' I said, 'I think I have.' 'What are you going to do about it?' "I thought it out and I said, 'Oh, God, I will give Thee my head. I am so glad that You are willing to accept it. It is such a privilege for me to give Thee my heart. I need a God and I need all the blessings You have promised to Your people. Lord, let me be one of Thy people.' And I believe, dear friends, that was exactly the right thought, although I have come to understand the Divine Plan much better since 185 my childhood's days. MY mind is still the same on this subject; I see nothing in the Scriptures to the contrary." CR304.

YE MUST BE BORN AGAIN.

"The New Creation, because of its call to newness of life, is instructed by the Lord - 'Ye must be born again.' Here the natural birth as earthly creatures of the human nature, is used to carry to our minds the thought of a new birth for the New Creation. The natural birth is preceded by a begettal, then a quickening and, finally, the birth. so in the arrangement for the New Creation: (1) we must be begotten by the Word and Spirit of God... begotten of the spirit of the truth, the spirit of holiness, the spirit of humility, the spirit of love... growing in the graces of the Spirit; (2) we must be quickened, energized by the spirit of the truth received; (3) if the process of development continues, if the Word of God abides in us richly and abounds, causing us to be neither barren (idle) nor unfruitful, we shall by and by come to the birth - to a share in the First Resurrection as members in the body of Christ... that complete change from natural, earthly, human beings to spiritual, heavenly beings of the divine nature... in the First Resurrection.

"The New Creature... is raised in power - the power of perfection, the power of the new nature, the power of God... Only by the grace of God are we permitted to *reckon* the new mind a New Creature, and to await the time when this new mind will be granted a spirit body, suitable to it. The spirit body will then be *It*, in the same sense that the natural body is now *It*. What a glorious prospect this is!

"... No wonder our Lord said to Nicodemus, 'If I have told you of earthly things, and ye believe not, how can ye believe if I tell you of heavenly things?' No wonder He declares that we must first be begotten of the holy Spirit before we can even begin to comprehend heavenly things." F76, F77, F298, F728, F729.

"It is not sufficient that we hear the message of the kingdom; it is not sufficient that we have good hearts or good intentions in respect to it; it is additionally necessary, as the Master says, that we should understand the kingdom message; hence the need of Bible study ... for our preparation for the eternal life and kingdom blessings ... in character development for the kingdom... and... the degree and intensity of our earnestness." '10- R4635.

"We have an Advocate with the Father, Jesus Christ the Righteous" - 1 John **2:1**.

'LIGHT AFFLICTIONS" HERE- "GLORY TO FOLLOW"

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus,

that the life also of Jesus might be manifest in our body" - 2 Cor. 4:8- 10.

AS HE WAS, SO ARE WE, IN THE WORLD.

"And sowe are not to allow the troubles of life to distress us as they distress other people. We have something that others do not have - the Lord's assurance that everything in our lives shall be a bearer of blessing to us if we are faithful. This enables us to rejoice in tribulation, if we really believe this promise of our Father's Word.

"Those who are engaged in the work of the Lord have some perplexity. But the anxiety or uncertainty of the Lord's people should never go to the length of despair. Those who are of the world, getting out of work and being in various difficulties, become very despondent. Frequently we hear of suicides. Things look very dark to people who take their own life.'

"It may yet be true of the Lord's people that things will look very dark; but they are not in despair, whatever may come; for the Lord has said that He will never leave us nor forsake us. This gracious promise should give us a hope sure and steadfast. Our anchor of hope should hold. Our position, therefore, is very different from that of the world, who have no particular hope. The world have no solid anchor, no precious promises to hold them fast. We know that if the worst comes to the worst, if we should even die of starvation, our hope lies beyond the veil, beyond death. Therefore God's saints of today look upon death as the gateway by which to enter into fullness of life, into a realization of all our hopes and joys. If, therefore, there is despair, it would prove that our anchorage has been cut loose. Whoever would find that he is in despair would find that he is letting go his faith, and should immediately seek counsel from the Word of God and from others strong in faith, and should go to the Lord in frequent and earnest prayer, assured that if faith is restored despair will go.

"The new creature rejoices - gives thanks to God day by day respecting its tribulations, ... manifesting more and more of the Lord's life in our characters and in our bodies... all of which will prepare us for the glory beyond." '15- R5670 to R5672.

Revelation 8:8

Verse 8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

The second angel sounded, and that message was about a great mountain, the embryonic Kingdom of God, burning with fires of persecution, cast into the sea of poor degraded humanity, from whom God is taking out His Bride Class.

"Consider Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" - Heb. 12:3.

"The narrative of our dear Redeemer's shame, endured so patiently on our behalf, is most touching, and perhaps the relating of it and the reading of it brought more hearts to repentance than almost anything else. Nor does it lose its power with those who have already accepted our Lord and the redemption which his blood effected; it mellows our hearts every time we consider him who endured such great contradiction of sinners against himself, when we remember that it was unmerited by him, and that it was a part of his sacrifice on our behalf. The apostle points one of his most forcible lessons with this subject, urging that all of the Lord's followers should consider the meekness, patience, and sufferings of Christ, endured most unjustly, lest we should be weary or faint in our minds, when enduring comparatively

186 light afflictions while seeking to walk in his footsteps." '98- R2313.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" Rom. 8:18.

"The world has often wondered at the calmness of the Lord's humble little ones under circumstances which would cause the stoutest heart to quail. But to follow the course in life which will glorify our God and magnify His grace, to be able to meet wisely and courageously the trials and difficulties as they come to us as Christians, representatives of the King of heaven, and to meet them in the spirit of rejoicing, counting our tribulations all joy, it is necessary that our hearts be in attune with the Lord, that we have no will but His, and that the fear of man, which bringeth a snare, shall be overcome. We cannot accomplish this in our own strength, but in the strength of God alone" '14- R5540.

"IF GOD BE FOR US WHO CAN BE AGAINST US?" Rom. 8:31.

"What wonderful thoughts these words arouse! God for us! God on our side! It means almighty wisdom enlisted in our interest, almighty power exerted on our behalf, almighty love and infinite goodness watching over us and caring for and helping us. What immeasurable lengths and breadths, heights and depths of infinite grace are here so forcibly and so concisely set before the mind!

"God is in an especial sense *for* all these who are so running as to obtain the prize which he offers. 'They shall be *mine*, in that day when I make up *my jewels*.'" Each one of the 'saints' may say to himself, and realize to the very bottom of his heart as applicable to himself, these wonderful words - God *is for us*. He may endeavor to grasp the significance of these words, but he will surely fail to get all of their wonderful meaning. It is not possible for the human mind to grasp the riches of Divine grace and love and power. We cannot comprehend them, we can merely apprehend them. If God be *for us*, with all of His infinite wisdom and power, it implies also that Christ is for us, for He is one with the Father; it implies also that all the angels, cherubim and seraphim, and all the heavenly powers of our knowledge and beyond our knowledge are *for us* - all enlisted upon our side, to do us good, to help us, to succor us in time of need, to uphold us in time of temptation, to strengthen us to do the Father's will. 'All things are yours, for ye are Christ's, and Christ is God's.' "The view granted to Elisha's servant, of countless horses, chariots, and horsemen of fire or like fire, was of course merely a *vision*, nevertheless it represented a truth - that divine power is round about God's people on every hand for their protection and their deliverance. 'The angel of the Lord encampeth round about them that are his and delivereth them.' 'Are they (the angels) not all ministering spirits sent forth to minister for those who shall be heirs of salvation?' (Heb 1:14) Our Lord expressed the same thing, saying of his 'faithful followers'; 'Their angels (messengers) do always behold the face of my Father.'... The fact that God is *for us*, and that he is making all things work together for good to those who love him, is the central thought, the essence, the strength of this message to 'us.'

How wonderful is all this!" '08- R4212, R4214, R4215.

"'God with one is a majority.'... through him who loved us and bought us with his own precious blood.'

"IF POSSIBLE THE VERY ELECT"

"From the day of Pentecost until the present time the Lord's dear sheep have been beset by the same great adversary, and have had fiery trials, and have also had the protection of Him who was begotten of God, the Lord Jesus, who is keeping the faithful from the power of the adversary. But the Scriptures unanimously point us to the end of this age as a time for special trial and testing, not only upon the world but also upon the church, for 'judgment must begin at the house of God.' It is respecting this coming time that the Apostle forewarns the church, saying, 'Take unto you the whole armor of God, that ye may be able to stand in the evil day.' He implies that the evil day with which this age shall end will have the severest trials ever known to God's people, and that they will have the greatest need ever known for the armor of truth and righteousness... The same fact is referred to by our Lord in addressing the sixth phase of the church, the church of Philadelphia. He says, 'Because thou hast kept the word of my patience, I

will also keep thee from the hour of temptation which is coming upon the whole world to try them that dwell upon the face of the whole earth' (Rev. 3:10). The seventh stage of the church, the Laodicean, will come into that hour of temptation; and we believe that it is already in pan upon us. What we would have all see is that the time ahead of us must be very peculiarly a time of trial and testing, else it would not be so strikingly referred to in the Word of God. Nor do we wish to arouse the fears of the Lord's people, to terrify. Our thought is rather to offer the consolation which will keep them in perfect peace; as it is written, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.' The Lord's promises, exceeding great and precious, are enlarged before our minds at the same time, really in advance of the coming of the hour of temptation and trial, so that the man of God may be thoroughly furnished, thoroughly prepared.

"Our Lord's words respecting the temptations and trials of the church assure us that this class shall have nothing to fear, that they will be kept, that it will not be possible for them to be tempted, for with every temptation the Lord will provide a way of escape. Let us remember in this connection the Apostle Paul's words respecting our day and its trials, 'God will send them strong delusions that they may believe a lie, because they did not have pleasure in the truth.' [2Th 2:11] What we do desire is that each consecrated child of God may see the way of escape which God has provided and may use the same, and thus be in line with the Lord's provision and amongst those shielded ones, the very elect - 'called, chosen, faithful' - Rev. 17:14.

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it' - 1 Cor. 10:13.

THE WAY OF ESCAPE

"We believe that... the Lord's special provision for

187 keeping us from the power of the evil one is the present truth, which He has supplied largely through the Watch Tower publications. "' 08- R4253 "If brethren who are true to the Lord and to each other and the interests of the flock differ in their judgment of the Lord's will, they should differ in love, and should endeavor by prayer and careful study and by earnest endeavor to so purify their hearts from every disposition that would render them unworthy of the truth, to come speedily in the unity of the faith.

"' Let us therefore, as many as be perfect (in head, will), be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing' " - Phil. 3:15, 16. '95- R1892

A HIGH PRIEST OF COMING GOOD THINGS - Heb. 9:11- 14; 24- 28.

"He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" - Hebrews 7:25.

"Throughout the Gospel age, the Lord's people by the eye of faith beheld the great High Priest as their Advocate, who ever liveth to make intercession for us, while he awaited the Father's time for his coming forth a second time to make good his exceeding great and precious spiritual promises and blessings upon his church, and to grant the promised restitution blessings to the world, foretold 'by all the holy prophets since the world began.' "But in advance of the actual blessings, by faith, all who are his brethren, his disciples, walking in his footsteps, seeking to fulfill their sacrifice as he fulfilled his, and under his assistance and direction, may realize that they are not aliens and strangers and foreigners from God, but that they are accepted with the Father - not directly but indirectly, 'accepted in the Beloved,' who is our Intercessor, our Advocate, and in whom alone we have a standing before the Father and may ask or expect any favors" - Eph. **1:6 Romans 5:1,2.** '01 - R2823.

"We look not at the things which are seen, but at the things which are not seen: for the things which are

seen are temporal; but the things which are not seen are eternal" 2 Corinthians **4:18**.

THE SECRET OF THE APOSTLE'S FAITHFULNESS

"What do these words mean? They mean that the Apostle Paul had spiritual eyesight. He indeed saw earthly attractions, but they lost their drawing power upon him because of his spiritual sight - his perception of the things unseen. With the eye of faith he saw the Heavenly Father, the glorified Lord Jesus, the heavenly hosts, the coming kingdom of glory, honor, and immortality. By faith he saw the great millennial kingdom spreading out before him, and heard the divine invitation to become an heir in that kingdom, to be joined in heirship with the Master and Redeemer. He had accepted his invitation. He had enlisted under the banner of the Masters, and he realized that everything else in the world was of practically no value in comparison with these eternal things which God had promised. His confidence was in the Word of God." '16- R5951.

Revelation 8:9

Verse 9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

Many among the restless masses of humanity accepted a sacrificial life and death; and pan of the ships, or denominations of Christians, were destroyed. But even so the Word of God went forward and prospered: and thus the periods of Ephesus and Smyrna were accomplished.

JESUS BAPTIZED AND TEMPTED - Matthew **3:13- 17 4:1- 11**

"After thus picturing his own power over the world - the power of a usurping prince imposing upon the ignorance and superstition of mankind, Satan's argument paraphrases thus; I know well the object of your coming, and the promise that your kingdom shall bless all the world and uplift the willing and obedient out of sin and death conditions. I assure you that I wish you well in the enterprise. As the ruler amongst men, I deplore present conditions myself. I suggest, therefore, that you undertake the work of reform amongst men as my lieutenant and assistant. If you will thus recognize, honor reverence (worship) me, I will cooperate with you and turn the world of mankind over to your care. You, then, will be their earthly king or ruler, while I, Satan, as a spirit- being, would still control after the manner of an over- lord. This is the best you could do. The matter is fully in my hands, as you will judge from your present view of human conditions. If you take any other course, it will bring you disappointment, scorn, defeat, shame. If you take the course I suggest it will bring you prosperity and honor.

"Our Lord's reply was, 'Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.' The temptation passed successfully, Satan withdrew and holy angels ministered to our Lord.

"A similar temptation is sure to come to every follower of the Lord, from the same adversary, in one form or another. These are permitted by the Lord for the testing of our characters, even as in his own case. The temptation is, Will we connive with and recognize unjust and sinful institutions, because they have power and because to oppose them would imply their opposition and the braving of shame and scorn and death? Such temptations may come to the tempted through political or social or religious institutions, saying, serve us and we will assist you. But in every case behind the temptation is the adversary. Those who have not learned to love righteousness and to hate iniquity - all who have not come to the point of a full submission of their will to the divine will - are in danger of falling in such a temptation. But those whose hearts are loyal to the core, as was the Redeemer's will repulse the adversary and disdain his proffer of assistance on such terms or any terms. "' 10- R4544, R4545 "1 Peter 5:8, 9. Be assured the ever watchful enemy will take advantage of our unguarded moments and our unfortified conditions if such there be." '95- R1859 "Our Lord had no Advocate to sympathize with him and succor and encourage him in the hour of temptation: 'Of the people there was none with him.' With us, however, matters are different. Our

Lord, as our great High Priest, by 188 the merit of his own sacrifice for man's sin, has ascended on high and has appeared as the Advocate of all those who are now being 'called of God' to faith in his blood, and to walk in his steps, and to be baptized into his death, and to share with him glory, honor and immortality in 'his resurrection' [Php 3:10]. This great Advocate, having been tempted in all these lines, is able to succor us. Yet he waits for us to realize our needs and to apply for succor at the throne of grace, as intimated by Hebrews 2:18; 4:15." '10- R4545

Revelation 8:10

Verse 10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; *on the fountains of the waters - Diag.*

When the third angel sounded the message of Pergamos, a great star burning as a lamp, a religious leader or light bearer, the pope, fell from heaven, his ecclesiastical position, to the earth. And he fell by means of an earthly elevation, upon the rivers and fountains of waters. This was in 799 A.D. when the Pope received Civil Authority from Charlemagne, giving him control of all doctrines, and means or methods of propagation of the Truth(?).

"We cannot too strongly urge upon God's covenant people their duty and responsibility in view of the light they have received - the duty of living for the heavenly things, and using the earthly things only as necessary aids in the divine service... viewing every matter... from God's standpoint... acting promptly upon our convictions, and thereby giving no advantage to the adversary... enduring toil and persecution in the Master's service with uncomplaining meekness and joyful thanksgiving for the privilege... preaching the truth at any cost and at any sacrifice.

"Light was indeed carefully sown centuries ago for the righteous, and it is now being most gloriously revealed to those for whom it was sown; but take heed, ye that have received it... The messengers of darkness were never so active as in this 'evil day,' to overthrow the faith of the consecrated children of God; and never were their methods so subtle and so deceptive. Truly, they are calculated to deceive *if it were possible the very elect*. But thank God, that is not possible. The elect are those who faithfully, carefully study to know the will of God and are very earnest and faithful in doing it. Take heed that you make your calling and election sure." '87- R947

PUT ON THE ARMOR OF LIGHT Romans 13:12,13

"We have enlisted with Christ, and we will fight against the enemies of our new nature. We will be worthy children of God and strive earnestly, that we may be associated with the Lord in his kingdom of righteousness. And when we have put off the darkness, what must we do? We must put on the armor of light. What is the armor of light? It is the armor which protects from the darts of the adversary, and includes the helmet of salvation - the protection of our intellects through a knowledge of the truth, from the attacks of our great foe.

"As the Apostle urges, let us 'Stand therefore, having our loins girded about with truth, and having on the breastplate of righteousness; and our feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God' - Eph. 6: 14- 17. This is the armor with which we are to withstand the attacks which appeal to the evil tendencies of the fallen nature, that we may come off 'more than conquerors' through Christ, that we may be of that glorious band of overcomers who will be made kings and priests of God in that glorious day - in the dawning of the morning." '13- R5339, R5340. F657, F658.

Revelation 8:11

Verse 11. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

The name the Lord gave him was Wormwood because he made everything so bitter, using the sword of the state to enforce his dogmas. And many men became martyrs.

I, THE LORD THY GOD, AM A JEALOUS GOD- DEUT. 5:9.

"If man could have his hatred and his jealousies along the same lines as God it would be all right. We, as God does, should hate sin, but not the sinner. God's jealousy is just and is sure to bring to the sinner a just punishment. He tells us that when we have other gods we must consider him jealous; but the impropriety of jealousy is when it leads to bitterness and other like qualities to which the fallen mind is subject and liable. When the Lord announces himself as a jealous God, he means us to understand that he wants all of our affections, all of our confidence, our entire trust. He wants us to be so fully in accord with him that his will shall be supreme in all the affairs of life. This is not to be considered selfishness on the part of the Almighty; because this, under his overruling providences, means to his creatures the largest amount of happiness, the largest amount of success in the duties and affairs of the present life, and the fullest preparation for the blessings which God has prepared for, and promised to those who love him.

"When we have that jealousy in the Lord's cause... we must be very sure that it is not a private matter; we should be very sure that it is not jealousy of another, but jealousy for another, for his interests and best welfare." " 11- R4789.

"There are all manner of evil forces and influences surrounding us. These evil influences are of Satan and the fallen angels. 'Our adversary, the devil, as a roaring lion walketh about, seeking whom he may devour,' and the fallen angels also go about seeking how they may assault the children of the Lord. But they can have no power whatever against us except as the Father shall permit it. He will permit no evil influence to touch us to our injury as new creatures, if we keep close to- him. And he will prevent harm or injury to our persons, unless he sees it will outwork good to us, if we are rightly exercised by it.

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose" - Rom. 8:28.

"We have the guarantee from the Lord that 'all things shall

189 work together for good to those that love God,' who put their trust in Him. Whatever would not be a blessing to us will not be permitted." "14- R5546.

"The well- instructed soul has learned that the good here referred to is not always, nor very often, earthly good - temporal advantage: they that love God and are called according to his purpose, and have been giving attentive heed to his counsel, know that the 'all things' include chiefly the trials and disappointments and perplexities and difficulties and temptations of the narrow way, in which they have consecrated themselves to walk; and that the 'good' which will be worked out, will be in the chiseled and polished characters, likenesses to the character of Christ, which through faithfulness unto the end will be perfected in the divine honor and glory and immortality promised by the Lord to his faithful." "98- R2241.

LOVINGLY HE HEALS

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" - Isaiah 40:31. "Each member of the body of Christ, the true Israel of God, is privileged to have the continual guidance of the Lord in every experience of our wilderness journey. Heavenly Manna is furnished for our daily sustenance. The water of life flows out to us for our daily refreshing, from the smitten Rock of Ages. Our Father's chastening

rod restrains us when we are in danger, or when we wander into any forbidden path. How lovingly He brings us back into the right way, and heals our stumblings and weaknesses! Surely we may have implicit confidence in our Heavenly Guide. Thus we may rest in Him and be kept in perfect peace. " 14- R5548.

WHO HEALETH ALL THY DISEASES- WITH THE BALM OF GILEAD

"It is written prophetically of the Church, and of the Lord's care over it, 'Who healeth all thy diseases' (Psa. 103:3). Any attempt to apply this to the Gospel Church as respects physical conditions must of necessity be lame and weak. Who does not know that from the Head of the Church down to the last members of the 'feet' the Lord has not been pleased to heal all their physical diseases? Who does not know that many many of the saints have died of their physical disease? According to medical science our dear Redeemer although physically perfect, was attacked with a disease not unknown to scientists, when he experienced the bloody sweat in Gethsemane. According to the same science, and in full accord with the facts, he who was perfect in the flesh died more speedily than the two malefactors crucified with him because of a disease - the bursting of his head. Who does not know that the Apostle Paul carried with him to his dying day a 'thorn in the flesh,' and that the Lord refused to remove it, assuring him that his patient bearing of it would bring a more than compensating blessing of grace? Who does not know that many of the noblest of God's saints throughout the age have suffered from disease, and that so far from having all their diseases healed, and instead of being made perfect, they died? An application of this Scripture to physical diseases, then, would be inconsistent with the Scriptures, but its application as a prophecy to the spiritual condition of the New Creature is very appropriate indeed. The New Creation *does* contend with spiritual maladies, sicknesses, and this Scripture warrants them in expecting that every disease may be so healed with the Balm of Gilead, so bound up with the exceeding great and precious promises of the Lord's Word, so offset by the peace and joy which man can neither give nor take away, that disease of head, unrest, may intrude no longer, where the love and joy and peace of the holy Spirit abide and rule." F648 last par.

"How earnestly we as children of God should watch and pray that we may indeed be fitted for our great future work - now so near!... Love must grow in our hearts and minds, and permeate all our thoughts, words and actions... The only safe course is to refuse to entertain in the slightest degree the thoughts of bitterness trying to find a lodgment in our mind and head, and to cry at once to the Lord for strength and help in our time of need, seeking counsel of his Word bearing upon our proper attitude in such an emergency." 15- R5603.

THE PRAYER OF FAITH SHALL SAVE THE SICK - JAMES 5:14- 16.

"It is evident from the sixteenth verse, that the sickness referred to is recognized as being a chastisement for sins - not a slight sickness, but a serious one, making it worth while to call together the elders of the Ecclesia. The implication seems to be that sin lay so close to the door that the sick sinner felt practically cut off from fellowship with God. And under such circumstances we should expect that the sins *would be confessed and their forgiveness prayed for;* and just so the record reads: 'The prayer of faith shall save the sick (from the condemnation in which he was) and the Lord shall raise him up (to health - the restoration being a sign of the forgiveness of the sin) - *though* he have committed sins they shall be forgiven him' - See verse 15." F638 p 1.

"James applies it (James 5:20) to back sliders from the truth... the preceding verse, Emphatic Diaglott: 'My brethren, if any one among you wander from the TRUTH, and some one turn him back; know you that he who turns back a sinner from his path of error will save his soul from *death* and will cover a multitude of sins... It is preeminently our privilege and work to use our utmost endeavor to turn back the wanderers to the truth, and thereby to the sanctification upon which the new life depends... to the service of him who is *'The Truth.'*" 83- R494.

AND MANY MEN DIED Zechariah **13:8,9**: "In all the land, saith the Lord, *two parts* shall be cut off and die; but the third pan shall be left therein, and I will bring the third pan through the fire, and will try them as gold is tried. They shall call upon my name, and I will hear them; I will say of them, It is my

people; and they shall say, The Lord is my God.'

"These three pans are not stated to be thirds or equal pans; hence we are not to so interpret this passage. We understand three classes to be referred to: the two classes that will be cut off and die we understand to be the 'little flock' and 190 the 'great company,' all of both classes being consecrated unto death - the one class, the little flock, going into death in a voluntary manner, sacrificing; the other class, the great company, going into death under adverse circumstances which would test their loyalty to the Lord, and prove their willingness to serve him even at the cost of life itself, even though they had not that consuming zeal which would lead them, according to their covenant, to self sacrifice.

"The third pan that will be brought through the fire, refined, etc., we understand to represent the world of mankind which will pass from death conditions to life conditions as human beings during the Millennium - quite probably also a large proportion of the living nations at the time of the establishment of the kingdom will pass over and become subjects of the kingdom without going into the tomb. The whole human family, except the few who are vitally connected with Christ, are already reckoned dead with Adam and they all will be granted an opportunity for coming, through the divine processes of the Millennial age, back to the full perfection of human life lost by father Adam's transgression. All such as are thus returned to harmony with God will indeed recognize him as such, and he will recognize them as his people." '05- R3634.

Revelation 8:12

Verse 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

The found, or Thyatira Period, was introduced; a time of trial unto death, so that it is known as the "Sweet Perfume of a Sacrifice": sweet from two standpoints: the love to God as shown by the sacrificer; and the love of God, in the greatest of all rewards possible for our God to give - *Immortality*. The sun and moon are spoken of as being smitten: referring to the damage done to them by the new doctrines: the mass; purgatory; penances; and later, indulgences, and many others. Ordination to preach was granted only to those who agreed absolutely with him who perpetrated these irrational contrivances of gross error; and of fices and elevations and titles came in. And so the professed Bride of Christ became the wife or harlot of earthly things; and the High Calling disappeared from sight and sound. The churches know not now how to become Christian. Leviticus 8: Tabernacle Shadows Ch. 3.

"Faith can exclaim with the Prophet Isaiah, 'For Jehovah God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed' - Isa. 50:7. On the assurances of the Lord we may rest, because our anchor holds fast to the throne of God. The language of our Master's heart was, 'O righteous Father, the world bath not known thee; but I have known thee.' He had been with the Father from the beginning and he knew his love and goodness; He had seen the manifestations of His power; He had marked His loving- kindness. So we who have come into similar relationship to God have come to thus know and trust His love and faithfulness... If our hearts continue to be stayed on Christ by faith, and we do not let go our anchor, we shall be kept through all the tempests of life, however severely we may be tossed, however fiercely the storms may rage. '14- R5432.

"The growing faith grasps the promises of God - of becoming heirs of God and joint- heirs with Jesus Christ the Lord and Redeemer. The result is the blessing of the spirit - the begetting, the Anointing, the adoption as sons.

"The funkier result is the greater enlightenment with the light of the golden candlestick in the Holy, enabling the eye of faith to see things not seen from without - to recognize the High Priest's special

ministry in respect to the light, in respect to the shewbread, in respect to the incense of the golden altar, and at the mercy-seat beyond the veil. As the living, obedient faith gradually takes in these various features of Divine favor and blessing, as revealed in the Divine Word, it grows stronger and stronger, clearer and clearer, and becomes an elementary part of the new mind... This spirit begotten faith in things not seen as yet is a part of the present inheritance of the New Creation, and is intimately associated with its every hope and every joy - giving the only possible foretaste of the 'glories to follow.' "James 1:5- 8: The Apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith, and all of the Lord's people need to pray as did the Apostles, 'Lord, increase our faith'; and praying thus they need to use the means which God has designed for the fulfillment of this prayer. If their prayer be sincere they will use those means earnestly - they will seek the Lord in prayer, seek to know His Word, seek to obey it, seek and enjoy His service, seek to put on all the graces of the spirit; and this being their attitude they will have strong faith, full assurance of faith, and 'shall never fall, but so an entrance shall be ministered unto them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ' - in due time - 2 Peter 1:10, 11." F690, F691.

"Thine eyes shall see the King in His beauty" - Isa. 33:17.

Revelation 8:13

Verse 13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

John's vision about the Thyatira Period ended with the sight of an angel flying through the midst of heaven and saying with a loud voice, Woe, woe, woe, because of the three angels or messages yet to come; unto Sardis, unto Philadelphia, and unto Laodicea: all of which the poor world has experienced.

The son of a Baptist clergyman some years ago turned confidently to the creed for Scriptural proof of the doctrine of the trinity. He read Revelation 8:13 there cited. Because the "angel flying through the midst of heaven" said "Woe, woe, woe" three times, proved the trinity. Instantly he thought of the words of Jeremiah (22:29): "O earth, earth, earth, hear the word of the LORD!" Here then is proof of the trinity of three earths in one each?! The nonsense of the creeds of

191 men became ever more manifest in their failure to harmonize the "Plan of the Ages" - Eph. 3:11.

"The Bible, while showing the absolute *Unity* between the Father and Son and holy Spirit in the various steps of the great plan of salvation, most positively contradicts the thought that the Father and Son are one in person, denies that they are equal in majesty and in power, except as before shown, that the Father has glorified the Son, has highly exalted him and given him a name above all others except His own, making him his agent and representative in the exercise of 'all power in heaven and in earth.'... The power he used was not his own power, but the Father's power... 'The Father is greater than I.'... He is the Mediator of the New Covenant - the one Mediator *between* God and men, the man Christ Jesus, who gave himself a ransom for all.' " E59- E60.

"To us there is one God, the Father, *of* whom are all things... and one Lord, Jesus Christ, *by* whom are all things" 1 Corinthians 8:6 .

"The doctrine of the Trinity had its *rise*, its small beginning, in the second and third centuries... at first through combativeness. "" The doctrine of the Trinity is impossible of reasonable understanding or explanation. Its most earnest advocates admit this ... claiming that it's 'a great mystery,' unexplainable. But, strange to say, this doctrine of three Gods in one God, which not only has no Scriptural support, but is opposed by the Scriptures from Genesis to Revelation, both directly and indirectly, and which is so opposed to reason as to be unreasonable, is nevertheless a strongly entrenched doctrine

amongst Christians, even amongst Protestants - those who profess faith in the Bible and to protest against any teachings not found therein. Why is this? We answer, that it is one of the *dark mysteries* by which Satan, through the Papacy, has beclouded the Word and character and plan of God - 2 Cor. 4:4. He has put upon the poor world utter blindness and doctrinal veils, darkening counsel and falsifying mysteries, to hinder those who have found the Lord from coming to a *clear knowledge of the truth*.

"It has always been Satan's policy to misrepresent the truth, to misrepresent the Bible, and to make its teachings appear unreasonable and self-contradictory, in order to hinder mankind from seeing the great beauty and reasonableness and harmony which inhere in the divine plan and Word.

"... He has covered and hidden some of the most precious truths under the most specious and repulsive errors, and the progress of the Lord's people has been correspondingly slow. But, thank God, we are now living in the time when the veil of ignorance is being dissolved, and when the Lord's people are learning to look away from the creeds formed for their enslavement during the dark ages, and to look directly to the Word of God itself." E59- E62.

"God gives no *knowledge* except for a purpose; He establishes our faith by giving the *understanding* thereof, then gives us the *wisdom* to know what is expected of us, and finally blesses us with the advice and ability (counsel and might) necessary for good *workmanship* in the accomplishment of His purposes. All that is expected of us is full consecration to the Lord and His service, and all the rest He will supply in knowledge, understanding, wisdom, counsel, and- might. With more than this He cannot anoint us. 'Oil

192 olive' symbol of light through the holy Spirit. " **Isaiah 11:1,2**. Berean Comment, Exodus 30:24, from '07- R4093 (M. E. Riemer).

Revelation 9:1

CHAPTER 9 REVELATION

ISRAEL'S SEVENTIETH WEEK A FIGURE OF THE CLOSE OF GOSPEL FAVOR

"It will be remembered that Israel's 'seventieth week' - the last seven years of their favor - was very exactly marked at its beginning, middle and close; and we believe for the very purpose of giving us clearly defined dates in the close of the Gospel age of favor to Spiritual Israel...

"The last half of Israel's covenant week (3 1/2 years, from A.D. 33- 36) was not a period of national or sectarian favor, but of individual favor, granting the Israelites (not as formerly through the channels of the nominal Church, but *individually*, if they would receive it) all the favors and special privileges of the Abrahamic covenant, down to the end of those seventy symbolic weeks, the limit of their favor, marked by the sending of favor to Cornelius and Gentiles in general.

"So in the parallel, here: the 3 1/2 years from April, 1878, where so-called Christendom, or 'Babylon,' was rejected from favor, to October, 1881, was the closing period of the favor of the *high-calling* to individual believers. Thus, the *general* 'call' (the favor of this Gospel age) ceased with October, A.D. 1881, just as the corresponding date, October A.D. 36, witnessed the end of Jewish favor." C216, C217.

Rev. 13:5- 6 "And power was given unto him to continue forty- two months.'

"In proof that a day for a year is *Bible usage* in symbolic prophecy, we cite the following instances thus fulfilled: (a) The spies were caused to wander forty days searching Canaan, typical of Israel's forty years wandering in the wilderness [Nu 14:33,34]; (b) When God would announce to Israel by Ezekiel a period of adversity, he had the prophet symbolize it, declaring, 'I have appointed thee each day for a year' [Eze 4:1-8]; (c) In that notable and already fulfilled prophecy of Daniel 9:24- 27, examined in the preceding chapter, in which the time to the anointing of our Lord is shown, and also the seven years of favor to Israel

thereafter, in the midst of which Messiah was 'cut off,' symbolic time is used: Each day of the seventy symbolic weeks represented a year and was so fulfilled.

"Again, in Dan. 7:25 and 12:7, the period of Papacy's triumph is given as three and a half times, and this we know (and will show in this volume) was fulfilled in twelve hundred and sixty years ($360 \times 3 = 1260$). The same period is mentioned in the book of Revelation: In chapter 12:14 it is 193 called three and a half times ($360 \times 3/2 = 1260$); in chapter 13:5 it is termed forty-two months ($30 \times 42 = 1260$); and in chapter 12:6 it is called twelve hundred and sixty days... The use by the Spirit of the word 'time,' elsewhere, agrees with the present use of that term - that in symbolic prophecy a 'time' is a symbolic year of three hundred and sixty years; and the fact that three and a half times, applied as a measure to the triumph of the apostate Church, has been fulfilled in twelve hundred and sixty years, establishes the principle upon which the *seven times* of Gentile dominion are reckoned ($360 \times 7 = 2520$) and proves their end to be A.D. 1914; for if three and a half times are 1260 days (years), seven times will be a period just twice as long, namely, 2520 years." B91.

Verse 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

The fifth angel is the messenger to the Sardis period of the church's history, ending just before Luther and the Reformation. The star was the Pope who fell from Scriptural proclamations to his own ideas of making progress in the Christianization of the world. His ideas and dogmas were strictly earthly and selfish, and so there was given to him the key of the bottomless pit. The key was the doctrine of his infallibility when speaking ex-cathedra. That opened his own mind, the bottomless pit, to a multitude of dogmas exalting his own authority - "to bind upon men *in the name* of God and the Bible, doctrines of devils..." '87- R993.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty (cunning), So your minds should be corrupted from the simplicity (purity) that is in Christ" - 2 Corinthians **11:3**.

See STUDIES IN THE SCRIPTURES, Volume 2, THE TIME IS AT HAND (B 316) Chapter 9 THE MAN OF SIN - ANTICHRIST PP. B267- B362.

"And he shall speak great swelling words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time" - Daniel 7:25. B310, B337, and all of Chapter 9 "THE TIME IS AT HAND." See Berean Comment on Dan. 7:25.

"It is presumed by many today that these boastings of the Papacy belong only to the distant past, and that a great change has come over that system in later times, but a little reflection and observation prove that these sentiments of the Papacy are still unchanged... The change in Papacy is merely the loss of power brought about by the awakening of the Reformation. The will is still possessed, but the power to do is curtailed by the increase of knowledge and liberty in which the Bible has been the principal factor. Antichrist is being gradually 'rendered powerless' by the true Christ - by the 'spirit of his mouth' - his Word. Soon the bright shining of Immanuel's *presence* will utterly destroy the vain-glorious counterfeit, and wholly free the world from the chains of its delusive claims and errors. " B315 p 2. See "THE DAY OF VENGEANCE" - D37.

"Upon the prophetic page we may clearly read the doom of Babylon, Christendom... That her destruction will be sudden, violent and complete is forcibly stated {*Re 18:8,21 Jeremiah 51:63,64,42,24-26*}. And yet that it was to undergo a gradual consuming process is shown by Daniel (7:26)." D37.

Revelation 9:2

Verse 2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

He opened the bottomless pit with such doctrines as his power to forgive sins, to introduce ceremonies, to change times and laws, and to speak great swelling words of wonderful ability in things ecclesiastical. The sun of the Gospel Light became dim because of the smoke he caused, and the air of spiritual rule or power became oppressive with the great bondage he imposed - "by reason of the smoke of the pit": "the dunghill of Roman decretals" - Martin Luther's evaluation of the "locusts" (v. 3) emitted therefrom.

"Many do not and cannot believe the 'good tidings of great joy' *because* it has been covered and made to appear bad tidings of great misery to all people, by the preaching of human traditions, largely obtained by Protestants from what Luther termed 'the dunghill of Roman decretals.'" " 87- R993.

THE ANOINTED ONLY ARE COMMISSIONED TO PREACH - Isa. 61:1- 3.

"The ordained ministers of God are servants of God and not of error. They are servants of his truth, not of the traditions of men... those who are the true ambassadors, or ministers of God.

"God says of some who profess to be his mouthpieces, but whom he calls 'wicked,' 'What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth, seeing thou hailest instruction, and castest my words behind thee?' (*Ps 50:16,17*). Why should any undertake to give out the message of God when He has not recognized them by granting them the anointing of His holy Spirit, when they have not been taught of Him, and are not doing his will?... Only those who have been ordained of God in this one way should preach the Gospel. All who have received the divine commission should rejoice in their wonderful privilege of proclaiming the good tidings." "14- R5537.

194 "While the prophetic statement of Isaiah 61:1 applied primarily to our Lord, the Head of the body, it must, therefore, necessarily also apply to every member of the body of the anointed. The Spirit of the Lord is upon all the members, coming down to them from the Head, upon whom the holy oil of anointing was poured; and it must be true of every member as of the Head - 'The Spirit of the Lord God is upon me, because He hath anointed me to preach the good tidings; to bind up the broken- hearted (not to break hearts, but to heal the broken ones); to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' "As it is not our commission to break men's hearts, even the worldly, hard- hearted ones, but to leave them for the Lord to break through various disciplines and judgments; so likewise it is not appointed unto us to comfort those who do not mourn; nor is it our commission to specially cause mourning that we may comfort it. Our commission is to seek out the meek and the mourning ones, who have appreciated their own shortcomings and weaknesses, and who are looking for refuge and deliverance. It is part of our commission to point them to the Lamb of God, who taketh away the sin of the world, to point them to the beauty of the resurrection for the ashes of death, and the glories which the Lord has promised by and by to take the place of the spirit of heaviness and disappointment and sorrow and trouble of this present time. It is our commission to tell such that, 'Joy cometh in the morning,' and to assist them to arise and at once put on the garments of praise, and begin to walk in newness of life, with 'a new song in their mouths - even the loving kindness of our God.'" " 04- R3436.

Revelation 9:3

Verse 3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

Out of the smoke came many errors like locusts, able to fly swiftly and ready to devour every item of fresh, green truth, leaving a destructive error in its place. These are likened to the scorpions of the earth that strike or sting a man with their tails, causing a very painful, troublesome condition. So these errors demanding acceptance, and enforced by the sword of the State, caused hurt, injury, and even

death to those men developed in the truth enough to see and understand and reject the error. Many gave up their lives so that this period won the name of Sardis, "that which remains.'

A most decisive step of the apostasy was to "remove the continual sacrifice (Dan. 11:31). From the introduction of this fatal and blasphemous error, the sacrifice of the mass, God calls the papal system an "Abomination of Desolation" before it was as such, *set up* in power in A.D. 539. How well Papacy has earned this name and how blighting has been its baneful influence are well attested by the history of the "dark ages." Please see Rev. 17:3. B. ch. 9; C, ch. 3 and 4; D, ch. 2.

The Prophet Daniel (8:11- 12) tells how "it assumed to itself honors and dignities and applied to itself prophecies and titles, which belong to Christ Jesus, the true Chief or Prince or Head of the Church." And by substituting the blasphemous doctrine of the Mass, "it took away from Christ the CONTINUAE SACRIFICE, and the BASE of His SANCTUARY was overthrown... And it cast down the TRUTH to the ground": and it prospered marvelously in its doings (Compare Jer. 51:7 with Rev. 14:8). C96.

"Be strong in the Lord, and in the power of his might" - Eph. 6:10.

"Here we have an exhortation applicable to the people of God at all times and under all conditions and under all circumstances. It would have applied to Samson in his day as a natural man, a servant, and it applies to us of today who are new creatures in Christ Jesus, servant- sons of the Most High. If we look back to Samson and all the ancient worthies recounted by the apostle, we note that the secret of their strength of character, by which they endured and overcame, resided in their faith in God and in the promises. And so it must be with us. But there is a difference between faith and credulity; the latter may give a spirit of energy, but will not endure. The former is the power of God which enables us to endure all things as good soldiers of the Lord Jesus Christ, soldiers of the truth, soldiers of righteousness, fighting against sin and error and all ungodliness, including the artful wiles of the Adversary, by which he would deceive us and the whole world, misrepresenting the divine character by the 'doctrines of devils' foisted upon the Lord's people during the Dark Ages, to the blinding of the eyes of their understanding. Now in the Lord's providence our eyes are becoming more and more opened in harmony with the apostle's prayer, I pray God for you that you 'may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge.'" '07- R4089.

Revelation 9:4

Verse 4. And it was commanded them that they should not hurt the grass of the earth, neither any tree; but only those men which have not the seal of God in their foreheads.

Their injury would not be upon irreligious people, or those who were not interested in the Truth; but in those men who were interested, but had not developed characters. Please see '95- R1807 c 2 p 1- 3; E118- E120.

MEN OF DESTINY - Exodus 5:1- 14

Daniel 11:37: "Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all" - Daniel 11:37.

"Not only did Napoleon not respect the god of his fathers, Papacy, but neither did he regard favorably any of the Protestant sects, here represented as women... As the one true Church is symbolically called the Bride of Christ, and as the Church of Rome in unfaithful alliance with earthly empire is called Aharlot_(see Revelation 17:1-7,18), so the various Protestant sects are called 'women.'" C42.

"As predicted by the Prophet, in a few years this most notable man of his day died an exile, forsaken by all." C46.

"The campaigns of Napoleon worked changes which undoubtedly have had much to do with the world's progress during the past century. To the ear of faith God declares, All my purposes shall be accomplished. 'The word that is

195 gone forth out of my mouth shall not return unto me void; it shall accomplish that which I please, saith the Lord' - Isaiah 55:11.

"The Pharaoh who reigned in Egypt at the time that God delivered the Israelites was also a man of destiny - Exodus 9:16... St. Paul declared Romans 9:17... But the Scriptures declare that all God's work is perfect. He never made an imperfect man. Adam was created in his Maker's likeness, His moral image. It is sin that has wrought the havoc, that has made man selfish and hard- hearted.

"... God raised this prince to the throne, so as to teach a great lesson respecting Divine tenderness, gentleness and forgiveness, and to illustrate the principle that God's greatest blessing to mankind - a free will - may be perverted by Satan to work his greatest injury.

"... Abraham, Isaac, Jacob, Moses, David, Solomon and the prophets, as well as Jesus and his apostles and all his followers, are men of destiny - foreknown, 'called of God.'... Upon these his mercies, tenderness and gracious promises have a softening effect, making them tenderhearted, forgiving, loving, more and more tending toward the development of the graces of the holy Spirit - 'meekness, gentleness, patience, long- suffering, brotherly kindness, love.' "The destiny of these men is only partly worked out in the present life. They are permitted to pay a goodly price for the maintenance of their fellowship with God and inheritance of his promises... but it brings them the 'Peace of God which passeth all understanding.' And the peace and joy and comfort amidst tribulation are merely the foretaste of the riches of divine grace which God has in reservation for these - in Messiah's kingdom.'

"Such of these saints as lived before the Redeemer offered His sacrifice for sins are to have a 'better resurrection' (Hebrews 11:35) to earthly nature than the remainder of mankind will have, and to be 'princes in all the earth' (Psalm 45:16) as the human representatives of the Messianic Kingdom for a thousand years.

"The men of destiny, from the time of the First Advent of our Lord down, are to have a still higher reward - a change of nature. The Captain of their Salvation, the Redeemer, has already reached His destiny of high exaltation, 'far above angels, principalities and powers' - 'at the right hand of God' - **Philippians 2:9 Ephesians 1:20,21** .

"The loyal band following in His footsteps in the Narrow Way, seeking, according to the Divine promise, glory, honor, immortality and joint- heirship in Messiah's Kingdom, are also men of destiny. But their destiny has not yet been attained. It is for them to wait until the full number of the elect Church shall have been called, chosen and proved faithful. Then their destiny will be reached by the glorious change of the First Resurrection; for 'flesh and blood cannot inherit the Kingdom of God.' By their change they will be perfected in the Divine nature like their Master *[2Pe 1:4]*. O glorious destiny! United, or married, to their Lord on the Heavenly plane, they will be His joint- heirs, a Royal Priesthood, to reign with Him a thousand years for the very purpose of blessing the world of mankind, for whose recovery Christ died - Rev. 20:6.

'Eventually, the destinies of those faithful before the Cross and those faithful since the Cross will be united in the Kingdom, as St. Paul declares. The Ancient Worthies, although proved, cannot be made perfect until the Church, of still higher destiny, shall have reached her glory- Hebrews 11:38- 40.

'Exodus 1:14... Shall we not say that the Lord in His providence was dealing with them- humbling them, as well as qualifying them for the larger opportunities He intended to present?

'Whoever can discern the Lord's leadings in connection with typical Israel of old should be fully prepared

to note and appreciate Divine providences in his own case as a Spiritual Israelite. Nevertheless, few lessons are harder to learn than this one- that God supervises the affairs of all who are truly His. Nevertheless, it is well to remember that only those who have entered into covenant relationship with God, and who are maintaining that relationship, can apply to themselves the comforting words of St. Paul, 'We know that all things work together for good to them that love God, to them who are the called according to His purpose' - Romans 8:28. Our present experiences of disappointment, trials, vexations, oppositions, etc., are designed to work in us the peaceable fruits of righteousness, and to thus 'work out for us a far more exceeding and eternal weight of glory.'"13- R5263, R5264.

ONE HERE, ONE THERE ***** 'Tis not the numbers that He seeks, But just one here, one there; He seeks not souls, but jewels fair, For those who will His suff'ring share, And for His sake reproaches bear; They're few; one here, one there!

'But oh! The grandeur of the work For this one here and there, To gain in lifting up our race, To wipe away of sin each trace, To make of earth a perfect place, Put glory everywhere!'

'So it will be only the body members who will be lifted up by the messengers (Psalm 91:11) and carried safely through the trials and difficulties which will be permitted to test the love, loyalty and obedience to the will of God, of all who have made with His a Covenant of sacrifice- even unto death.' '13- R5258.

THE REFINER'S FIRE ***** Can we think that it pleases His loving heart To cause us a moment's pain?

Ah, no! but He saw thro' the present cross The bliss of eternal gain.

So He waited there with a watchful eye, With a love that is strong and sure, And His gold did not suffer a whit more heat Than was needed to make it pure! - Unknown.

196 'Doubtless it is the experience of all of the Lord's children that in proportion as their hearts are clean their spiritual vision is clear... for bearing the vessels of the Truth.' '13- R5259 'Amidst the noisy clamorings of our old (human) nature, insisting on its own will and way, to some extent, at least, it is often difficult to even discover the right course in view of our consecration. But persistently to silence the old nature, and studiously to search and determine the will of the Lord in all that we do, is the finding of the "narrow way" that leads to life - to that divine life to which the saints of this age are called. "And few there be that find it," says the Lord. How few even of those who made the covenant seem thus to studiously search for the way and humbly to walk in it.

"But though we know the gate is low That leads to heavenly bliss, What higher grace could God bestow Than such a hope as this?" '90- R1263

Revelation 9:5

Verse 5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

They were not commanded to kill, but to torment, like the Spanish Inquisition that tortured till heretic or unbeliever recanted his idea and accepted the church's dictum. Not till then was death inflicted. The length of this period is laid out to be 150 years, and was so fulfilled.

THE INQUISITION OR 'HOLY OFFICE.'

'In all the countries subject to Papacy- Spain, France, etc. - persecution through the terrible Inquisition continued, until broken effectually by Napoleon.' C39 'These tortures were not always inflicted as punishments for the offense of heresy: they were in general for the purpose of compelling the accused to

confess, retract or implicate others, as the case might be.

'Even... after the Inquisition had lost many of its horrors, it was still terrible. The historian of Napoleon's wars, describing the capture of Toledo by his army, incidentally mentions the opening of the inquisition prison...

'A reminder of such outrages in the name of Christ came to public notice... A Bible Society's printing-office in Rom... rented a large room near the Vatican... and inquiry discovered the fact that the room in which they are now busy printing the Bible- 'the sword of the spirit, which is the Word of God,' by which Antichrist has already been rendered '*powerless*' to oppress and wear out the saints- is the very room once used by the Inquisition as a torture- chamber...

'Every Catholic country in Europe, Asia, and America had its Inquisition.

'We cannot here trace Antichrist's persecutions of everything resembling reforms, liberty of conscience or political freedom. Suffice it to say, this persecution extended to every country where Papacy had a footing- to Germany, Holland, Poland, Italy, England, Ireland, Scotland, France, Spain, Portugal, Abyssinia, India, Cuba, Mexico and some South American states. Space forbids our reciting individual cases which would serve to show that many of the martyrs were truly saints and heroes, who under the most horrible sufferings had grace sufficient, were often enabled, while dying by inches, to sing hymns of praise and thanks to the true Head of the true Church, and, like him, to pray for their enemies who, as he had foretold, persecuted them for his sake. (To those desiring a fuller account of these awful times and scenes we commend Macaulay's History of England; Motley's Dutch Republic; D'Aubigne's History of the Reformation; White's Eighteen Christian Centuries; Elliot on Romanism; and Fox's Book of Martyrs.") "It is estimated... that Papacy, during the past thirteen hundred years, has, directly or indirectly, caused the death of fifty *millions of people*... Human and Satanic ingenuity were taxed to their utmost to invent new and horrible tortures, for both the political and religious opponents of Antichrist; the latter - heretics - being pursued with tenfold fury ...

"Some of these fiendish atrocities would be quite beyond belief were they not well authenticated. They serve to show to what awful depravity the human heart can descend; and how blind to right, and every good instinct, men can become under the influence of *false, counterfeit religion*. The spirit of Antichrist degraded and debased the world; as the spirit of the true Christ and the power and influence of the true Kingdom of God would have elevated and ennobled men's hearts and actions - and as they will do, during the Millennium. This is to a slight extent illustrated by the advance in civilization, and the increase of justice and mercy, since the power of Antichrist began to wane, and the word of God began to be heard, and heeded, even slightly. B341- B347.

Revelation 9:6

Verse 6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

That was the time when thousands of years in purgatory became a doctrine, and the immortality of the soul also; out of fear of these doctrines, men desired death, and could not find it.

"Therefore they that were scattered abroad went everywhere preaching the Word" - Acts 8:4.

"Dear brethren, he who was with and guided the Early Church is with us with equal power. He who guided in that harvest time is guiding now, and will continue to guide His work to the end. We may have experience with similar characters to that of Judas {Mt 26:4,14,24,25,47 John 12:6}, Alexander the Coppersmith {2Ti 4:14}, Jannes and Jambres {2Ti 3:8}. But the Lord is able to make all these work together for good to us and through them all to fulfill his gracious promises. He may permit persecutions, imprisonments, or things corresponding on a different plane, but let us never doubt the presence and power of our Lord. The

glorious results will more than compensate for the trials and difficulties. 'Faith can firmly trust him come what may.' " 09 R4337.

"In observing modern instances of Papacy's 'great swelling words of vanity,' we should not overlook the notable decree of the Ecumenical Council, held in Rome in A.D. 1870, declaring the infallibility of the Pope... (See verse 1, Revelation 9) B317. It remained for a Papal Council in this enlightened

197 century to coolly and deliberately inform the world how great this 'god on earth' is - that he is *almost* as perfect as the other God, in heaven; that he cannot err more than the other..." B317.

"Among the blasphemous pretensions of Antichrist should be remembered several of its doctrines particularly the doctrine of the Mass: *Church Infallibility* was one of the first, and paved the way for others... *Proscribed the Bible*. The doctrine of the natural, inherent immortality of man (that a human existence once begun can never cease) was another fruitful error, borrowed from Grecian philosophy... To their credit, however... they never descended to the horrible *blasphemies* of God's character and government taught to the world by Antichrist. Next, it was in order to fix a place for this torment and call it hell, and to seek passages of Scripture referring to *sheol* and *hades* and *gehenna* which describe the real wages of sin - the first and second deaths - and dextrously to apply these and the parables of our Lord and the symbols of Revelation, so as to delude themselves and the whole world on this subject and most grievously to malign and blaspheme the character and plan of God, our all-wise and gracious Heavenly Father. (B319- 323) "*Purgatory* was brought in... to give Antichrist a firmer hold upon the people. *Masses for the dead* followed... This became a source of great income to Antichrist... *Indulgences*... were offered, as a bounty to secure volunteers for the 'Crusades' or 'Holy Wars.' ... either for money, or for services rendered to Papacy, or by penances done, he would go free... from purgatorial anguish... In the 'darker ages,' when indulgences were freely offered for money and for services in the persecution of infidels and heretics, it may readily be imagined to what corruption this blasphemous doctrine led ... Men's eyes began to be opened, and they saw the clergy, from the highest dignitaries of the church down to the lowest orders of finials, steeped in iniquity... B 323- 326.

"Finally, Luther struck the true idea - that Papacy was indeed the Antichrist. And, having discovered this, he fearlessly pointed out some of the symbols of Revelation, and showed their applicability and partial fulfillment in the Papal Hierarchy. B 323- 328.

"The standard of truth was raised in opposition to the grosser errors of Antichrist. Then the persecuting spirit of Antichrist was aroused to furious action, to crush out the opposition. B 333.

"Gradually, as they discerned the error, some quietly withdrew themselves from the great apostasy, to worship God according to the dictates of conscience, even at the risk of persecution. Notable among these were some, afterward called Waldenses, Albigenses, Wycliffites and Huguenots... The truth was not without its adherents from the first, who, though humble and unpopular, resolutely resisted Papacy and the papal doctrines of purgatory, image-worship, invocation of saints, worship of the Virgin Mary, prayer for the dead, transubstantiation, celibacy of the clergy, indulgences, mass, etc., and discountenanced pilgrimages, festivals, the burning of incense, sacred burial, the use of holy water, sacerdotal vestments, monachism, etc., and held that the teaching of the Sacred Scriptures should be received, in opposition to the traditions and claims of the Church of Rome. They regarded the pope as the head of all errors, and claimed that the remission of sins is obtained through the merits of the Lord Jesus, only." B334- B335.

"The massacre in Paris on St. Bartholomew's day, August 24th, A.D. 1572, equaled in cruelty, but exceeded in extent, the massacres of Merindol and Orange. This has also been detailed by Catholic historians, one of whom, Thuanus, stigmatizes it as 'a ferocious cruelty, without a parallel in all antiquity.' ...

"In these dreadful scenes of carnage Antichrist found extreme satisfaction. The pope and his court exulted

at the victory of Catholicism... B 335- B341.

"Truly, no device of which we can conceive could have been better calculated to deceive and oppress mankind. Advantage has been taken of every depraved disposition and weakness of fallen men; every base passion has been stimulated and appealed to, and the gratification of those passions rewarded... Those of nobler cast were engaged by... an outward and hypocritical show of piety, self denial and charity manifested in its monastic institutions, but which served only to lead many such far from the paths of virtue.

"In horror and wonder we ask ourselves, Why did kings, and princes, and emperors, and the people at large, permit such atrocities? Why did they not arise long ago and smite down Antichrist? The answer is found in the Scriptures (Rev. 18:3): The nations were *drunk* (stupefied), they lost their senses in drinking the *mixed wine* (doctrine, false and true mixed) given them by the apostate church. They were deceived by the claims of Papacy... and are only partly aroused from their stupor yet... that Papacy has been, and is, Satan's counterfeit of the true Kingdom."B342- B348.

Revelation 9:7

Verse 7. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

The shapes of the locusts suggested horses, to indicate doctrines forced on the people by civil authority; therefore, prepared for battle. The crowns on their heads indicated divine authority, which the Popes claimed; and *the faces of men* carried the thought of minds, intellectual enough to put up an argument and say, You accept the dictum of the church or go to the stake.

HOW THE GREAT APOSTASY WILL BE OVERRULED

"They received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness" 2 Thessalonians **2:10- 12** . Revised Version.

"The Bible helps of our day are so numerous and accessible, and the words in the original Scriptures translated Hell, so clearly shown in these helps, that there is no reason why an honest student of the Word of God may not see clearly what the Bible teaches on this subject. We are not to lay upon our God the responsibility for the erroneous thought on the subject of future punishment; for He is not the Author of

198 sin or darkness or error in any form. All his work is perfect; he is 'righteous altogether,' his name is LOVE. Such being the case he would never create any being to torture it forever. Nor does the responsibility for doctrinal error rest entirely upon humanity, who have no doubt been more ignorant than wilful in respect to this error of doctrine, though there seems to have been a measure of wilfulness on the part of mankind.

"The Apostle Paul, in the first chapter of Romans, declares that when men knew God, they worshipped him not as God, and did not wish to retain the knowledge of him in their minds, but willingly departed from him. [Ro 1:18-28] This same Apostle elsewhere assures us that 'the god of this world,' Satan, who fell from his holy estate and became the adversary of God through unholy ambition, has blinded the minds of mankind. [2Co 4:4 John 12:31 14:30] He is the great deceiver, of whom the Lord said, 'He was a murderer from the beginning (of man's creation) and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it' - John 8:44.

"Again the Master declared in Revelation, when telling us about the consummation of the Gospel Age and in the inauguration of the age to follow, that at that time Satan should be bound for a thousand years, that

he should deceive the nations no more until the thousand years were finished - thus intimating that prior to that time the people of the world had been deceived by him right along. Satan started his lies very early. His first great lie was told to our Mother Eve, away back in Eden (*Ge 3:4,5 2 Corinthians 11:3*). The lie that he told to Mother Eve he has ever since very assiduously propagated; namely, 'Ye shall not surely die' - God has deceived you; nobody dies; what is called death is only the dropping of the mortal body as of a worn-out dress; merely the passing into another form of life - a more desirable change.

'BUT THE BIBLE HAS ALL THE WHILE BEEN ASSURING us THAT DEATH IS A REALITY, THAT DEATH MEANS DEATH.

SIN'S RAPID DEVELOPMENT UP TO THE FLOOD

"There is an irreconcilable conflict between the words of Satan and the declaration of God. But God has permitted man to a large extent to go his own way, just as St. Paul intimates in Romans, already cited. Mankind did not desire to retain God in their knowledge, so for a time he has permitted them to work all manner of uncleanness (Romans 1:28- 32). But while he has allowed the world liberty in regard to their own wills, nevertheless he has not abandoned them. From the beginning God has purposed that in due time, after mankind have learned the needed lesson, they shall be delivered from sin and death - 'whosoever will.' For the time being he has permitted them to take their choice as to whether they would give heed to the voice of conscience still to some extent remaining in man, whether they would listen to His Word of instruction, so far as they were able to know it, or whether they preferred the words of Satan and the promptings of evil. The great majority have followed Satan, the opponent of God.

"The adversary has propagated his falsehoods and deceptions in order to oppose God and righteousness. He succeeded so well from the start that in 1656 years from the creation of our first parents in Eden, many of the holy angels had fallen and had joined him in the debauchery of mankind (*Ge 6:1-5*). Eventually the world became so full of corruption that God destroyed all of humanity from the face of the earth, including the unlawfully begotten offspring of the fallen angels, and began anew the propagation of the human race from Noah and his family, who had remained untainted - 'perfect in his generation' - Genesis 6: 1- 22.

SATAN'S EVIL WORK CONTINUED

"But soon Satan again got in his evil work, so that in Abraham's day, only a few centuries later, the whole world was again corrupted by idolatry and sin. Evil spirits - the fallen angels - denied by the Lord after the deluge the power of materialization in human bodies, continued their deceptions by using human beings as mediums of communication with men, either by developing in them powers of clairvoyance, cl'airaudience, guiding their hands to write, etc., or by taking actual possession of their bodies and using these as if their own. All this has been done by Satan and the other fallen spirits over whom he made himself prince (Ephesians 2:2; 6:12), in order to prove to mankind that God had deceived them and falsified in his pronouncement of a sentence of death upon the father of the human race, to affect as well all his offspring. They wished to make men believe that people who had gone into death were not dead - that they had not ceased to be - but were more alive than before.

"This gigantic falsehood has greatly hindered mankind from seeing the truth and the real facts of the case. God has all along been Master of the situation to the fullest extent, but has been permitting Satan and his legions to thus exercise power over the rebellious race that he may ultimately teach a lesson to both men and angels.

"Four hundred and twenty-seven years after the great deluge, God called Abraham, and after testing his loyalty and obedience, made a covenant with him, as a reward for faithfulness, to the effect that in his seed all the families of the earth shall ultimately be blessed. In due time, the descendants of Jacob, Abraham's grandson, were chosen to be the special people of God, under the terms of the Law Covenant. These people were used to picture forth in types God's great plan for the salvation of all mankind. They were to be a separate people from the other nations of the earth.

"Although God established a special covenant with the nation of Israel, and they promised full obedience to his law, yet they became, like the nations about them, idolatrous, and sought after wizards, witches and necromancers, mediums of the fallen spirits. This became so pronounced that God commanded that any amongst them who became such a medium should be put to death. They had agreed to be the people of God, and he had warned them to be on guard against these evil spirits.

"In the days of our Lord, these fallen spirits had intruded to such an extent in Israel that many of his miracles were for the healing and deliverance of those afflicted of the devil, possessed by one or more of these wicked demons, and thus rendered insane. Israel had become to a considerable extent affected by the false doctrines of paganism, this being especially true of certain parties among the ruling class. The Sadducees were infidels, materialists, denying totally the resurrection of the dead and believing in neither angels nor spirits. The mental afflictions and confusion of mind amongst the people seemed more widespread even than were bodily diseases. In the time of our Lord, Grecian philosophy had attained great prominence, notably the doctrine of the immortality of the soul. Thus was Satan's great lie, 'Thou shalt not surely die,' prospered. Like all Gentile nations, Greece had many gods, divinities, and thus were the Greeks worshipers of devils, fallen angels - Deuteronomy **32:16,17** Psalms **106:34- 38** 1 Corinthians **10:19,20**. '16- R5909, R5910.

Revelation 9:8

Verse 8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

The hair of women refers to their covering which is found in the creeds, and is long enough to cover every case. *And their teeth* indicate their power to chew or analyze the doctrines and dogmas of the Pope, and to digest them, and order obedience to them - or take your punishment. And so the Sardis period is drawing to its close with very few voices of truth left.

HOW THE GREAT APOSTASY WILL BE OVERRULED JEWISH NATION UNWORTHY, CALL GOES TO GENTILES

"Because of the world- wide prominence of the Greek language, Greek philosophy, 'science falsely so-called' (1Ti 6:20), had become entrenched in the minds of thinking people generally. This was true to quite a degree in Palestine. Only to Israel had God sent his law and given his prophecies. To them he had said, 'You only have I known (recognized) of all the families of the earth' (Amos 3:2). When Jesus came, he said, If you had received the witness of John, you would have been ready to be my disciples. Many of the Jews had merely a form of godliness. They thought God would save them by the law whether or no. But Jesus told them that they should not boast that they had Abraham for their Father, for God was able even of the stones about them to raise up children to Abraham. He assured them that God would find a worthy seed of Abraham.

"The work of Jesus during his ministry was the starting of this new seed. Jesus himself was the Head of this seed. The special work of the entire Gospel age has been the calling and preparing of this spiritual seed of Abraham. The promise was first to the Jews, but since they did not prove worthy as a nation, God, after taking out the faithful 'remnant' from that people, turned to the Gentiles, to take out from them a sufficient number to complete the foreordained 144,000 to comprise this seed, the church of Christ, the members of his body. After the accomplishment of this work, Christ, who would then be present in the world the second time, would again visit the natural seed of Abraham, for their enlightenment and blessing. But this blessing would come to them through the spiritual seed of Abraham, the faithful seed.

"Our Lord, in the parable of the Wheat and Tares, shows that of those who would constitute, nominally, the spiritual seed, there would likewise be but a faithful 'remnant' who would prove worthy to be exalted to reign with Christ; and that the remainder, like the majority of the natural seed, would lose this great favor. The words of the Apostle Paul have proven true, that 'all that will live godly in Christ Jesus shall

suffer persecution.'

SATAN SOWED TARES IN THE WHEAT- FIELD

"In this parable Jesus showed how after the Apostles had fallen asleep the great adversary, Satan, would come and sow 'tare' seed in God's wheat- field, the church. This tare seed would spring up and bring forth 'tares,' imitation 'wheat,' who would associate with the true church and count themselves as of the elect. They would consider themselves as real 'wheat.' In the parable, the servants are shown as coming to the Master and asking him whether they should not root up the tares from among the wheat. But the Master replied that they should not then do this, lest, in pulling up the tares, they might also root up the wheat. He bade them let both grow together until the time of 'Harvest,' when he would again be present and would say to the reapers, 'Gather ye together first the tares, and bind them into bundles to burn them; but gather the wheat into my barn.' The field was really a wheat- field always; the tares had no right there.

"This indicated a separating work to come in the end of the Gospel age, in the time called by our Lord the 'harvest.' The 'field' in this parable, as Jesus said, represented the world, the masses of mankind. The evil seed which Satan sowed in the wheat- field was largely the Greek philosophies. Prior to this time, when the persecutions of Nero and, later, Diocletian, Roman emperors, came upon the growing church, there was a faithful company of disciples which had held firmly to the truth and were loyal to Christ; and they endured much hardness, many of them even unto death by violence.

"But later came prosperity and freedom from persecution, and this proved the downfall of many. The church attracted the attention of the Greek philosophers. They said, 'You Christians teach much that is good. Your teacher Jesus was a great man, a great philosopher. But we also have great philosophers and teachers. We would like to come in with you, but in order to do that we must all be broad- minded; none of us must be narrow. We must each be able to see the great truths of the others. Socrates and Plato and others of our great teachers taught the doctrine of a future life long before Jesus was born.' "So the Christians thought it would be fine if all the Gentiles could be united in religion. Thus the majority gradually worked in with the Greek philosophers and fraternized with them. Numbers of the adherents of paganism made a profession of Christianity, being reinforced later by many others from the more northern tribes of Europe, these all joining some of their heathen philosophies and theories with Christianity." '16-R5910.

Revelation 9:9

Verse 9. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

They had breastplates of iron, a very strong form of justification, paid for by money, and granted by the pope; and the progress of these doctrines, represented by wings,

200 was very rapid; the sound was of many chariots (organizations) of horses (doctrines), prepared to be enforced by the sword of the State.

GRADUAL RISE OF THE PAPACY

"Thus it came about that the poisonous draught was mixed which was poured into the 'golden cup' of truth, and held out to the world by the apostate 'woman,' the professed church of God. And she 'made all nations drunk with the wine of her fornication.' (Jer 51:6-13 Revelation 17:1-5,15) As error spread and the spirit of ambition gradually superseded the spirit of humility and loyalty to God, bringing the desire to avoid suffering and to be esteemed of men, the church, as conditions favored her advancement, organized itself as the Papal hierarchy. The Bishop of Rome was declared pope, and claimed to represent the Lord Jesus to the church and to the world. The pope sat upon a throne of glory and became an autocrat in power; commanding kings, and ruling as both a spiritual and temporal prince. The pagan doctrine of the

immortality of the soul, combined with the idea, also imbibed from paganism, of the torture of the wicked after death, was made the basis of the doctrine of the eternal torture of heretics and of the Purgatorial sufferings after death of practically all Catholics to fit them for heaven.

"These ideas and theories were presented by Dante in his great epic poem, *The Divine Comedy*. According to his presentation, it was written over the gates of the Inferno that all who entered abandoned hope. This place was for those who were to suffer eternal torment. This included all heretics; for no good Catholic entered that abode. Then there was another place - Purgatory - where different punishments were administered for various sins, the process of purgation to vary in time according to the degree of the sin and the masses said for them by their friends on earth and the money paid for their deliverance. Thus the work went on, and the 'tares' in the church were multiplied. People were threatened with eternal torment if they did not go to church, and support the hierarchy: and their infants who died were denied salvation.

"It was the claim of the Papacy that the thousand years of Christ's reign, the Millennium, promised in Scripture to follow Christ's second advent, began in the year 800 A.D., under Pope Leo III, who claimed to be the representative of Christ, his vicegerent, to begin Christ's reign in his stead. In that year the 'Papal states' were ceded to the church by Emperor Charlemagne. Their 'Millennium' ended, it was claimed, in the year 1799, when Napoleon confiscated the territories granted to the church and took the Pope, Pius VI, a captive to France, where he died. The succeeding freedom from Papal persecution and the widespread circulation of the Bible in the languages of the people, was declared by the Papal leaders to be the 'little season' foretold in Revelation to follow the thousand- year reign of Christ on earth; and they are hoping that soon they will regain their former power and prestige and once more reign supreme, and that their rule will be permanent.

"This Papal Millennium is known in history as the 'Dark Ages.' During that time many were the erroneous doctrines and practices brought in and forced upon the peoples of Europe by the Papacy. Their theory was that they must conquer the world. They endeavored to do this by force, which led to great persecutions, notable among them being the Inquisition. During those dark centuries millions were tortured, exiled, and murdered in multitudinous ways, for refusing to bow to the mandates of the apostate church, under the leadership of popes, bishops and priests. Agents and spies were employed to apprehend and bring to punishment any who were found to express sentiments contrary to the Papal hierarchy, or who failed to bow in abject submission to their authority.

"Thus were the nations of Europe paganized and steeped in error and superstition and in reverence for men who falsely claimed to be the special and authorized representatives of God on earth. Yes, these pseudo- apostles of God, as declared in the prophecy of Daniel (7:25), thought to 'change times and laws.' They presumed to have authority to alter the laws of God when it seemed advisable for them to do so. They sought to change the time for the reign of Christ, as we have shown. They also set up the abomination of the Mass, which was the taking away of the continual (once for all) sacrifice of Christ, claiming that in the Mass Christ is offered again and again, in a bloodless manner. Thus they set at naught the SCRIPTURAL teaching that the one offering of Jesus on Calvary was all- sufficient for the cancellation of sin." See STUDIES IN THE SCRIPTURES, Vol. II, Chapter 9. '16- R5910, R5911.

Revelation 9:10

Verse 10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

The Scriptures tell us that the tails of the religious organizations are the teachers of lies. And with these tails, or false teachers, there was authority to hand the victim over to the state for punishment, even unto torture and death. Truly their tails have a sting in them fully as hurtful as the sting of a scorpion: and they continued in this authority and practice throughout the entire period of Sardis, 150 years: not many were left alive.

"We do not charge that these religious leaders of the dark ages were all doing these things knowingly. We believe that many of them were themselves deluded by the adversary into thinking that they were doing the Lord's will. These errors were gradually fastened upon the church. The leaders became to a large degree confused. God alone can judge of the culpability of each one. By degrees this paganized Christianity, more cruel and relentless in its propagation and enforcement, than even Paganism itself, was adopted by the European nations, and they became what was, and still is, known as 'Christendom' - Christ's kingdom. The glorious Scriptural doctrine of the Resurrection also fell largely into the background; for what use had an immortal soul which could not die, for a resurrection from the dead? Plato's doctrine of the immortality of man was much more agreeable to the flesh than was the true idea of death. It was not pleasant to think of death as the enemy of man, as the curse which God had pronounced because of Adam's sin.'

WORK OF REFORMATION

"The work of reform, which in spite of violent opposi

tion, gradually developed in the sixteenth century into what was known as the Great Reformation, brought some measure of relief to the persecuted, hunted, crushed saints of God - his true church. Even through the darkest years of the dark ages there were a few saintly ones who never bowed their knees to Baal. These sealed with their blood their declaration of faith in the vital doctrines of the Scriptures. However, in due time, their teachings gained sufficient headway to bring about the Reformation by which the saints were 'holpen with a little help.' But their leaders were in time overcome with 'flatteries' and also succumbed in a considerable degree to the desire to gain power and influence among the nations." See SCRIPTURE STUDIES, Vol. III, pp. C34- C39 and pp. 108- 113. '16- R5911.

Revelation 9:11

Verse 11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue bath his name Apollyon.

They had a king over them who had two names, one Greek, and one Hebrew. The two names mean the same, the destroyer. The Greek word is Apollyon, and applies to Satan. The Hebrew word is Abaddon, and refers to the Pope. He earned the title during the Sardis period.

AN IMPORTANT QUESTION AND ITS ANSWER

"Why has God permitted these appalling conditions, is it asked by some? Why did he allow his wheat-field to become so overrun with tares? Our Lord knew that these conditions would later develop, as it is shown in this parable of the Wheat and Tares (Matthew 13:24- 30). It was God's purpose to permit this experience as a great lesson to the church, to angels, and eventually to the whole world. These errors were to be permitted to be introduced, to grow and bring forth their bitter fruitage, and thus to manifest the terrible effects of error, unholy ambition and sin. It had the effect, too, of developing and separating in spirit the true saints of God from the great mass of tares. Both were to grow together in the Babylonian System, however, until the harvest time. Then would come the entire separation of the two classes. "[Re 14:8 18:2,3 Isaiah 21:9 Jeremiah 51:7,8] "Now we are in this separating time. Now we whose eyes of understanding have been opened can see that these errors and evil practices are not of God, are not taught in his Word. Now we see that, as our Master forewarned, 'The kingdom of heaven suffereth violence, and the violent take it by force.' But the great majority of professed Christians are still largely blinded by the smoke of the dark ages which for so long has filled their eyes. Violence to the persons of the saints of God is not often indulged in today, because of present laws and public sentiment, though with some this persecuting spirit still exists as formerly, if only they could gain the power. But the same unscriptural doctrines are still preached, modified to some extent to suit the refined ideas of our day. The Bible doctrine of the resurrection of the dead is relegated to the scrap- heap.

"Ministers of today, though they sometimes read passages of Scripture bearing upon the resurrection, straightway give them an interpretation utterly at variance with the scriptural presentation. Some still preach that there is to be a final resurrection of the body, to be joined to its spirit - a doctrine nowhere taught in the Bible, and the veriest nonsense in view of their own theory of the immortality of the soul, which they say is translated at death to its eternal abode. The Bible teaches that the dead are dead, and there is to be a resurrection of the soul, the being, the Ego. Our Redeemer died to buy back the human race who died in Adam; and he was raised from the dead on the third day by the Father. If the body is 'shamed off' at death, that the spirit may be free from its encumbrance, why should the spirit come to need it again in the distant future? And what an eternal degradation this would be for a spirit which had been freed from its former animal body for years or for centuries!"

"The church systems of today are thoroughly permeated with all manner of pagan doctrines - Greek philosophies, Pantheism, Buddhism, Rationalism, Spiritism, etc. The doctrines of the immortality of the soul, a trinity of Gods in one, torment after death, reincarnation of the soul after death, communion of the living with the dead - all these have been borrowed from paganism and are purely heathenish. Truly the nominal systems of today have become Babylon, confusion! And now in the harvest time of the age, God is calling his people out of them, and the work is nearly completed. He has spewed these nominal systems out of his mouth - Revelation 3:14- 20; 17:1- 5; 18:1- 24; 19:1- 8.

"At one time we wondered why it was God's will to permit this condition of things. But in the light now shining we believe we can clearly see the reason. We believe that God saw what we are now coming to see; namely, that people who had never known of the nature and results of sin, who had never known the baneful effects of these monstrous doctrines, could never have appreciated the truth as can those who have been influenced and bound by them.

"What wonderful relief came to our minds and hearts when we emerged from this gross darkness out into the glorious light of God's truth as it is in Jesus! What a marvelous impression it made upon us! We fancy that mankind, when awakened from the sleep of death, will be on the lookout, as they awake, for the conditions which they had been taught would be theirs beyond this life. Many will look around in terror to see the fiery flames and tortures, and will shout, 'Where is the devil?' 'Then when the love of God in his wonderful provision for mankind shall be shown to them, when they are told that they are now under the righteous reign of Messiah, which designs only good for all men, when they come to realize God's matchless goodness, what a revelation of joy it will be to the poor, benighted, sin- cursed world!"

"Surely all who are sincere at heart, all desirous of doing right, when the conditions are made favorable for so doing will appreciate, as they never could have done otherwise, the glorious character of our great Creator! We can see that God has had a purpose in permitting for six thousand years the evil conditions which have prevailed - a purpose for the church and for the world and for all his created intelligences, even those yet to be created. We hope and believe that when God makes the matter fully plain all will see that his ways are just and righteous altogether. We are waiting for him fully to demonstrate his character in due time; and

202 this time, we believe, is now very near at hand. "' 16- R5911, R5912. Please see, SPECIAL DIVINE PROVIDENCE, '93- R1560; '95- R1864, THE PRIVILEGE AND POWER OF PRAYER.

Revelation 9:12

Verse 12. One woe is past; and, behold, there come two woes more hereafter.

We have seen one woe come to pass, the woe of the fifth seal; we still have to face two more, the sixth, and seventh seals or proclamations: one, the period of Luther; the other, the period of C.T. Russell.

WOE! WOE! WOE! WOE! WOE!

"The woe to the Pharisees was that they were about to miss the great blessing which God had promised... of chief association in Messiah's kingdom (Gen. 12:3)... to be given to... 'Israelites indeed.'... His expression, 'Woe unto you,' is therefore to be regarded sympathetically, pityingly... (Luke 11:37- 54).

"Bible students very generally believe that the great time of trouble which closed the Jewish age was an advanced picture, or prophecy, of the still wider spread of the time of trouble which will close this Gospel age and bring woe to many of the Pharisees of our day, as well as tribulation upon all evil- doers in connection with the overthrow of present institutions, as a prelude to the establishment of justice - the Messianic reign of glory.

Luke 12:1- 12: "A large crowd surrounded the Savior, anxious to hear him who 'spake as never man spake.' Ignoring the multitude, Jesus addressed his disciples, saying: 'Beware ye of the leaven of the Pharisees, which is hypocrisy.' Here, as elsewhere in his teachings, Jesus uses leaven as a symbol, or figure, of an evil influence. We know not of one instance in which leaven is used to represent anything good or pure. During the Passover season Jews were prohibited from using it, thus symbolizing the putting away of sin.

"Jesus declared that the hypocrisies practiced by the Pharisees - the learned people of that time - were leaven, impurity, sin, contaminating in their influence. His disciples should be honest, sincere, pure, free from cant and deception. Their words and works should be such as would not need to be covered. Jesus declared that ultimately all hypocrisies and sins will be uncovered, revealed. Undoubtedly he meant that during his kingdom, when the power of the resurrection will be exercised, all the hidden things of darkness will be abolished, the secrets of mankind will be exposed. No doubt this will constitute the basis of the shame and contempt which will be the punishment of many, as foretold.

"Thus we read that in the resurrection some will come forth to shine as the stars of heaven, and others to shame and everlasting contempt (Daniel 12:2). However, it is comforting to know that the Hebrew text signifies lasting and not everlasting. The shame and contempt will last as long as the shameful and contemptible conditions last - until the reformation of the individual or, that failing, until his destruction in the second death.'

"Whoever makes a profession of being a disciple, and then ignores the Master's teachings, misrepresents him, slanders him, denies him, and will not share in the glorious presentation of the bride, in the end of this age... The Master's teachings were purity itself." '14- R5390.

Revelation 9:13

Verse 13. And the sixth angel sounded, and I heard a voice from the golden altar which is before God,

The sixth angel sounded forth the proclamation of the Reformation, the most prominent figure being Luther. The message affected the golden altar of incense which represents the Ransom and the Sin-Offering, or prayers concerning these two great fundamental doctrines. The four horns (these words are spurious) could represent the full power of prayer concerning these. They still require much study and prayer, and no one has plumbed them to their full depth. Please see Revelation **8:2,3** Comments.

THE RANSOM AND THE SIN- OFFERING

"Notwithstanding all that we have written on the subjects of the ransom and the sin- offering in the STUDIES IN THE SCRIPTURES, in THE WATCH TOWER and in the TABERNACLE SHADOWS, it would appear that some of our dear readers are not yet clear in respect to these matters. Some even confuse themselves and others by hinting that 'Brother Russell has changed his views - or that the STUDIES IN THE SCRIPTURES contradict THE WATCH TOWER.' These are harmful mistakes. Should our views change we will state the change in no uncertain terms. We therefore make a renewed

effort to make plain what we believe to be the proper interpretation of these subjects.

"' The ransom- price relates to the valuable thing itself; namely, the blood or death of Christ - a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as it may be applied' - Z. '09, p. 309. (R4493) "' The ransom views the matter of man's recovery from sin and death as a purchase - a redemption. The basis of this thought is the divine law, 'an eye for an eye, tooth for a tooth, a man's life for a man's life' (Deuteronomy 19:21). Adam and his entire race of thousands of millions are in dire distress through sin and its penalty. God has provided a recovery by a ransom process - purchasing back from their fallen condition.

"Our first thought naturally would be that to redeem, or purchase back, the right of humanity to life, would mean that each member of Adam's race must be purchased by the life of another person, holy, harmless, unsentenced. But looking deeply into God's plan we find that only one man was tried before the divine court - namely, Father Adam; that only Adam was sentenced to death; and that all of his children go into death, not because of their individual trial and death, but simply because Adam, failed to maintain his perfection, was unable to give his children more life or rights than he possessed. And so it has been throughout the entire period of six thousand years from the time of Father Adam's sentence until now.

"Here we see a wonderful economic feature connected with the divine plan. God would not permit more than one member of the human race to be tried and sentenced to death; for his purpose from the beginning was that the sacrifice of one life should redeem the entire human race. By one man

203 the whole trouble came; by another Man the whole trouble will be rectified. This the Apostle points out, saying, 'As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive - every man in his own order' - 1 Corinthians 15:21- 23.

"Thus we see the value of Jesus' death - that it was not merely for Adam, but included all his posterity. We see, too, how necessary it was that Jesus should be 'holy, harmless, undefiled and separate from sinners'; otherwise, he, like the remainder of the race, would have been under a divine death sentence. Because all of Adam's race were involved in sin and its penalty it was necessary to find an outsider, to be the world's Redeemer; and that outsider, whether angel, cherub, or the great Michael himself, the Logos, must exchange the spirit nature for the human nature in order to be a corresponding price - a ransom for the first man.

"It was not a God that sinned; hence the death of a God could not redeem. It was not a cherub that sinned; hence the death of a cherub could not redeem. It was a man who sinned, and the ransom for him must be furnished by the death of a man. It was for this cause that the great Logos, in carrying out the divine plan for human redemption, left the glory which he had with the Father before the world was, humbled himself and became a man, 'was made a little lower than the angels, for the suffering of death, crowned with glory and honor (the perfection of human nature); that he, by the grace of God, should taste death for every man' - Hebrews 2:9.

RANSOM PRICE AND RANSOM WORK

"If we have established clearly what a ransom is, and that Jesus was the only One suitable to be a ransom for Father Adam, our next point is to show from the Bible that he did give himself as a ransom. We have the word of Jesus himself on the subject (Matthew 20:28); and also St. Paul's testimony, 'the Man Christ Jesus, who gave himself a ransom- price for all, to be testified in due time' (1Ti 2:6). This proves that the giving of the price sufficient to ransom Adam and all his race was accomplished in Jesus' death at Calvary. Please see Lev. 16:12- 14; Tab. Shadows T56 p 2.

"But the work of ransoming Adam and his race is much more than merely the providing of the ransom-price. The thought connected with the word ransom goes beyond the mere giving and appropriating of the

price. It includes the recovery of Adam and his race from the power of sin and death. Manifestly, this work has not yet been accomplished; indeed, it has scarcely begun. The only disposition thus far of the ransom, the merit, has been its imputation to the church, and this only by faith. The church is not yet glorified as a whole - not yet delivered from the power of sin and death completely. Manifestly, then, it will require the entire thousand years of Messiah's kingdom to ransom, to deliver, to set free, from the power of sin and death, Adam and all his children. Consequently, the ransom work, which began more than eighteen centuries ago, is still to be accomplished.

"There is no difficulty about the ransom- price; for that price has been in the hands of Justice for nearly nineteen centuries. But it has been unapplied as respects the world and only imputed to the church that has been called out from the world during this Gospel age. The full completion of the ransoming work will include what the Bible speaks of, saying, 'I will ransom them FROM THE POWER OF THE GRAVE' *{Ho 13:14}*. Nor will the ransoming work be fully accomplished when the last member of the race has been delivered from the power of the grave; for there will still be a great resurrecting work to be done - a raising up out of imperfection of mind, morals and physique, to the full image and likeness of God, lost through Adam's disobedience and redeemed by the precious blood at Calvary. '16- R5872, R5873.

Revelation 9:14

Verse 14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

The voice of prayer said to the sixth angel, Loose the four angels which were bound in the river Euphrates. That river represents the whole human race. They were bound in that river, from the standpoint that they could apply nowhere else. Please see Revelation **16:12**.

THE SIN- OFFERTNG IS DIFFERENT

"With the thought of the ransom before our minds, we now investigate the subject of the sin- offering, remembering to keep the two subjects separate and distinct. 'The sinoffering shows the manner in which the ransom- price is applicable, or effective, to the cancellation of the sins of the whole world' (Z. '09, 309). The sin- offering does not require so long a time for its accomplishment as does the ransom. We have already seen that the ransoming work has been in progress nearly nineteen centuries, and will be in progress nearly ten centuries in the future, or a total of twenty- nine centuries. But the sin- offering will all be completed before the glorious reign of Christ begins, his church then being with him in glory. Please see Lev. 16:14- 15; T. S. ch. 4.

"The sin- offering of Israel's Atonement Day shows us the same sacrifice of Jesus which constitutes the ransom- price, but it is a different picture; for it shows how God appropriates the merit of Christ in behalf of human sins. This matter was pictured in that feature of the law which provided the Day of Atonement. The sin- offerings were its principal feature. There were two. First was the bullock of sin- offering, which was furnished by the priest himself, the blood of which was made applicable to the priest's own family and tribe. This we see represented the death of Jesus, and the primary imputation of his merit to the church of the firstborns.

"This church consists of two classes. First, is the priestly class, who, like the High Priest, are especially devoted to God and his service, who 'present their bodies living sacrifices, holy and acceptable to God, their reasonable service.' *{Ro 12:1}*. In the type these were pictured both by Aaron's sons and by the body of Aaron, he being the head. Thus the Apostle speaks of Christ as being the Head of the church, which is his body, we being 'members in particular of the body of Christ' - 1 Corinthians 12:27.

"Second, there is the other class of the church which, although making the same covenant of sacrifice, fail to go on 204 obediently to lay down their lives in the Lord's service. They do not draw back to sin and to death, but neither do they go on to the sacrificing stage: hence they constitute a secondary class, servants

of the first class. These were typified in the Levites, who were the servants of the priests. These are not to be in the throne with the sacrificing PRIESTS, THE ROYAL PRIESTHOOD, BUT ARE TO SERVE God in his temple. They are not to have the crown of glory, but will be granted eventually palms of victory. And all not found worthy of a place in either of these classes will die the second death.

"In this picture the Lord shows us a special imputation of the merit of Jesus for the sins of his consecrated people only; and that these, justified by the merit of Jesus, are thus qualified through his merit to be sharers with him in his glorious priestly functions.

THE SECONDARY SIN- OFFERTNG

"The secondary sin- offering of the typical Atonement Day was called the Lord's goat. It was not provided by the typical high priest, as was the bullock, but was taken from the people, Indeed, two goats were taken at the same time, as representing the two classes of the church. The sacrificing class or priestly class were represented by the Lord's goat. The less zealous of the church, the antitypical Levites, were represented in the second goat - the Scape goat. It was the Lord's goat class, the under priesthood, that constituted the secondary sin- offering.

"The account says that the Lord's goat was sacrificed and was in every way dealt with in precisely the same manner as the bullock, which preceded it. Thus the type tells us that the church must walk in the footsteps of her Lord, sacrificially even unto death. We should remember that the blood of the bullock was not applied for the sins of the people, but merely for the sins of the high priest's family and tribe - typically for the church. We should also notice that this secondary sin- offering, the Lord's goat, was not offered for the same persons; for they needed no further offering. It was offered by the high priest as a secondary part of his own original offering, and its merit was made applicable to all the people, to bring atonement to all.

"In the antitype, the High Priest, Jesus, completed his own personal sacrifice at Calvary. Forty days later he ascended up on high, and appeared before the Mercy Seat and presented the merit of his sacrifice, not for the world, but for the church. As the Apostle writes, 'He appeared in the presence of God for us,' the church - not for the world. (Hebrews 9:24) This is in full accord with what we have just seen in the type.

"Ever since Pentecost the Lord has been accepting the consecrated persons represented in the two goats; and those sufficiently zealous he has accepted as his members, and has been offering them up as a part of his own sacrifice. Soon he will have finished this work - when the last member of his body shall have been found faithful unto death. The next step in the antitype will be for the High Priest then to present again at the Mercy Seat the blood of the antitypical Lord's goat as his own blood - otherwise, the sacrifice of his church as part of his own sacrifice. This he makes applicable to the sin of all the people - the original sin of all the people.

"At that moment, which we believe is in the near future now, the Father will turn over to the Son all the people, their sins fully forgiven so far as the original transgression is concerned. Forthwith Messiah's Kingdom, established in power and great glory, will begin to deal with the world for its rescue from sin and death, for the ultimate uplift to human perfection of all who are willing and obedient to the regulations of his kingdom. '16- R5873.

Revelation 9:15

Verse 15. and the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

The four angels were loosed as the effect produced by Luther's declaration concerning the doctrine of justification by faith, which aroused four angels or messages against that doctrine revealed to Luther. The four doctrines brought forth against Luther were these: their own method of justification, by the pope; the

doctrine of papal infallibility; the doctrine of the mass; and the doctrine and methods of penances, as atonements for sins. The penances were taking the place of the sacrifice of Jesus. In that he died, he died unto sin once. Christ dieth no more.

Using symbolic time, a day for a year, a year and a month and a day would equal 391 years ($360 + 30 + 1 = 391$). "An hour" could be used to show that not a particular hour was meant. Here we have the length of the Philadelphia period. The birth of Martin Luther was November 10, 1483. This date + 391 = November 10, 1874, indicating the time of our Lord's Second Advent which we understand was about October 1, 1874. Two weeks ("an hour") later than Nov. 10 would be November 24, 1874.

The Sardis period (Verse 10) was 150 years (5 months) which ended at the time of the birth of Luther.

PUNISHMENT FOR SINS AGAINST LIGHT

"Meantime, there will be other sins of the world not included in the Adamic transgression. The sin-offerings are merely for Adam's sin and all the various weaknesses and imperfections which flow from that original sin. The other sins will be such as are not to be attributed to human weakness, but which represent more or less of sin against knowledge, against light. Full, wilful sin against full light would bring upon the sinner the second death. But only a few have had full light, full knowledge, full opportunity; and hence very few indeed will have sinned the sin unto death.

"Wherever the light of the Gospel has gone, however, a certain measure of knowledge has gone, and a certain measure of responsibility accrues; and God intimates that he keeps a very exact account with all. Every sin must receive a just recompense of reward. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years; but the penalty must be paid for the other sins of which we speak, sins which were more or less wilful, more or less against light and knowledge and which

205 have not been previously expiated, but which have been accumulating since Pentecost.

"Before the new dispensation can rightly be ushered in with all its blessings, the world's accounts must be fully squared. It will be the settlement of these accounts against the world which will bring the great time of trouble such as never was since there was a nation - the time of trouble which we believe has begun in the present war, and which will progress until the great catastrophe of anarchy will complete it in the near future. Then the accounts of justice having been squared in that great time of trouble, the blessings of Messiah's Kingdom will immediately begin.

THE VALUE OF THE SCAPEGOAT'S SUFFERING

"However, God is a very strict Accountant. As he is sure to count against the world all wilful disobedience, and especially all persecutions of his church, so also he is willing to give the world credit on account wherever possible. This, we believe, is intimated in the picture given us of a work which followed the sin-offerings; namely, the confessing over the head of the scape goat certain transgressions of the people and the sending away of the scape goat into the wilderness.

"Understanding that this scapegoat represents some of God's consecrated people who have failed to live up to their privileges, we understand this to signify that these will go into a great time of trouble, as represented in Revelation 7:14. There they are represented as coming up out of great tribulation and washing their robes and making them white in the Blood of the Lamb. Those tribulations coming upon the great company class, the Levite class, are not tribulations for wilful sins, but tribulations for the destruction of the flesh, in harmony with the covenant entered into by this class, a covenant of sacrifice, which they failed to keep. The sufferings of this great company class, we understand, therefore, go as a credit to the world to square the account of the world's sins against light and especially against God's people. The time of trouble will be especially against the hypocrites, but the great company class will have their portion with the hypocrites and be bearers of a certain share of punishment due the world.

"That we may clearly note the character of sins for which the world is held responsible, let us recall the statement of Rev. 6:9- 11, 'I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto them'; and they were told that they should wait 'a little season,' until their brethren, who also were persecuted, should have the persecutions accomplished in them.

"Thus the same idea respecting the divine requirements in the end of the Gospel age is given to us that Jesus specified in regard to the Jews in the end of their age. He said that all the righteous blood shed on the earth from the time of Abel down, would be required of that generation - to square the accounts (Matthew 23:34- 36). In the great time of trouble with which the Jewish age ended, those accounts were squared up to that time. Similarly we expect that all the remaining accounts of the world will be squared during the culmination of the great time of trouble - just before us.

THE INAUGURATION OF THE NEW COVENANT

"The Apostle, in contrasting the typical and the antitypical sin-offering, declares that Jesus, not by the blood of bulls and of goats, but by his own blood, accomplishes the blessings (*Heb 9:11-15*). And again, the sacrifices of the antitypical High Priest are styled the 'better sacrifices' - in the plural. This points us back to the institution of the Jewish Covenant arrangement, where Moses took the blood of bulls and goats and inaugurated the Law Covenant, sprinkling first the Tables of the Law, and afterwards the people, with the blood - Exod. 24:3 - 8.

"The question arises, Why did Moses use the blood of bulls - plural - and of goats - plural; whereas in the type of Leviticus **16** the blood of one bullock and the blood of one goat alone was used? We reply that there was really but the antitypical bullock, the one Man Christ Jesus who died for us; and that there is really but one antitypical goat, the one church, which is accepted by the Lord as his body, and is associated with, and part of, his sacrifice. But in the inauguration of the Law Covenant, more than one animal of each kind was necessary because of the multitudes of the people of Israel who were to be sprinkled with that blood. The blood of one bullock and of one goat would not have been sufficient; hence the statement, bulls and goats - in the plural - and yet not definitely stated as to how many; for it was really the one bullock and the one goat duplicated as many times as was necessary to provide a sufficiency of blood for the sprinkling of all the people.

"In the antitype, when the New Law Covenant will be inaugurated by Messiah's Kingdom, the blood of Christ, as represented in the blood of Jesus and also in that of his associated sacrifices, the church, will be used in sprinkling or satisfying the divine law, first of all. This will be the basis for the turning over, to the kingdom of Messiah, of the whole world by the Father. Then will progress the work of sprinkling all the people with the blood - the work of cleansing mankind - giving all men the benefits secured by the redeeming blood.

THE ANTITYPICAL ATONEMENT DAY

"We trust that from the foregoing our readers will see clearly the distinction between the ransom which Jesus gave and its application; and the sin-offerings of this Gospel age and what they signify. We wish now to impress a further point; namely, that the sin offerings were associated with the Day of Atonement for sin in the type and in the antitype. The antitypical Day of Atonement began with our Lord Jesus and his sacrifices. The entire Gospel age has been a part of this Day of Atonement. This day will witness the full completion of all the sin atonement and more; for all the Millennial age will be a part of the antitypical Atonement Day.

"The sacrifices of the Day of Atonement are merely the means to an end. The end to be attained is the blessing of the world, and the bringing of the world back to at-one-ment, or harmony, with God. That work will require all of the

206 Millennial age. It will include the teaching of the world, the restoration of mankind to all that was lost in Adam and redeemed at Calvary. The sin- offerings of the Atonement Day merely represent God's purpose in the use of the sacrifices which must be completed before the world's at- one- ment with God can begin to go into effect.

"So, then, let us hope that all will henceforth see clearly that the sin- offerings of the Atonement Day and its sacrifices constitute a picture of the processes by which God accomplishes the world's blessings; while the ransom is entirely distinct, and shows the work of Jesus alone and its ultimate effect for mankind throughout the whole wide world." '16- R5873, R5874.

Revelation 9:16

Verse 16. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

The number of those horsemen, or those who ride the doctrines and seek to enforce them on believers, is very great, myriads of myriads. When we apply them to Roman Catholic and Protestant errors, the number mentioned is not too great. Today, the time for the true application of this prophecy, it might seem too small. The last one we recall was that the fleshly body of Mary went to heaven.

"Whosoever believeth in Him shall receive remission of sins" - Acts 10:43.

"There is no other means of approach to God than through the remission, the covering, of our sins; and there is no other means of covering than through faith in the precious blood of Christ. All suggestions, therefore, of salvation without a belief in Jesus, all suggestions of salvation of the heathen in ignorance, all suggestions of there being no necessity for a knowledge of the historic Christ, all suggestions of harmony with God through any other than the One appointed 'Mediator of the New Covenant,' receive a thorough condemnation in the words of this text. The entire plan of God sets forth and honors not only divine justice, wisdom, love, and power, but it likewise sets forth and honors the Lord Jesus as the only way by which access may be had to the Father, and by which everlasting life may be attained by any. In view of these limitations, how comforting are the assurances of the Scriptures that for the vast majority of our race the time of knowledge, and hence, the time of probation for everlasting life is future, during the Millennium. In that, their 'due time,' all the deaf ears shall be unstopped and all shall hear the voice of the Son of Man (and his bride, glorified) directing the right ways of the Lord - 'and they that hear (obey) shall live.' - It is further cause of joy that this blessing and opportunity for resurrection to perfection, under the judgments of such gracious judges, is to extend also to 'all that are in their graves' " - John **5:25,28 1 Timothy 2:6** or '02- R2997.

"The first three verses of Daniel **12** express in few words the grand outcome of God's plan.

"And at (in) that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to lasting life, and some to shame and lasting contempt. And they that be wise shall shine as the brightness of the firmament (the Sun - Matt. 13:43); and they that turn many to righteousness as the stars for ever and ever.'

"If in the eleventh chapter (Daniel), the summary of 2,300 years of the world's history was brief and pointed, yet clear, this summary of Messiah's Millennial reign, in three verses, is still more so. And yet it is all there. Michael (which signifies 'Who as God,' or one representing God) is the name here applied to our great Redeemer, who is indeed the great Prince ordained of God to stand forth and deliver Daniel's people, God's people - all who love God in truth and sincerity - Israelites indeed {Ro 9:6,25,26 Galatians 6:16}. He will deliver them from sin, ignorance, pain and death, and from all the persecutions and besetments of Satan's blinded servants, which have in the past almost overwhelmed them. All found written in the

Lamb's Book of life will be delivered forever, from all enemies: those written as worthy during the Jewish and Patriarchal ages, as well as these written during the Gospel age, and those who will be written during the Millennial age. Though all God's people (all who, when brought to a knowledge of him, love and obey him) will be delivered, yet the degrees of honor to be granted to some - the overcomers - are carefully noted; also the fact that some of the great ones of the past - Alexander, Nero, Napoleon, the Caesars, the popes, etc. - whose talents, misused, crushed while they dazzled the world, will be seen in their true characters, and be ashamed and dishonored during that Millennial age. Nor does this brief synopsis of Christ's reign omit mention of the great time of trouble by which it will be inaugurated - a time of trouble in comparison with which no past revolution will compare, a trouble with which even the French Revolution will be small, a time of trouble such as was not since there was a nation, no, nor ever shall be; for this great Prince, Michael, will not only conquer the whole world, but his dominion is to be an everlasting dominion. Justice is the foundation of his throne, and when mankind has once tasted of its benefits, the great majority will never consent to another, for his Kingdom will be 'the desire of all nations.' " C61- C63.

"Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as with you: and that we may be delivered from unreasonable and wicked men: for all have not faith. But the Lord is faithful, who shall establish you, and keep you from evil" - 2 Thess. 3:1- 3.

Revelation 9:17

Verses 17- 18. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire and smoke and brimstone. '8By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

And thus I saw the horses, or doctrines, and them that rode them or forced their acceptance. The fire, smoke, and sulphur are all destructive of faith, knowledge, and love, so that many died, or lost the development they should have had. These errors had heads as hard and fierce as lions, with the strength

207 of authority; and therefore, out of their mouths came the destructive dogmas.

"It is time for the establishment of the true kingdom - it is just at hand. It is time for the gathering of the elect out of every quarter, every district of this figurative Babylon in which the Lord's people are captives to these devices of Satan; it is time for a reassertion of the liberty wherewith Christ has made us free; it is time that the Lord's people should recognize him as their only King and Director; it is time for them to hear the words, 'Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?' (Isa. 2:22); it is time for the Lord's people to realize that the Lord is entirely competent to conduct his own work in the way most pleasing to himself, and most advantageous to those who are truly his; it is time for them to look to the Lord to see what agents, what channels of truth, what ministries of service, in spiritual Israel he has provided or is providing.

"If any man serve ME, let him follow ME - John 12:26. When we come to realize the situation, we find that all this matter of recognizing popes, cardinals, bishops, doctors of divinity, etc., is contrary to the divine arrangement - in direct antagonism to the same; but that, nevertheless, it has not hindered, and will not be permitted to hinder, the accomplishment of the Lord's work and the gathering of the true Israelites, the elect, the precious, the Lord's jewels, out of nominal Israel. This work of the Lord is going gradually on, regardless of what the people in general may do. '03- R3217.

"'The still waters' (Psalm 23:2) are not stagnant but rather smooth flowing... proper refreshment.

"The streams of truth and grace are living, but comparatively quiet waters... to find them requires the

leading of the spirit... Let us discriminate, discern His voice, with its truthful accent, so different from the voice of error. True sheep know not the voice of strangers. They do not like its money ring, or its worldly ambition ring, or its priestcraft tone, or its contradiction of the spirit of the Divine message and method." '03- R3269.

"Be ye clean, that bear the vessels of the Lord's house!" - Isaiah 52:11.

"No one is properly ready to render service to God in any form or work until he himself has come to a sanctified condition of heart in relationship to the Lord.

"With the completion of the election of the saints will come the establishment of Messiah's kingdom 'under the whole heavens.' By its power sin will be conquered and the blind and deaf prisoners of sin will be released, including the prisoners that have gone down into the prison- house of death - *sheol, hades.*'

"The whole world today is bent on pleasure... The real finding of pleasure is in finding the Lord and coming into proper heart harmony with him. There is no other peace or joy or love so delicious, so soul- satisfying as that which comes from fellowship with the Creator through the Lord Jesus Christ; and this joy, as the Master said, he alone can give, and none can take it away from us. To maintain this joy we must continue to abide in his love - eating the Passover in an antitypical sense - rejoicing that we have been passed over by God's mercy and favor - that we have passed from death unto life - from sin to righteousness - from the world into 'the church which is the body of Christ.' "' 11- R4812.

CONSECRATION TO DEATH MOST REASONABLE - ROMANS 12:1

Every one who recognizes God's mercies and blessings finds it a 'reasonable service' to sacrifice the earthly things for the precious privilege of serving him. If it was a reasonable service for Jesus to leave the heavenly glory, to become a man and to sacrifice himself unto death, then surely ours is most reasonable. We, being imperfect, have very little to give; and when there is an opportunity for showing our appreciation of the heavenly Father, then we should make haste to use it...

"The Father set before the Redeemer a great joy, to be the recompense of his obedience. And so with us. The Lord does not invite us to sacrifice ourselves at the present time without any reward from him. He tells us that if we do this he will make us joint- heirs with his Son, participators with him in all the joys of the kingdom.

"The bride will be made up of those who not only have presented their bodies in the beginning, but have faithfully continued that presentation unto death...

"Now the Lord has offered us the opportunity of being joint- heirs with Jesus Christ our Lord in 'an inheritance incorruptible and undefiled and that fadeth not away.' If we believe this fact, we will seek to know just what the conditions are...

"We are altogether human when we offer ourselves to the Lord. We are then begotten to a new mind, a new hope, and thus are new creatures.

"We come to God through the great High Priest - as in the type, the offering of the Lord's goat was presented by the high priest. We come to the Father through the Redeemer...

"Just as I am, without one plea, But that thy blood was shed for me, And that thou bidest me come to thee - O Lamb of God, I come!"

"But God could not accept a sacrifice in that imperfect condition; it is only as we come through the Priest that he recognizes us... We come only through this High Priest, Jesus. The great High Priest then imputes his merit, and includes our sacrifice as a part of his own. The divine blessing then comes upon us - we are

begotten of the holy Spirit. Thenceforth we are new creatures in Christ. We have been presented in God's way and have been accepted.

"Now we are dead and our life is hid with Christ in God. We presented our bodies and they were made living sacrifices; they were then received by God and were slain with Christ and we arose to walk in newness of life. By the body is meant also all the earthly interests, both present, past and future - every interest that we ever had or might ever have... The covenant is a complete one... And as day by day we lay down our lives in the Lord's service, it brings us more and more of the Lord's blessing, and we are more and more filled with his spirit." '14- R5423. Please see last

208 paragraph of article top R 5424.

Revelation 9:19

Verse 19. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Their power was in their dogmas and dictions which they, the hierarchy, had power and authority to enforce. Their tails, the Scriptures say, are the prophets or teachers of lies, who rule as to truth or error, and are empowered to hand any recalcitrant over to the State for punishment, even unto death.

REJOICING IN TRIBULATION

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you" - Matthew 5:11, 12.

"'Blessed are ye,' signifies that persecution is a favor from God. Consider it as a favor from the Father when men shall revile you - ... because they shall say these things of you falsely, for Christ's sake... In the Lord's arrangement there is to be a time of 'evening up' for all we suffer here. Thus we lay up treasure in heaven. All that we suffer now is storing up for us a far more exceeding and eternal weight of glory, if borne for him.

"From this standpoint we should really desire persecution... Realizing that if we lack persecution we lack one of the evidences of being true disciples of the Lord, we rejoice when in the providence of God it is our portion... The blessing comes when the accusation against us is false and is for the Truth's sake. 'All who will live godly in Christ Jesus shall suffer persecution.' "Instead of feeling downcast and discouraged by these experiences... we should say to ourselves, 'This is the same kind of experience that the Lord had.' So 'Marvel not if the world (especially the religious world - the world that hated him) hate you. Ye know that it hated me before it hated you,' forewarned our Master. So far from being discouraged, we are to rejoice... because 'great is your reward in heaven.' What we do not get here of prosperity, we shall get there - in the kingdom.

"Jesus knew that it was the Father's will that he should submit himself, even unto death, and he agreed to do this... He would be worthy to be the Messiah, worthy to be the divine Son of God throughout eternity. Our Lord's experiences had all been foretold in prophecy. In order to fulfil these prophecies it must be that he receive revilings, and he must accept them properly.

"Our Master left us a portion of his cup that the Father poured for him. After the cup has all been drained, then will come the glory and the honor - but not now.

"We believe that Jesus, if he were here in the flesh today, would be persecuted and maligned by the worldlyminded, especially in the nominal church systems... for the spirit of persecution is still. here...

"In proportion as the followers of Jesus are faithful to the teachings of the Master, in that same proportion they will be... misrepresented and persecuted.

"Jesus did not seek honor and high position. But he appealed to the people to turn from sin, to walk in his steps, to stand for the truth as against all unrighteousness and untruth. This appeal touched no responsive chord in the hearts of the worldly-minded. "Today, as in Jesus' time... if... the world should come to be in sympathy with us as a people, and should speak well of us, and we should become popular, we should come under the condemnation expressed in the Master's words, 'Woe unto you when all men speak well of you; for so did their fathers unto the false prophets.' " ' 14- R5544- R5546.

Revelation 9:20

Verse 20. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils *demons*, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

The power of Satan over the minds of men is so great that they cling to what is wrong and evil, even after experiencing injury from wrong doing. For instance, if a man becomes intoxicated, and as a consequence suffers an injurious experience, when he recovers will he avoid strong drink? No, he will get drunk again. And so with idolatry: men cling to what they idolize, cost what it may.

"Woe to the rebellious children, saith Jehovah, that take counsel, but not of me... Their strength is to sit still. Now go, write it before them... and note it in a book, that it may be for the latter day... That this is a rebellious people, lying children, children that will not hear the law of Jehovah; which say to the seers, See not: and to the prophets, Prophecy not unto us right things: speak unto us smooth things (*chelqah*, flattery, Y.), prophecy deceits:" (Isaiah 30:1, 7- 10) We note an illustration in king Ahab's urging of Micaiah, prophet of the Lord, as in 1 Kings **22:13**.

"Turn ye unto Him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin" - Isaiah 31; 6, 7.

"The true God has always prohibited idols, while the false gods have usually been represented by idols...

"In connection with the heathen forms of worship were various licentious practices, which to some extent would draw from curiosity and, through the weaknesses of the flesh appeal to the Israelites. The true God, on the contrary, had instituted in their midst a worship which was pure in itself, in every way condemning sin, pointing out the necessity for its cancellation and the need for drawing near to God in the way of his appointment. In a word, the true religion appealed to the highest and noblest sentiments, while the false religions of the Canaanites appealed to the baser passions, combining a form of godliness with gratification of the flesh, dancings and various saturnalia.

"Many today worship the golden calf more than they worship God, requiring chastisements time and again to correct them, to awaken them to their real condition. Let them remember, too, that the Christians have made idols equally as hideous as any made by the heathen - not idols of stone or wood or bronze, but more hideous misrepresentations of the divine character - our printed creeds." ' 14- R5598.

"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" - Matthew 5:45.

209 "Our text tells us that as our God is gracious, loving, merciful, kind, even to the unthankful, even to the unjust, even to sinners, so we should be kind, generous, loving, should do good unto all men as we have opportunity, and especially to the household of faith. This view of God appeals to our hearts; and the more we study this God of love, the more we realize that he is the only loving and true

God, and that all of our previous misconceptions were unreal, unloving, untrue - gods of our own manufacture - and the more do we see that civilized lands have made creed idols with pen, type, ink, and paper, more horrible than any which the heathen ever made of iron, stone, brass, or clay." '14- R5474.

"The idolatry of money in which the whole world has gone mad, and which is to have so prominent a place in the trouble, causing not only anxiety for its accumulation, but also for its preservation, is to be completely overthrown, as shown in Isa. 2:8- 21; Ezek. 7:17- 19." B139 p 2.

"Jehovah alone shall be exalted in that day. And idols He shall utterly abolish" - Isa. 2: 17, 18.

"Let us hold fast that which is good - the sure Word of God. Let us discard the human theories of the Dark Ages, which greatly misrepresented to us the divine message. Thus we shall be giving heed to the Master's words: 'Ye shall know the truth, and the truth shall make you free. "' 14- R5474 "Ye therefore, beloved seeing ye know these things before, beware lest ye also, being carried away with the delusions of the unsettled, waste valuable time in investigating the theories of the unsettled, lawless, *athesmos*" - Young's. [2Pe 3:17]. Please see Berean Comment. Jeremiah 2:10- 11: "Pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing: Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which cloth not profit.'

Jeremiah 18:13: "Therefore thus saith Jehovah, Ask ye now among the heathen, who bath heard such things: the virgin of Israel bath done a very horrible thing.'

How could the Jews go against God immediately following their deliverance out of Egypt? How could they rush headlong into the most abominable idolatry imaginable? The heathen worshipped their idols year after year and never seemed to find fault with their religion: but *the virgin of Israel* bath done a dreadful thing in going contrary to their covenant and religious worship of Jehovah; not even the heathen ever did such a *very horrible thing*.

MAKING AN IDOL - THE POPE

Isaiah 46:6- 8: "They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down; yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.'

Jeremiah 10:3- 4: "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe: they deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.'

These were heathen customs, practiced also by the Jews who went into idolatry. In Biblical symbology, trees are used to represent men: one illustration is found in Isaiah 61:3, "that they might be called trees of righteousness, the planting of Jehovah, that he might be glorified.'

They used to cut a special tree to construct an idol for a particular purpose. In our day, it will be selection of a special person for certain work. Jehovah is admonishing against all this, because His leader which He will provide is the Messiah.

These verses fittingly describe their complex procedure in selection of the pope; and how he is decked with emoluments of the office which he is to fill: and so they do even to the present time. Thus the pope "whom they create, they adore.'

Jeremiah 10:5: "They are upright as the palm tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.'

What an apt portrayal of the condition of a pope! He must *be borne*; the "infallible" pope is not left to himself, but is assisted by advisers and counselors, whose mouthpiece he really is. And he cannot of himself do evil, or good.

CULTS

"The teachers of false doctrines, the leaders of all these cults, ancient and modern, which deny or make void the Scriptures, are deceived. The evil spirits are responsible for much of the confusion and difficulty in which the world is today." ' 15- R5800.

Isaiah 2:22: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" "See that ye refuse not Him that speaketh from heaven" (Hebrews 12:25). "Prepare your hearts unto the Lord and serve Him only" - 1 Samuel 7:3.

"Recognizing popes, cardinals, bishops, doctors of divinity, etc., is contrary to the divine arrangement - in direct antagonism to the Lord's work and gathering the true Israelites, the elect, the precious, the Lord's jewels." '03- R3217.

Revelation 9:21

Verse 21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

They need a lesson in righteousness and its blessed results. That is what Messiah has in mind for all nations, peoples, tribes, and individuals. So we pray for Thy Kingdom to come and Thy will be done upon this whole earth; and praise God from whom all blessings flow.

Rev. 12:10 "One of the things for which we may pray is that God's kingdom may come. We may go continually to the throne of grace, then, appreciating the fact that God has said that he purposes to have a kingdom here on earth. And nothing doubting, we are to pray for that kingdom. And as we pray, we are strengthening our faith more and more." '13- R5311.

"It is a very great favor to be permitted to approach the Supreme Ruler of the universe with our petitions. We should come, therefore, in the spirit of deep appreciation, of earnestness and humility and reverence.

"No one may offer prayer to the Father except those who have accepted his terms, and have come into relationship with him as sons, through the great Advocate...

210 "We must ever bear in mind the conditions which our Lord imposes: 'If ye abide in me, and my words abide in you, ye may ask what ye will, and it shall be done unto you' - John 15:7.

"We must search the Scriptures to know what is the mind of the Lord, what he has promised and what he has not promised. The fully consecrated will not want anything which is not in fullest harmony with the will of him we so love and adore, and who is so worthy of our love and loyalty.

"As we grow in his character- likeness we will, like the Master, pray without ceasing, in everything giving thanks, singing and making melody in our hearts to the Lord, recognizing him as the center of all our hopes and our joys.

"Our Father... is never indifferent to his children nor unheeding of their needs and of their cry for help and for fellowship with him. But let us see to it that God's glory is our chiefest desire.

Genesis 32:10: "Alas, how many spiritual Israelites seem to have a much less keen appreciation of the

propriety in prayer than had Jacob! Jacob was only a natural man, yet his prayer has in it a lesson that may be of much profit to new creatures in Christ... He asked for God's blessing, in whatever manner he might be pleased to give it. Jacob did not specify even the earthly good things which God had promised him. He desired the Lord's glory in the fulfilling to him and his posterity of his great covenant. "' 14- R5480, R5481.

"Ask (in my name), and ye shall receive, that your joy may be full" (John 16:24). "The Heavenly Father has multiplied mercies, blessings and providences in store for his obedient and faithful children *who will ask for them*. '96- R2005.

THE HEEDLESS WHO WILL NOT HEAR

"But the Psalmist intimated that... some - heedless both of the world's distress and of the Voice which speaketh from heaven - will still boast themselves of their idols. He says, 'Confounded be all they that serve graven images, that boast themselves of idols (Psalm 97:7).' These words call to mind the warning of the Apostle Paul: 'See that ye refuse not him that speaketh from heaven' (Hebrews 12:25). St. Paul addresses these words to those who know the Lord's voice and recognize it, when he speaks in wrath and judgment.

"But alas! there are some who heed not the warning, and who, although they recognize the voice of the Lord, refuse longer to obey it. They turn away from him that speaketh from heaven, toward the idols which their wayward hearts have set up instead of God. These 'graven images' are indeed the work of their own hands - the human philosophies, and science - 'falsely so called' - of this evil day. And those who reject the testimony of God, when once they have heard it, invariably fall into some of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

"All such shall surely be confounded; they shall be put to shame and confusion; their idols shall be destroyed. The wilful sinner, once enlightened and blessed with the hallowed influences of the holy Spirit and the truth, shall not, the Apostle declared, escape the just punishment for his deeds. Heb. 12:14- 19 points out this danger to the children of God, and warns them of the fearful penalties of turning away from the holy commandment delivered unto them. The Apostle here depicts the scenes accompanying the inauguration of the old Law Covenant, and shows it to be a picture of events which will accompany the establishment of the New Law Covenant, at the close of this present age, under the greater than Moses - our Lord Jesus Christ. '16- R5989, R5990.

"The idols of the heathen are silver and gold, the work

211 of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them" - Psalm 135:15- 18.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; by hypocrisy of false teachers, having their conscience seared, forbidding to marry, to abstain from meats, which God bath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; For it is sanctified by the word of God and prayer" - 1 Timothy 4:1- 4. (See Diaglott)

Revelation 10:1

CHAPTER 10 REVELATION

Verse 1. And I saw another mighty angel come down from heaven, clothed with a cloud: and a

rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

This tenth chapter of Revelation is such a perfect description of our Lord's Second Advent in 1874 A.D., and the service of our dear Pastor, C.T. Russell, that those who went through most of it up to the triumphant death of Pastor Russell on October 31, 1916, require little comment, except in retrospect. John the Apostle, the loving disciple, and now the old man of about one hundred years, and the Revelator, saw a mighty angel come down from Heaven, clothed with a cloud: and a rainbow was upon his head: a glorious vision of the Second Advent as that of a spirit being. The cloud indicated the invisibility of his person, and also that it was during a time of trouble in the earth. The rainbow calls our attention to the fulfillment of the Rainbow Covenant which God had made with Noah and all creation upon the earth. In the vision John saw the face of our dear Lord Jesus as the sun, and his feet as pillars of fire. The feet represent the feet members of the Christ, and thus show the time of the vision to be that of the second advent: the sun representing the fulness of the Gospel Light in the face of Jesus Christ; and the fire, the illumination of the feet members at his second advent.

THE PAROUSIA OF OUR LORD JESUS AND HIS SUBSEQUENT APOKALUPSIS AND EPIPHANIA AT HIS SECOND ADVENT

"Watch therefore; for ye know not the day your Lord cloth come." "What I say unto you, I say unto all (believers), Watch" - Matt. 24:42; Mark 13:37.

'...This is... one of the grandest and most prominent doctrines of the Scripture... This doctrine, as a glorious gem, should be given the first place among the precious jewels of divine truth, where it can cast its halo and splendor and brilliancy over all connected and related promises and blessings... set in its true place, to the glory of God and to the blessing of all who are sincerely and truly his people.

"... Next to the doctrine of the atonement for sin, the second coming of the Lord and the resurrection of the dead hold the most important places in the Scriptures.

"Watching implies hoping, and... we are waiting for

212 what the Apostle terms 'that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ,' who shall transform his Church to his own spiritual image and likeness, in order that we ('changed') may be like him, see him as he is, and share his glory, and be associated with him in his great work of bringing in the Millennial blessings to the world of mankind.

"Those who have taken heed to the landmarks, pointed out by the Lord through Daniel and Isaiah and Jeremiah and all the holy prophets, realize that... we are *already in the period* termed 'the time of the end.'... since 1799... also termed 'the day of his (Jehovah's) preparation'... the *preparation* that Jehovah God is making for the Kingdom of His dear Son... letting in the light... to make ready... when the Sun of Righteousness shall arise with healing in his beams, and the Millennial day shall be ushered in, with all its multiplied blessings and mercies and opportunities - 'the times of restitution of all things, which God bath spoken by the mouth of all his holy prophets since the world began' - Acts 3:21.

Watching intently, earnestly, interestedly... they know of the good things God bath in reservation [1Co 2:9,13 1 Peter 1:4]... and blessings of heaven... latter day gifts of Providence (preparations for the Millennial age...)

PAROUSIA VS. EPIPHANIA, APOKALUPSIS

"Because not heedless, careless, indifferent servants of the King, but faithful and earnest ones, the Watchers have scrutinized every little particular which fell from the lips of him who spoke as never man spake; and all the messages which he has sent them through his faithful apostles and prophets. And discriminating carefully, they discern that there are three words of distinctly different signification, used in respect to the Lord's second advent; namely, *parousia* and *epiphania* and *apokalupsis*. *Parousia* is used in respect to the earliest stage of the second advent, while... *apokalupsis* and *epiphania* relate... to a

later feature of the second advent. These Greek words, it is true, are somewhat obscure or hidden in the Common Version of the Bible, and undoubtedly for a purpose. The Lord's purpose evidently was to keep the world and the wicked in ignorance of his gracious plan until his due time... near the time of the fulfillment. But now we are 'in the time of the end,' in 'the day of his preparation,' in the time in which it was foretold that then

'the wise (not the worldly wise, but the humble watchers who are wise enough to take heed to the Word of the Lord) shall understand' (Dan. 12:10)...

"... The Scriptures... clearly intimate that he will be *present and doing his work, his great work* (of setting up his kingdom and smiting the nations with the sword of his mouth) *wholly unknown to the world* - as a thief in the night... The Scriptures clearly indicate that after the Lord has done certain things during his presence (Parousia) and unknown to the world, he will later make a *manifestation of his presence*...

"... The watchers in due time are to discern, the presence (*parousia*) of their Lord by the eye of faith. The sleepless eye of faith will in due time take note of the 'sign of the Son of Man' - the indications of the *presence of the King*.

"The bright shining of the Lord's presence is influencing and affecting the whole course of the world, through an increase of knowledge on every subject - specially noticeable since 1878. Eventually, all the blinded shall have opened eyes of understanding, and

EVERY EYE SHALL SEE HIM.

"Many even who are not of the watchers are noting the signs of our times and are startled, and led to exclaim, What do these things mean?...

"The secret of the matter now is the same as in the Jewish harvest, which John explained saying, THERE STANDETH ONE AMONG YOU WHOM YOU KNOW NOT' - John 1:26.

"Behold, I stand at the door and knock. If any man hear my voice (knock) and open the door, I will come in to him and sup with him, and he with me' - Rev. 3:20. '02- R2972 to R2983.

"The wise shall understand" - Daniel 12:10.

"Dearly beloved, we are permitted to enjoy wonderful things! By the grace of God we are privileged to see the meaning of things that were once mysterious... entering by hope 'into that which is within the veil.' ... The true church is to become associated with Christ in his kingdom. Then will come the promised blessings to 'all the families of the earth.' "As we perceive the consistency of the divine plan of the ages, our hearts are full of thanksgiving to God. We see that the new dispensation will be ushered in with 'a time of trouble such as never was'; and that this time of trouble is located, among other ways, by that prophecy which tells that 'many shall run to and fro, and knowledge shall be increased'; that there will be a time of trouble; but that 'the wise shall understand.' From what source do the wise receive their instruction? They will understand according to the wisdom from on high - in humility accepting the divine Word and being blessed in so doing." '12- R5092.

"For the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people. Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you" - 1 Samuel **12:22- 24**.

213 '... How much greater is the blessing to spiritual Israel, adopted of the Lord as the house of sons under the chief Son, Jesus; 'whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end!' (Heb. 3:6) It is well that the Lord's people be called upon to fear, to reverence the Lord; but... the Lord gives us very precious testimonies respecting His love and mercy, His goodness

and long- suffering kindness, to encourage us... He again encourages us with precious words, reminding us of the unchangeableness of God and of the fact that he has already done great things for us and is preparing to do still greater things... " ' 03- R3223.

Revelation 10:2

Verse 2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

The little book contained the message of Present Truth which Pastor Russell was to dispense to the Household of Faith, as it was open: the message was urgent. The angel set his right foot upon the sea and his left foot upon the earth, thus calling the attention of all the world to listen to a world wide message concerning the Divine Plan of the Ages, which is really contained in the Bible. Praise God! For the first time the whole Bible is to be read and studied from the standpoint of a Plan. The Apostle Paul said, a Plan of the Ages; but the translators said, his eternal purpose. What a difference The Divine Plan rivets our attention; the Eternal Purpose kills all interest as being too deep and vast.

"Though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth...

"And we felt greatly grieved at the error of Second Adventists, who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time- setting and disappointments and crude ideas generally as to the *object and manner* of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming kingdom." '06- R3821.

"... We disagree with Mr. Miller's interpretations and deductions, on almost every point - viewing the *object*, as well as the *manner* and the *time*, of our Lord's coming, in a very different light... yet in God's order... not only did it do a purifying and testing work in its own day, but by casting reproach upon the study of prophecy and upon the doctrine of the Lord's second advent, it has ever since served to test and prove the consecrated, regardless of any association with Mr. Miller's views and expectations... Some now contemptuously inquire, 'Can any good thing come out of Adventism?' and dismiss unconsidered the testimony of the Lord and the apostles and prophets. "But the 'Miller movement' was the beginning of the *right* understanding of Daniel's visions, and at the right time to fit the prophecy. Mr. Miller's application of the three and a half times (1260 years) was practically the same as that we have just given, but he made the mistake of not starting the 1290 and 1335 periods at the same point. Had he done so he would have been right. On the contrary, he started them thirty years sooner - about 509 instead of 539, which ended the 1335 days in 1844, instead of 1874.

"Not understanding the manner nor the object of the Lord's return, but expecting a sudden appearance, and the end of all things in one day, he supposed all the time prophecies must end there, and it was his aim and effort to force them all to this common terminus, Daniel 12:11 - C82 p 3; C83 p 1: hence his failure - beyond which God did not then enlighten any, further enlightenment not being then due." Matt. 25:5; Rev. 3:20. C 86- 87 - Chapter 3 "Days of Waiting for the Kingdom" - Daniel 12. Daniel 8: 10- 26, C Chapter 4. See Rev. 10:9- 10 Comment C89.

"... But the wise shall understand (then). Oh! the blessedness of him who is waiting earnestly when the thousand three hundred and five and thirty (1335) days touch. And thou, go (thy way) till the end: and thou shalt rest, and rise again for thy lot (portion, reward) after the end of the days.' Daniel 12:12- 13.

"The careful student will note that these 1290 and 1335 prophetic days, literal years, have the same starting point as the 1260 years of papal power to crush, viz., from the time the desolating abomination was 'set up' - A.D. 539. See Daniel **12:6,7**; and Revelation **10:6,7**. C64, C68, C82, C85. Where two events occurring at different times are mentioned, as in this case - the taking away of the 'daily' (or, more

correctly, the *continual* sacrifice), and the *setting up* of the abomination - we must always reckon from the time that *both* were true. The taking away of the 'continual sacrifice,' (C chapter 4), occurred some years before the *setting up* of the abomination in 539; and it was the important item which caused it to be named 'the abomination.' We should and do, therefore, reckon the 'setting up' of the abomination from the last of these two events.

"And note, further, that both of these measures are given in answer to Daniel's question as to what would occur to God's holy ones after their power (the truth would be released from Papal crushing (that is, after 1799), and before the setting up of the kingdom of Messiah - Michael... C82, C83.

"God has given us EXCEEDING great and precious promises that by these we might be made partakers of the divine nature. He is giving us intelligence and right and proper understanding of life. He has put a new song in our mouth (Psalm 40:3). O wonderful MYSTERY of God (Rev. 10:7)! The Creator of all things heavenly and earthly, has He such a Plan as that? He who created cherubim and seraphim, angels, archangel, etc. - the Great God now proposes to gather out a handful of this fallen race to exalt them to the high position of joint- heirs with Jesus. It is too stupendous for us to grasp. It is only through faith and the assistance of God that we can lay hold of these exceeding great and precious promises and make them ours. 'Since my eyes were fixed on Jesus, I've lost sight of all beside - so enchained my spirit's vision, Looking at the crucified.' "Let us reckon the trials of this present time as not worthy to be compared with the glory to follow. Put all of the earthly things in one side of the scale, all of the trials, etc.; and the heavenly things on the other side, and the joys, the sense of the Father's love and watch care, the precious promises, etc., 214 will go down with a bang... The worldly have only an earthly glamor.

"Faithful is He who bath called us. You bath He quickened." CR57. Revelation **10:6,7** "Call unto Me, and I will answer thee and shew thee great and mighty things which thou knowest not" - Jeremiah 33:3.

"But how shall we understand the Bible? For centuries good men as well as bad men have searched its pages. The former have found therein blessings, it is true, but so far as doctrines are concerned only confusion; satisfactory plan, order, justice and wisdom none have ever found there in all that time. The due time for the mystery of God's plan to be finished had not yet come; and it was 'sealed up,' 'hidden,' until that due time. But now we who are living in the time of 'the cleansing of the Sanctuary,'* and particularly since the time of blessedness at the end of the 1335 days** - in the present harvest, and in the beginning of the sounding of the Seventh Trumpet - we have a very different experience from the saints of past times. To us it is given to know the mysteries of the kingdom of God, which many prophets and many righteous persons of the past were not privileged to see. Thank God for the light of present truth! Now we can see *a plan* of God - a plan which covers every detail of history past, and of revelation future; a plan that is complete - lacking and disjointed at no part; a plan that is in strictest conformity with divine justice, wisdom, power and love, and with every text of the divine Word; and which thus proves itself to be not only a reasonable plan, but *the* plan of God, in comparison with which all other theories and plans are defective and evidently erroneous, out of harmony with the divine attributes and with the divine Word.

"Those who have come to an understanding of the plan of the ages recognize it as of divine and not of human origination. It is the key to the mysteries of God which God himself has provided, and for which we all unite in rendering to him all praise. Its light is that of the Millennial dawn, bringing with it peace and joy to thousands. We give all praise and honor to the Divine Author from whom cometh every good and perfect gift, and who thus, according to his promise (Luke 12:37), continues to feed his church with spiritual 'meat in due season.' God, still our Teacher, uses as heretofore instrumentalities, and has provided for his people's instruction and use the orderly presentations of MILLENNIAL DAWN to point out to them his plan of the ages, and the duties and privileges of this 'harvest' time; because the 'due time' has come for 'the mystery' to be finished (Rev. 10:7). '95- R1867.

GOD'S BLESSING BRINGS RICHES

"The blessing of Jehovah it maketh rich, and he addeth no sorrow with it" - Prov. 10:22.

"... To the Royal Priesthood, faithful in performing their self- sacrifices... are riches of the Holy Spirit... As they sacrifice the selfish interests... in the service of the Lord and the Truth... they grow more and more in likeness to their Heavenly Father and to their Lord, and... the fruits of the Holy Spirit abound in them more and more - *See Thy Kingdom Come, Vol. 3, Chap. 4. **See Thy Kingdom Come, Vol. 3, Chap. 3. meekness, patience, gentleness, brotherly kindness, love... Peace and joy come through a realization that having given their all to the Lord, all of His exceeding great and precious promises *belong* to them..." '01- R2762 c2.

.. A loyal, obedient heart can exercise faith... strength and grace for every time of need... and enable us to profit by all of life's experiences, the bitter as well as the sweet." '05- R3545.

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe" Proverbs 29:25.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee" - Isaiah 26:3.

"Phil. 2:9- 11: It is by virtue of his sacrifice of riches and honors and will and life itself that our dear Redeemer is now the great and glorious royal High Priest, with all power in heaven and in earth, which he soon will take to himself - Rev. 11:17.'

"When we would see a noble example, like that of our Lord, who was rich in everything, and who gave all, we rejoice in it, and realize that as his sacrifice was so great his reward also is proportionately great. When we see the noble example of the Apostle Paul, who possessing some considerable wealth of ability, talent and influence, and possibly of financial means also, laid these all, a willing, a glad sacrifice, at the feet of the Lord, laying them all down with joy in God's service, in the service of the truth, in the service of the brethren, it causes our hearts to rejoice, and we feel sure that one so rich, and who spent his riches so faithfully, will be one to shine very brightly in the kingdom, when it is set up and manifested.

"There is a foretaste of these heavenly blessings granted to the faithful in this present life; these heavenly riches granted us now the Apostle speaks of as 'riches of grace' (*Eph 1:7,18*), and these grace- riches include faith, hope, and joy in the holy spirit and an ability to see and appreciate with the eye of faith things actually not seen as yet. The Apostle declares that these treasures of wisdom and grace - knowledge of divine good things in reservation, and the fellowship with God which permits us to anticipate and enjoy those blessings in a measure now, are all *hidden in Christ*, 'in whom are hid all the treasures of wisdom and knowledge' (Col. 2:3). We must come into Christ, as members of his body, the true church, by sacrifice - before we can have the opportunity of even searching for these hidden treasures, or of finding any of them. And then, as we progress faithfully in our sacrificial service, as priests, walking in the footsteps of the great High Priest, we find more and more of these true 'riches of grace' day by day, and year by year, as we progress.'

"That their hearts might be comforted, being knit together in love and for all wealth (riches) of the full conviction of the understanding, in order to an exact knowledge of the secret (mystery) of the God; in whom are stored (hid) all the treasures of wisdom and knowledge" - Col. 2:2, 3. (See Diaglott.) "Thus saith Jehovah to his anointed... And I will give unto thee the treasures of darkness, and riches hidden in secret places" - Isaiah 45:3 (Leeser).

"Now their faith can firmly grasp these promises as their own, they can realize that as their justification and call were not of themselves, but of the Lord, so all their course of sacrifice, in harmony with that call, is under divine supervision and care, and sure to work out blessings; and that to whatever extent they shall work out earthly hardships, trials and sufferings, God will proportionately make them to work out a far more exceeding and an eternal weight of glory in the kingdom" - 2 Cor. 4:17.

"The blessing of the Lord it maketh rich.'... very rich in God's blessing and under his providential care, which if rightly accepted, will ultimately make these members of the Royal Priesthood heirs of God, joint- heirs with Jesus Christ their Lord, in an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them" - 1 Peter 1:4. '01- R2760 to R2762.

Revelation 10:3

Verse 3. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

The angel cried with a loud voice, clear and understandable and world wide and Scriptural, to the disgust and confusion of the clergy, Catholic and Protestant. Seven thunders uttered their voices in harmony and beauty of the seven colors of the rainbow. Pastor Russell put out many millions of copies of seven books, starting with Tabernacle Types and Shadows of the Better Sacrifices, followed by six very wonderful books: The Divine Plan of the Ages, The Time is at Hand, Thy Kingdom Come, The Battle of Armageddon, The Atonement, and The New Creation. These seven thunders went forth over the world, and sea, by millions, dispensing The Truth: but a strong angel is still lifting up that false system known as Babylon, and now concentrated in the confederacy.

THE VOICES OF THE THREE SIGNS - Exodus 4:1- 9

"When preparing the Sunday School lessons relating to Moses and his two presentations of himself to the Israelites, as their deliverer from Egyptian bondage, we noted the fact that 'these things were written aforetime for our admonition upon whom the ends of the ages are come' [1Co 10:11]. And considering the matter from this standpoint, we perceived, as we had never done before, that the *three signs* by which the Israelites were convinced that God's deliverance of them was at hand, at Moses' second presentation, must have been intended to typify some corresponding three signs or testimonies at the second advent of Christ; testimonies which will be convincing to the true spiritual Israelites. In the type these three signs or testimonies preceded the plagues upon the Egyptians; and this in the antitype must mean that the three signs or testimonies to spiritual Israel respecting the second advent of our Lord and respecting the great deliverance which he is to accomplish, must precede the plagues, the great time of trouble, coming upon the world in general shortly.

"At first we were perplexed... 'The Scriptures clearly show us that we are now 'in the days of the Son of Man'; our journal has borne as its sub- title, HERALD OF CHRIST'S PRESENCE, since its institution, 1879: Yet where are these three signs?... Where are these signs or testimonies, which the type teaches us we should expect at this time, to convince all the true Israelites?' (Please see Rev. 8:1 - R3824 c2, R3825.) "The antitype is always on a higher and grander scale than the type: as for instance the typical Passover lamb but feebly foreshadowed the Lamb of God, and the great things accomplished through his sacrifice. Feeling confident of the times in which we are living, 'in the *parousia* of the Son of Man,' we concluded that in all probability these signs had already been given, or were in process of giving at the present time. Still we could not recognize them, and, feeling that the matter must now be to the Lord's household 'meat in due season,' we besought the Lord earnestly and repeatedly for light upon the subject, while continuing our studies. No light coming, we mentioned the matter to the Bible House family at the dinner table, requesting the prayers of all upon the subject, and that if any had suggestions to offer they should feel free to present them. Seemingly it was in line with the divine purpose that we should thus come to the point of making confession of inability to solve the riddle, and that our reliance for wisdom was wholly upon the Lord: for within two hours after this acknowledgement the entire matter became clear and lucid to our mind...

"Our Lord declares Moses to have been, in some particulars, in some of his transactions, a type of himself, saying, 'Moses wrote of me.' Moses himself declared, 'A prophet (teacher) shall the Lord your God raise up unto you of your brethren like unto me.' Peter quotes this last expression in his sermon, and emphasizes it (John 5:46; Deut. 18:15; Acts 3:22).

"Moses typified Jehovah at times also; but in the present instance we are specially interested in considering his conduct with the Israelites in connection with their deliverance from the bondage of Egypt. In this type we see him distinctly as a representative of Christ Jesus. Moses was rich, a prince in high honor, learned in all the learning of his times, but for Israel's sake he renounced these, left them all, and they being bondmen, he took his place amongst them, to be their leader and deliverer. How like this is to the description given us in the Scriptures of our Lord's course! He left the glory of the heavenly condition and spiritual plane of being; he took a bondman's form and was found in fashion as a man. He came to deliver his brethren from bondage - Phil. 2:6- 8, *Diag.*

"When Moses came to his own people they rejected him, and he fled for his life to the land of Midian, from whence he came to them a second time. So Christ came to his own, and his own received him not [*Joh 1:12*]; and he went into a far country, even Heaven itself, from whence he has now, a second time, come, and will deliver all who are true Israelites indeed from the bondage of sin and death. Moses was forty years in coming to the point where he offered himself to Israel the first time; then he was absent from them an *equal* period of time, forty years, and came again and delivered them. There is a type or parallel in this time feature also, it illustrates the length of the Jewish and the Gospel ages as being *equal*. From the time of the beginning of typical Israel as a nation, waiting for the coming of Messiah, down to the time when Jesus actually presented himself, was a 216 period of 1845 years, and from that time, when he died and left them, until the period which the Scriptures show us marked his second coming (October, 1874) was a like period of 1845 years - corresponding exactly to the two periods at which Moses offered himself in the type.* "At Moses' second presentation to Israel he did not address them personally and directly, as at the first, God having said to him, 'Aaron shall be thy prophet or mouthpiece, and thou shalt be a god unto Aaron.' This item of the type would seem to imply just what we see to be the fact of the case now, viz., that the Lord Jesus does not address himself to the true Israelites in person now, as at the first advent, but through his agent, through a mouthpiece. Aaron, the mouthpiece or agent of the Lord, we would understand to represent the royal priesthood - those of the Lord's consecrated people still in the flesh, still sacrificing - who have not yet passed beyond the veil into glory. The type, then, seems to say that the signs or testimonies which will convince all true Israelites now living respecting the presence of the Lord and his mighty power to deliver, his ultimate victory over Satan, sin and death will be of or from *our present* Lord, but by or through the living members of his Body, his brethren, represented in Aaron.

THE VOICE OF THE FIRST SIGN

"The first sign or testimony to Israel was the casting of the rod upon the ground, and its becoming a serpent, and the taking of the serpent by the tail, and its becoming a rod again in the hands of Aaron. It was Moses' rod, and Aaron was merely his representative in every act. The Natural Israelite merely saw this as a miracle, and discerned in it no teaching; but the spiritual Israelite... should expect to comprehend the meaning of the rod and of the serpent as an antitypical instruction or testimony today.

"A rod symbolizes authority. Moses' rod was frequently used in connection with the plagues, as well as in connection with the signs, as signifying divine authority. A serpent is a symbol of evil - of sin and all its consequences, evil in general. The lesson for the spiritual Israelite today is that he is now to understand that all the evil there is in the world is the result, directly or indirectly, of God's having let go of his rod or authority; and they are to understand further that it is God's intention or purpose, as it is also his promise, to take hold upon the present evil conditions, which have lasted now more than six thousand years, and to bring order out of confusion - to reestablish his authority in his own hand.

"These acts or signs are said to have 'voices' or to be testimonies [*Ex 4:8,9*]. Hence our query must be, Is this sign or testimony now being given to God's people throughout the world? We answer, Yes. Has it been always recognized and presented thus? We answer, No. Was it ever thus presented before this harvest time? We answer, No. Heretofore it has been a matter of speculation amongst peoples and theologians of all classes and shades of Christian belief, but a question without an answer - Why did God permit evil in the world?... 'His work is perfect.'... It has been confusion only until the harvest-time,

when the true *Studies In the Scriptures, Vol. 2, Chap. vii. light upon the subject began to shine forth, showing that when sin entered the world God gave mankind over, let them take their course, let the rod of divine authority drop, 'rested from his own work,' permitting sin and evil to flourish... but... that in due time he would set up his kingdom in the person of the Messiah, who should lay hold upon that old serpent, the devil and Satan, and restrain his power... Showing, too, that he will ultimately bring all evil conditions back to subjection and harmony with the divine authority and law - destroying the evil connected therewith. This teaching, then, is the sign whose 'voice' or *testimony* was typified by Aaron casting the rod upon the ground, its becoming a serpent, and his taking it back into his hand again. How much grander the antitypical teaching than the typical sign! How much more forceful! Who of the true Israelites who has heard this testimony is any longer in doubt respecting the speedy deliverance of all of God's people from the power of Satan, sin and death?

"We would avoid personality as far as possible, but believe it to be in the interest of the true Israelites that we point out that this sign has already been given. ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE was founded in 1879, and the 'voice' therefrom, to the true Israel of God, announced that the second advent of our Lord, as the deliverer of the world, has already taken place - that he was *present* but invisible, a spirit being not possible to be seen by any, even his church, until they should be 'changed' and made *like him* in the first resurrection. The message further declared that he was present for the purpose of establishing his kingdom and delivering his saints and the whole groaning creation from the bondage of corruption - as many as will obey him. And it is very remarkable that very shortly a special number of this journal was issued, bearing the significant title, '*Food for Thinking Christians - Why Evil Was Permitted.*' This voice or testimony was spread abroad amongst the spiritual Israelites in an extraordinary manner - over a million and a half copies being circulated through the mails and at church doors in the United States, Canada and Great Britain. And the voice of testimony of this first sign, token, teaching, is still being repeated from one to another of the Lord's people throughout the world, and now in various languages. In that pamphlet (Since, two other tracts have been issued, bearing portions of the same title: No. 62, 'The Divine Plan of the Ages: Why Evil was Permitted'; No. 52, 'Food for Thinking Christians: Our Lord's Return,' etc.) for the first time, so far as we know, was shown that the evil in the world, the bondage to sin and death and the reign of iniquity and the various oppressions to which the whole groaning creation is subject, are the results of God's having *let go his authority* (rod), and not the result of his *inability* to hold the authority, nor in any sense the outworking of the *authority in his hand*. It showed also how complete will be the restraint of evil and its complete annihilation when again the Lord shall take unto himself his great power and reign. Could there possibly be a greater or a grander antitype for the sign which Moses and Aaron presented to Israel through the rod and the serpent? Is not the truth on this subject much more convincing to the spiritual Israelite today than any natural signs or wonders or miracles could possibly be?

217 Does not the knowledge now granted the Lord's people respecting the divine plan of the ages, and its purpose, and the result, satisfy our longings as nothing else could do, and assure our hearts that deliverance is nigh?

THE VOICE OF THE SECOND SIGN

"The second sign to be given to the Israelites was that of the leprous hand. Hidden in the bosom, when revealed it was leprous; but when hidden again, and revealed a second time, it was whole. Again, we say that the natural Israelite discerned nothing but the natural sign, but it was intended of God that the spiritual Israelite should discern a much grander lesson... A hand is a symbol of power. In this case the hand represented divine power. Leprosy is a symbol of sin. The teaching, therefore, would seem to be that divine power was first manifested without sin or imperfection or blemish; secondly, that the same divine power, hidden for a time, was afterward manifest in sin and imperfection; and thirdly, that the same divine power, hidden again for a time, will subsequently be manifest without sin.

"What teaching or testimony is this? We answer that it is in harmony with the previous teaching respecting the permission of evil, but does not apply to evil in general, but rather to sin in particular; does not apply to the world in general, but specially applies to the people of God - to those whom God uses as

his agents or representatives, his *hand*, his *power* in the world.

"And is this also a sign or a testimony peculiar to this time in which we live, and was this subject never clearly seen before? We answer, It is peculiar to our day, and was never clearly seen before. In the past many have seen something of justification, something of sanctification, something of a coming deliverer; but never before have these subjects been seen in the clear light in which they are now seen as related to each other. Never before was the relationship distinctly seen between justification and sanctification and deliverance; that justification is of divine grace, accepted through faith; that sanctification implies works and sacrifice, based upon justification; and that to these justified and consecrated ones who faithfully overcome, by the grace of God in Christ, shall be granted a share in the 'glory, honor and immortality' of the divine nature in the first resurrection.

"But has the voice or sign of this testimony gone forth in any particular channel, as did the preceding voice or testimony? We answer, Yes: in the Millennial Dawn a series of volumes, the first of which was published in 1886. The united testimony of these relates to the church, showing original sin, the first step out of it into justification through faith in Christ, the second step of sanctification and sacrifice, and the ultimate change in the first resurrection to the divine nature and glory and joint- heirship. These volumes deal specially with this subject from its various standpoints, the ransom- sacrifice of our Lord, on account of which the cleansing will come to us in due time, being everywhere prominently set forth; and also the fact that no absolute purity is to be expected until the Lord shall take us to himself in our 'change.'

THE VOICE OF THE THIRD SIGN

"Another sign was to be given, the Lord clearly intimating that it would be necessary, and that all of his true people would not hear or heed the 'voice' of the first two testimonies. To Natural Israel the third sign was the taking of the water from the river and pouring it upon the earth, where it became blood. They saw merely the sign, the miracle; they read not its meaning, as the spiritual Israelite must seek to do. In explanation of the symbolical teaching of this type, we suggest that *water is* here as elsewhere, a symbol of the *Truth*; and that the *earth is* here, as elsewhere, a symbol of *society*. * The pouring of the water upon the earth would ordinarily mean the refreshment of the earth, a blessing; and the pouring of the truth upon society would ordinarily be expected to mean a blessing to society; but in the symbol the water turned to blood, repulsive, abhorrent, symbolizing death; and this, in the antitype, would signify that in the present time the pouring out of the truth upon society will produce an effect contrary to what might ordinarily have been expected. Society, civilization, has been claiming, especially within the past century, to be searching high and low for the truth. But this type says that the time has come when these professed truth- seekers (the word science signifies truth) will reject the truth, disdain it, and to them it will seem obnoxious, loathsome, intolerable. Our readers will here possibly call to mind our Lord's words respecting this present time. 'The sun shall be darkened and the moon shall be turned into *blood*.' We have elsewhere shown the significance of this:** that the moon is the symbol of the Jewish law, as the sun is the symbol of the Gospel message; and that the Gospel message will become darkness to the eyes of society in general through the sophistries of Higher Criticism, Evolution theories, etc., of this boastful day; while the law, represented by the moon, will be viewed as bloody - that its sacrifices will not be esteemed as types nor appreciated as such, but be regarded as the work of misguided Jews, who slaughtered their animals by the thousands because of their ignorance and superstition, and that the commands which they obeyed were not of God, but of their own conjecture and of priestly connivance. The same thought attaches to this sign or testimony of the water of truth being poured upon the social earth. It will be resented as *bloody* instead of being absorbed as *truth*.

"Is there anything corresponding to this sign now in progress in the world that could be esteemed a sign or testimony to the true Israelites, such as never was before given? We answer, Yes, there is. A very remarkable movement has been in progress amongst us during the past sixteen years (1891- 1907), during which the WATCH TOWER BIBLE AND TRACT SOCIETY has supplied tracts free in any quantity to those who would promise to use them judiciously. You have the annual reports showing the millions of pages... the truth being thus poured upon the symbolical earth, society, liberally in many lands and in many languages... especially... wonderfully during the past nine years (1898- 1907) under... the

‘volunteer’ work..

"But what is the effect of this pouring out of the water upon the most enlightened peoples of the world, professed

*Studies in the Scriptures: Vol. 1, pages 66- 71.

**S. S. Vol. 4, pages 590- 594.

218 truth- seekers? Is it gladly received, joyfully absorbed? Only by the few - the vast majority seem to be angered, as the Scribes and Pharisees and doctors of divinity at the first advent were angered when they perceived that the Lord and the apostles were teaching the people, and that without money, and without price (Acts 4:2). Nothing can be more evident than that the professed teachers of Christendom do not want to be taught themselves and do not want their people to be taught *the truth*. They bitterly oppose it and persecute and speak evil of those who in this way are seeking to do good.

"As the ‘voice of the third sign’ or testimony was to bring conviction to all of the true typical Israelites, so in the antitype this last testimony or evidence will ultimately bring conviction to all of the Lord’s true people today in the world.

"It will be remembered also that the first plague which came upon the Egyptians was the turning of all the water of Egypt into blood - the river, ponds, etc., so that the Egyptians could not drink of the water, but digged for themselves wells near the river. As the water represents truth, the thought here conveyed would be that from the worldly standpoint very soon all truth will become repulsive - every feature of truth connected with the divine plan as represented in the Word of God will become abhorrent; and the digging of wells would seem to imply that, rejecting the Word of God, the world (Christendom - Churchianity) will seek for truth in various ways of their own." Isaiah 50:10- 11 ‘07- R4057 to R4060.

Revelation 10:4

Verse 4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

John was not permitted to write what the seven volumes by Pastor Russell, said. Truth from God always has a due time: when the Apostle Paul saw some of these same things, he was not permitted to give them out in his day. They were meant for the third heavens, in our day. See Rev. 21:14. ‘ 1 3- R5339.

"It is only a special class who could know anything about the *mystery* of God all through these 1900 years - the two millenniums. These things have been hidden from the world in general. But now we believe that the time is here when they are to be given to the world, making the world conscious of the blessing that God has in store for them soon. The Scriptures tell us that the mystery will be unfolded during the sounding of the seventh trumpet - which is now sounding. This making of these truths known, therefore, would seem to be the showering of the manna." ‘13- R5343 See T122- T123.

"This is that bread (Truth) which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever" - John 6:58.

"Today... the very events... mark the sounding of the seventh trumpet. The great voices, the increase of knowledge, the angry nations, etc., taken in connection with timeprophecies, establish this as a fact. Many events are yet to transpire before this seventh or last trumpet ceases to sound; as, for instance, the rewarding of the saints and prophets, the resurrection of all the dead, etc. In fact, it covers the entire period of the Millennial reign of Christ, as indicated by the events which are to transpire under it - Rev. 10:7; 11:15, 18." B148 p 1.

THE CHURCH'S ORDINATION - Matt. 28:16- 20; Luke 24:36- 49

"Lo, I am with you always, even unto the end of the world (age)" - Matt. 28:20.

"Prophecy had declared that unto him all would bow, both those in heaven and those on earth. He had entered into the condition where this prophecy would soon begin to be fulfilled. He had ascended up on high, where all the angels worshipped, gave heed to him as the Father's exalted One. Not yet is the latter part of the promise fulfilled - that all on earth should bow to him. The time for such a recognition will be during his Messianic kingdom of a thousand years. As now, all who come to a true knowledge of Jesus as the Son of God gladly bow their knee to him as the Father's representative, so gladly the world will come to recognize the Only Begotten and render obedience to him.

"Eventually every knee shall bow and every tongue confess; for, according to the divine arrangement all who fail to appreciate the glorified Son of God at that time will be destroyed - counted unworthy of any further blessings and favor of God, who has bestowed upon Christ all the blessings which he designs for the fallen race.

GO YE THEREFORE, AND TEACH"

"Here is the commission. Primarily it belonged to the eleven apostles, but subsequently it included St. Paul, who took the place of Judas and who was 'not one whit behind the very chiefest of the apostles' (2Co 11:5). The apostles, and they alone, are authorized as mouthpieces of the Lord Jesus Christ and his church to the world. All that has been told of us of apostolic bishops being successors of the twelve is false, unscriptural. They had no successors; they are with us yet. The Master's message through them is given us in the New Testament, of which one of them wrote, 'The Word of God is sufficient, that the man of God may be thoroughly furnished' (2Ti 3:16,17). To the apostles was given the great work of inaugurating the church. They were endued with the power at Pentecost.

"But while Jesus appointed especially the twelve apostles to be his mouthpieces to the church... nevertheless... whoever receives the Spirit of begetting, the anointing, is included in the statement of Isa. 61:1- 3 as a member of the body of Christ, under the anointed Head, Jesus.

"Thus we read, 'The Spirit of the Lord God is upon me; because the Lord bath anointed me to preach good tidings unto the meek; he bath appointed me to bind up the brokenhearted,' etc. Every one who receives the holy Spirit is thus ordained, or authorized, to preach, according to his or her opportunity or limitation of circumstances or conditions..

"Evidently, there, a great mistake has been made in the arrangement of a clergy class, who declare themselves to be the only ones who are ordained, or authorized, to preach or to teach God's message. Jesus and the apostles knew nothing of a clergy class or of a laity class. On the contrary,

219 our Lord declared, 'All ye are brethren; and One is your Master, even Christ.' And the Master and his twelve apostles especially forbade anything approaching a lordship amongst his followers, anything like a clerical class.

THE CHURCH S COMMISSION

"The message given is, 'Go ye, therefore, and make disciples from all nations.' The commission is not to make the nations disciples, but, as elsewhere expressed, to gather out of all nations those willing to be disciples of Christ, whether rich or poor, learned or ignorant, noble or base. A disciple of Christ is a follower, one who learns, one who copies. Jesus defined this discipleship, saying, 'If any man will come after me (be my disciple), let him deny himself (set himself aside, ignore himself, his talent, his will, his wealth, his everything - discipleship first); and let him take up his cross and follow me.'

"Ignoring all other names... these are to be thoroughly immersed into the name of Christ and to recognize his name and to be his members, his body, his church. Furthermore, they are to be immersed into the name of, the recognition of, the holy Spirit - their own spirit, their own wills being dead. Their own aims, hopes and prospects are to be ignored. God's holy will, God's mind, God's holy purpose, are to be their will and purpose.

"We are not to organize human systems and to call them kingdoms, churches, or other names. We are merely to prepare the followers of Jesus, cooperating with God, who will work in them to will and to do his good pleasure.

UNTO THE END OF THE WORLD

"The Master really said, according to the Greek, that he would be with his people, even to the end of the age - down to the time when the Gospel age will have accomplished its divinely purposed mission of gathering out a sufficient number of disciples of Christ to complete the divine purpose - until the Gospel message shall have accomplished the sanctification through obedience to the truth of a proper number to complete the bride of Christ in glory, the royal priesthood. Then the end of the age will come. Then will come the Master himself, to gather his elect, to glorify them with himself, to establish his kingdom, to bless the world of mankind - the non-elect." '14- R5587, R5588.

"I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people... Praise ye the Lord" - Psalm 116:17- 19.

"Spiritually, we have feasted on the bounties of divine favor... We can and do most heartily 'offer unto God thanksgiving.' Dearly beloved, consecrate yourselves anew to the Lord today... reaffirming and emphasizing that covenant. Tell the dear Lord that you consider yourselves entirely his, and that it is still your purpose to keep your all upon the altar of sacrifice... until it is wholly consumed in his service. Then let us proceed with studious care from day to day to pay these, our vows of full consecration, unto the most High." '06- R3695.

"God has no sympathy with sin. But he has so much sympathy for the sinner that he has provided his Son to uplift the sinners, and has set apart a thousand years for the work of uplift... So, dear brethren, let us grow up into our glorious Head in all things, until, made perfect and complete, we are 'presented faultless before the presence of his glory, with exceeding joy'" - Jude 24. '16- R5979.

"We can endure many things with patience if we can but keep in memory that 'in due time' that which is perfect will have come, ushering us into the joys of our Lord, and establishing peace on earth and good will among men." '06- R3697.

"Then came she and worshipped him, saying, Lord, help me" - Matt. 15:25... Our dear Master's caution should be a reproof and a lesson to us; for how apt the majority are to speak and act without one moment's thought respecting the will of our Father in heaven.

"Our Lord in healing the people was doing so much in offset to the work of Satan; but all that was done in the few years of his earthly ministry, was only a type, a figure, a foreshadowing of the great coming work of blessing the world with restitution - which will include not only physical, but mental and moral recuperation and release from Satan's power. 'For this purpose Christ was manifested that he might destroy death and him that bath the power of death, that is, the devil" - Hebrews **2:14 Acts 3:19- 21.** "' 98- R2280, R2281.

"I am come a light into the world, that whosoever believeth on Me should not abide in darkness" - John 12:46.

THE DAWN OF THE MORNING

"‘ The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness’ - Romans 13: 12, 13.

"The holy Spirit is the light of the church, by which we are being specially guided into the truth. The Apostle Peter tells us that we have a more sure Word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place *[2Pe 1:19]*. The light on the path of the just ‘shineth more and more unto the perfect day.’...

‘THE LAST DAY’ - JOHN 11:24.

"The great seventh day... will not be a time of darkness, but a time of daylight. That being so, the other six days represent the night of darkness and sin. In the morning of the new day, the reign of the prince of darkness is to be overthrown by the Prince of Light; and thus the day will be ushered in. From this standpoint of the six great days of a thousand years each, we are to remember that the apostles and the early church were living in the fifth day - there was only one more day to intervene before the seventh day, and then would be due the great shining forth of the glory of the Lord. From this standpoint the Apostle’s words are clear.

"During the dark ages God’s people were permitted to have only a measure of light, a measure of knowledge. Yet they had certain great landmarks. And so when the Papacy was developed, God’s people said, This is that man of sin - this is that falling away, which was predicted. Thus they could locate themselves. We see that in the dark ages there was quite a clear understanding that the Papacy was the man 220 of sin. Still it was not God’s intention to guide the church into the fullness of truth until the due time. And we are not claiming now that we know the day (the day in the shorter sense) and the hour of the setting up of the kingdom. But we are not ignorant of the times and seasons." ‘13- R5339.

Revelation 10:5

Verses 5- 6. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, that there should be time no longer delayed: See Diaglott.

The Mighty Angel, our dear Lord Jesus of the Divine Nature, and since his resurrection, the exact impress of the character of the substance of the Father, and therefore infinite in Justice, Wisdom, Love, and Power, lifted up His hand and swore that the time of completing and declaring the mystery of God, the Divine Family, the Little Flock, should be no longer delayed: but the preaching and ministry of that faithful and wise servant would be conducted during the time for the completion of that Family. How important then is Present Truth. Severe indeed is the judgment of those interfering with and belittling that servant or his work, or message. Indeed where are they now? Dead, all dead, some suddenly and in disgrace: while the Truth shines brighter than ever.

"We cannot help it that many of our dear friends continue to tell what The Watch Tower believes and to misrepresent its teachings. Our kindest thought must be that they are not giving much heed to its teachings. Otherwise they would know from its columns that we are not looking forward to 1925, nor to any other date. As expressly stated in THE WATCH TOWER, we are simply going on, our last date or appointment having been passed more than a year ago.

"We believe that the dates have proven to be quite right. We believe that Gentile Times have ended, and that God is now allowing the Gentile Governments to destroy themselves, in order to prepare the way for Messiah’s kingdom. The Lord did not say that the church would all be glorified by 1914. Please see 1916 Forewards, B and C. We merely inferred it and, evidently, erred. We see, however, that the different times and seasons which the Lord’s providence sent to his people in hope of resurrection ‘change’ correspond

closely with the different places to which Elijah, the Prophet, was sent before his translation. The last place to which he was sent was Jordan, which, we believe, corresponds to October, 1914. After that, Elijah and Elisha went on without having any definite point in view.

"Our thought is that something very important to us all is implied in Elijah's use of his mantle in smiting the waters of Jordan and dividing them. After so doing, Elijah and Elisha continued to go on until the chariot of fire parted them. It was after that that Elijah went up to heaven in the whirlwind. We may discuss these matters more at length again, but now suggest that we have no different time in mind from the Scriptures on the subject, and do not expect to have any. However, the division of the waters may require either years or months - who could say?" '16- R5888.

"The fact that the church is 'the Mystery of God' (10:7) has become more clear within the last twenty years... Psalm 50:5. This special class of saints, or holy ones, who make the covenant of sacrifice have as their Head the Lord Jesus himself. When this company shall have completed their covenant by sacrifice, this present age will end... The Mediator of the Law Covenant was one man; but the Mediator of the New Law Covenant of the Millennial age is the new Man, of which Jesus is the Head - and the Apostle declares that the members are made up of those elected both from Jews and Gentiles...

"... The Great Mediator between God and man - The Christ of glory - will fill his mediatorial office for a thousand years and complete it only by the end of that time, when he will deliver over to the Father, fully reconciled, all who can be brought into harmony with the divine arrangement. "' 16- R5928.

"THOU CROWNEST THE YEAR WITH THY GOODNESS" - Psalm 65:11

"Every blessing is an unmerited favor, whether small or great, for we deserve nothing, all our rights having been forfeited... we... look up to the Creator and... confess that we have received at his hands numberless mercies and blessings which we could not claim by right or desert. For not only are we under condemnation through heredity, but we realize that individually we are unworthy of divine favor.

"How good he is, how generous, how sympathetic, how compassionate, how loving and kind - especially to the household of faith... But we are glad to see in his Word that soon the New Covenant will be inaugurated and its message of forgiveness will go forth in trumpet tones, a Jubilee message to the world of mankind that they have been ransomed by the precious blood which seals the New Covenant and which makes possible to them the 'times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began' (Acts 3:21). We rejoice, then, not only in our own favor and blessing, but also in the coming blessings, all of which we recognize to be of, by and through divine goodness. Our Lord Jesus was the great channel of this divine goodness, through whom it reaches us who are his followers, the adopted members of his body. We are thus permitted to come into relationship with him, so that we also shall become channels for the dispensing of the divine goodness ultimately to natural Israel and to all the families of the earth." '07- R4100.

"Both God's plan and his church are called a 'mystery.' Neither is comprehended by the world. When, however, the Gospel age or *time* ends, the church is exalted; and after the time of trouble the great work of blessing all the families of earth begins, the *mystery* both of the church and God's plan will be finished, and both will shine forth to the praise of him who loved us and bought us with his own precious blood. God will no longer veil his plans and be thought vengeful and merciless, but the bud that had the bitter taste will bloom to a beautiful and fragrant flower; His goodness in full glory shine, declaring: 'God is LOVE.' "' 81- R194.

"This is a part of the 'mystery' of God; that the Lord is now seeking for and electing a special class to be joint- heirs with his Son - joint- sufferers with him in his sacrifice and

221 joint- sharers in his kingdom glory, 'the Bride, the Lamb's wife (21:9).' '09- R4398.

"The antitype of that Atonement Day... will close with the end of this Gospel age. It will close when the

last member of the body of Christ shall have suffered with the Lord, 'Filling up that which is behind of the afflictions of Christ' - Col. 1:24.

"Our Lord as the High Priest laid his hand upon the Lord's goat at Pentecost. His power (hand) there came upon his followers accepting their consecration and bringing to them the trying experiences as his members which faithfully endured will, according to the divine plan, grant them a share with him in his divine nature and kingdom. It is not the suffering of the church that counts, but the sufferings of Christ... This is a 'Mystery' to many... The sufferings of Christ Jesus were followed by his personal glorification, demonstration of which was given at Pentecost; but the glory mentioned... has not yet been accomplished. It awaits the completion of the sufferings of Christ - the sufferings of the members: 'For if one member suffer, all the members suffer with it' [1Co 12:26]. 'When he shall appear in glory, we shall appear with him.' We shall be glorified together if we suffer with him as his members...

"With Christ there is but one antitypical Atonement Day and when its 'better sacrifices' shall have been accomplished - when the great antitypical High Priest shall have finished the work of offering up himself, including his members, thereafter there will be no more sufferings of Christ for anybody to fill up. The glory of the Millennial kingdom will then be ushered in. The sins of the whole world will be blotted out so far as God is concerned and the High Priest of our profession will be a Priest upon his throne (Head and members) after the order of Melchisedec." '09- R4397, R4398.

"In God's Plan... He foreknew a Church, a class; He had fore-intended the gathering of such a class, or Church, from the beginning (Rom. 8:28- 30; Eph. 1:4; 9- 12). Jesus was perfect, holy, harmless, undefiled, separate from sinners; and therefore, his death could be in the nature of a ransom price - all that was necessary... In order to be permitted to sacrifice at all, we must first have his merit imputed to us, that we might be acceptable sacrifices on the Lord's altar." '11- R4855.

"Paul shows [Ga 4] that Abraham was a type of Jehovah, Sarah a type of the covenant or promise, and Isaac a type of Christ (head and body); and then adds, 'We, brethren, as Isaac was, are the children of promise' (Verse 28). Thus the plan of God was hidden in types until the Gospel age began the development of the Christ." A85.

"Then the 'mystery' will have ended; for the world will have come to see that it was the spirit of God in Christ, and the spirit of Christ in us - God manifested in the flesh - which they had hitherto misunderstood...

"In point of time, the mystery of God will be finished during the period of the sounding of the seventh (symbolic) trumpet (Rev. 10:7). This applies to the mystery in both senses in which it is used: the mystery or secret features of God's plan will then be made known and will be clearly seen; and also the 'mystery of God,' the Church, the embodiment of that plan. Both will then be finished. The secret, hidden plan will have sought out the full, complete number of the members of the body of Christ, and hence it, the BODY OF CHRIST, will be finished. The plan will cease to be a mystery... So long kept secret, and hidden in promises, types and figures... " A87.

"Many are the 'times and seasons which God hath put in his own power,' and no doubt each of these will end as its work is accomplished; many have so ended already, for instance, the *time* of God's favor to fleshly Israel - the Jewish age - ended; and the time of favor to the gentiles - the gospel age - during which God is taking out of the gentiles a people for his name (his bride) is also to end, and it is this Gospel time or age which we understand to be referred to as the '*time to be no longer.*' Verse 7 shows this: 'But in the days of the voice of the seventh angel - 'the seventh trump' - 'the last trump' - 'the trump of God' (1 Corinthians **15:52** 1 Thessalonians **4:16**; and Revelation **11,15,19**) *during which the first resurrection and change of living saints occurs* 'the mystery of God should be finished.' "' 81- R194.

Verse 7. But in the days of the voice of the seventh angel (messenger), when he shall begin to sound (announcing the glad tidings), the mystery (secret) of God should be finished, as he hath declared (announced the glad tidings), to his servants the prophets. (See Diaglott rendering.)

Here is a suggestion concerning the seventh day that is not always seen or appreciated. The seventh year is also the forty- ninth year, preceding the fiftieth or jubilee year. The two come together; and the forty- ninth year has its relation to the fiftieth year in that the preparations to use all of the fiftieth year for jubilee, is made possible by using all of the forty- ninth to look up lost rights and prove them, so that when the trumpet of the jubilee sounds, the owners immediately enter into possession, losing not a minute or a day in proving claims and titles. Some, not seeing this, think the jubilee still a thousand years away.

"The whole period of seven times seven thousand years, or forty- nine thousand years, when complete, will lead up to and introduce the great Fiftieth, which we have already noted* as prominent in the Scriptures, as marking grand climaxes in the divine plan: Israel's day Sabbaths culminating in 7×7 equals 49, leading to and introducing the fiftieth or Pentecost, with its rest of faith; their year Sabbaths 7×7 equals 49, introducing the fiftieth or Jubilee year; the still larger cycle of 50×50 , marking the Millennium as *Earth's great Jubilee*. And now, finally, we find the Sabbath, or seven- day system, on a *still larger scale* measuring earth's creation, from its inception to its perfection, to be 7 times 7,000 years= 49,000 years, ushering in the grand epoch when there shall be no more signing, no more crying, no more pain and no more dying, because God's work of creation shall have been completed so far as this earth is concerned. No wonder that that date should be marked as a Jubilee date!"
F51; F390- F394, "Israel's Sabbath Typical."

"In the type, the Trumpet of Jubilee was to be sounded when the Jubilee Year began, to proclaim liberty throughout all the land, unto *all* the inhabitants thereof (Lev. 25:10).

*See Volume 2, Chapter 6.

222 The antitype ushered in with the sounding of the (symbolic) 'Seventh Trumpet,' the 'Trump of God,' the 'Last Trump.' It is indeed the great trumpet: it announces liberty to every captive; and while at first it means the surrender of many expired claims and privileges, and a general time of disturbance and unsettling of usages, habits, etc., its full import, when rightly appreciated, is '*good tidings of great joy which shall be unto all people.*' " B197 Please see R2569 c2 p1, 2 and R1731 bottom of page. Rev. 21:27 comments.

"... It is a part of the divine program to leave fallen man and his rescue entirely in the hands of Jesus. He is Lord of this great seventh day.

"The seventh, or Sabbath of a thousand years, has been appointed for man's rescue and uplifting and blessing. In that glorious seventh thousand- year period Jesus is to be Lord. It will be the great antitypical Sabbath, and the great antitypical Jubilee for mankind. The six days of toil will terminate in the great Sabbath of Messiah's glorious reign and the blessing of all the families on the earth.

"... God's consecrated people rest as God rests, in faith, in hope, in trust that Jesus will eventually deliver the groaning creation and bring them into a glorious Sabbath, rest...

"We, like the heavenly Father, have the fullest confidence that the Redeemer will yet accomplish the blessing of all the families of the earth, and bring all the willing and obedient into the great rest time of the future - the thousand years of the Messianic kingdom, in which the world will be released from the slavery of Satan, sin and death - in which the groaning creation 'will be delivered from the bondage of corruption into the glorious liberty of the sons of God' - so many as are willing and obedient.

"The Apostle points out that 'There remaineth a rest for the people of God' ... The actual rest or Sabbath

will be not merely that of faith and rest of heart... The resurrection change will bring us full relief from the trials, the toils of the way, and usher us fully into the glorious blessings of the resurrection state." '12-R4996.

"THE SERVANT OF THE LORD DIED"

"Precious in the sight of the Lord is the death of his saints." Psalm 116:15.

"Moses understood that Israel was to become very great in the world, and ultimately be used as the Lord's instrumentality in guiding and instructing all the other nations..

THE HIDDEN MYSTERY

"The mystery of the divine plan, which Moses saw not, but which we now see through the apostolic explanation provided by the holy Spirit, is that the natural seed of Abraham, will not have the chief part except as it is represented by Jesus and the apostles and members of the early church who according to the flesh were of the natural seed of Abraham, but according to the spirit were the spiritual seed - the true heirs... gathered out of every nation, people, kindred and tongue during this Gospel age. Nor was it necessary that Moses should see or understand or appreciate more than he did. Greater knowledge would have been confusing to him instead of favorable. Thus, 'God moves in a mysterious way, his wonders to perform.'

"As we in mental picture see the great Moses looking over the land of Canaan and feasting upon the gracious promises of God to Israel - as we note his faithfulness in his long and arduous service and his peaceful resignation of his life into the hands of the Lord at its close, in full confidence of the fulfillment of the Oath- Bound Covenant, it points a lesson for us. We similarly are standing at the close of a great epoch. The antitypical Moses, Christ the Head and the church his body, has arisen amongst men, and for centuries has been leading onward in the direction of the Millennial kingdom. The journey is almost concluded.

"Our present vision from Mount Pisgah... is glorious and heart- inspiring. Soon in our changed condition beyond the veil we shall be members of the great Joshua, leading all the families of the earth to the victories and blessings promised through faith and obedience.

Deut. 34:5; Hosea 13:14: "His death is appropriately described as a sleep. Thus we have the picture of a father kissing his child to sleep and the other picture of the glorious morning of the resurrection in which the antitypical Moses, as the Father's representative, will awaken him to the blessings and eternal rewards which are his in the divine plan because of his faithfulness.

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THE DEATH OF HAS SAINTS

"This is the signification of the golden text, 'Precious in the sight of Jehovah is the death of his holy ones.' In a prominent sense our Lord was the Holy One of God: and his death was, in the sight of the Father, very precious, and his soul was not left in sheol, in hades, in the state of death. He was 'raised again *from* the dead on the third day. ' And through him not only the faith and obedience of the church are counted for righteousness, but likewise the faith and obedience of Moses and *the Ancient Worthies*.

"Even though our dear Redeemer died as the sinner, crying, 'My God, my God, why hast thou forsaken me,' nevertheless he died with the Father's kiss. So may it be with all those consecrated to walk in the footsteps of their Redeemer. Covered with his robe of righteousness they are all precious to

the Father, and their death under whatever circumstances will really not be accidental, but a kiss of divine approval and seal of the coming blessing in the first resurrection.

"Jesus and the church unitedly constitute the antitypical, or greater Moses - the spiritual. Their inheritance is not to be earthly but heavenly... Hence it was appropriate that the type should not show an earthly grave since... our hopes are not fleshly, not restitutional hopes, but hopes as new creatures of glory, honor and immortality in jointheirship with our glorious Head.

"The greatness of our Lord and the apostles and others of the church is not as men but as new creatures. They sacrificed earthly occupations, etc., that they might preach 223 the Gospel of the kingdom and suffer therefor." '07- R4053, R4054; '10- R4567 c2.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" - Luke 12:32.

"The dominion of earth was originally given to Adam, to subdue and possess and rule it in righteousness (Gen. 1:28). Adam failed, and the dominion forfeited by sin was taken from him. Angels were next permitted to have the control... but fell into transgression... After the flood, God declared to Abraham his purpose to bring the needed help for the sinful, dying race through his posterity, by raising up from among them a great deliverer, ruler and teacher, saying, 'In thy seed shall all the families of the earth be blessed.' "This was the earliest suggestion of a national, universal dominion over earth...

Ezekiel 21:24- 27: "This overturning of the crown, or dominion, has been accomplished... This overturned condition of Israel's dominion was to continue until Christ, the rightful heir to the throne of Israel and all the earth, who purchased it with his own precious blood, would come and take control. His, as we have seen, will be the fifth universal empire of earth, the Kingdom of God under the whole heavens... this one will be approved and established by God, as his representative in the earth. It will be God's Kingdom, the Kingdom of Jehovah's Anointed. It will be established gradually, during a great time of trouble with which the Gospel age will close, and in the midst of which present dominions shall be utterly consumed, passing away amid great confusion." B73- B76.

THE FIFTH UNIVERSAL EMPIRE OF EARTH:

"The Kingdom of God, under Christ, whose right it is to take dominion; the Kingdom of Messiah, the fifth Universal Empire of earth {*Da 2:44 7:14,17,27*}; this Kingdom of the Highest, which is to be the fifth Universal empire of earth; the Kingdom of God under the whole heavens." A 260, A270; B76; D617.

"While in the typical Jubilee Year many restored liberties and blessings were at once entered upon, yet probably most of the year was required to straighten out affairs and get each one fully installed again in all his former liberties, rights and possessions. So, too, with the antitype, the Millennial age of Restitution. It will open with sweeping reforms, with the recognition of rights, liberties and possessions long lost sight of; but the work of completely restoring (to the obedient) *all that was originally lost* will require all of that age of restitution - a thousand years." B179.

"The *exact date* when the last typical Jubilee was observed by Israel (625 B.C.)... definitely established, ... count the great cycle of fifty times fifty or twenty- five hundred years, and thus locate definitely the date of the beginning of the great Jubilee of Earth - the 'Times of Restitution of all things.' ... since October, A.D. 1874." B181, B182. "None but the Lord's 'little flock' is fully and correctly informed as to the grand scope of the Restitution... they see also what can be seen from no other standpoint than God's Word - that the great enslaver, Sin, is to be shorn of his power, that the great prison- house of Death is to be opened and a release presented to each prisoner, signed in the precious blood of the Lamb of God which taketh away the sin of the world, the great Redeemer and Restorer. Glad tidings indeed it *shall be to all* people, not only to the living, but also to all that are in their graves. Before the end of this great Jubilee every human being may go entirely free - may get back to man's first estate, 'very good,' receiving back through Christ all that was lost in Adam.' B199, B200.

"The period from the beginning of the ordering of creation on the Earth down to the surrender of it perfect to the Father, at the close of the Millennium, is a period of seven times seven thousand years, or a total of forty- nine thousand years; and the grand epoch then to begin will be the fiftieth thousand, or a great Jubilee, on a grand scale - not the Jubilee of Israel, nor the Jubilee of general restitution, but the Jubilee of Earth." '94- R1731 footnote

THE FINISHED MYSTERY

"The mystery of God began in our Head - Jesus - and is being added to by every true member of the vine or body whose names are *written in heaven*. This is the mystery of which Paul says - 'This MYSTERY... is *Christ* (the anointing) *in you*' - Col. 1:27." '82- R368.

Revelation 10:8

Verse 8. And the voice which I heard from heaven spake unto me again, and said, Go take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

So Pastor Russell did, and he was surprised that the Lord caused him to wait in earnest prayer and study till noon of the third day before granting or handing to him the Little Book - the same experience as St. Paul had. See Rev. 8:1 Comment '06- R3824, R3825.

"MY GRACE IS SUFFICIENT FOR THEE"

"And He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness" - 2 Cor. 12:9.

"This is a wonderful text... When St. Paul, blinded by the great light which accompanied his conversion, finally received the Lord's forgiveness and the restoration of his sight in considerable measure, he doubtless bore patiently with the continued weakness of his eyes, considering it a proper chastisement for his wrong course as an opponent of the Anointed One and an injurious person in respect to the body of Christ, which is the church.'

APPEARED TO THEE IN THE WAY - Acts **9:17** Acts **9:12**. "Evidently the intense light had destroyed the surface of the eye, which now peeled off... It seems evident that for the remainder of life he was afflicted with weak eyes, which hindered his writing his own epistles, except one which, he remarked, was written in large characters. We can fancy the disadvantage he would be under in some respects by reason of this affliction, that his bodily presence would be much less attractive than before, and that nothing but the truth behind his words could longer influence his auditors..

224 "The Apostle as a chosen vessel was to have a very conspicuous part in the divine program, in the introduction of the Gospel, and his own humility was a very essential matter. Doubtless the Lord foresaw that this remnant of his eye trouble would ever keep him in remembrance of the great blunder he made in his zeal without knowledge, and of the Lord's mercy to him. These two thoughts would doubtless keep him humble and trustful and probably provide a great blessing to him, even though he entreated for its removal, until the Lord indicated otherwise, saying, 'My grace is sufficient for thee' {2Co 12:9}. Ah, says the Apostle, if having this affliction means more divine grace, then I am content to keep it and would be sorry to part with it. Let us, dear friends, view our trials, persecutions, difficulties, thus - as of divine permission for our good...

"Saul had been praying and fasting for three days and nights and now realized the Lord's forgiving love, as manifested in the sending of Ananias, in harmony with his dream and with a recovery of a measure of his sight. With this evidence of divine favor he would start afresh. First he would be baptized and thus symbolize his allegiance to the Crucified One. Then he would eat for the refreshment of his body that the strength might be used in the service of his new Master.

"We read that forthwith Saul preached Christ in the synagogue of Damascus. We admire his courage, his honesty! We do well to let the illustration quicken our own minds and hearts with appreciation that we may be fortified for similar and all emergencies - to use every opportunity to serve the Lord and to undo anything that we have previously done amiss..." '09 R4356, R4357.

TABERNACLE SHADOWS OF THE "BETTER SACRIFICES.'

"' The Tabernacle and its Teachings' ... requires *study*.

If all could see the force and meaning of the *typical sacrifices* for sins, they would be much better able to appreciate the anti- typical sacrifices which really put away sin. If all would fully equip themselves with the armor of God, they would be much better able to withstand all the fiery darts of the adversary, and would be in no danger of having their faith in our *ransom* overthrown.

"Let us, then, urge upon all the absolute necessity of devoting time to the study of those types, which we are able to understand and appreciate, by reason of the light thrown on them by the Apostles' writings... And be not content with reading it once or twice, but study till you do comprehend the lessons of the Tabernacle. You will find that every feature of the glorious plan of God is very clearly presented in these Tabernacle types; in fact, the minuteness of the portrayal must astonish all. We know of no more strengthening and nourishing spiritual food than is afforded us in the *study* of these wonderful pictures." '83- R451.

"While it is difficult at such a feast to decide which is the richest food, yet we believe that what we are now about to mention is of all the food the best, viz.: The appreciation of the sacrifices of Leviticus - especially of the Day of Atonement for sins, as pictured in Leviticus 9 and 16. Nothing ever showed us so clearly the necessity and value of a sacrifice for *our sins*, and not for ours only, but *also* for the sins of the whole world. We feel confident that no one who has a clear understanding of the details of these sacrifices for sin, can *ever* question the *ransom*. Here is clearly shown the sacrifice of Jesus as the *bullock* and the 'little flock' who follow him, represented by the Lord's goat. Nowhere else is our share with our Lord in the work of sacrifice '*filling up that which is behind of the afflictions of Christ*' (Col. 1:24) so clearly shown. But we need not tarry with this topic - you have it in detail in the *Tabernacle* pamphlet, which we trust you have not only read, but studied in connection with the Scripture.

"(6). Shining through this appreciation of the *sacrifices* for sins, came greater light upon a number of subjects..." '83- R513.

"It was about that time, 1880, that the Lord drew our attention to other features of his plan previously unseen by us... since the days of the Apostles. We realized that this further light was harvest light for the ripening of the wheat... The due time had come and the unfolding came with it. The Master who had already been serving us brought forth from the storehouse 'things new and old,' respecting the Covenants and the Atonement sacrifices. We were astonished at the length and breadth and height and depth of the divine plan and set them forth in a pamphlet entitled *Tabernacle Shadows of the Better Sacrifices*...

"... Now we know why St. Paul was so anxious to fill up a measure of the afflictions of Christ and we were stimulated also to follow his example, filling up a share of Christ's afflictions, which he left for us. Now we know what St. Paul meant when he said, 'Let us go forth therefore unto him without the camp, bearing his reproach' - Heb. 13: 13.

"We perceived from this last text that he referred to the sacrifices of the Day of Atonement mentioned in the context and in which he says that the bodies of those beasts whose blood accomplished sin atonement were burned outside the camp. The type shows that the first of these sacrifices was the bullock and the second the Lord's goat (*Le 16*); that the priest first killed the bullock provided by himself, and afterward killed the goat provided by the congregation of the Children of Israel. We saw clearly enough that the

bullock represented our Lord's sacrifice and that the only other sacrifice burned outside the camp was the goat, and hence that the Apostle must have referred to us, the church, the members of the body of Christ.

"This has been the basis of our presentations to the church for these twenty- nine years. We consider it the only key to all the wonderful harmonies of the divine Word, as they are now in our possession by the Lord's favor. We have no doubt whatever that our great Adversary would like to take from us this valuable key to the divine plan, which alone explains the 'mystery' of this Gospel age, which is the church and her special call - to the privileges of sacrifice now and the privileges of glory by and by. The Apostle made no mistake.

"... And this doctrine during these years has been the 'key' to the 'mystery of God,' which has brought more Christians to a full and deep consecration to the Lord than anything else ever known since the Apostle's day." '09- R4434.

225 Leviticus **8,9** and 16

What was the object of the eighth chapter? What was the object of the ninth chapter? The APPLICATION of the blood is the answer: to take out a Priesthood: what God's law required for a Sin-offering.

The eighth chapter shows how to become a Christian; how to live as a Christian: what is required for a Sin- Offering.

The ninth chapter shows how to carry out a covenant by sacrifice: how the sin- offering is obtained.

The sixteenth chapter shows the APPLICATION of the blood: how it is applied; and explains chapters eight and nine. The Day of Atonement is for the Priesthood.

"LEVITICUS NINE AND SIXTEEN" - '14- R5391

"We do not mean to say that the two ceremonies took place on the same particular Day of Atonement. Our thought is that the antitype of the two took place at the same time in the antitypical atonement day - the Gospel age.

"The record of the Ninth Chapter relates to the consecration of the priests. The service there pictured represents the consecration of Aaron, and was to be repeated in the case of every priest who attained the office of high priest. That is to say, this service was to be repeated only when a high priest should die and his successor in the office should be inaugurated. "' 13- R5391.

"The Aaronic priesthood typified chiefly the humiliation and sufferings of Christ, less his future glory - Melchisedec being the type of the Christ as a kingly or royal priesthood." T26.

"But as the faith, consecration and sacrificing of the 'New Creatures' in the present life answer to, or correspond to, and were typified by, the Aaronic priesthood of Israel and their typical sacrifices, so, as the Apostle explains, the future priesthood of these New Creatures is represented in, or typified by, the glorious priesthood of Melchizedek.

"Melchizedek was not a priest who offered sacrifices in a linen robe; he was a priest who was at the same time a king - 'A priest upon his throne.' As such his position was higher in the type than the position of Aaron; for Aaron was the son of Abraham, and Abraham, great as he was, paid tithes to Melchizedek and received a blessing at his hands, typifying, as the Apostle explains, that the under priesthood of sacrifice represents a lower plane, or condition, than the higher priesthood of kingship, glory and honor. These New Creatures then, in the glorious work of the Millennial Kingdom (Christ, their Head, and they reckoned as members of his body), were typified by Melchizedek. With these, the sacrificing feature of the work will all be at an end, the reigning, the ruling, the blessing, the assisting will all have begun and

they will be entirely competent to accomplish the divine promise... that 'all the families of the earth shall be blessed' through these, God's agents, through whom 'whosoever will' may come back into full harmony with the Creator and his laws - Gen. **22:18 Galatians 3:16,29**. F72- F73.

"A Melchisedec Priest is a blessing Priest, a Priest who has the power to bless. Melchisedec was able to bless Abraham. Far superior, therefore, to the Aaronic priesthood is the Melchisedec priesthood. Q550.

THE LAW COVENANT EMBLEM - T34- T36.

'... The Law is Divine; and we know, also, that it is by divine aid that we are enabled to walk - not after the flesh but after the spirit. It is this phase of the Law which bears the 'jewels,' set in gold, representative of the true Israel, the Lord's 'little flock,' 'They shall be mine, saith the Lord of hosts, in that day when I make up my jewels' (Mal. 3:17). Thus embedded in gold (the divine nature) and upheld by the golden chain of divine promises, what wonder that 'the righteousness of the law is fulfilled in us' - Rom. 8:1, 4.

"As Aaron stood there clothed in those beautiful robes so typically significant, and was anointed with the holy oil, his head represented Jesus, the Head of the Priesthood, while his body represented the Church, complete in Christ. How impressive and significant a type of the world's High Priest, undefiled, and clothed with power and authority to fulfill Jehovah's covenants!" T36.

After the Day of Atonement, the under- priests' *condition* is shown in the High Priest clothed in his usual garments of glory and beauty: The *work* of the priests is shown in sacrificial garments, after the Day of Atonement, receiving the sacrifices of the people (Leviticus, Chapters 1- 6).

Revelation 10:9

Verses 9- 10. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. t°And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

And the angel delivered the Book to Pastor Russell, saying, Eat it up, and in thy mouth it will taste sweet as honey; but in thy belly it will be very bitter. So it proved: for after masticating the Truth thoroughly, and sending out the message of Truth, the clergy waxed very wrath. Some Protestant ministers through the newspaper, the *Brooklyn Eagle*, slandered him exceedingly. Pastor Russell forgave them all. They, in the Day of Judgment now so near, still have to face the supreme Judge, and sentence. Please see Rev. 6:15- 17.

"This message concerning Michael's Kingdom, gradually opening from 1829 onward, is symbolically represented in the book of Revelation (10:2, 8- 10) as a 'little book,' which the 'wise' of the 'holy people,' represented by John, are instructed to eat. And John's experience, as expressed in verse 10, is the experience of all who receive these truths. They bring wondrous sweetness: Oh, the blessedness! But the after effects are always more or less a blending of the bitterness of persecution with the sweetness. And the effect upon those who patiently endure to the end is to purge, purify and refine, and thus to make the bride of Christ ready for the marriage and exaltation, due toward the close of the Day of Preparation. C89.

THE SUFFERING OF CHRIST

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin (without a sin- offering) unto salvation" - Heb. 9:28.

226 "This brief statement by the apostle is really a summary of centuries of accomplishment. The suffering of Christ began with our Lord, began with the time when he made a consecration of himself, presented himself to the Father when he was thirty years of age. The sufferings of Christ continued during

the three and a half years of his ministry, and the sufferings of Christ have continued all of these eighteen hundred years since, and we are finding that this is the key which very many of God's dear people have overlooked, and therefore have been in considerable quandary as to how to understand the divine dealings. The apostles understood the matter very clearly. They understood they were to suffer with the Lord as members of his body; they understood that these sufferings of the body of Christ must be complete before the glory should follow; but this thought has been lost sight of during the dark ages...

"The point that we wish to notice is that we have not God's kingdom in the world, and there is no sign of it, no tangible evidence...

"Now the Bible has such a fine presentation of the matter, and how glad we are we can see in God's Word that which is satisfactory to our reason, and which will ultimately be satisfactory to the whole world of mankind. We see from the Bible why there has been a delay ... Evidently our heavenly Father did not wish the mystery to be completely solved until the beginning of the seventh trumpet; so it is written that when the seventh angel shall begin to sound, the mystery of God which he has kept secret from the foundation of the world should be finished (Rev. 10:7). When God keeps something secret, and wishes to do so, let us not be surprised that nobody finds it out.

"This mystery that the apostle mentions is 'Christ in you' (Col. 1:27), and it is stated plainly enough even though we were blinded to it for quite a while. This great mystery that the church was the body of Christ was buried under the traditions and superstitions of centuries; from the time the apostles fell asleep the church lost sight of the fact that if she would reign with him in the future she must suffer with him in the present. And when she got the idea she was already reigning, of course she got the idea that her time of suffering had passed, and pride and vain glory took the place of humility and a desire to suffer with the Lord.

"But we are glad in God's providence that we have been awakened and that we begin to see these things; if we were stupid and asleep at one time we have gotten aroused, and we have been seeing more and more clearly, and now as we go back from our present standpoint we see the length, and the breadth, and the height, and depth of divine wisdom, justice, love, and power, such as we never dreamed of before. And this becomes to us a wonderful proof, positive proof, not only that there is a God, but that the Bible is his Word, and it equally proves to us that the various denominations are not in line with it." CR161, CR162.

THE SECRET OF THE LORD - CR92- CR93

"I claim that no man could make up the plan of the ages; it is so much superior to anything else which was ever produced by any man, or set of men, or women in all the centuries of the past, from the days of the Apostles down, that it would be entirely too much credit to say that I made it up. It comes to us as an evidence that God himself is behind this plan." CR92.

"I think of one infidel who said to me that he would not believe the Bible. I said, 'Why? Where do you think the Bible came from?' "He smiled and said, 'Priests and knaves.' "Oh, you think that the priests and knaves made the Bible?' "Certainly. "" I said, 'Which priests and which knaves made the Bible?' "Well he had not expected that question. I said, 'Did the Presbyterian priests and knaves, or the Baptist priests and knaves make the Bible?' "He hadn't thought of it. 'Perhaps you would say, they were not old enough, that the Bible was made by the Catholics?' "Oh yes, he said, "the Catholics - that is it, the Catholic priests and knaves.'

"Well," I said, "my dear friend, it is rather remarkable is it not? They ought to be called also fools, for they made a Bible that does not suit them. If a man does a forgery at all he would do so for some purpose, he would have some object in view; but to commit a forgery and not have that forgery what he wants it to be would indicate that he is a fool." "He said, 'What do you mean?' "I said, 'If the Catholics made the Bible they made one that does not suit them. It has in it a great many things they do not believe and they wish were not there, and it does not contain a great many things they would like to have there. They would like to have the Bible corroborate them and say that Mary was the mother of God,

but it does not say so. They would like to have the Bible tell them that Mary was born immaculate, as they claim. They would like to have the Bible tell something about beads, and praying with beads and have the Bible tell them something about praying to the saints, and praying to a lower saint and then to a higher saint, and finally get to Mary, then to Jesus, then to the Father - gradually stepping up. They would like something in the Bible to corroborate their teachings. You see if they forged the Bible, they made a poor forgery. Then they would like to have something in the Bible authorizing them to have their sacrifice of the mass. They would have something in the Bible about the holy water and the sprinkling of it. They would like to have something in the Bible to tell about the holy candles, and consecrated burying ground, and about hearing of confessions. They would like to have something in the Bible about purgatory, something about the sprinkling of infants, and something about keeping Sunday, and something about the holy Trinity. There are a whole lot of things they wish they could have in the Bible that they do not have there. They have a whole lot of things in the Bible they do not know what to do with, and they wish were not there. They have no use for the resurrection when every one is more alive than even before he died.' "‘Now,’ I said, ‘my infidel friend, if you think the Catholic priests and knaves made the Bible, you must think they are a set of fools. But they would not make the Bible like that. And,’ I said, ‘for the same reasons the Presbyterians

227 would not have made it even if they had lived in the time. The Bible does not suit them. It has something about election, but it also has something about free grace that they do not know what to do with.

"And so our Methodist friends would have in the free grace and would leave out the election altogether, as they do not know what to do with that. And so with all denominations. they would all put in something more and all would leave out something else." CR162.

"And yet they think that they could give forth better wisdom - these great teachers who would like to make a new Bible after their own heart." '13- R5297.

"As far as I know we are the only people in the whole world that the Bible suits, it suits us exactly the way it is." CR162.

"And again, the Lord knoweth the thoughts of the wise that they are vain. Therefore let no man glory in men: for all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and YE ARE CHRIST'S; and CHRIST IS GOD'S" - 1 Corinthians 3:20- 23.

"GOD IS FAITHFUL" - 1 Corinthians 10:13.

"‘We have an Advocate with the Father, Jesus Christ, the Righteous,’ in whose all- prevailing Name we may approach with courage the throne of heavenly grace, and obtain mercy and find grace to help in every time of need - Heb. 4:16. "‘ 11 - R4875.

"And because of God's providence we are getting the true light on the Word, which shows the true condition as God intended it to be understood. It is all rational and sure from God's standpoint, it is all reasonable and all beautiful, and we are surely finding that out. It has been just as beautiful all these centuries; it has had all of these teachings for these hundreds of years; we are merely finding out the lengths and the breadths and the height and the depths of the love of God which passeth all understanding, and how this love of God is clearly presented in his Word. And it explains our text that now we must suffer with him if we would reign with him, and that these sufferings of Christ belong to this present time, and that Christ cannot come to give the great blessings to the world of mankind until the church which is his body is completed. And so instead of hastening the Lord we should be doing exactly what the Lord said to do. The bride is to make herself ready - never mind about hurrying the bridegroom, the bridegroom is ready now and has been all of this time; it is the bride that is to be made ready; the bridegroom has been sitting at the right hand of the Majesty on high, as the apostle says, waiting for the time to come for the divine arrangement to be fulfilled, and the whole thing given to you and to me is to

be ambassadors, to be mouthpieces of God in inviting and calling and drawing, in the name of the Father, and in the name of our Lord, all of those who have an ear to hear his message... So let our daily lives express the lessons of true holiness. Let all our actions show the power of God, and the hope that is within us, that all may see that we are his, that all might take notice of us that we have been with Jesus and learned of him, and we are being exercised by the exceedingly great and precious promises that our Father has given us, and which were intended to work in us to will and to do his good pleasure - not only for ourselves but also for each other; for the apostle, you remember, tells us this was the very object in giving the holy Spirit. He says, God poured out the Spirit on our Lord Jesus, and he gave some prophets, some evangelists, some teachers, etc., for the work of the ministry, for the work of service. What service? For the work of developing the body of Christ, not for the work of converting the world, but for the work of the ministry, developing the body of Christ, until they all come to the full stature of a man - adding on the different members of the body, until we as a whole church shall come to the full stature of a man, of which great man Jesus is the head. This is the great prophet, the great king, the great judge, the great lifegiver, the great mediator between God and man.'

"Now our dear Master suffered and entered into glory, so all the Body of Christ must suffer... We stand related to Christ, our head, as new creatures." CR162- CR163.

Revelation 10:11

Verse 11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

In spite of the afore mentioned effect of the Harvest Message his preaching orally and by printed page went forward, as our present Lord was back of it. And he finished his course with joy saying, I have done as thou hast commanded me. He died, practically on his feet wearing an alb as a sign of *victory*.

"But the Lord said unto him *Ananias* Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" - Acts 9: 15.

In Acts 9, verses 10- 17, we note the Apostle Paul's experience and the Lord's words to Ananias.

"The Lord very graciously made the matter clear to him, as he always does to his faithful ones, and Ananias promptly fulfilled his mission. He used an instrument ready and willing in His service, ready and waiting - 'Emptied, that He might fill them, as forth to His service they go; Emptied, that so unhindered His life through them might flow.'" 97- R2118.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him? - Luke 11:13. "" Although 'all things are by the Son,' yet here as everywhere he gives the glory and honor, as the fountain of blessing, to the Father (as in Rev. 1:1). The entire work of redemption and reconciliation is the Father's work - through the Son. And our Lord declares that it is the Father's good pleasure that we should have more and more of his Spirit of holiness. He bids us seek for and ask for this, as the great supreme blessing...

"The baptism came at the beginning, and now all there remains to do is to open the sluices in every direction so as to let the holy Spirit of love and truth penetrate into and permeate every action, word and thought of our beings. We need divine aid, the operation of the Lord's wisdom and providence, to show us what clogs the sluices and to help us

228 remove the obstructions.

"The Spirit of holiness in abundance can only be received by those who earnestly desire it and seek it by prayer and effort. The mind or spirit of the world must be driven out of our hearts, in proportion as we would have them filled with the holy Spirit, mind, influence. Self- will must also give place. And because

it is in proportion as we are emptied of all things else that we are ready to receive of his fullness, therefore the Lord would have us come into this condition of earnest desire for filling with his Spirit of holiness, that we may be willing and anxious to displace and eradicate every other contrary influence and will.' E222.

"... We must eat the Word of God, if we would derive his Spirit from it.

"Our Master declared, "The *words* that I speak unto you, they are Spirit and they are life" (John 6:63); and of all who are filled with the Spirit it is true, as spoken by the prophet, 'Thy words were found and I *did eat them*' {*Jer 15:16 Revelation 10:9*}. It is absolutely useless for us to pray Lord, Lord, give us the Spirit, if we neglect the Word of truth which that Spirit has supplied for our fulfilling." E225.

"This perfecting of holiness goes on, this cleansing of ourselves, noticing to see where there is anything in us that is impure, and putting all that away from our conduct - and, more than that, putting it away from our minds. As we do this, holiness spreads through all the avenues of life. And so a Christian ought to have a very beautiful character. If any Christian has not a beautiful character, it shows that he has not been properly attending to the matter of his cleansing, daily giving attention to his purification in his outward relationship to mankind, and inwardly in his relationship toward God" '15-R5739.

THE ANOINTING OF THE PRIEST Please see T37- R38.

"For the glorious reign of this Kingly Priest we constantly pray - 'Thy Kingdom come, thy will be done on earth.'" T37- T38.

FAITHFULNESS IN OUR STEWARDSHIP

"It is required in stewards that a man be found faithful" - 1 Cor. 4:2.

"God makes use of different agencies to do his service. These are sometimes animate, sometimes inanimate {*Isa 45:14 Jeremiah 10:13*}. But those whom he recognizes as specially his servants are also called sons.

"These servants represent a stewardship - a term common in olden time ... A faithful steward would be on the lookout for everything that represented the master's interests - would be as careful of these as he would be of his own... We belong to Christ. He is the head, he is Lord... And he says, 'Occupy till I come.' "The faithful steward would be the one who would desire to so use the talents as to increase the Master's wealth, the Master's glory.

"The parables of the talents (Matt. 25:15) and of the pounds (Luke 19:12) are much alike, both representing a great householder, or lord, dealing with his servants. In the parable of the pounds, a certain nobleman went into a far country to receive for himself a kingdom and to return.

"Our Lord in this picture represents himself as a Nobleman who had been called to a throne, and who was going to a far country, to heaven itself, to receive the investiture of his kingdom. In due time he was to be the great Messiah; and he must first be invested with the authority, and then return and establish his kingdom.

"In the parable of the talents, the lord before leaving called in his servants and committed unto them his goods, his property. He said, I will make these servants stewards... according to their several ability. They were all remembered. When he returned he called his servants and reckoned with them...

"The lesson taught in the parable of the pounds seems somewhat different. In this the lord gave each of his servants one pound, to do what he could with what was given him...

"In this application of the parable, to our understanding, the pound represents the blessing of justification given to each of God's children... To turn from sin is not to become a servant... We never had a right to do wrong; and in getting away from sin and wrong, we were not serving God. God has no servants in this age except those begotten of the holy Spirit. The first step toward God is to turn away from sin toward righteousness, and to attempt to draw nigh unto God; for God says, 'Draw nigh unto me and I will draw nigh unto you ...'" The servants referred to in the parables are the Lord's consecrated people... Those who... gave up their lives to the Lord ... then said, I have no will but shine. I will serve thee faithfully, even unto death. As the Lord accepts these as his servants he gives each one a pound.

"What is this pound? It is justification to life - a valuable thing. Now, being justified by faith, and being thus accepted as a servant of God, and begotten of the holy Spirit, each one has the opportunity to do what he is able as a servant of the Lord. He uses whatever talents the Lord gives him. He must do his best with all that is entrusted to his care, as a faithful steward of the King of kings and Lord of lords. " 14- R5385 to R 5387.

IN THAT DAY

"The Great Pyramid is a 'Witness' for the Lord of hosts - IN THAT DAY which is already begun.

"Prof. Smyth has concluded that the Great Pyramid was builded in the year 2170 B.C., reaching this conclusion, first, from astronomical observations. Perceiving that the upward passage angles correspond to a telescope, and that the 'Entrance Passage' corresponds to an astronomer's 'pointer,' he sets about to investigate to what particular star it could have pointed at any time in the past. Calculations showed that *a Draconis*, the dragon- star, had occupied a position in the heavens which looked directly down the entrance, at midnight of the autumnal equinox. B. C.2170. Then, considering himself as an astronomer at that date, with his pointer fixed upon *a Dracor is*, and considering the ascending passages as though they were a telescope which they much resemble, he calculated what constellation or what notable star would have been before his telescope thus fixed at the particular date indicated by his pointer. and found that it must 229 have been the Pleiades. So wonderful a coincidence convinced him that the date of the Great Pyramid's building was thus indicated; for *a Dracor is* no less a symbol of sin and Satan than *Pleiades is* a symbol of God and the center of the universe. The Great Pyramid thus indicates that its Architect knew of the prevalence of evil and of its domination over the downward course of mankind, and indicates also what lies beyond all human sight - that the only hope for the race is in Jehovah.

"This conclusion of Prof. Smyth's as to the date of the Great Pyramid's building, was most abundantly corroborated, later, by certain measurements by which the Great Pyramid indicates its own date of construction. A realization of the fact that the Great Pyramid exhibits a wisdom of design which the Egyptians could not have possessed - a divine wisdom which must have been worked out under the supervision of some inspired servant of God - has led to the conjecture that Melchizedek was its builder. He was 'king of Salem (that is, king of peace) and priest of the Most High God,' and as a person and type occupied so high a position as to be a blessing of Abraham, who also paid him tithes. Of this we can know little, except that Melchizedek was a great and peaceful king, and that he lived about that time, and not far distant from the site of the Great Pyramid - God's altar and 'Witness' in the land of Egypt." "Thy Kingdom Come," Chapter 10, pp. C320- C322. Rev. 21:16 Comment; See Supplement.

"For six thousand years this planet earth has been a rebellious province in the universe of God; and God has permitted mankind to... manifest what they could...

"But while God has been permitting man to prove his own weakness, he has also been preparing for the blessing of the whole world, as he has foretold in his Word... through the kingdom of Messiah... " God is the Judge; He putteth down one and setteth up another.' The Lord will put down the attempt of the great usurper Satan to rule the world. Satan, originally Lucifer, conceived an ambition to exalt himself to 'sit upon the sides of the north,' to 'be like the Most High' (Isa. 14:12- 17). But very soon now he will be bound for a thousand years, and finally be destroyed.

"So far as earth kingdoms are concerned... God has been merely so overruling as to cause all things not only to work together for the ultimate outworking of the great plan which he has arranged, but also to teach men the necessary lessons of the exceeding sinfulness of sin.

MOUNT ZION OF THE SIDES OF THE NORTH

"God's particular dealings with the world will be in the future, and for the first thousand years will be through the kingdom of our Lord Jesus Christ. All things are of the Father, and by the Son. In this glorious work of judging the world, Christ himself will be the Judge, and the church, his body, will be the associate judges. They will render righteous judgment in all cases, will set up only those who come into full accord with God, and will overthrow and eventually destroy all others." '15- R5710.

"Yes, dear Redeemer and Lord, we recognize thy beloved presence, and rejoice in the evidences of the establishment of thy gracious Kingdom in this our day. Our hearts overflow with gratitude as we see the converging rays of divine testimony - from the law, the prophets, the apostles and shine own hitherto dark sayings, and even from the longhidden mysteries of Egypt's wonderful 'Witness' - now drawn to a glorious focus, showing thy believing followers that the glorious day is soon to break, although clouds and thick darkness yet obscure thy glory from all eyes except the eyes of faith of thy betrothed. In this radiant focal light,

230 gem after gem of thy precious truth now gleams with a luster hitherto unknown, and thy majestic presence is reflected by them all.

"'Rejoice in the Lord, O ye righteous; and give thanks at the remembrance of his holiness.' 'O. clap your hands all ye people: shout unto your God with the voice of triumph, for the Lord most high is a great King over all the earth.' " C308.

Revelation 11:1

CHAPTER 11 REVELATION

Verse 1. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

This reed like a rod indicates that the measuring is backed up by authority. The measuring reed is LOVE, the one thing that can measure the Temple, the Altar, and the worshippers. Also it comes to John from the Lord Jesus Christ unto whom was given all power in Heaven and Earth, the morning of His Resurrection. He, Himself, had met this measure successfully, as the top stone of the Great Pyramid God was building. Everything necessary to the requirements of that building were found in Him; even as a pyramid is found, and founded, in its top stone - rejected by the builders, but elect, precious. The requirements of the altar of sacrifice are also found in Him, as well as the character likeness of God in each one of the temple stones, now being polished.

THE GREAT PYRAMID - "A MIRACLE IN STONE" - C Chapter 10.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, bath quickened us together with Christ" - Eph. 2:4, 5.

"How wonderful is this love of God and love of Christ! How impossible ... to measure its lengths and breadths and heights and depths!..." '05- R3553 "But ye, beloved, building up yourselves on your most holy faith, praying in the holy Spirit, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" - Jude 20, 21.

"The Lord's people... are glad... giving thanks to the Giver... for all of life's blessings and privileges...

They are glad also... of making apologies and asking forgiveness for shortcomings, and to renew their vows of loyalty and faithfulness in the name and strength of the Redeemer... because they are His and have access to Him continually through their great Advocate, their Redeemer... " 09- R4419 "In that time (when the message of the swift messengers goes forth) shall the present (the Holy Nation) be brought unto Jehovah... to the place of the name of the Lord of hosts, the Mount Zion (the heavenly kingdom)" - Isaiah 18:7.

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LOVING OBEDIENCE BRINGS JOY AND PEACE

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" - John 15:10.

"Let us, dearly beloved, be more than ever careful respecting the Word of the Lord; Let us not by negligence give evidence of a decay of love. Our Lord points out that his continuance in the Father's love, as the well beloved son, with all which this implies, was because of his obedience to the Father's will; and that following the same line, he must require that we should be obedient- to him if we would abide in his love and share his throne and glory... 'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full' - John 15:11... Obedience to the Lord's words, together with the privilege thus obtained of abiding in him and his love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace which 'passeth all understanding,' which rules in the heart, and which brings with it the promise, the assurance, 'not only of the life which now is, but also of that which is to come.' " 12- R5082

DEDICATING THE TEMPLE - 1 Kings **8:22- 30** "My House shall be called a House of prayer for all people" - Isa. 56- 7.

"St. Peter tells us that the various members of the church of Christ - the saints - are living stones, which are in process of chiseling and polishing, preparatory to the uniting of all these in one grand, glorious Temple of God beyond the veil {1Pe 2:5,9}. Any not enduring the chiseling and polishing will be discarded as unfit for the glorious temple.

"The bringing together of these living stones beyond the veil will be by the resurrection power, beautifully illustrated in the erection of Solomon's Temple{1Ki 8:22-30}, of which we read that its stones were prepared at the quarry and then finally assembled for the construction of the Temple, and that they were so perfectly shaped and marked for their various places that they came together without the sound of a hammer - without need for chiseling or for other labor upon them at the time of the construction. so St. Paul says, the church is God's workmanship (Eph. 2:10). And his work will be so perfectly accomplished that there will be no need of rectification or alteration beyond the veil.

"The Lord's people... called of God to this high calling, to membership in the temple, can fully appreciate thereafter the necessity for the trials and difficulties of life which are shaping them, fitting them, for heavenly glory, honor, immortality. These are the 'all things' working together for good to them that love God - preparing them for the spiritual blessings and services of the future - Romans 8:28.

WORK OF THE GLORIFIED CHURCH

"The church... the royal priesthood for the blessing of all the families of the earth (Gal. 3:29)... will be the great temple through which all the world of mankind may have access to God and return to harmony with him.

"Thus, eventually, this glorified church, or temple, will be the house of prayer for all people, all nations... they will approach God through the glorified church, in which his presence will be manifested and his

mercy will be available to all. From this viewpoint, the Temple with its Shekinah glory represented the church in the glory of the future, in association with Christ; and God will dwell in and operate through that glorious church for the blessing of the world, represented by all those who will worship God looking toward his holy House.

"Hear thou in heaven thy dwelling- place; and when thou Nearest, forgive.'

"So during the Millennium, all the world will have the opportunity of approaching God through his great temple of which Jesus is the Chief Corner- Stone, and the church the living stones under his headship. And God will hear the prayers thus properly presented, and will forgive the sins of the people; and as a result the work of restitution will progress to a grand completion.

"As Solomon dedicated the Temple, so the church of Christ will be dedicated, formally presented to the Father. The great antitype of Solomon will do this; namely, the Lord Jesus Christ, presenting us all as his members, as the temple which is his body, reared up on the third day - the third thousand- year day from the time of his death - the dawning of the great Sabbath (John 2:18- 22). As a result of the dedication, the glory of the Lord will fill the house." '15- R5713, R5714

OUR REASONABLE SERVICE - Rom. 12:1. '14- R5422, R5423; THE DEDICATION OF THE TEMPLE - 1 King 8:1- 11, 62, 63. '15- R5712; '13- R5342 c1 last p; '03- R3132 c1 p6; '01- R2772 c1 last p; c2 p1.

"Bread will not be sufficient. The world will need to eat of the Bread and to have the assistance the Lord will give them through His Kingdom. Jesus said (John 6:51), 'I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever.' "' 13- R5342 "The whole world is reckoned as already dead - because under sentence of death through Adam; and unless they eat (assimilate and appropriate by faith) the flesh (sacrificed humanity) of the Son of Man, they have no life and can have no life (John 6:53). '03- R3132 "... When we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are

232 privileged to appropriate... His perfect human nature was given for us and redeemed Adam and all his race from condemnation to death - to a right to return to human perfection and everlasting life if they could... In order for the race of Adam to profit by the redemption accomplished by our Lord's sacrifice it is necessary that He should make a second advent, and then be to the whole *world* a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the privileges then to be offered." '01- R2772 "It is this same blessing which the Gospel church in this age receives by faith from the Redeemer; viz., justification by faith - not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which father Adam did possess and lose, and which Christ did redeem by giving his own sinless flesh as our ransom- sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these." 01- R2772 "And what agreement bath the temple of God with idols? for ye are the temple of the living God; as God bath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them (the untrue, the unbelieving, the unclean), and be ye separate saith the Lord, and touch no unclean thing" (R. V.); and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" - 2 Corinthians 6:16- 18.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit (mind), perfecting holiness in the fear of God" - 2 Corinthians 7:1

GOD WORKETH IN YOU - Philippians **2:12,13**.

"Ah, yes! there is a promise in these words, 'the power of God unto salvation to everyone that believeth' - the power of God that, in proportion as it is received into good and honest hearts will work in them not

only to will aright but also to do aright thus leading to the cleansing both of the mind and of the flesh. Whoever can comprehend what it is to be a member of God's holy temple class, must realize the holiness, sacredness, purity that would properly attach to any and everything connected with it. As the Apostle again says, referring to these gracious hopes and promises, whoever has such a hope in him will purify himself even as He is pure [1Jo 3:3]. The thought of being accepted as the sons and daughters of the Lord Almighty must be impressive to every heart in proportion as it is appreciated.

"... It was proper that our Lord should give the perfect standard or pattern... that this perfecting of holiness is to be attained through a reverence for the Lord - an appreciation of his greatness, his perfection... A great deal of reverence for God and holy things is surely a great aid in our appreciation of the Lord's wonderful greatness and wisdom, power, justice, love; and the greater our appreciation of him, the higher our esteem of the pattern set before us, the better undoubtedly will be our success in the copying of it ... Cultivate reverence for the Lord... ' He that humbleth himself shall be exalted; he that exalteth himself shall be abased' - Matt. 23:12.

"In view of these things we urge upon all of the Lord's consecrated people a fresh determination to follow the counsel of the Apostle, and to allow the divine promises and prospects to work in our hearts to the cleansing of our minds and our flesh from all filthiness, to the perfecting of our new natures in holiness in the reverence of the Lord. " 07- R3986, R3987

Revelation 11:2

Verse 2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty- two months.

The court of the temple represents human nature in its perfection, and therefore, the condition of the future after the New Covenant has done its work on humanity. Here is brought in the persecution of the Holy City, the true Church, for a period of forty- two months, 1260 days, fulfilled in 1260 years from 539 A.D. to 1799 A.D. when Napoleon broke the power of the Pope by taking him prisoner to France, where he died. Two periods of persecution of the true church run almost concurrently: One was from 539 A.D. to 1799 A.D. (1260 days), and more severely from 799 A.D. (when the pope received civil authority) to 1799 A. D., one thousand years, the pseudo- millennium of anti- Christ. Another period in the life of the Jewish nation was from 606 B.C. to September 21, 1914, the seven times of Leviticus 26, or Times of the Gentiles, to the beginning of World War I.

"The year 1914 actually ended Sept. 20, 1914, Jewish reckoning. " 14- R5565 "We could not, of course, know in 1889, whether the date 1914, so clearly marked in the Bible as the end of the Gentile lease of power or permission to rule the world, would mean that they would be fully out of power at that time, or whether, their lease expiring, their eviction would begin. The latter we perceive to be the Lord's program; and promptly in August, 1914, the Gentile kingdoms referred to in the prophecy began the present great struggle, which, according to the Bible will culminate in the complete overthrow of all human government, opening the way for the full establishment of the Kingdom of God's dear Son.

"The author acknowledges that in this book he presents the thought that the Lord's saints might expect to be will. Him in glory at the ending of the Gentile Times. This was a natural mistake to fall into, but the Lord overruled it for the blessing of His people...

"Our mistake was evidently not in respect to the ending of the Times of the Gentiles; we drew a false conclusion, however, not authorized by the Word of the Lord. We saw in the Bible certain parallels between the Jewish Age and the Gospel Age. We should have noted that these parallels follow the nominal systems to destruction in both cases, and do not indicate the time of the glorification of the New Creation." B Foreword 1916 pp. iii, iv. (Biii, Biv) Hebrews 10:18. "The remission of sins has not yet come for Israel and the world, because the offering for sins is not complete - Christ is still offering up himself. The great Day of Atonement is not yet closed, though nearly so.

233 "In this connection let us note the Apostle's words that, having confidence in the merit of Christ's sacrifice for us, 'we may have boldness (courage) to enter into the holiest.' Who have entered the holiest in the type? The high priest alone, once every year on the Day of Atonement. Who in the antitype will enter the Most Holy in the end of the antitypical Day of Atonement? The antitypical High Priest - Jesus the Head and the church his body. It is because of our faith and obedience along this line that we are accepted as members of the High Priest's Body, whom he is sacrificing, that we have hope to enter in ultimately into the Most Holy as his members; and thither we are already entered by faith." '09- R4390 "At the appearing of Jesus Christ, Whom having not seen, ye love; in whom... yet believing, rejoice with joy unspeakable and full of glory: Receiving the end of your faith, the salvation of your souls..." 1 Peter 1:7-9 .

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" - **Hebrews 6:19,20.**

"Having therefore, brethren, liberty to enter into the holiest by the blood of Jesus, By a new way of life which He bath consecrated for us, through the veil, that is to say, His flesh... " **Hebrews 10:19,20).**" I am the way, the truth, and the life" - John 14:6 Romans 8:4. "When it is written that 'the righteousness of the Law if fulfilled in us,' it signifies that the end of our course (perfection) is reckoned to us, because we are walking after or toward that actual perfection which, when reached, will be the condition in the 'Most Holy,' represented by the Ark of the Covenant." T122 "And having an High Priest over the house of God; Let us, therefore, draw near with a true heart and in full assurance of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water (the pure truth). "" Let us hold fast the profession of our faith without wavering; for he is faithful that promised" Hebrews 10:21- 23... '15- R5698.

"The 'Most Holy' represented the perfected condition of those new creatures who, faithful unto death, gain the great prize of our high calling through a share in the first resurrection. Then, beyond both veils - the fleshly mind and the fleshly body - they will possess glorious spiritual bodies as well as spiritual minds. They will be like their Leader and Forerunner beyond the veil, who, having entered as our Redeemer, bath consecrated for us this new and living way - or new way of life - Heb. **10:20 1 John 3:2.**'

"The spiritual- minded creature in the 'Holy' *bylaith* looks forward through the rent 'Veil' into the 'Most Holy,' catching glimpses of the glory, honor, and immortality beyond the flesh; which hope is as an anchor to the soul, sure and steadfast, entering into that which is beyond the veil - Heb. 6:19; 10:20." T21.

"The time seems long to all of us, even though we remember that 'a day with the Lord is as a thousand years.' When we think of the fact that it is thirty- nine hundred years since God's promise to Abraham, that his seed should bless all the families of the earth - when we think of the fact that Israel did not receive that great privilege of being the spiritual seed from which primarily that blessing should go forth, and that the 'elect' are receiving it; when we think of the fact that God has been nearly nineteen centuries in selecting the 'elect' from Israel and from all nations, it is enough to stagger our faith unless we hold firmly to the divine promise and remember that God confirmed it with an Oath (*Ge 26:2,3*). By these two immutable, unchangeable things, the divine Word and the divine Oath, we know that the seed of Abraham is to be developed, and that eventually it is to bless all the families of the earth. It is the divine will that we allow our faith in this great promise of God to be 'an anchor to our souls, sure and steadfast, entering into that within the veil' - Heb. 6:19." '12- R5137. '08- R4157.

Revelation 11:3

Verse 3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

During this period of 1260 years, God's two witnesses, the Old and New Testaments prophesied in sackcloth, sign of death or dead languages - languages not subject to change, and therefore dependable.

"The Lord refers to the Old and New Testament Scriptures as 'My two witnesses,' and faithfully they have borne their testimony to every nation." D258 p 1

GOD'S TWO WITNESSES

"Now look back and see what happened immediately after the expiration of different time periods. For instance, there are great day periods mentioned in the Bible, namely, the 1260 symbolic days, the 1290, the 1335 and also the 2300 days *[Da 12:7,11,12 8:13,14]*. Details concerning all of these time periods are treated in detail in the volumes of *STUDIES IN THE SCRIPTURES*. Therefore we merely refresh your memories.

"The 1260 years ended in 1799. From their beginning to their culmination, the power of persecution held sway. When the 1260 years ended, was anything done in an hour, in a day, or in a year to stop the persecution? Nay! One of the results was that God's two witnesses were exalted to heaven *[Re 11:12]*. These two witnesses of God, the Old and New Testaments, were exalted to heaven, were lifted up in the sight of the people, taken up to a position of great influence and dignity which they never before had enjoyed. " "14- R5565 "Since the beginning (1799) of the Time of the End, God has been preparing his consecrated 'holy people,' his 'Sanctuary,' for the great blessings he intended to pour upon them during these forty years of harvest: which blessings are also intended as special preparation for their entering with Christ into full joy and joint-heirship with him, as his bride. At the exact 'time appointed,' 1799, the end of the 1260 days, the power of the Man of Sin, the great oppressor of the Church, was broken, and his dominion taken away. With one stroke of his mighty hand, God there struck off Zion's fetters, and bade the oppressed go free. And forth they came, and are coming, the 'Sanctuary' class, the 'holy people,' weak, and halt, and lame, and almost naked, and blind, from the dungeon darkness and filth and misery of papal bondage.

234 Poor souls! they had been trying to serve God faithfully in the very midst of the lurid flames of persecution, clinging to the cross of Christ when almost every other truth had been swept away, and courageously endeavoring to emancipate God's 'Two Witnesses' (the Old and New Testaments), which had so long been bound, and which had prophesied only under the sackcloth of dead languages." C122 The Bible is the only book which can pass four crucial tests: It is *chronologically* true; It is *historically* true; It is *prophetically* true; It is *scientifically* true - The Bible "the highest of all sciences 'Thy truth' - the divine plan of the ages" - is the only truly scientific book! And "Faith triumphs over reason by receiving the revelation of the God of reason." Please see F138.

"Now we are learning to read the Bible in a common sense way, and to use our reasoning faculties in connection with its statements and prophecies... we are coming to appreciate the Bible as the most safe and sane book in the world. Correspondingly our faith in God increases - faith in his wisdom, justice, love and power to accomplish all the good purposes which he purposed in himself before the creation of our race. Correspondingly, too, we are coming to appreciate more than ever the value of the great Redeemer and of the great sacrifice for sin which he accomplished at Calvary. We are coming to see the truth of what we once considered poetic license when we sang, 'There's a wideness in God's mercy Like the wideness of the sea,' " CR130 bottom of page.

"Christ... being put to death indeed in flesh, but made alive in spirit." 1 Peter **3:18**, Rotherham. "Despise Not Prophesyings (teachings, public utterance). Prove all things. Hold fast that which is good." "Because a brother is sincere, is honest, does not prove that he is right in his Scriptural exposition. " "09- R4419 "Abstain from every form of evil" - I Thess. 5:22. "It is to wage this warfare against sin that we have enlisted with the great Captain of our salvation. He showed his own fidelity to righteousness and is the Father's Agent for abolishing sin." "10- R4728

TO THE UNKNOWN GOD

"God is a spirit, and they that worship him must worship him in spirit and in truth" - John 4:24, "Whom, therefore, ye ignorantly worship, him declare I unto you." Acts 17:23.

"The Apostle Paul preached the true God and Jesus Christ whom he had sent... He drew their attention to a greater God than they had ever thought of. He showed the length and breadth of the divine love - that it was not confined to one nation or people... He desires that all should seek him and that feeling after him they should find him." '09- R4409

PASTOR RUSSELL ONCE AN INFIDEL

"I never was an atheist, and could never be one. To me all nature speaks of a great supreme first cause, a God, of and by whom and through whom are all things, and we by him. To me 'day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard.' Everybody should believe in a supreme creator - a personal God. And it seems to me that only idiots and imbeciles could really be excused for total blindness on this subject. To this agree the words of Scripture, 'The fool hath said in his heart, 'There is no God.' "But so far as rejection of the Bible as a divine revelation is concerned, I was an infidel - an unbeliever. Reared a Christian, I early made full consecration of my all to the Lord. Before I reached 16 years of age my early teaching of heaven for the elect and a hell of eternal torture for the non-elect acted upon me as an emetic and I threw up all that I had believed on that subject. *{Isa 28 8}* I took the spectacles of the higher critics and through them found fault with everything from Genesis to Revelation. I said to myself, 'I can no longer worship the imaginary God of my childhood, ferocious, unjust, tyrannical, unloving and unlovely.' Why should I worship an inferior? Rather would I worship a good man than a vicious God. I perceived that our great Creator had not been changed by the various misrepresentations of his character; that he must be the embodiment of every grand and noble trait and quality.

"I bowed my knee and worshipped an unknown God, saying, 'Great Creator who made me, I reverence thee. I perceive that neither other men nor myself have the power to create the tiniest little creeping thing that has life. How great must thou be, my Creator! the Creator of all men and of all things! Whatever I have of appreciation of justice and whatever I see in others of that quality must have come from thee. Whatever I possess in the way of wisdom and whatever other men have of this quality it can only be so much that thou hast given us, and we are unable to measure shine infinite wisdom, so far beyond the scope of our intellects. We perceive the mental and the physical power of man and his ingenuity and ability to harness the winds and waves, flame and water, and to make these his servants. How much beyond all this must be the power of him who created us! We bow before thee! We wonder and adore! Above all I recognize that the grandest of all qualities in the human character is love and sympathy. And I reflect that the very noblest, most loving and sympathetic of our race must be far inferior to our Creator who implanted those qualities. Appreciating, then, with our mental grasp something of the length and the breadth and height and depth of thy wonderful character, I bow before thee. Thou art my God and I thy creature and servant. Would that I might call myself thy son, though I realize that for this I am not worthy!' "My heart found rest when I found the true God, but I said, How strange that we lost him! And surely so wise, so just, so powerful and so loving a God would be pleased to give to his creatures some expression of his will respecting them and of his divine purposes in connection with their creation. This started me to look for a divine revelation. I said to myself, 'It is but reasonable to expect that a good God must have a gracious purpose in connection with my creation. And it is but reasonable to expect that if he gave man the power to think he will give some satisfactory message to those seeking it in sincerity.

"But I said, This is not in our Christian Bible, as I had supposed. Interpreting it in the light of the conflicting creeds,

235 it seemed to me a confused mass of contradictions. The trouble **was in my regarding** the Bible from the standpoint of the various creeds instead of allowing God to be his own interpreter, that he might make it plain. Thinking that perhaps those whom we called 'heathen' peoples might be indeed wiser than we, I

investigated the prominent religions of the world, only to turn from them all, and from all their sacred books, in disgust. I was obliged to concede that, however unsatisfactory was the Bible, it is far superior to all competitors.

"I began a fresh study of the Bible. After a hasty glance at the Old Testament I said, No, those old prophets, however good, however well-intentioned, were confused and spoke irrationally. Then I took up the New Testament. I said, Surely Jesus of Nazareth was a most wonderful character. Surely of him they said truly, 'Never man spake like this man!' Surely the purity of his life shines through all of his teachings and through the teachings of his apostles. The feet of my faith began to find a resting-place. Joy and peace began to come with the very suggestion that I was finding the divine revelation for which I sought.

"Now I rejoiced that I had found substantial rest for my faith - that I had found the channels of divine revelation respecting the divine purposes. But I encountered a new and unexpected difficulty. I noted that Jesus and the apostles corroborated their teachings by the prophecies of the Old Testament and of comments thereupon. Alas, I said, I must either repudiate the New Testament or accept the Old Testament also! It would not be logical to suppose that Jesus and his apostles were the inspired channels of the Creator, able to make me wise and yet suppose that I was so much wiser than they that I could know wherein the prophets of old strayed from the truth while they discovered it not.

"Again I was driven to an examination of the Old Testament. Well do I remember when I discovered the key to the difficulties. One of my first stumblings was over the Prophet David's prayer for his enemies, 'Let them go down quick into hell.' I re-examined this from the standpoint of the Hebrew and found that in plain English the word hell here signifies the grave, the state of death. I perceived that I had been unjust to David; that he merely had been praying for what the judges of our courts today attend to without praying, namely, the sentencing of evil-doers to a death penalty. This proved to be the key. When I found that our English word 'hell' in the Old Testament is the translation of the Hebrew word 'sheol,' signifying tomb, the bulk of all my objections to the Old Testament vanished. A critical examination showed that the original sentence upon our first parents in Eden was a death sentence; that in consequence our race is a dying one, but that it has been redeemed from 'sheol' by the Saviour and that ultimately 'sheol' will be destroyed and all the prisoners of the grave be released in the 'resurrection of the dead, both just and unjust." CR120. Please see '14- R5594 to R5596, Rev. 14:5.

Revelation 11:4

Verse 4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

These two, the Old and New Testaments, are also spoken of as two olive trees, and the two candlesticks. The olive tree represents the Bible as the source of the holy spirit. The candlesticks are two, to harmonize with the Old and New Testaments as the source of light. If they speak not according to this word it is because there is no light in them. They are standing before the God of all the earth. How evident it is that God is the Author of the Bible. To understand it, one needs to be spirit begotten. Please see Rev. 10:2.

"We remember also that fleshly Israel was God's typical Kingdom or mountain for a long time, and that spiritual Israel of the Gospel age is called to be the real Kingdom of God, as our Lord declared, 'Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.'

"Moreover, from these *two* Kingdoms (even before Jehovah's *glory* rests upon them, to make them his channels of blessings to the whole world of mankind) has proceeded all 'the *light* of the world' during all the darkness of the past: for are not these the representatives of the Old and the New Testaments, the old and the new Covenants? Do not these correspond to the Lord's two witnesses and to the two olive trees of Zechariah (4:3,11,12) distinctly mentioned also in Revelation (11:4)? in that these two parts of the mountain symbolize the outcome of those covenants, results of the witnessing - the Kingdom in its

heavenly and its earthly phases. "" The *two halves* of the Mount of Olives signify the *two parts* of the Kingdom of God, distinctly separated according to a divine order or arrangement... for the purpose of producing the 'Valley of Blessing' between - to which all who desire divine aid may flee and find succor under the blessed protection of both the heavenly and the earthly phases of the Kingdom." D651- D652
"No other book which the world has ever known has such a history as the Bible. Its origin and authorship; the completeness, harmony, purity and grandeur of the Bible; its antiquity and wonderful preservation through the wreck and storms of six thousand years of the unparalleled and continuous opposition which sought to destroy it; its diversity and teaching animated with such a spirit of justice, wisdom, love and power, and disclosing such good tidings of great joy to all people, make the Bible the most wonderful BOOK in existence. Those who have learned to read it understandingly, who see in it the great Plan of the ages, cannot doubt that God was its inspiring Author, as well as its Preserver. Its only parallel is the book of nature by the same great Author.

"It is a collection composed of sixty- six separate books, written by about forty different writers, living centuries apart, speaking different languages, subjects of different governments, and brought up under different civilizations. Over 1500 years elapsed between the writings of Moses and of John.

"Our first definite information with reference to the Sacred Writings is afforded by the direction given to Moses to write the law and history in a book, and put it in the side of the ark for preservation (See Exod. 17:14; 34:27; Deut. 31:9- 26).

"Peter says, 'The prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the holy Spirit' - 2 Peter **1:21**. The prophets and apostles all claimed such inspiration under the influence of God.

236 "Through Moses we have the law of God and the only existing credible history of mankind from the creation of Adam down to his own time, covering a period of about 2500 years. Moses was inspired with the knowledge of God's law, both in its great principles and also in the minutiae of its typical ceremonials, by revelation from God at Mount Sinai, and of some points of duty at the burning bush at Horeb, etc.

"As for his historical writings, Moses was evidently guided of God in the collation and presentation of the history of the world down to his day, a period of over 2300 years, which was really in great part the history of his own family back to Adam with an account of the creation doubtless given by God to Adam while he was yet in fellowship in Eden. It was handed down through the God fearing family line of Seth. It should be remembered that at that time the bodies, brains and memories of men were not so weak as they are now, and as they have been since the flood.

"The long lives of two men link Adam with the family of Abraham, the family of covenant favor - with Isaac, the typical seed of promise. These two men were Methuselah and Shem. Methuselah was over 200 years old when Adam died, and had abundant opportunity, therefore, for information at first hand: and Shem, the son of Noah, lived contemporaneously with Methuselah for 98 years, and with Isaac for 50 years. Thus, these two living, God- fearing men acted as God's historians to communicate his revelations and dealings to the family in whom centered the promises, of which Moses was one of the prospective heirs.

"In addition to these facts, we have the statement of Josephus that Methuselah, Noah and Shem, the year before the flood, inscribed the history and discoveries of the world on two monuments of stone and brick which were still standing in Moses' time. '89- R1145 to R1149.

THE NEW CREATION "The King's Own"

"The royal decree of the Creator fixed and limited the number who should constitute the New Creation of God, and defined not their physical measurements, but their moral qualities and heart measurements... individuals acceptable to him as New Creatures in Christ, under the measurements and limitations which

he sets forth...

”“Whom he did foreknow, he also *did predestinate to be conformed to the image of his Son* (that is, to be copies of his Son), that he might be the first- born among many brethren”“ - Rom. 8:29.

"God predestinated that his Only Begotten One should be the Head of this New Creation, and he determined long before he called any of us that none should be members of the New Creation except as they should become copies of his Son. How beautiful, how reasonable is the Scriptural doctrine of election! Who could question the Wisdom, the Justice or the Love of such an election, with such limitations as to character- likeness to Jesus, and for such a great work as God bath designed? to be joint-heirs with Christ in the blessing of all the families of the earth.

Rom. 8:28- 30 "All called *must previously* have been (tentatively) *justified*; because God calls, or invites (or draws) none but believers to run in the race for this great prize. And these justified ones must *previously*, before their justification, have been *honored* (not 'glorified' as in the common version) - HONORED by God in having sent to them a knowledge of Himself and of his dear Son - the Way, the Truth and the Life.

"It is more of an honor than many have supposed, even to hear of the grace of God in the present time... We cannot think how he could do more than was represented in the gift of his Son... In him he has freely given us all things. 2 Peter **1:10,11**: "These conditions and limitations are briefly, heart- likeness to God's dear Son; but analyzing this *likeness* more particularly, we find it to mean, as the Apostle Peter here points out, that we should have the fruits of the spirit of holiness. God is holy, and the elect are to have his spirit, his disposition of love for righteousness and opposition to iniquity.

"God had justified us by his grace and had invited us to run in this race for the prize of the high calling of the New Creation...

"The entering of the race- course corresponds to our consecration. That was the start. We consecrated ourselves to the Lord - to be controlled by his spirit of love... and persevere in the attainment of this character- likeness of his Son - which is his will respecting us, and the condition of our fellowship with him...

"We might divide the race- course into four quarters... in the first quarter we recognize love... from the standpoint of *duty*.

"The second quarter of the race- course brings us a little... nearer to the 'mark,' so that those things which we at first sought to do from a *duty- love* we gradually considered in an appreciative manner and not merely as a duty...

"Now the eyes of our understanding have been opened wide enough to permit us to see something of the glorious majesty of his character, something of the lengths and breadths and heights and depths of the Justice, Wisdom, Love and Power of our Creator.

"The third quarter mark on this race- course we will call - love for the brethren...

"The fourth or final quarter- mark of our race is Perfect Love - toward God, toward our brethren, toward all men... There is a sense in which we are to 'love not the world, neither the things of the world'; but there is a sense in which we are to love and to 'do good unto all men as we have opportunity, especially unto them who are of the household of faith' {*Ga 6:10*} - a love which includes even our enemies. This love does not annul or diminish our love for the Father and the principles of his character, and our love for the brethren, but it intensifies these; and in that intensification it enables us to include in the love of benevolence and sympathy all of the poor groaning creation, travailing in pain and waiting for the manifestation of the sons of God. 'Love your enemies, do good to them that persecute you and hate you,' is the Master's command; and not until we have attained to this degree of love - love even for enemies -

are we to think for a moment that we have reached the *mark* which the Lord has set for us as his followers. Not until we have reached this position are we copies of God's dear Son. "Having done all - Stand! (Eph. 6:13)!

237 "See to it that in all the testings which the Lord permits to come upon us we shall be accounted of him as overcomers - not in our own strength, but in the strength of our Redeemer's assistance... 1 Thessalonians **1:4,5**: "This election message, or call, or 'word,' is not only Gospel or good tidings to the elect class, but it is more than this to them: it is the power of God working in them to will and to do his good pleasure. It brings to the elect the holy Spirit... What consolation is in this for all who have fled for refuge to the hope set before us in the gospel! What a confidence it gives us to feel that our anchorage is within the veil - in Christ!... to the praise of his glory, who first trusted in Christ! - Eph. 1:4- 11." F180-F194 "Dear brethren let us grow up into our glorious Head in all things until, made perfect and complete we are presented 'faultless before the presence of his glory with exceeding joy' " - Jude **24**. '16- R5979

FAULTLESS "Able to present *me* faultless?"

***** Faultless in his glory's presence!

Faultless in that dazzling light!

Christ's own love, majestic, tender, Made my crimson snowy white!'

F 193, 194 "Praise God from whom all blessings flow!

Praise His dear name and love Him SO!

Praise Him who shares His throne above! And love THEM with a FERVENT LOVE!'

HSC

Revelation 11:5

Verse 5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

The mouth of the Scripture is the spoken Word of God: first, the ten commandments and seventy judgments; then the high calling; and restitution. God is the Author of the human race and the Author of the Divine Plan of the Ages; He sets forth the terms and conditions of salvation; and He is the supreme Judge. In Him is life, or death: but He loves to slay men by the sword that proceeds out of His Mouth - Truth and Love.

Our heavenly Father, when he marked out the narrow way in which our dear Redeemer walked, knew the trials and difficulties of the way. Our dear Redeemer knew not the way he would take, as the Psalmist says, 'Thou wilt make known to me the path of life,' and God made known to him step by step the path that would lead to the glorious consummation - glory, honor, immortality, the divine nature; and he was faithful in taking all of these steps. And then the Father through him, and through the apostles, by the holy Spirit, made known the steps that we should take. He will show us the path of life. He will make us know the steps that will lead us to glory, honor, immortality; he knows the way we shall take. How comforting that is! And to know he is our Father... Like as a father pitieth his children, so the Lord pitieth them that reverence him; and he has adopted us into his family, and we are his children, and he says, I have been watching you all the journey long, and I know the way you will take, and I know the difficulties and trials; I have planned them all... you must have these conditions; you can never have the development of character unless you do have the opposition of the world, and the flesh, and the devil; these are necessary to prove you. 'The Lord, your God, cloth prove you.' What does he prove us for?

'Whether ye love the Lord, your God, with all your heart,' etc. What does he expect of us? He expects of us *obedience*. Our dear Master learned obedience by the things which he suffered. Obedience means, to my mind, loyalty to God, absolute loyalty to God under all circumstances and under all conditions - in the light, and in the dark, when we can see what his leading is, and when we cannot see the leading of the Lord - to be faithful, faithful when all seems unfavorable; faithful when the sun is shining on our way, and faithful when it is dark sometimes, and when the rain comes down, and when the sorrows of life overtake us. Be thou faithful, loyal to God, obedient to him. So Jesus says, 'Be thou faithful.' "' How long, Lord [Re 6:10], must we be faithful? Can we finish it today? No. How long must we be faithful? 'Be thou faithful unto death and I will give thee the crown of life.' " CR158

THE ARM OF JEHOVAH, - Isaiah 53

"Who bath believed our report (preaching)? And to whom is the ARM of Jehovah revealed? (Few recognize the Lord's Arm during this age - 'not many great,' etc.)... He is despised and rejected of men" - Isa. 53; John 12:38.

"The mighty Arm of Jehovah 'shall *rule for him*,' until he shall have put down all authority and power opposed to Jehovah and his righteous law - until he shall have brought forth judgment unto victory; until he shall have made the place of Jehovah's feet (the earth his footstool) glorious - and shall have delivered up the Kingdom to God, even the Father - 1 Cor. 15:24- 28; Matt. 12:20.

"The name Jehovah does not properly apply to any one except the Heavenly Father - although it MAY BE APPLIED TO HIS SPECIAL MESSENGERS WHILE THEY ARE SPEAKING OR ACTING FOR HIM REPRESENTATIVELY IN HIS NAME.

"The 'Messenger of the Covenant,' the representative of Jehovah, might well be saluted with praise in the name of the Father whom he represented... for the Father 'hash committed all judgment unto the Son' - Matthew **23:34,36,38** John **5:22,27**," E47- E48.

Revelation 11:6

Verse 6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

These two, speaking by prophecy, set forth the history of the church, which has been absolutely true and complete to date. Rain represents truth, and what truth is due for the church, is set forth in the seven periods of the church's history; the great apostasy has brought forth none. All that the churches have, Catholic and Protestant, is contained in the creeds - a little truth and much error, and never any improvement. They are contradictory of the Bible, and of 238 each other: incredible, unbelievable, false, and blasphemous. They are bloody and infamous and all doomed to destruction. Seeing that all these things shall be dissolved, what manner of persons ought we to be?

"The arm of Jehovah not merely will lift up the saintly few, but that saintly few will become a part of the arm of Jehovah, so to speak, and that arm of Jehovah shall during the thousand years of Christ's reign bless mankind and lift them up...

"The law shall go forth from Mount Zion and the Word of the Lord from Jerusalem" (Isaiah 2:3).

"The Zionism of the past eighteen centuries has been of the heavenly kind... calling and election... to a place in... the kingdom of Messiah.

"It will be from this Mount Zion, the spiritual kingdom of Messiah, that the law will go forth during the thousand years of the Messianic reign; the great judge and lawgiver of the world will be the glorified

Redeemer; and his associates, in his various offices of prophet, priest, king, judge, and mediator, will be the faithful Zionists of the present time who follow in the steps of their Redeemer, delighting to lay down their lives for the truth's sake and for the brethren's sake, in co-operation with the great captain of their salvation, through the merit of his imputed righteousness.

THE WORD FROM JERUSALEM SEE A289- A292.

As soon as Mount Zion, the kingdom, shall be completed by the glorification of the last member of the church, it will be time for the law to go forth therefrom for the correction in righteousness of the world's affairs - for the overthrow of every form of iniquity and everything contrary to the golden rule. In other words, when the kingdom class shall have been completed by the elective process, which is the divine arrangement of this age, forthwith that kingdom will come into power and the reign of righteousness will begin.

"But God has a time and order and arrangement in respect to every feature of his program. In the remote past, before Jesus came and became the head and leader of the church to glory, God was in covenant relationship with Abraham and his natural seed. The Scriptures assure us that a considerable number were so full of faith and loyal obedience to God that even though they lived at a time before the calling to the church began they, nevertheless, were marked by the Lord for special blessing and a special share in the kingdom work when the time should come for Messiah to take his great power and reign.

"Reference is made to these ancient worthies* by Saint Paul in Hebrews **11:38,40**. He says, 'These all died in faith not having received the things promised them (the earthly promises) God having provided some better thing for us (the church) that they, without us, should not be made perfect' - should not enter into the earthly blessing which belongs to them.

"Accordingly, the Scriptures tell us that one of the first operations of Messiah's kingdom, after the binding of Satan, will be the resurrection of the ancient worthies of the Jewish race. These, the inspired Word tells us, will be made princes *Please see A289- A292 in all the earth - representatives of the spiritual an invisible Messianic kingdom. These will constitute the earthly Jerusalem, the capital of the new dispensation. While the law will proceed from the invisible and all-powerful spiritual Messiah, it will come through these resurrected perfect and approved earthly representatives; and from them it will go forth gradually, as the divine message and rule, to every nation, people, kindred and tongue.

ONE KING BUT TWO KINGDOMS

It has escaped Christendom in general until recently that the divine promise to Abraham is to be fulfilled through two seeds - one a heavenly class, the other an earthly class, with Messiah the head over all (Rom. 4:16). For eighteen centuries God favored the seed of Abraham, the nation of Israel.

"That period of favor, explain it how we may, began to wane about the time of Jesus' death. It was completely removed from them in the desolation of their land by the Roman army A.D. 70. Now a parallel time has been reached, hence it is time for the return of God's favor, as shown on previous occasions. The favor is already returning.

"Shortly divine favor, in God's due time, will accomplish for his chosen people all the precious promises of the law and of the prophets.

"A voice is sounding from the wilderness, and the Jews everywhere are harkening to it. It does not call them to become Christians, but to remain Jews and to realize, as Jews, the ideals set before them by the Lord in the Law and in the prophets. To all those exercised thereby a great blessing is near, which will more than compensate for the sorrows of the past...

"Messiah's spiritual empire, about to be established, will bind Satan, restrain every evil and lift up a standard for the people, blessing Israel and establishing with them the new law covenant instead of the old

law covenant, under the better mediator still more capable than the great Moses, under the greater king still more wise than Solomon and still more beloved of God than David. This great celestial empire will be established with great authority in the world by a time of trouble, a time of earthly distress, which the prophecies picture as terrible." CR155- CR157

Revelation 11:7

Verse 7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

A new government, or beast, that was against the Word of God, overcame it and killed it, for a time, seeking to change many things which they intended should militate against the book, but to no avail. For instance, the metric system was tried, having one day of rest in ten, instead of one in seven. It did not work, and they had to return to one day of rest in seven.

"As respects the first day of the week, generally observed amongst Christians as a Sabbath or rest day, it is quite an error to claim that this day was sanctioned and made a Christian sabbath by decrees of the Roman Catholic Church. It is true, indeed, that in Constantine's time, more than two centuries after the apostles fell asleep, formalism had crept 239 into the Church to a wonderful degree; that false teachers had gradually sought to bring the followers of the Lord into bondage to clericism; and that priestcraft and superstition were beginning to exercise a considerable influence ...

"But a proper observance of the first day of the week had its beginning long before Constantine's time - not as a bondage, but as a liberty, a privilege. The one fact that our Lord arose from the dead on the first day of the week would alone have made it a day to be celebrated amongst his followers as marking the revival of their hopes; but to this was added the fact that on the day of his resurrection he met with and expounded the Scriptures to his faithful, some of whom recalled the blessing afterward, saying: 'Did not our hearts burn within us while he talked with us by the way and opened unto us the Scriptures?' (Luke 24:32)... so far as we are aware, nearly all of our Lord's appearances to the brethren were on the first day of the week. It is not surprising, therefore, that without any command from the Lord, or from any of the apostles, the early Church fell into the custom of meeting together on the first day of the week, as a commemoration of the joys begotten in them by our Lord's resurrection, and as a reminder, also, of how their hearts burned within them as he on that day of the week had opened unto them the Scriptures.

"They even continued to commemorate the 'breaking of the bread' together on this day - not as the Passover Supper, or Lord's Supper, but as a reminder of how they were blessed at Emmaus, when he broke the bread to them and their eyes were opened and they knew him; and of how again they were blessed as he broke bread with them in the upper room, and gave them satisfactory proofs that he was indeed their risen Lord, though changed [Lu 24:30,35,41-43]. This breaking of bread, we read, was done with gladness and with joy - not as a remembrances of his death, but of his resurrection. It represented, not his broken body and shed blood, but the *refreshing truth* which he broke to them, and by which their hearts were fed on the joyful hopes of the future, guaranteed to them by his resurrection from the dead. (The 'cup' is never mentioned in connection with these references to the 'breaking of bread.'). These gatherings of the first day of the week were occasions of joy - rejoicing that the new order of things had been introduced by the resurrection of Jesus from the dead... and the spiritual rest and refreshment of the New Creation, dating from our Lord's resurrection in glory, honor and immortality." F382- F384 "In France, following the Commune and its period of infidelity, it was determined to obliterate the Sabbath period of the Bible - one day in seven - and instead to have one day in ten as a rest day; but this was found to work unsatisfactorily, and however much the French desired to count on the metrical system they soon discovered that Nature had a way of its own, and that Nature stamps the number 7 with its approval in some unaccountable manner. For instance, they found that the crisis of a fever would occur on the seventh day or the fourteenth day or the twenty- first day or the twenty- eighth day, and that if no favorable turn were had on or before the thirty- fifth day death usually resulted. They were unable to change this and to

have the fevers reach a crisis on the decimal system.

"So far, then, from advocating an abandonment of the Christian Sunday, we urge that it be retained as an advantage to the natural man as well as of spiritual advantage to the New Creation.

"The New Creation needs no special advice respecting the proper *use* of the day, realizing that their lives as a whole have been consecrated, devoted to the Lord and to his service... Walking not after the flesh but after the Spirit, they will be seeking specially to use such a favorable opportunity to glorify God in their bodies and spirits, which are his. Praise, thanksgiving, meditations, and exhortations in accord with the divine Word and plan, will be in order. Nor do we urge that the Lord's day or Sunday, must be used exclusively for religious worship. God has not so commanded, and no one else has the right to do so. However, where our heart is, where our sympathies and love are, there we will delight to be, and we may safely conclude that every member of the New Creation will find his chiefest joy, his chiefest pleasure, in fellowship and communion with the Lord and with the brethren, and that, consequently, he will very rarely forget to assemble himself with them, as the Scriptures exhort, but do not command - Heb. 10:25." F388- F389

Revelation 11:8

Verses 8- 9. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9And they of the people, and kindreds, and tongues, and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

The French Revolution dates from 1789 A.D. The city was Paris, and while the people were sure they had done away with the Bible, still they could not get rid of it. For three and one- half years (from 1793 A.D.) this condition prevailed. But the Bible is such a wonderful book that even atheists and infidels would not consent to its destruction.

"Christendom is 'that great city (Babylon) which spiritually is called Sodom.' " See D607 to D608.

PHYSICAL CONVULSION: MORAL AND SOCIAL UPHEAVALS "Since the subject of earthquakes was of sufficient importance for our great Teacher to specially mention, they are worthy of our notice also. Our Master, in referring to them, did not attempt by so doing, to arouse the fears of his holy followers, but on the contrary said, 'Take care that ye be not alarmed, for these things must occur.' 'Nation will rise against nation and kingdom against kingdom, and there will be in various places famines and earthquakes. Yet these are only a beginning of sorrows' - Matt. 24:6- 8. Diaglott.

"Famines and earthquakes have in all ages given evidence that not only man but his home - the earth - is under the curse. And not only does mankind groan and travail in pain together until now, waiting for the new dispensation, but the earth also groans and quakes and travails to be delivered into the full and perfect Edenic condition, in which it will be a fit home for the restored, perfected race...

"We may be sure that *great* changes must take place in the climates and soils of the earth, before it will be 'prepared,' as was the garden of Eden to be a fit home for perfect man. Cyclones, earthquakes, thunderbolts, and alternations of drouth and deluge, and of blizzards of cold and 240 simoons of heat, are indications of the imperfection of earth; for the causes are doubtless natural, and very rarely indeed can we see them to be special dispensations of Providence. That God has the entire scope of his plan in all its details measured exactly, we cannot doubt, after learning the plan of the ages; hence we may know that earth must reach its perfection as the garden home of man by the close of the Millennial Age - when man's trial being ended, it will be due time for all the willing and obedient to enjoy God's favor to the utmost, when 'there shall be no more curse' either upon man or upon the earth for his sake. And if this be true, how appropriate that great physical, as well as moral changes, should occur in this harvest or transition period, 'the day of preparation,' that evil (catastrophy) may be ended, and that by streams

breaking forth in the desert *{Isa 35:1,2,6}* , etc., the earth, like mankind her lord, may from a new plane go on gradually, progressively, to the fullest perfection in all respects, under the glorious reign of Messiah.

"But amid all the troubles of this day, the saints should give ear to the Master's words, 'See that ye be not troubled, for all these things *must come to pass.*' The physical convulsions are as needful and as proper as the moral and social upheavals, and in order that our faith might be well founded and unshaken, God has provided us the strong meat of truth in due season. From the advanced standpoint now attainable, we can see the grand outlines of God's plan, in which the 'Day of Wrath' and its shaking are needful parts.

"Thus advised, and leaning upon the strong arm of her Beloved the King, the little flock, the saints, the espoused Bride of the Lamb, may well be without the alarm - fear which will gradually become more and more general. Speaking for these members of the body of Christ, and concerning this very trouble, the Psalmist says:

God is our refuge and strength, A very present help in trouble; Therefore will not we fear Though the earth be removed, Though the mountains be carried Into the midst of the sea, Though the waters thereof roar and be troubled.

Though the mountains shake with the swellings thereof - Psalm 46:1- 3.

"This applies equally, whether the literal or symbolic or both, be understood as meant. We need not fear the revolutions and overturnings of governments at hand, for we are waiting for and expecting *thus* to see Messiah's heavenly rule introduced. We need not fear or be troubled at literal earthquakes, or death in any form, since we are only waiting to finish our course, and realize that 'Blessed are the dead that die in the Lord *from henceforth.*'" Thus armed and prepared, we may be without fear or carefulness as regards *these* things, and give the more earnest heed to our mission as laborers in the harvesting of the church, and to our part in the battle of this great day - the defence of the truth, the defence of the cross." '86- R879

Revelation 11:10

Verse 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Also the Bible has a code of morals, honesty, and uprightness that all consider so beneficial that they wish to retain it. It still is THE BOOK OF BOOKS.

"No other book which the world has ever known has such a history as the Bible." '89- R1145 p1 "The Apostle Peter tells us that the prophets of old time often did not understand their own utterances, as they themselves also acknowledge *{1Pe 1:12 Daniel 12:4,8-10}*; and we should remember that the twelve apostles (Paul taking the place of Judas - Gal. **1:17 1 Timothy 2:7**) not only filled the office of apostles - or specially appointed teachers and expounders of the Gospel of the New Covenant - but they also, especially Peter and Paul and John, filled the office of *prophets*, and were given the spirit of wisdom and understanding by which they were enabled to understand and explain the previously dark prophecies... 'hard to be understood,' which *now* in God's due time, for which they were intended, so grandly illuminate not only Peter's prophecies and John's Revelation, but the entire word and plan of God - that the man of God may be *thoroughly furnished* - **2 Timothy 3:16,17.**

"With the death of the Apostles the canon of Scripture closed, because God had there given a full and complete revelation of HIS PLAN for man's salvation, which is SUFFICIENT. It will continue to unfold and expand and shine more and more until the perfect day - the Millennial Day - has been fully ushered in. Paul expresses this thought clearly when he declares that the Holy Scriptures are able to make *wise* unto salvation, and that they are *sufficient.*" '89- R1148, R1149 "St. Paul classed himself not only as an *Apostle* and as an *Elder* and *servant*, but also as a *teacher*, 'not in words which man's wisdom teacheth, but as the holy Spirit teacheth' *{1Co 2:13}* ... *the one great science* to which the Lord's Gospel, or good

tidings, refers... the Divine wisdom. Thus the Apostle exhorts Timothy, 'Preach the Word' [2Ti 4:2]. 'These things command and teach' [1Ti 4:11]. 'These things teach and exhort' [1Ti 6:2]... The Apostle's recommendation is, 'If any man teach otherwise,' etc., withdraw thyself - do not lend support to that which is another Gospel than the one ye have received, which was delivered unto you by them that preached the Gospel unto you with the holy Spirit sent down from heaven' - 1 Tim. 6:3- 5; Gal. 1:8," F255 "Hebrews 5:12 implies that in a general sense, at least, the entire Church, the entire priesthood, the members of the New Creation, should become skilful in their Father's word to the extent that they will be 'ready always to give an answer to every man that asketh, a reason for the hope that is in them, with meekness and reverence' [1Pe 3:15]. Thus we see again that teaching, Scripturally considered, is not limited to a clerical class; that every member of the New Creation is a member of the Royal Priesthood 'anointed to preach,' and thus fully authorized to declare the good tidings to those who have ears to hear - each according to his ability to present it faithfully and lucidly." F257- F258 BE NOT MANY OF YOU TEACHERS, BRETHREN - James 31:1. "The Apostle... would have each one... remember that it is a responsible thing to undertake to any

241 extent to be the mouth- piece of God - to make sure sure that not a word is uttered which would misrepresent the divine character and plan, and thus dishonor God as well as do injury to those who might hear..." F258 "Ye have an unction from the holy one and ye all know it" - 1 John 2:20 (Diaglott).

"Let him that is taught in the Word communicate to him that teacheth in all good things" - Gal. 6:6: "...As an intelligent student to an elder brother student they are not... to be afraid to communicate: but by asking questions, calling attention to what seems to them to be misapplications of Scripture or what not, they are to do their part in keeping the body of Christ and his teachings pure - they are urged to be critics; and instead of being discouraged from doing this, and instead of being told that they must not criticize the teacher or call in question his expositions, they are, on the contrary, urged to communicate, to criticize... not however, .. That the Lord wished to encourage any hypercritical spirit, or combative, fault- finding disposition... sure to injure.

"Honesty to the Truth is a prime essential to progress in it... "" Early in Christian experience each learns the meaning of their Master's words, 'It is more blessed to give than to receive.' and, hence, all who have this spirit are glad indeed to give of earthly things in the service of the Truth, and that in proportion as they receive spiritual blessings into good and honest hearts. The question of how to give, and of the wisdom to be exercised, will be considered ..." F Chapter 5, pages F 255- F264.

LIGHT IS PROGRESSIVE

"Our writings clipped from here and there, may be made to appear contradictory, just as contradictions of the Scriptures are claimed and pointed out by those who do not understand them, and are in opposition to them. If our presentations be read in their proper connections, they will be found to be harmoniously progressive, as the Scriptures intimate should be expected, saying, 'The path of the just is as the shining light, that shineth more and more unto the perfect day' - Proverbs 4:18. Covenants page PT 214 p 2 '09-R4334 "The Bible, when rightly understood, is one harmonious whole... The Bible as a whole, never teaches that which any portion of it contradicts. The general teaching of the Bible on any subject, can only be obtained by a careful comparison of all that is written concerning it. And we should never conclude that we have the truth on any subject of divine revelation, so long as there is a single passage that contradicts, or is out of harmony with what we conceive to be the general teaching. The perfect harmony of every statement of Scripture with reference to any subject is the only proof of the correctness of our interpretation... If in all the Bible there is one doctrine more than any other which can be denominated the teaching of the Bible *as a whole*, it is the doctrine of a RANSOM FOR ALL - of a price paid by Jesus for us, on account of our sins, on account of, or through which, present access to God, and future blessing upon all depend. It is *the scarlet thread running all through the Scriptures*. It attests both the heinousness of sin, and the love of

God, in providing the way of salvation, as well as the love of Jesus Christ our Lord in carrying out the plan for our redemption and restoration to favor.

"The sacrifices of forty centuries commanded and acknowledged of God as types of the true sin-offering, the words of Jesus himself, the fact of his death, and the many expressions and elaborate arguments in the writings of the Apostles, attest the fact that according to God's arrangement, 'Without the shedding of blood' there could be 'no remission of sins,' no 'reconciliation for iniquity,' no 'access to God,' no 'life'; hence no restitution. All these attest also, that not the blood of bulls and goats, nor the service of the atypical priests, could 'take away sin' and open up the way of life, but the blood, the life of Christ, as the 'Lamb of God taketh away the sin of the world'; and that 'He put away (our) sin by the sacrifice of himself.' " - Heb. **9:26 John 1:29 1 Peter 1:19**. "He bore the *penalty* of our sins... " ' 06- R2028 "Against this very general as well as very particular teaching of the Bible, not one solitary passage offers contradiction. " 86- R876.

Revelation 11:11

Verse 11. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Verse 11 takes cognizance of the invention of printing, and the establishment of Bible societies - called by the pope, pestiferous. No doubt they were to him who had put a ban on the reading of the Bible. He even abolished one book, the Book of Revelation.

"From the Vatican MS are missing the epistles to Timothy, Titus, Philemon, and Hebrews from 9:14 on, and the book of REVELATION. " 80- R71.

REVIVAL OF BIBLE STUDY

"Twelve hundred years after the first expression by the so-called apostolic bishops brings us to 1526, when the art of printing had become common. In that year Prof. Tyndale, having prepared his MS., published it in Germany, because of the opposition of the English clergy. He imported his New Testaments into London, in whose shops the people began to purchase them. Few were able to read; but many were glad to organize classes and to hire a reader, that they might know the Word of God. At this same time the Germans were learning something of the New Testament and its different teachings from Luther and his associates.

"The church of England bishops had heard about this New Testament. They forthwith bought up the entire edition in the shops, and publicly burnt them in front of St. Paul's Cathedral, London. They feared that the people would become interested in the words of Jesus and the divinely inspired twelve apostles; and that they, who had taken to themselves the title of 'apostolic bishop,' would become mere ciphers. They knew, too, that the eighteen Ecumenical Councils held during those twelve hundred years had declared to be true Christian faith many things not taught in the Bible, and that they had omitted many that are taught therein. They feared that the people, becoming Bible students, would know of these things, and thus would be upset the general belief based in the creeds - and not in the Bible.

242 "We see, however, that their fears were almost groundless. The teachings of the creeds, impressed for twelve centuries, have so fastened themselves upon the minds of the people that they can read to the contrary in the Bible and never notice the discrepancy! However, a great Bible-study inclination came at that time to the British people. Several other translations were subsequently brought out, until finally the bishops considered it advisable to give the Bible to the people, impressing upon them the thought that the bishops had all along been upholding the Bible. Then, too, they warned the people against putting any construction upon the Bible that would make it different from the teaching of the so-called 'apostolic bishops' in the creeds - threatening them with eternal torment.

"Interest in the Bible continuing, King James thought to popularize himself by authorizing a committee to prepare the so-called King James Version. ("our 'King James' Bible' is only a revision of the Vulgate

Latin." '80- 71). While it was in preparation, the Roman Catholics, not to be outdone, produced a version entitled the Douay Bible - still in vogue. This was given to the people, with the suggestion that it was in harmony with the creeds, and that any one interpreting it differently would be a heretic who could not be stopped even in purgatory, but would pass straight on to eternal torture.

"As it was, Tyndale and some of the others interested in the Bible suffered martyrdom, as enemies of the 'apostolic bishops,' and their creeds and institutions. The conflict proceeded, as already suggested, until 1799, when the Bible came into great prominence, nearly all of our great Bible Societies of today having been organized within fifteen years after that date. The foretold period of spiritual drought having been ended, a great spiritual shower came to the world. Nevertheless, Ahab, and especially Jezebel, were unchanged. Elijah's life being again in danger, he fled to the wilderness." 1 Kings **19:8- 18** '15- R5752

THE SPIRIT OF ANTICHRIST - 1 John 4:3

"Every spirit (theory, doctrine) that confesseth not that Jesus the Lord is come in flesh, is not of God: and this is the spirit (theory) of antichrist, whereof you have heard that it cometh; and even now already is it in the world." - (the oldest and most exact Greek MS, the Sinaitic) "As we examine closely we will find few of the professed Christian systems ready to confess that Jesus, our Lord, *came in flesh*. To do so, would contradict their creeds old and new ... They deny that Jesus the Lord '*came in flesh* - **1 John 1:14 17:24**... The Apostle does not say into (Greek *eis*) *flesh*, but 'in (Greek *en*) *flesh*' and '*was made flesh*' (Greek *sarx egeneto* - literally, '*became flesh*. ') John I:14. So we see that the test of believing that Jesus the Lord came in flesh, i.e., *became* flesh, would draw the line outside of *so called* 'Orthodox doctrines. The theory of Universalists and Unitarians, as generally held, is likewise opposed to Jesus being '*made flesh*, for they generally claim that our Lord had no existence before, and that he was born after the ordinary manner of men; these, then, make no confession which would imply a pre- existence of our Lord in order to be *made* flesh or to *come* in flesh. Swedenborgians, Spiritists, etc., etc., all come in on the same side of the question - all deny that the Lord Jesus was '*made flesh*,' '*came in flesh*' - *became flesh*."

"All these are not only without Scriptural sanction for their theories, but are positively and directly contradicted by many passages... in which our Lord and the Apostles declare that the Father and the Son are NOT the same person, etc.; but notice the fact that the death, even the death of the cross, was the death of the real person, and not a pretended death of a body, while the real person or being slipped out alive and watched the proceedings. Every text touching on the subject, in both the Old and the New Testaments, treats it in the most positive manner, declaring that our Lord made his soul (his being, himself) an offering for sin (Isa. 53:10), that he poured out his soul (being, existence) unto death (Isa. 53:12). They declare ththis soul was in *hades* (the state or condition of death) three days and not left there longer; that he *died*, that he was *dead*, and that on the third day *he* was raised to life by the Father's power. Our Lord himself said that he came into the world to give his *psuehe* (being, existence) a ransom, a price, for all (for the *psuehe*, the being, or existence, of all men). Speaking of what he gave for the life of the world, he represents himself in a parable as giving *all that he had* to purchase the field (the world) with its treasure - all those whom he will bring back into harmony with God, chief and a first fruit, forever preeminent, being his Bride.

"What our Lord gave is clearly stated by Paul; for continuing the above quoted testimony, that 'There is *one* God and *one* Mediator, the *man*, Christ Jesus,' he tells us how he mediated, what he gave for us. He says - 'Who gave *himself* a ransom for all.' This settles the matter that our Lord was *flesh*, a *human* being, and a perfect one at that, for as usual with Paul he expresses himself in unequivocal terms. He uses the Greek word *antilitron* which signifies *a corresponding price*, where in English we have the word ransom.

"The import of this... contradicts every antichrist system: for Paul shows that before sin entered the world there was no death (Rom. 5:12), hence the one (Adam) who first sinned was a *perfect human being*, and if our Lord gave a corresponding price, he must have been a perfect human being *when* he gave himself for Adam and all who shared in Adam's sin and penalty.

"John recognized the tendency or spirit of antichrist in his day. Though the system had not organized, some were already going out from them because not of them, denying Jesus '*inflesh*' claiming, with the heathen an impersonation, that the real one was inside the seen one; and preparing themselves by this error to deny their Lord, their Master, the man Christ Jesus who gave himself a ransom for all. Today, after centuries of triumph over the words of our Lord and of the Apostles, and over reason and common sense, this doctrine or spirit of antichrist known as that of the Trinity is so firmly entrenched in the hearts of many, that they prefer to *deny* the Master's words - 'The Father is greater than I,' and the Bible teaching that Christ came in flesh and gave himself a ransom - prefer to deny anything rather than this theory of antichrist, which twists and disjoins every truth of Scripture, so long as it is held.

243 "Note then the test of every spirit or doctrine, the test which will prove whether or not any faith is *well* founded, *surely* founded on the ROCK, the true and only basis of faith of which the Apostle declares, 'Other foundation can no man lay than that which is laid, Jesus Christ.' "Every spirit (theory, doctrine), that confesseth not that Jesus the Lord is come in flesh (become flesh) is not of God: and this is the spirit (theory) of antichrist, * whereof you have heard that it cometh; and even now already is it in the world.' "Many *good* people... have been beguiled by the great deceiver's falsities, promulgated even in the Apostle's days and fully headed up and brought to a climax in Papacy and only partially gotten rid of by the Reformation. Now in the 'harvest' of this age, God causes the light to shine more clearly, for the reason that he is making the truth his '*sickle*' by which he will separate wheat from tares completely and finally. Therefore, put on the whole armor of God, that you may be *able* to stand - that you be not among the thousands to fall in this time of trial - Psa. 91:7, 11, 12," 87- R980, R981.

"A ransom for all' ... is the scarlet thread running all through the Scriptures." '86- R876.

Revelation 11:12

Verse 12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

So the Bible societies prospered, and a great voice called them up into the ecclesiastical heavens, where they remain.

EXALTED TO HEAVEN

Previous to that time the church held that the Bible went hand in hand with the voice of the church; that the voice of the church was the voice of the bishops and the popes; and that the Bible was only to corroborate the voice of the church. But after the expiration of the 1260 prophetic days, the Bible began to take a new position.

"We remind you that it was between the years 1803 and 1813 that many of our great Bible Societies were organized. Only then the printing of the Bible in every language and in cheap form was commenced, and the Bible began to go out to all nations. The Bible was lifted up before the people - was exalted to heaven, in the sense in which our Lord meant when he said, 'Thou, Capernaum, art exalted unto heaven.' The Bible was greatly exalted in contrast to the degraded position which it had occupied during the dark ages. But several years were consumed in bringing it up to this high position.

"Of course, error all along has more or less combated the truth, but nevertheless the truth has been going forward, step *Please read Chapter IX of THE TIME IS AT HAND, "The Man of Sin - Antichrist," noting Bibliography including their own historians, whereby the historic picture which agrees with the Bible description is carefully documented. Also please see THY KINGDOM COME, Chapter III and Chapter IV: "Days of Waiting for the Kingdom"(Daniel XII); "The Cleansing of the Sanctuary" (Daniel 8:10- 26); and THE BATTLE OF ARMAGEDDON, Chapter II, "The Doom of Babylon- Christendom. ""

Mene, Mene, Tekel, Upharsin (Isaiah 13:1- 13). Compare Revelation **16:14 Hebrews 12:26- 29 Isaiah 28:17**. by step. The year 1799 marked the beginning of the 'time of the end,' when various events were to occur... Daniel 12:1- 10). "' 14- R5565.

"Since the first advent of our Lord the glorious light of truth has had more effect upon the world than at any previous time; for with the coming of our Lord Jesus a blessing came upon the world. At that time so much light came in, that the Gospel age may be called day in contrast with previous experiences. This day, in turn, gave place to a long period known as the dark ages. Then, since the Reformation, a measure of light came in again, through certain influences which have brought blessings to the Lord's people. Now it is time for the Sun of Righteousness to rise with healing in his beams.

"We believe that the day is actually at hand; that we are living in the early dawn of a new dispensation, and that as soon as the harvest of the Gospel age shall have been garnered, 'the kingdoms of this world' shall, during a great time of trouble, 'become the kingdom of our Lord and of his Christ' - Rev. 11:15.

"The Scriptures inform us that the period of time during which the present dominion of Satan shall become the kingdom of God's dear Son will be a specially evil day. It will be a season in which all the children of light shall be crucially tested; a day that will try every man's faith and work; a day of fiery trial through which only 'the gold, the silver and the precious stones' will pass unharmed and in which all the 'wood, hay and stubble' of error, sin and human tradition will be entirely consumed - 1 **3:12,13 1 Peter 4:12**.

AND ALSO THE NIGHT

"While we observe the glorious dawn of the new dispensation, we notice clouds also. The Bible forewarns us that before the kingdom of heaven shall have been set up fully there will be a very dark hour for the world - a period in which sin will have great liberty in its operation and during which the saints of God will suffer persecution. At the same time we can see the reflection from the 'Sun,' although it has not yet arisen; we are now in the early dawn. But the coming darkness will make matters appear as though the morning will not come, as though the night had again set in, as though the divine recognition of all things had ceased.

"There is, however, a silver lining to the clouds. Soon the Sun of Righteousness will arise with healing in his beams. The church in glory with her Lord will put down sin, will dispel the superstition and evil which now becloud the minds of men and will give clear light to the people respecting God and His Word. 'I will turn a pure language (message) to the people, that they may all call upon the name of the Lord, to serve him with one consent' (Zeph. 3:9). The message was originally given in its purity, but this freedom from adulteration it did not retain. It has been more or less obscured by ignorance and superstition. When through Messiah's kingdom the Lord shall make his message pure and plain to mankind, then every knee shall bow and every tongue confess. Those who refuse, however, to develop heart-loyalty to the kingdom shall die the second death - Isa. 45:23; Acts 3:23.

244 CHRISTIAN STANDARD VERY HIGH

"The Lord's people gauge their views, not by what others think, but by what the Word of God teaches. They say, 'To my Lord I must be true.' To everything else they decline to conform. Thus they are led by the holy Spirit, the Spirit of truth, the Spirit of love, which actuates them. But if this Spirit be extinguished, a mind once under its control will be in a worse condition than that of a worldly mind; for the latter, not having the special direction of the Lord's Spirit, has for its standard the opinion of others. The Lord's people have lost the fear of man, and if they lose also the mind of the Lord, they have no fixed principle to govern their course. Then their natural disposition will assert itself; and the light in them having become darkness, 'how great is that darkness!' "St. Paul tells us (Heb. 6:4- 6), that 'It is impossible... to renew again to repentance' any who are willful sinners against full light and knowledge. These have committed the 'sin unto death' - the second death - from which there will be no recovery - 1 John 5:16.

" Let us then, while rejoicing in divine favor, see to it that we act circumspectly. Our walk in life is not to be 'after the flesh,' which leads more or less directly to death, but 'after the Spirit,' which leads to everlasting life with our Great Redeemer. 'This is the will of God, even your sanctification' - 1 Thess. 4:3." '12- R5097, R5100

Revelation 11:13

Verse 13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

That was the time of the great French Revolution, the brunt of which lasted for three and a half years from 1789 to 1793 in which seven thousand names of the aristocracy were lost. "And there was a great earthquake." Please see comment on Rev. 11:8- 9.

"Ye have need of patience (cheerful endurance), that after ye have done the will of God, ye might receive the (fulfilment of) the promise" - Hebrews 10:36.

"God does not expect us to do that which is impossible.

THE PURPOSE OF OUR TESTING

"What is this will of God? Stated in concrete form, 'This is the will of God (concerning you), *even your sanctification*, (1 Thessalonians 4:3).

"Let nothing becloud or obscure this truth - neither other truths nor errors"... '99- R2412 "As the Apostle teaches, consecration is a full and complete setting apart. If we do such a setting of ourselves apart at the beginning, then the Father sanctifies us - begets us as new creatures, and sets us apart. So we have, first of all, our setting of ourselves apart; and then God's acceptance by our begetting of the holy spirit as new creatures, and his continued work in us.

"We are doing the will of God when we fully consecrate ourselves to him, and attain a place in the new creation. But he wills to put us to the test. How much do we love God? How sincere are we?

"So we are tested as to our loyalty. What are we willing to endure for Christ's sake? How fully are we submitted? How deep does our submission go? Are we wholly in harmony with the will of the Lord? Is our interest merely superficial, or does it enter fully into our hearts? The question is not merely, Shall we make the consecration? - but after the Christian has taken all of these preliminary steps, to what extent will he manifest patient endurance and obedience and loyalty?

"God puts us to these tests because he has great honors to bestow on those who will be overcomers. They are to be a select company, and these will receive the promise. As the Apostle says, it is after we have proved our loyalty to the very last, that we shall receive the promise, i.e., its fulfillment.

"Now the selection is being made of those who will inherit the promise as the seed of Abraham. 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' The Apostle is in our text (Heb. 10:36) urging that we continue to be Christ's and to abide in him. All those who thus remain in him to the end will be glorified with him. In order to remain faithful, we must have his spirit of devotion.

"In those who are his, he desires a willingness to endure patiently and loyally, thus manifesting true character, that which greatly pleases him.

"As we look back over the Old Testament record of the Prophets, we notice that many of them displayed this very quality referred to by the Apostle as loyalty to the Lord, a willingness to suffer afflictions for his sake... We see Moses - how willing he was to suffer affliction, because of his faith in the promise made to Abraham and his conviction that the promise would come true. He preferred to suffer with the people of God rather than to live at ease in the royal family of Pharaoh, into which he had been adopted.

"We see in Job another example of patient endurance of tribulation and of strong opposition for a considerable time. We see the same in Jeremiah - how much his faithfulness cost him of hardship, and how patient he was. We saw the same in Daniel the Prophet - his faithfulness to the Lord, his patient endurance of whatever God permitted to come against him. And so with others of the prophets. And we read their experiences were written for our admonition, our instruction. Although they belong to one dispensation and we to another, yet their experiences furnish us good lessons- 1 Corinthians 10:6,11 .

"If those who are now suffering affliction because of their loyalty to the Lord, because of their trust in his arrangements, will take afflictions and trials joyfully, these will surely work out good to them - 'a far more exceeding and eternal weight of glory.' " 13- R5332, R5333

THE MESSIANIC REIGN AUTOCRATIC

"How will it be with Messiah's kingdom? We reply that the Scriptures teach that his rule will be autocratic in the extreme; nevertheless, no one who understands the matter need have any fear; for he who is to take the throne of the world is the one who so loved the world as to give himself a ransom, for all mankind... He left the glory of the heavenly

245 courts and humbled himself to a lower nature, in order to become man's substitute - He 'tasted death for every man.' It is this one who is now highly exalted and appointed heir of all things.

"Let us also remember that the church, now being selected from the world, is composed of those only who have their Master's Spirit and who delight to lay down their lives in co-operation with their Lord and Head. Let us remember that according to the divine predestination none shall be of that elect class save those who are copies of God's dear son; and that the tests of discipleship are such as to prove their love and loyalty to God, to Christ, to their brethren, to the world, yea, to their enemies also.

"Who need fear an autocratic government in the hands of such a glorious King? Indeed, such a government will be the most helpful, the most profitable, that the world could possibly have - wise, just, loving, helpful. Let us, therefore, who have been called to this high calling lay aside every weight and every besetting sin, and, by the Lord's assisting grace, gain this great prize of joint-heirship with him in his Messianic kingdom, to have a share with him in the blessing of all the families of the earth, in the recovery of whosoever will from sin and death." 15- R5646

Revelation 11:14

Verses 14- 15. The second woe is past; and, behold, the third woe cometh quickly. '5And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever. R. V.

Each seal covers one period of the church's history or experience, and contains also a summing up of that period, with a decision or judgment concerning that which is wrong, and that which is right. The message of the seventh angel accords well with the time and proclamation delivered by Pastor C.T. Russell, beginning with the year 1876 A.D. in January, to October 31, 1916: forty good years. The Pastor, practically dying on his feet, donned an alb, or white robe of victory, while drawing his last breath. See Rev. 14:1- 7; 6:17.

"The kingdoms of this world, now subject to Satan, are at the proper time to become the kingdoms of our Lord and of his Christ. The context shows that the transfer will be accomplished by a general time of trouble. In reference to it Jesus said, 'No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house' - Mark 3:22- 27. Thus we are taught that Satan must first be bound, restrained and deposed, before Christ's reign of righteousness and peace can be established. This binding of Satan is accordingly shown to be the first work of the new dispensation - Rev. 20:2." A68 "The present age ... witnesses the call and the acceptance of only a 'little flock' to whom it is the Father's good pleasure to give the kingdom - to make joint- heirs with Jesus Christ their Lord in the Millennial kingdom. They will be with him in all the work of his one thousand years' reign for the blessing and uplifting of the dead.

"He must reign until he hath put all enemies under his feet' - until he shall have rescued from condemnation and death, and brought back into harmony with the Almighty, every member of the human family desiring such reconciliation with God and found to be a lover of righteousness and a hater of iniquity. '02- R2993 "The Lord himself shall descend from heaven with a *shout*, with the *voice of the Archangel*, and with the *trump of God*" {1Th 4:16}. The voice and the trumpet here mentioned correspond in every way with the same figures used in Revelation **11:15- 19**: "The seventh angel *sounded*; and there were great *voices* in heaven, saying, The kingdom of this world is become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever.. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged,' etc. The same events are referred to in Daniel's prophecy - Daniel 12:1, 2. And Paul adds to his mention of the voices and the trumpet the statement, 'And the dead in Christ shall rise first.' THE TRUMP OF GOD {1Th 4:16}: Paul here refers to what the Revelator designates 'The Seventh Trumpet,' the 'Last Trump' in a series of symbolic trumpets {Re 11:15 1 Corinthians 15:52}. The proof that these references are to the same trumpet is found in the record of the events connected with each. Paul mentions the resurrection, and the establishment of the Lord's Kingdom, as connected with 'the trump of God,' and the Revelator mentions the same with even greater minuteness. The propriety of calling the 'seventh,' or 'last trump,' the 'trump of God,' is evident, too, when we remember that the events mentioned under the preceding six trumpets of Revelation refer to humanity's doings, while the seventh refers specially to the Lord's work, and covers the 'Day of the Lord.' Since the six preceding trumpets were symbols - and this is generally admitted by commentators and students who make any claim as expositors of Revelation - it would be a violation of reason and common sense to expect the seventh, the last of the series, to be a literal, audible sound on the air. And not only so, but it would be out of harmony with the Lord's general methods, as well as with those statements of Scripture indicating the *secrecy* of his coming; for a thief never sounds a trumpet to announce his arrival.

"The seven trumpets of Revelation are all symbolic and represent seven great periods of time and their events... the 'harvest,' in which the Gospel age and the Millennial age lap - the one closing and the other opening." B145- B150. '87- R901

THE IRON RULE

"Blessed thought! when the Prince of Life has put in force the laws of righteousness and equity with an iron rule, the masses of mankind will learn that 'Righteousness exalteth a nation, but sin is a reproach to any people' - Prov. 14:34. They will learn that God's plan and laws are best in the end for all concerned, and ultimately they will learn to *love* righteousness and hate iniquity (Psa. 45:7; Heb. 1:9). All who under that reign have not learned to love the right will be counted unworthy of lasting life and will be cut off from among the people - Acts 3:23; Rev. 20:9; Psa. 11:5- 7.

THE KINGDOM EVERLASTING "Jehovah shall be King over all the earth in that day'

(Zech. 14:9). The kingdom which Jehovah will establish in 246 the hands of Christ during the Millennium will be Jehovah's kingdom but it will be under the direct control of Christ, as his vicegerent... Man, through rebellion, forfeited his God- given rights - among others, self- government in harmony with Jehovah's laws. God, through Christ, redeems all those rights, and secures the right for man not only to

return personally to his former estate, but also to return to his former office as king of earth... Requiring him to put forth effort toward his own recovery will require a strong, a perfect government ... until none exist who do not recognize, honor and obey him.

"When, in the end of the Millennial age, Christ delivers up the dominion of earth to the Father, he does so by delivering it to mankind as the Father's representatives, who were designed from the first to have this honor *[1Co 15:24 Matthew 25:34]*. Thus the Kingdom of God lasts forever. Christ is associated forever with all the divine glory and power at the right hand of Jehovah's favor; and his Bride and joint-heir will forever share his increasing glory. What wondrous works in other worlds await the power of this highly exalted agent of Jehovah... suggest the infinitude and activity of divine power, and the boundlessness of the universe." A303- A306.

"It shall come to pass in the last days, that the mountain (Kingdom) of the Lord's house shall be established in the top of the mountains (as a Kingdom overtopping or overruling all kingdoms), and shall be exalted above the hills (the highest peaks); and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain (Kingdom) of the Lord, to the house of the God of Jacob; and *he will teach us of his ways*, and we will walk in his paths. For out of Zion (the spiritual Kingdom - the glorified Christ, head and body) shall go forth the law, and the word of the Lord from Jerusalem (the seat of the earthly representative government in the hands of the 'princes'). And (previously - in the great time of trouble) he shall judge among the nations, and shall rebuke many people. And (as a result of the Lord's rebukes and subsequently his law and Word) they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" - Isa. 2:2- 4; Micah 4:1- 4. D628

THE MOUNTAIN OF THE LORD'S HOUSE - Psalm 24:1- 4

"The earth is the Lord's and the fullness thereof; the world and they that dwell therein. For he hath founded it upon (instead of) the seas, and established it upon (in place of) the floods. Who shall ascend into the mountain (Kingdom) of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully.'

"The present earth, or social organization, and the present heavens, or ruling powers, will have passed away, and the new earth will be established upon the ruins of the old. When the waves of the restless sea element of society shall have arisen in their might and overwhelmed the whole present social order, so that the wild and stormy sea of anarchy shall prevail everywhere, then, amidst the wreck and ruin, the desolation and universal despondency and despair, the voice of Jehovah will be heard, saying, 'Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth' (Psalm 46:10). And out of the wild commotion of that stormy sea God will bring order and peace.

"Instead of this restless sea of humanity he will found the new earth, the new order of things, yea, and he will firmly *establish it* upon (in place of) the floods; there he will establish his kingdom 'which cannot be moved' (Heb. 12:28). And he will set his King upon his holy hill of Zion and give to him the nations for his inheritance, and the uttermost parts of the earth for his possession *[Ps 2:6,8]*. Then, indeed, shall the King, the Lord's anointed, reign in righteousness and princes shall decree justice (Isa. 32:1); and in consequence there shall be abundance of peace so long as the moon endureth" - Psa. 72:7.

"There will be but one kingdom (mountain, or hill) in all the world - the kingdom of God; and His Anointed will be King in all the earth in that day (Zech. 14:9).

"It is plain that both the heirs and the subjects of the kingdom of God must have that character which is both begotten and developed by the faith of the gospel *[Ro 1:18]*. Let us consider the character- requirements here mentioned.

Psalm 24:3,4. "Clean hands... clean conduct... every evil thing must be resolutely put away (Isa. 33:15).

"' A pure heart' ... A pure heart loves righteousness and truth, and hates iniquity. It loves purity, and despises all that is impure and unholy..." '02- R3113, R3114

Revelation 11:16

Verses 16- 17. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 'Saying, We give thee thanks, O Lord God Almighty *represented in Christ Jesus*, which art, and west; because thou hast taken to thee thy great power, and hast reigned.

"' We give thee thanks, O Lord God Almighty, which art and west and an to come; because thou hast taken to thee thy great power, and hast reigned (represented in Christ - "All things are of the Father,' and 'all things are *by* the Son,' his honored Representative). And (as a consequence of the reign begun) the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints and to them that reverence thy name, small and great; and shouldst destroy them which corrupt the earth.' " D622, D623 And the four and twenty elders came forward, being recognized by Pastor Russell because of Jacob's prophecy concerning the tribe of Judah; that the sceptre would not depart from Judah, nor a lawgiver, till Shiloh, the great peacemaker, had come. Many a time did Pastor Russell appeal to the four and twenty elders, (See Rev. 4:4) or prophets, to read the future: especially, the Prophet Isaiah. His preaching of the Bible seems to be the only preaching, from the standpoint of a Plan: The Divine Plan of the Ages.

"Even though the kingdom may be considered as begun from the time the King began the exercise of his great power

247 in 1878, it will not be 'set up,' in the full sense of the word, until the last member of the kingdom has been changed or glorified - until the breaking of the Loaf, The Christ, Head and body, is completed. While one member suffers, the body suffers; while one member is unglorified, the kingdom is not fully come into power and dominion" - Matt. 26:29. '13- R5193; '05- R3522.

"BE STRONG, AND OF GOOD COURAGE"

"Jehovah magnified Joshua in the sight of all Israel; and they feared him as they feared Moses all the days of his life" - Joshua 4:14.

Joshua 1:1- 11: "Joshua, the newly appointed leader of Israel, had been Moses' 'minister' or servant...He was eighty years of age at this time, and hence must have been forty when Israel left Egypt. He was of the tribe of Ephraim, of one of its leading families...We find Joshua with Moses as his special companion, in Mt. Sinai; we find him again as the representative of Moses, the general of *all* Israel in the first battle fought with the Amalekites; we find him again one of the leading men of all the tribes, sent to spy out the land of promise, and on this occasion he and Caleb were the only two whose faith in the Lord enabled them to return a favorable report, and, as we have already seen, in the giving of this report these men hazarded their lives - so great was the chagrin and disappointment of the Israelites, and so fully were they in sympathy with the report of the majority.

As the antitype of Joshua, our Lord Jesus declares, as represented through the Prophet, 'I delight to do thy will, O my God; yea, thy law is within my heart,' and thus it must be with all those who shall be ultimately acceptable as members of Christ's body, the glorified church, the royal priesthood...

THE BREAD FROM HEAVEN

"The time had come for entering the promised land; and Joshua, full of the proper courage, gave the necessary instructions - that the people should prepare victuals for three days during which they would be marshalled as an army and be in process of crossing over Jordan into the promised land.

When we remember that our Lord Jesus declared that his flesh which he would give for the life of the world is the bread which comes down from heaven, and when we remember that the preparation of this bread meant the death of our Lord Jesus, and not only so but his resurrection as a spirit being; and when we remember further that he was in this state of death or preparation, for parts of three days and that he arose on the third day, it gives us the suggestion that quite probably the Lord meant a lesson for us spiritual Israelites in connection with those three days of preparing of victuals as mentioned in our lesson [*Jos 1:11 Deuteronomy 8*].

Our Lord seems to have referred to three larger days also on several occasions; as, for instance, when he said, 'I do cures today and tomorrow, and the third day I shall be perfected' (Luke 13:32), we understand him to have included with himself his church, and that he spoke respecting large, or thousand year days. He was living in the beginning of the fifth thousand: this would be the first of the three days; then followed the sixth thousand year day, the second; and the third would be the seventh thousand.

During the first two of these days the Lord and his church have done cures: cures of sin, binding up the broken hearted and assisting whoever was willing to a measure of newness of life, and in general doing good to all men as opportunity has been afforded; and on the third day, that is in the seventh great day, or the Millennium, early in the Millennial morning, he shall be perfected, the entire body of Christ complete; and then the great work of restitution will begin.

Again the same three days are referred to, and the temple is mentioned as a figure or illustration, our Lord's words were, 'Destroy this temple and in three days I will raise it up'; the writer adds, 'But he spake of the temple of his body' (John 2:19- 21). The Apostle assures us that the church is the temple of God, and that it is the body of Christ under Jesus its Head.

Various agencies have been in antagonism with the church, Head and body for the two days mentioned, the fifth thousand year period and the sixth thousand year period; and it still continues while we are in the beginning of the seventh period: but the Lord's promise is that now shortly the temple, the church, his body shall be complete and he will raise it up, raise it from ruin, raise it to the perfection and glory of the Millennial kingdom.

It is in harmony with this that we may recognize the church with her Lord as being a part of the bread which God is preparing. Our Lord Jesus was the bread which came down from heaven, and we have partaken of him, of his merit, and have been thereby transformed; and we, as the Apostle declares, have become part of the one loaf, the one bread; and we also as part of the one bread, are being broken with our Lord, and thus indirectly this preparation of the church and her association with her Lord are represented in the three days victualling which is provided for the world of mankind, and necessary to them before they can pass over Jordan and enter into the Millennial Canaan." '02- R3080, R3081 We are to be like Joshua and Caleb, and by *faith* are to enter into the land and confirm the Lord's promises and give a good report thereof..." '02- R3064

JOSHUA - JESUS: CALEB - THE CHURCH

Matthew 15:22- 28; Mark 7:25- 29; Luke 16:20- 22: Lazarus represented the outcasts from divine favor under the Law, who, though sin- sick, hungered and thirsted after righteousness. Although these included 'publicans and sinners' of Israel, in the main they were Gentiles - all nations of the world aside from the Israelites... Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders 'heathen' and 'dogs,' and would never... have any dealings with them (John 4:9). As to how these ate of the 'crumbs' of divine favor which fell from Israel's table of bounties, the Lord's word to the SyroPhoenician woman give us a key. He said to this Gentile woman - 'It is not meet (proper) to take the children's (Israelites) bread and to cast it to dogs (Gentiles)'; and she answered, 'Truth, Lord, but the dogs eat of the crumbs that fall from their master's table' [*Mt 15:26,27*]. Jesus healed her daughter, thus giving the desired crumb of favor..." H39

248 "Finally... our Lord did speak... He merely intimated to the woman that his miracles and services were not intended for the world in general but for God's covenanted people, the Jews. He followed the Jewish custom of the time, of speaking of the Gentiles as dogs, yet ... He used another word signifying the little or pet dogs of the family. The woman, strong in her faith in the Lord's power... urged that as the little pet dogs got some of the surplus from the table of the children, so she as an outsider might be granted some of the Lord's favors without in any degree working disadvantage to the Jews, to whom our Lord's ministry was specially sent and given.

"The poor woman's importunities were not for herself, but for her daughter...

"The Lord said unto her, 'O. woman, great is thy faith.' ... She took the Lord's word implicitly.

... When the faith was manifested and the poor afflicted ones were before him the Lord never refused to give the blessing... " 04- R3338- R3339.

"But there came a time (when as a nation they rejected and crucified the Son of God) when their typical righteousness ceased - when the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof - the Gospel Church, 'a holy nation, a peculiar people' *{Tit 2:14 1 Peter 2:7,9 Matthew 21:43}*...

"... The Jews were cast off and... shown 'no favor,' while the poor Gentiles... were then 'made nigh by the blood of Christ' and reconciled to God - Eph. 2:12, 13. "... The children of the flesh are not the children of God, 'but the children of the promise are counted for the *seed*' (children of Abraham); 'which seed is Christ' - and 'If ye be Christ's, then are ye (believers) Abraham's seed (children), and heirs according to the (Abrahamic) promise' (Gal. 3:29)." H39- H40

JOSHUA A TYPE OF CHRIST: CALEB TYPE OF CHURCH ('14- R5388 c1 p5)

"It will be remembered that the name Joshua is otherwise translated Jesus (see Heb. 4:8) and means 'deliverer of his people - help of God.' The name Caleb signifies 'dog'; and this reminds us that the poor of this world, rich in faith, who are to be heirs of the kingdom with their Lord Jesus, were represented in our Lord's parable as being on a level with the dogs. As the rich man, representing fleshly Israel, to whom belonged the promises as the child of Abraham, failed to enter into them because of his unbelief and rejection of Jesus, and was cast off from divine favor for a time, so Lazarus represented those 'dogs' who have, during this Gospel age been accepted as children of Abraham through faith. Viewing Joshua and Caleb from this standpoint as representing the Lord and the faithful though despised few who share with him the people's wrath for their good report, we can see that these alone, at the present time, have the proper faith in God to enter into his rest in advance of the world, and to make full consecration of themselves to him and his service, and to battle with the world, the flesh and the devil, and to conquer through the blood of the Lamb. And these now by faith fighting the good fight, shall in the near future as

God's representatives lead forward all the hosts of his people - redeemed mankind - who, learning lessons of bitter experience in the wilderness condition, will eventually be glad to enter into Millennial Canaan, there to inherit the rich promises of God's Word." '02- R3064

THE TRIED AND PROVEN PEOPLE "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul" - Deut. 13:3.

GOD'S WONDERFUL CARE OVER ISRAEL "Do you appreciate God? was the query. Do you realize the value of his kindness? Do you truly love him with all your being - with all your powers, your strength? Are you fully surrendered to the Lord?... Deuteronomy 8:2- 11.

SUPREME FAVORS TO SPIRITUAL ISRAEL "What an exhortation! What an incentive to faithfulness! Who would not worship and serve such a God! And what a wonderful application can spiritual Israel

make of this Scripture!...

If Israel of old had reason to prove their gratitude and love to God, how much more reason have we, spiritual Israel!" '14- R5527 "The best of earthly kingdoms are only 'kingdoms of this world,' as the Scriptures designate them.

"... All are dissatisfied with their creeds, made in or shortly after the dark ages... 'All their tables are full of vomit' - full of matters and doctrines they have rejected - Isa. 28:8.

"Well, soon we will have their 'Union or 'Confederacy' (Isa, 8:12), and the bitter fruits of union in error will speedily manifest themselves in tyranny, as during the dark ages, though perhaps affairs will never grow quite so black as then." '04- R3395, R3396 Lift up the banner of Truth, on the mountain of the embryo Kingdom of God and Messiah.

GOD'S MESSAGE GIVEN US TODAY "The King's Son is soon to receive his long- promised inheritance (Psalm 2:7- 9)... Shall we show to our God our deep appreciation of His loving kindness in granting us the knowledge of His wonderful message of salvation, His glorious Plan, with its times and seasons?" '14- R5489

Revelation 11:18

Verse 18. And the nations were angry *enraged*, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy *corrupt* the earth.

Certainly the nations have been angry during this period, with two full scale world wars. All the world also, from a religious standpoint, are looking for the second advent of Jesus Christ, and the time of the dead that they should be judged, and the beginning of the Great judgment Day.

"At the sounding of the seventh trumpet Messiah was to take unto himself his great power and reign. That trumpet is now sounding! 'And the nations were angry and thy wrath

249 is come.' Surely the nations are angry now! They act as if they were bereft of common sense. We see readily enough that the spirit of selfishness has prevailed there right along; but that some hindrance or fear heretofore held them back. But finally, when the Lord's 'due time' has come to permit it, they broke through their restraint. The Lord has at this particular time especially to do with the affairs of the nations. And this war was allowed to occur at about the end of the Times of the Gentiles, at the appropriate time when they are to be dashed to pieces with the iron rod of the iron rule (Psalm 2:6- 12). It is our judgment that we shall see more of this iron rule and its breaking influence, not only upon the nations, but upon society at large. Now in this great day of the Lord everything that can be shaken is to be shaken to pieces and shaken out, to the intent that nothing unrighteous or unworthy shall remain. God himself is doing the shaking. "' 15- R5632 "The human mind seems to have a natural tendency... to expect matters to culminate more rapidly, fulfilments to come more suddenly, than they ever do come. For instance, the Scriptures tell us that about the time of the sounding of the Seventh Trumpet, certain great events, enumerated in our text, will begin to take place... But as we come to understand the Scriptures, we perceive that it covers the thousand years of Christ's reign.

"The church are the first to receive their judgment, the decision in their case; for the world God has appointed a thousand- year day [Ac 17:31 2 Peter 3:8]. "And that thou shouldst give reward unto thy servants the prophets (the ancient worthies) and to the saints (all the holy ones), and them that fear thy name, small and great.' All this latter class - the world of mankind - will be judged, will have the decision passed upon them, according to the way in which they will conduct themselves under the Millennial conditions. And thou shalt 'destroy them that corrupt the earth.' If this verse contains so much that a

thousand years will be required for its fulfilment, the same may be true of other Scriptures." '14- R5563
"... Kings, rulers, political princes and merchant princes to hold things where they are... will probably raise up the churches to great power, in order that they may through them, if possible, hold back the new order of things... We believe this is the way which the Bible indicates it will come. When the church systems shall be thus raised up, all who stand for the plan of God will be evil spoken of, evil thought of, whereas they are the best friends of the world, the truest - just as the Lord is the truest friend of the whole human family. But if Jesus was crucified, so will these have trying experiences, and although the offenders may be of the household of faith, we must feel kindly toward them. As St. Peter said to his Jewish brethren, 'I wot, brethren, that in ignorance ye did it, as did also your rulers' - Acts 3:17.

"... **Isaiah 40:1,2:** This prophecy was fulfilled, as pointed out in the STUDIES IN THE SCRIPTURES, in the year 1878; and ever since that time, the star of Judaism has been rising...

"Nothing could induce us to part with that knowledge of God and his plan in which we rejoice today... The light of the knowledge of the glory of God, the light of the knowledge of the divine truth in our hearts... shining through these earthen vessels is heart-cheering and comforting. We cannot imagine anything better. As the poet says, 'It satisfies my longings, as nothing else can do. We are happy to be coworkers with God; and by and by we shall be coworkers with him on the other side of the veil.

"Look back now and see how the Lord's promises have been fulfilled - how during this time of harvest it has been, as he said it would be, a blessed time. Listen to the words of the Prophet concerning the time since 1875, and note how his prophecy has been fulfilled: 'O. the blessedness of him that waiteth, and cometh to the thousand three hundred and five and thirty days' - the blessedness of those who have been living from 1875 onward.

"What blessings have we received? Just as the Bible has said to us, so has it been. Those who open their hearts to the Lord find that he not only comes in and sups with them, but that he becomes their servant, comforts them, and serves them with 'meat in due season.' This accounts for all these blessed truths upon which we have been feasting since we have entered into the light of present truth; and it proves that this divine plan of the ages is not from any human being nor is it a human plan or scheme; for no human being is capable of bringing such glorious things out of the Word of God. We are ashamed of all the creeds of the past.

"Our Lord said that at his second coming he would serve things 'both new and old'; and this has been so. Not merely are new things coming to our attention respecting the glory of the coming kingdom and the work throughout the thousand years of Christ's reign, but old things are coming to us in a clearer, better light. Among these is the doctrine of justification by faith, about which Bro. L other preached centuries ago Now we find that we did not understand justification by faith at all... When we came to a Biblical understanding of the subject of sanctification, all that we knew before seemed childish and contradictory. How beautiful and harmonious these doctrines became!

"Then there are the types of Leviticus, which picture all the glorious features of the divine plan. All these familiar subjects are now shining as new, having been brought forth by our great Master, who is doing the serving, who is giving 'meat in due season,' 'things both new and old.' "Take the doctrine of baptism, which has been preached about for all these centuries past. Now we are finding out that what we did not know about it has filled volumes. When we come to an understanding of the subject of baptism, it is beautiful, grand! We never supposed that it had so much meaning. The reason for all this increase of knowledge is that we are living in the blessed time mentioned by the prophet Daniel, 'Oh, the blessedness of him that waiteth and cometh to the 1335 days. We are living in the time during which God has been pouring in upon our hearts and minds all this joy peace and blessing mentioned by the prophet; but it did not happen in one hour, in one day, or in one year. It has been a gradual unfolding of divine truth. The path of the just shines more and more.

... We should always bear in mind that we are representatives of the Lord of Righteousness and of the

great King of Peace, who will ultimately take the throne of power.

250... The great anarchy comes which would entirely destroy our whole human race unless it was arrested. In the meantime the kingdom class will have been glorified, and our great King will have taken unto himself his great power, and with the elect, the body of Christ, the church, he will bring in peace and blessing to mankind, as soon as the world shall have passed through the fire of anarchy and the present order of things shall have been dissolved in the great heat - not a moment sooner. Then the elect of God will interpose that the world may not be destroyed, that humanity may not destroy itself; and then will be the beginning of the blessings that are to come to all people through Christ, through the merit of his sacrifice, through the channel of The Christ glorified - Jesus and his joint- heirs in the kingdom.

... We would starve spiritually if we went to any other than the Lord's table. He has been feeding us on the message of truth and life, and we believe... that the truth on every subject necessary for us will be given as the Lord is pleased to reveal it; for he has promised, 'they shall be filled 1 John **6:67,68** **Matthew 5:6**. '14- R5568 to R5570

Revelation 11:19

Verse 19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings. and an earthquake, * and great hail.

The message of Present Truth proclaims the opening of the Temple of God in Heaven, and there is seen the ark of his testament in the Tabernacle Types and Shadows of the Better Sacrifices: there are also great arguments; the hail of hard, distressing truths; and a great social and religious earthquake: saying so clearly that the Kingdom is very near, while earthly kingdoms are diminishing. See Revelation 8:3- 5 * Revelation 1 1:8- 9 "Here, then, in the golden Ark, was represented the glory to be revealed in the divine Christ: in the budded rod, God's chosen priesthood; in the tables of the Law, the righteous Judge; in the incorruptible manna in the golden bowl, immortality, the divine nature. Above this Ark, and constituting a lid or head over it, was THE MERCY SEAT - a slab of solid gold, on the two ends of which, and of the same piece of metal, were formed two cherubim, with wings uplifted as if ready to fly, their faces looking inward toward the center of the plate on which they stood. Between the cherubim, on the 'Mercy Seat,' a bright light represented Jehovah's presence.

"As the Ark represented the Christ, so the 'Mercy Seat,' Glory- light and Cherubim together represented Jehovah God - 'the Head of Christ is God' [1Co 11:3]. As with Christ, so with Jehovah, he is here represented by things which illustrate attributes of his character. The light, called the 'Shekinah glory,' represented Jehovah himself as Light of the universe, as Christ is the Light of the world. This is abundantly testified by many Scriptures. 'Thou that dwellest between the cherubim, shine forth' - **Psa. 80:1 1 Samuel 4:4:2Sa 6:2 Isaiah 37:16.**" "The slab of gold called the 'Mercy Seat' (or more properly the Propitiatory, because on it the Priest offered the blood of the sacrifices which propitiated or *satisfied* the demands of divine justice) represented the underlying principle of Jehovah's character - *justice* God's throne is based or established upon *Justice*. 'Righteousness and justice are the foundation of thy throne' - Psa. 89:14; Job 36:17; 37:23; Isa, 56:1; Rev. 15:3.

"The Apostle Paul uses the Greek word for Mercy Seat or Propitiatory (*hilasterion*) when referring to our Lord Jesus, saying - 'Whom God hath set forth to be a Propitiatory *or Mercy Seat* ... to declare his righteousness... that he might be just and the justifier of him which believeth in Jesus' (Ro 3:25,26). The *Justice*, the Wisdom, the Love, and the Power are God's own as well as the plan by which all these co-operate in human salvation: but it pleased God that in his well beloved Son, our Lord Jesus, all of his own fullness should dwell, and be *represented* to mankind. Thus in the type the High Priest, coming forth from the Most Holy, was the living representative of Jehovah's Justice, Wisdom, Love, and Power to men - the

living representative of divine mercy, forgiveness, appeasement. Although the divine being is veiled, hidden from human sight, his divine attributes are to be displayed to all men by our great High Priest, who, as the living Mercy Seat, will at the close of this age draw nigh to mankind and make all to understand the riches of divine grace." T123.

"THE TEMPLE OF GOD IS HOLY" - 1 Corinthians **3:16,17**

"The temple of God, built by Solomon [1Ki 8]... was one of the grandest buildings in the world in its day...

"The Divine light of God's Word shows us the temple at Jerusalem as a type of a greater temple to be built by a greater than Solomon. That greater temple, the New Testament assures us, is the church, the body of Christ, of which he is the Head. This is the temple of which St. Peter declares that himself and all of the Lord's thoroughly consecrated followers are antitypical, the living stones or members. This is the temple of which our Lord declares, 'Him that overcometh will I make a pillar in the temple of my God' - Rev. 3:12. This is the temple of which our Lord again said, 'Destroy this temple and in three days I will rear it up', he spoke of the temple of his body, not of his own flesh - John 2:19, 21, for that was but a tabernacle and was not reared up by our Lord. The Father raised him from the dead, but in a new body, a spiritual one.

"Of the temple, the body of Christ, the church, he declares, 'I will raise him up at the last day.' The last day, the seventh day, the Great Millennium, is the third day referred to by our Lord. He was living in the fifth thousand year day, there following the sixth, and the seventh has just begun, and with it, we believe, the raising up, the 'change' to glory of the 'church, which is his body.' "Of this temple St. Paul writes, 'The temple of God is holy, which temple ye are' [1Co 3:17]... on probation... Ephesians **3:20,21**.

THE ANTITYPICAL TEMPT

"That glorious temple, The Christ, in the power of the first resurrection will share in the glory, honor and immortality of the divine nature; and through it during the Millennium, the heavenly Father will communicate his blessings to the world of mankind for their uplifting out of sin and death. Thus, as the High Priest in his robes of glory and

251 beauty represented the Christ, the Messiah, Jesus the Head and the church his body, so the temple in which he served likewise symbolizes the same Redeemer and the same church...

"The church in the present life, like her Lord, is disesteemed in the world, despised, persecuted, 'counted as fools all the day long,' and 'the filth and off- scouring of the earth.' It is in full harmony with these actual conditions pointed out in the Scriptures and known to us by experience that we see it to be the will of God that our present religious conditions should be very humble ones, unostentatious, inexpensive...

"This is further shown in the type. God's association with his people now is represented in the tabernacle and its court and its tent, all of which were temporary. Thus the Apostle speaks of us who are in this tabernacle as groaning, waiting for our house from heaven, waiting for our 'change' to the temple condition through the power of the first resurrection.

THE GLORY OF THE LORD FILLED THE TEMPLE

"The record tells us that the stones and timbers of the temple were brought to the spot all prepared, shaped and marked for their several positions, so that the actual construction was a quiet one. We read that, 'The parts came together without the sound of an hammer.' The antitype of this is that the chiseling and polishing and preparing of God's saints in the present life and the marking of them for their several places, by which God sets the various members in the body as it bath pleased him, will leave the work of the first resurrection a very quiet one, so quiet that the world is not aware that it is now in progress... This resurrection 'change' will make us all glorious and like unto our Lord and Redeemer, who is the express image of the Father's person.

HE SHALL PRESENT YOU FAULTLESS

"As living stones of the spiritual temple requiring much chiseling and polishing to prepare us for the places in the heavenly temple, let us appreciate these. Instead of seeking to avoid them, let us rather thankfully welcome whatever experiences of this kind the Heavenly One shall see fit to permit us to have. We are his workmanship, created in Christ Jesus unto good works. Our present disciplines are intended to develop in us the character necessary to the great service for which our Creator intends us.

"... The *great good* work of God to which he has called us is that mentioned in the oath-bound Covenant to Abraham, 'In thy Seed shall all the families of the earth be blessed' - Gal. 3:29.

"While we longingly look forward to our glorious station of the future, when the glory of the Lord shall fill the Temple, 'When we shall know as we are known,' let us not forget that unless we are submissive to the molding and fashioning influences of the School of Christ, we shall be set aside. Our names will be blotted out of that special role and our crowns apportioned to others. It is in full view of the possibilities of so great a loss of so great a prize that the Apostle wrote, 'Let us fear lest a promise being left us of entering into his rest, any of us should seem to come short'..." 08- R4296, R4297

"The Ark, representing typically the divine covenant with Abraham, the fulfilment of which centered in the Christ, must be transferred from the Tabernacle to the Temple, that thus the latter might supersede the former as the meeting place between God and his covenant people...

"As the Temple was not complete until the ark, its most important part, was placed in position, so the glorious temple will not really be finished until every member of the body of Christ has been changed from the Tabernacle condition to the Temple or permanent condition in the first resurrection" '03- R3282 1 Kings **8:9**: "As types, the golden pot of manna and Aaron's rod that budded met with the Tabernacle conditions; they will not be needed in the future conditions of glory, honor, and immortality represented by the Temple, because there the glorious things typified by these will have been fully entered into by the overcomers of the church. But the law will still be an integral part of the divine covenant. As the Apostle explains the fulfilling of the law is love, and love never faileth. It will always be the divine requirement and essential to participation in any of the blessings connected with the divine favor represented in the Ark of the covenant.

"The literal Temple was to be the place toward which all the Israelites should look as God's dwelling place, the center of his power, authority, forgiveness and blessing and help in every time of need. so in due time, when the spiritual Temple shall have been constructed and dedicated and filled with divine power, it will be the center toward which all who would approach God shall look for help and assistance and blessing and forgiveness, toward which they shall make their prayers, and in which they shall realize the manifestation of divine power and blessing on their behalf.

"It is noteworthy that the Levites and the people did not sing of divine wrath never ending (1Ki 8:1-11,62,63), but of divine mercy *forever*. This, however, according to the strict significance of the Hebrew word, does not mean 'without an end,' but 'to an end' - that is to say, that the divine mercy shall be exercised to its completeness, to its fulfillment, until every creature shall have been brought to a knowledge of the Lord and his goodness and to an opportunity of knowing him and of benefiting by the great promise made to Abraham and symbolized in the Ark of the Covenant, through which all the families of the earth shall

252 be blessed. Similarly in the last book of the Bible we read of the song of Moses and the Lamb, sung by the antitypical priests, saying Revelation **15:3,4**. This is the song which none but the overcomers can truly appreciate and sing at the present time, but by and by - when the glory of the Lord shall have filled the Temple - the peoples, the multitudes, shall learn that song, shall learn of the divine mercy, and as a prophecy it shall be fulfilled and all peoples shall bow to the Lord to confess his goodness and his love and to enjoy at the hands of the antitypical Solomon (the Christ), as a prophet, priest and king of the new

dispensation, the opportunity of full reconciliation to God and full return to the perfect conditions of mind and of body, and to life everlasting, lost by Adam's disobedience, and brought back by the great Redeemer for as many as will receive it upon God's terms...

"To our understanding of the teaching of Scripture, the fact that the materials for Solomon's Temple were prepared before its construction began, and were so perfectly fitted that no iron tool needed to be used in the construction [1Ki 6:7], indicated that the antitype, this Gospel age, has seen the preparation of the various living stones, which when ready were marked of the Lord to their positions in the Temple, and fell asleep in Jesus until the time for the first resurrection, the time for the construction of the Temple...

"The picture of the bringing of the Ark would seem to be another illustration of the same lesson - the bringing of the members of the body of Christ from the Tabernacle or earthly condition to the heavenly or Temple condition. Soon the Ark will be in place, and priests and Levites and people are generally learning to sing of the Lord's mighty love and that his mercy endureth to completeness - to the full limit to which mercy could be of service, benefit or advantage, to the completion, when every ear shall have heard, every eye shall have seen and every heart shall have shown appreciation, shall have come to a knowledge of the grace of God in Jesus Christ our Lord...

"The Lord's people... know, to sing with the spirit and understanding, the new song of divine mercy, justice, love and truth. Let us be faithful... fulfilling our parts, and ere long our course will be ended and the glory of the Lord will fill the Temple. It will be after this that the people will take up the refrain - for his mercy endureth forever - to completeness." '03- R3283, R3284

Revelation 12:1

CHAPTER 12 REVELATION

Verse 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Verse I is a completely wonderful verse about the true church with its two classes of spirit begotten ones, pictured in the vision to John the Revelator as a woman, clothed with the sun of the Gospel Light, and the moon, or Law Covenant, under her feet. Its present application is far beyond any other. The Gospel light was never so bright generally. The light of the moon, or types and shadows, was never so forceful as now, since in 1881 A.D., Pastor C.T. Russell brought out a book entitled *Tabernacle Shadows of the Better Sacrifices*. Moreover, the Apostle Paul speaks of this woman as a virgin. her prototype is really the Sarah feature of the Abrahamic Covenant, and the mother of the Church, Christ Jesus our Lord being her first born son. She who had been so long barren, now has many children. The crowning glory of the church, next to our Lord, is made up of twelve apostles whom God Himself selected: and he gave them to our dear Lord to be the twelve apostles of the Lamb to follow wheresoever he goes; especially in sacrifice, and resurrection power and authority to bless all the families of the earth. Thus, being Abraham's Seed *by faith*, they fulfill the promise to Abraham, typified in Isaac.

"The Sarah Covenant... did come to an end before Rebecca was united to Isaac. Rebecca represents the church class, and their union represents the union of Christ and the Church, and at the time when Isaac and Rebecca were united, Sarah was dead, for we read that Isaac took her into Sara's, his mother's tent, representing that the Church, typified by Rebecca, will take the place of this Sarah Covenant, and the Church will be the power through which the Lord will bring to pass the blessing of the New Covenant, which will bless all the families of the earth. The Sarah Covenant brings forth the seed, and the Church operates in connection with this and will bless all families of the earth." Q169 "The *sun* as a symbol represents the Gospel light, the truth—and thus Christ Jesus. The *moon* as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the

shadow or reflection beforehand of the Gospel. The *stars* as symbols represent the inspired teachers of the church—the apostles. The *heavens*, as already shown, represent the ecclesiastical powers of Christendom. A combination of these

253 symbols is found in Revelation (12: 1) where the ‘woman’ symbolizing the early Church is represented as clothed with the *sun*, that is, resplendent in the full, clear light of the unclouded Gospel. The *moon* under her feet represents that the Law which supports her is nevertheless not the source of her light. The twelve stars about her head as a crown represent her divinely appointed and inspired teachers—the twelve apostles." D590 "Amongst the gifts of the Spirit the Apostle specifies—(1) apostles... We still have with us the gift of apostles, in that we have their teachings in the New Testament, so full and complete as to require no addition; and hence the twelve apostles have no successors, and need none, since there are but ‘twelve apostles of the Lamb’; they are ‘the twelve stars,’ the crown of the Church; they are the ‘twelve foundations’ of the Church glorified, the New Jerusalem (John 6:70; Rev. 12:1; 21:14). E207 "While the entire Church throughout the world is one, yet in another sense of the word each separate gathering, or company, of believers is a representation of the whole. Each separate *Ecclesia*, therefore, is to consider the Lord as *its* Head, and to consider the twelve apostles as the twelve stars, bright ones, teachers, whom the Lord specially held in his hand and controlled—using them as his mouthpieces for the instruction of his Church in every place, in every gathering, throughout the entire age." F273 p1 Revelation 12:1: "Now if God ordained only twelve stars as lights for his Church, as represented in Rev. 12:1, is it not a great mistake for popes and bishops to regard themselves as successors of the apostles—stars also? And is it not a fact that certain of the so-called ‘higher critics’ regard themselves and are regarded by others as the equals or indeed the superiors of the apostles, as light-shiners, stars? by preaching *their own ideas*, shining out their own light on various subjects, without considering it necessary to consult or to give as *proof* the words of the inspired apostles? Indeed the light of these false stars, ‘wandering stars,’ is usually so opposed to that of the inspired twelve, that ... abandoning their once somewhat spiritual eminence, in their teachings coming down to the level of earthly moralists and philosophers—to the Christian-citizenship-politics level." D594, D595 (2Co 11:13 Revelation 2:2, Jude 13—Da 12:3)

APOSTOLIC SUCCESSION UNSCRIPTURAL Mark 3:7- 19, Matthew 5:13- 16 "Ye did not choose me, but I chose you and appointed you, that ye should go and bear fruit"—John 15:16 (R. V.) "Only the twelve were specially deputized as his mouthpieces and representatives among men ...

"In those twelve men, therefore, we recognize a plenary inspiration, or special guidance not accorded in this particular degree to others of the ‘brethren.’ "We do not forget that Judas was one of the original twelve and that proving traitorous, ‘he went to his own place.’ We remember also that he was specially referred to by the Prophet David, through whom the Divine message came, that another would take the apostleship which Judas forfeited. What we do claim is this: that the announcement was prophetically made of a successor to Judas, so as to teach us that the appointment of his successor was exceptional and not the rule; that aside from this one case there would be no successors...

"The Scriptures repeatedly refer to the ‘twelve apostles of the Lamb.’ Moreover, as the Jewish dispensation began at the death of Jacob, in the recognition of his twelve sons, so the Christian dispensation began at the death of Jesus, in recognition of his twelve apostles. And as one of the tribes of Israel was cut off, and is not mentioned in the enumeration of the Apocalypse, but the tribe of Manasseh substituted, so amongst Jesus’ apostles Judas is dropped and a successor appointed.

"... In God’s due time, He himself brought forth Saul of Tarsus, an Israelite indeed, a Pharisee of the Pharisees, who, however, perverse in his conduct, was thoroughly conscientious, and verily thought he did God service.

"St. Paul himself tells us that he was not one whit behind the very chiefest of the Apostles and that in respect to visions and revelations he had more than they all. He goes back to the time when Christ appeared to him on the way to Damascus and when he declared to Ananias, ‘He is a chosen vessel unto me, to bear my name unto the Gentiles and to kings, and to the people of Israel.’

A CROWN OF TWELVE STARS

"The Lord's specialization of the twelve Apostles is variously referred to. He said: 'Have I not chosen you twelve?' and again, 'Ye shall sit on twelve thrones.' In the symbolical book of Revelation he pictures the church as a woman, clothed with sunlight, standing over or near the moon, which symbolizes the Jewish Law Covenant; and upon her head was a crown of twelve stars, representing the twelve apostles of the Lamb.

"Again, later on in the same book, we find pictured the church in glory beyond the veil, the bride—the New Jerusalem. Of this city we read that it had twelve foundations, all precious stones; and in the twelve foundations were the names of the twelve apostles of the Lamb. We believe that we need no better evidence on the subject (Rev. 21:14).

"The recognition of successors to the apostles was one of the first errors after their death. Every bishop was recognized as one of the successors and hence as possessing Apostolic authority. It was not long until the words of the

254 original twelve were neglected. The living bishops were acknowledged as speaking with the same divine authority—up- to- date. Later great church councils were called, in which these bishops, as claimed successors to the apostles, decided what should and what should not be allowed by the church, what was and what was not orthodox.

"It can be readily seen that this exaltation of false prophets (Rev. 2:2), contrary to the divine arrangement, opened a flood- gate of error, however well intentioned all concerned may have been. It is surprising that so many still hold to the creeds thus formulated by pseudo- apostles. The need of the hour is a recognition of these facts and an abandonment of all those creeds and a return to the words of Jesus and the apostles and the prophets. Only thus can we hope to regain the position lost. Only thus can we extricate ourselves from the multiplied errors represented in the six hundred divisions of the church of Christ, and of the six hundred variations of the original Gospel message... Only thus can we return to the 'one Lord, one faith, one baptism,' one Father one Savior, and one 'church of the first- born, whose names are written in heaven'—Eph. 4:4- 6; Heb. 12:23. '15- R2002, R5003

Revelation 12:2

Verse 2. And she being with child cried, travailing in birth, and pained to be delivered.

The child here represents the predestinated company or family of the Divine Nature: predestinated as to number qualifications, and above all, to be conformed to the image or character likeness of God's dear Son. The measure and quality of LOVE is mandatory. God cannot slacken on that: it cost our dear Lord so much to prove that He had that love and was love; and so must we have his character likeness. Thus travailing to bring forth the child (antitypical Isaac) the mother (the Sarah Covenant) had much pain, but no sorrow—ready to rejoice at the birth of a man child. The Apostle is very encouraging when he says, We rejoice in tribulation also knowing that tribulation worketh patience, and patience *hope*.

HE CALLETH HIS OWN SHEEP BY NAME

"Some may fail to see the particular interest which the Lord takes in each one who is His. Every true child of God is the Lord's in the particular sense of having entered into a Covenant by Sacrifice. We should always remember this... The Master emphasized His peculiar and personal interest in each of His followers. he calls Himself their Shepherd, and says, 'He calleth His own sheep by name, and leadeth them out' (John 10:3). This means a very special supervision of the affairs and interests of each one of His true disciples. Whatever may come to these is not a matter of chance or luck.

"No good thing will he withhold from them that walk uprightly.' Nothing can by any means hurt us if we keep close to the Lord. Then in due time, we shall be promoted to sit with Christ in his throne." '15-R5711 "When He putteth forth His own sheep, He goeth before them and the sheep follow Him: for they know His voice. And a stranger will they not follow" John 10:4,5.

"Having come into this Fold of God, we have every reason for confidence in the great Shepherd, and should recognize His constant care over us, His supreme interest in our spiritual welfare. Let us be good sheep! Let us not stray from the Fold, to the right hand or to the left, nor be attracted away from the green pastures and pure waters to go browsing on the thistles and poisonous weeds of some by- path, or to drink of the muddy, polluted waters of human speculation and delusive theories of men... If we are the Lord's true sheep, we shall know His Voice. We shall not make a mistake. The true sheep... will respond quickly to His call; it will watch for His guidance." '14- R5491.

"My sheep hear my voice, and I know them, and they follow me" John 10:27.

"Many are professing to be the true sheep of the Lord's flock, but in this day of the Shepherd's presence His voice, the Truth, becomes the test.

"We now hear various voices calling the sheep in various directions, as never before. This is, in the Lord's providence, for the purpose of separating all others from His own 'little flock.' His sheep will hear His voice and follow Him—other sheep, consecrated to human leaders, human institutions, human theories, human efforts, will follow their own bents, and thus be separated from the 'little flock,' and this is now the Lord's good pleasure." '00- R2673 c1 p1, 4.

"I will come again and receive you unto myself; that where I am, there ye may be also" John. 14:3.

"What joyful hopes, what exuberant anticipations, cluster around this promise, in the hearts of the Lord's faithful! In a few words it sums up all the good things that God bath in reservation for them that love Him... To the extent that the testimony of God's Word dwells in us rightly, and enables us to recognize the lengths and breadths of Divine love and compassion, covering unintentional shortcomings—to this extent the Lord's faithful ones are able to rejoice in this promise, and to look forward with joy not only to the meeting with the Lord, but also to their abiding everlastingly in His presence and companionship. But to all others... to all who are not seeking to walk circumspectly in the footsteps of Jesus, the words of the text come bringing only a measure of joy, a measure of hope, and not an exuberant overflow. "" The Lord is still seeking... for peculiar characters—for those who are in heart- harmony with him—for the pure in heart, in motive, in intention—the honest, the sincere." '03- R3191.

"He that bath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him"—John 14:21.

"Should the child of God, the heir of glory, the inheritor of all the exceeding great and precious promises, and the present companion of Divinity itself which condescends to our low estate, ever feel disconsolate or forsaken or alone? or fear that His love will ever forsake or leave him to be tossed helplessly upon the billows of misfortune at the mercy of the prince of this world who now worketh in the hearts of the children of disobedience? Ah, no! Greater is He that is for us than all they that can be against us. We are not alone in the world; for we have the blessed promise, 'I will never leave thee nor forsake thee' (Heb. 13:5). Nor is the smallest interest of ours overlooked.

255 "The world cannot comprehend our joy, nor know the sweets of this fellowship with God and with his dear Son; for, 'The secret of the Lord is (only) with them that fear him"—Psa. 25:14.

"This joy in the Lord is, however, also compatible with much suffering; for the saints are all to be made perfect through suffering, which was true also of those who shall constitute the earthly phase of the Kingdom. And, like their Lord, Christ Jesus, they will all be considered of the world as 'smitten of God

and afflicted.' This is because the world cannot comprehend either the plan or methods of God for the refining and perfecting of the gold that shall by and by shine in the glorious Temple of God. Consequently, like faithful Abraham, we must be content to walk with God by faith and not by sight, like him hoping to the end for the promise, not expecting here to realize aught but the earnest of our inheritance, which we have in the present reward of the divine presence and approval." '95- R1906. Please see Rev. 3:18, R1944.

The ecclesiastical heavens come into focus, ecclesiastical power being exercised by the Roman Emperor; a heathen religion makes it extremely difficult for a Christian religion to operate. He had seven heads, ten horns, and seven crowns. There were seven heads or distinct forms of government: kings, consuls, dictators, decemvirs, tribunes, emperors, and republics. The ten horns represent all the supporting powers; and the seven crowns, all those heathens claiming Divine authority.

Revelation 12:4

Verse 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And his tail, drawing power or influence, attracted a third part of the chief elders of the church rapidly becoming earthly, apostate; while the Roman Emperor stood ready to destroy the man child at his appearance. Herod the Great stood ready to destroy the man child when he caused the destruction of the babes of Bethlehem. He tried, but failed, because God was with that child, whose name was Jesus.

"The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore"—Psa. 121: 8 "The foresight and providence of God—His foreknowledge is past our comprehension: the finite cannot fathom the depths of the infinite mind. But it is our privilege to know the comforting fact that Jehovah's knowledge and wisdom are superior to all the exigencies of His universal empire; and that the wrath of man and of all the combined powers of darkness cannot in the slightest degree frustrate the Divine Plan. The same power that was able to transform the spiritual Son of God to the human nature was able also to protect Him against all opposers, from helpless infancy up to the appointed time of His sacrifice for the world's redemption. ' "94- R1681

Micah 5:1- 2. "Now gather thyself in troops, O daughter of troops; he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting (whose origin is from olden times, from most ancient days—Leeser's translation). See Isaiah **50:6- 51:3 Matthew 26:67 27:18- 31,54.**'

"Here the Prophet foretold where the Deliverer should be born. And there were literally five kings—seven if Annas and Caiaphas be included—ready to lay siege against the fulfillment of prophecy recorded so long ago concerning this one—the King Immanuel [Lu 3:1,2]. But His goings forth have been foretold from of old; from most ancient days his coming and Messiahship were purposed and provided for in the Divine Plan: Satan and all his coadjutors are powerless to prevent fulfillment in every minutes" detail." See comment on Micah 5:1- 2 in "Minor Prophets" book.

Revelation 12:5

Verse 5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

In 314 A.D. an elder was chosen to be the leading elder in the church; but it was premature and came to nought, until 539 A.D. when this one became father of fathers, the pope and the papacy was established.

This was not opposed by Satan, but was showered upon with every nourishing thing, and it soon attained to the power, authority, and reverence of God, till he, the pope, said, what can you make of me but God? He ruled from 539 A.D. to 1799 A.D., with a rod 1260 years; but more particularly, from 799 when he received civil authority from Charlemagne, and ruled one thousand years; this was the pseudo Millennium, which cost the lives, according to Catholic historians, of fifty million human beings.

"If we locate it aright, the woman is seen in this vision about 308 A.D., and *has been* in the 'Smyrna' state as described in Rev. 2:8- 10. It has just been passing through a long series of persecutions from the 'dragon' (Roman Empire). The continued persecutions cause some to relax their vigilance for the truth, and a spirit or desire to please and get into favor with the persecuting 'dragon' comes over some of the bright ones in the church. So we read, the tail of the dragon *drew* the one third of the stars; they became his followers or servants which of course tended to degrade them. The long desired favor of Rome came at last by the conversion of Constantine, A.D. 313, and there we believe the labor pangs of tribulation ceased and Papacy was born; i.e., there the blending of church and state commenced. It was not yet the 'Man of Sin,' in the same sense that a child is not a man; but it was the beginning, of what resulted in Papacy—"The Man of Sin,' the *man-child* was born." '81- R306

Revelation 12:6

Verse 6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

The Church of spirit begotten ones soon withdrew from such earthly and sinful teachings and methods, to a

256 wilderness, or lonesome life of study, faith and confidence in God. But she was not really lonesome, her Lord was with her, and she felt justified in her course. And for 1260 years, from 539 A.D. to 1799 A.D., she was in this condition; till Napoleon, under God's supervision, took the pope prisoner and ended his persecuting power for ever. Here is the patience and faith of the saints.

"In Revelation we have the three and a half years of Elijah's experience stated in symbolic language—forty- two months—1,260 days—three and a half times or years {*Re 11:2,3 12:6,14 13:5*}. In Revelation the time was symbolic, so that each day of the three and a half years represented a year, or the whole period 1,260 years. Some Bible scholars have applied this period as beginning in 539 A.D. and ending in 1798 A.D., at the time when Napoleon Bonaparte took the Pope of Rome prisoner to Paris.

"As during Elijah's hiding in the wilderness there was no rain until he came forth, as told in today's lesson, so in the church's experiences there was a lack of rain, a drought spiritually, for twelve hundred and sixty years, ending in 1798.

"As just before the time of drought in Israel ended, there was a great contest (*1Ki 18:16-40*), with the victory on the side of the Lord, so in the history of the church a great contest took place between Catholicism and Protestantism in the period styled the Reformation. In the Revelation picture the church, symbolized by a woman, is seen driven into the wilderness—lost to the general view. The woman corresponds in the type to Elijah hidden from view to the king, the queen and the prophets of Baal—in the world, but not of it. As Elijah was fed in the wilderness by the ravens, so the account in Revelation says that the woman the true church, secluded from general view, was, nevertheless, spiritually fed during the twelve hundred and sixty years in which the famine for spiritual food prevailed in the world.

"The Elijah class did a very courageous work after emerging from the wilderness condition. Spiritual refreshment came in abundant measure. For a time it looked as though Queen Jezebel had been vanquished, and that the slaying of her prophets with the sword of truth had demonstrated their errors and put the truth of God and its servant, Elijah, the true church, into a commanding position. However, this

was not for long... the Elijah class again fleeing from Jezebel's power.

"Many express surprise that in response to earnest Bible study the Word of God in our day is telling such a beautiful message of divine wisdom, justice, love and power—a message very contrary to the teachings of the past. 'How,' they ask, 'is it possible for Bible students of today to have so much more light on God's Word than was found by equally zealous Bible students of the past?'"

"We reply that the twelve hundred and sixty years of spiritual drought are the explanation." '15- R5751
"That God meant Elijah to be a type of the church is confirmed to us by certain statements in the Revelation. The matter is there covertly presented, a great religious system being figuratively described as Jezebel, and the worldly system to which this professed church of Christ is united being represented by Ahab, the king of Israel *[1Ki 17:1-16]*. In this figure, as Elijah fled from Jezebel and Ahab's power for three and one-half years, so the church is said to flee into the wilderness to a place prepared for her, where she is miraculously sustained of the Lord for three and a half 'Times,' or symbolic years, otherwise explained as 42 months, or 1260 days—Revelation 2:20-23; 12:6, 14; 13:5; 11:2, 3.

"That long period of time when the true church was eclipsed by the success of Babylon marked the time of great spiritual drought. As during the time of Elijah's absence at the brook Cherith and in Zidon, there was no rain; so with the world, during those 1260 years there was no spiritual rain, no refreshment from on high. During that long period the Word of God, the Bible, was suppressed and neglected. The Bishops, Catholic and Protestant, suppressed it because if the people paid attention to the teachings of Jesus and the twelve apostles whom he appointed (St. Paul taking the place of Judas), they would proportionately ignore the teachings of the bishops who falsely proclaimed themselves 'apostolic' bishops, and arrogated to themselves the power and authority which Jesus declared belonged only to the twelve. These twelve our Lord declared to be the twelve stars to guide the church *[Re 12:1]*, and the twelve foundation stones of the glorious New Jerusalem, which is about to be established—Revelation 21: 14.

"It was during that dark time that there was a famine in the land, as mentioned by the Prophet—not a famine for bread nor a thirst for water, but a famine for the hearing of the Word of the Lord *[Am 8:11,12]*. According to the Bible those 1260 years of drought began with the year 539 A.D., when ecclesiastical power attained persecuting ability, and ended in 1799 A.D., as its persecutions came to an end, at the time of Napoleon's great victory, when the pope was taken prisoner to France.

"It was during that long period of 1260 years that the egregious errors which have since troubled mankind became interwoven with the creeds of the dark ages. And it is since those 1260 years ended that the reform movement has prevailed—not a satisfactory reformation, according to the Bible, but a reformation by sects. Misguided by the thought that the church should be one of outward organization, each reformer gathered his followers to him and started a new sect, which claimed to be the true church. Undoubtedly the adversary had much to do with the organization of these various denominations, which nowhere have authority in the Bible *[1Co 1:11-13 3:3-5]*. In recent times Christian people are realizing that none of these is the true church of Christ, which is composed only of saints; and they gather to the Lord, irrespective of denominational lines of any kind." '15- R5741, R5742

Revelation 12:7

Verses 7- 8. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.

Then was there controversy upon controversy between Michael, "who as God" (the pope) and the dragon (the Roman Emperor), as to the right to civil authority, for 260 years, from 539 A.D. to 799 A.D., when Charlemagne 257 acknowledged the argument of the pope that the ecclesiastical was superior to the civil, and turned civil authority over to him, who was not slow in using the sword of the state to enforce his dogmas and errors which were like locusts (Rev. 9:2,3). Then did the persecutions become more

heartless, inhuman, unrelenting than anything the heathen power had ever done. So the heathen power was found no more in the ecclesiastical heavens.

"It seemed puzzling at first to know why this name (Michael) should be given to *Antichrist*, but... we find that the meaning of the word Michael is—'Who *as God*. ' It is quite remarkable that the meaning should be in such close accord with Paul's description, '*he as God* sitteth in the temple of God,' etc." '79- R55.

Revelation 12:9

Verse 9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Thus the dragon (heathen) having civil and religious authority was reduced to civil authority alone. And Satan, the real dragon, operated through the pope. See Rev. 20:1,2.

"After this I looked in the night visions, and behold there was a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and ground up, and what was left it stamped with its feet; and it was different from all the beasts that were before it; and it had ten horns.

"And the kingdom and the dominion, and the power over the kingdoms under the whole heaven, will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all governments are to worship and obey him"—Daniel 7:7, 27, Leeser's translation.

"' Kingdoms of this world,' give place to their ordained successor, the Kingdom of Messiah, the Fifth Universal Empire of earth {*Da 2:44 7:14,17,27*}. This view will do much to establish Truth and to overthrow error." A270 Daniel 7:3- 7. "To this fourth beast, (v.7) representing Rome, Daniel gives no descriptive name. While the others are described as lion- like, bear- like and leopard- like, the fourth was so ferocious and hideous that none of the beasts of earth could be compared with it. John the Revelator, seeing in vision the same symbolic beast (government), was also at a loss for a name by which to describe it, and finally gives it several. Among others, he called it 'the Devil'—(Rev. 12:9). He certainly chose an appropriate name; for Rome, when viewed in the light of its bloody persecutions certainly has been the most devilish of all earthly governments. Even in its change from Rome Pagan to Rome Papal it illustrated one of Satan's chief characteristics; for he also transforms himself to appear *as* an angel of light {*2Co 1 1:14*}, as Rome transformed itself from heathenism and claimed to be Christian—the Kingdom of Christ.

"It is because there are such beasts as lions, bears and leopards, with known characteristics, that governments were likened to them; and so, it is because there is a Devil, with known characteristics, that the fourth empire is likened to him.'

"Greece and Persia still have some life, though it is long centuries since universal dominion passed from their grasp.

Not so, however, with the Roman Empire, the fourth and last of these beasts. It will lose dominion and life at once, and go into utter destruction; and with it the others will pass away also—Daniel 2:35.

"No matter what may be the means or instrumentality used, the *cause* of this fall will be the establishment of the Fifth Universal Empire of earth, the Kingdom of God, under Christ, whose right it is to take the dominion. The transfer of the kingdom from the fourth beast, which for its appointed time was 'ordained of God,' to the fifth kingdom, under the Messiah, when its appointed season has come, is described by the Prophet in Daniel **7:13,27.**'

"Thus seen, the dominion of earth is to be placed in the hands of Christ by Jehovah ('the Ancient of days'), who shall 'put all things under his feet' {*1Co 15:27*}. Thus enthroned over God's Kingdom, he must

reign until he shall have put down all authority and power in conflict with the will and law of Jehovah.'

"Surely all of God's children can heartily pray with their Lord—'Thy Kingdom Come, thy will be done on earth as it is in heaven.' " A260, A261

Revelation 12:10

Verses 10- 11. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Then a voice of relief and joy was heard in the Church supposing that the pope would not have such a violent and persecuting spirit or disposition as the heathen power; but the opposite proved to be the case, and worse trials came so that the true church members were called upon to overcome by the blood of the Lamb and they had the opportunity of being faithful unto death.

"Jesus knew Satan—He knew that Satan was Lucifer, who had rebelled against the divine government, and who was imprisoned on this planet. When Satan appeared to Jesus, we may be sure that he tried to appear as an angel of light, and to pretend that he wished to be on God's side, and that he now wished to co-operate with God. But Jesus knew that His power was not given Him for the purpose of sustaining His life, and He would not yield to the temptation.

"In these temptations Jesus conquered. And the victory was so complete that Satan thought it not worth while to tempt him again! He thought that if he could not move Jesus when he was on the verge of starvation, it was of no use to try any further. So he never made another attempt, so far as the record goes." '13- R5292 "From that moment of our positive resistance of temptation and positive standing up for the Lord and his cause, we become stronger in the Lord and in the power of his might, and greater is he that is for us than all that be against us.

"It was so in our Lord's case. At once he was ministered to by the unseen messengers of Jehovah, and whatever terror lay in the intimated opposition of the adversary was more than counterbalanced by the assurances of Divine favor and assistance. So it is with us. If God be for us who can be against us—What will all the oppositions of the world, the

258 flesh and the devil amount to since God declares that we are His and all things are ours, for we are Christ's and Christ is God's?—1 Cor. 3:21- 23." '04- R3300 "It was not long after the apostles fell asleep in death that the adversary succeeded in deluding the church to try his easier way of reaching the desired results—blessing the world and establishing it in righteousness. When Satan succeeded in getting some of the principal ones in the church to hearken to his schemes and to go into partnership with him for the control of the world and its blessing through a combination of religion and politics, the organization called itself the 'Church of Rome,' 'The Holy Catholic church.' After corrupting her through priestcraft and superstition, and introducing into her system and worship the greatest of blasphemies, he had measurably succeeded in making the world believe that it was living under the dominion of the kingdom of God, for which Christ had taught his people to pray—'Thy kingdom come.' Yet *not all* were deluded thus; a remnant still remained loyal to the Lord and his Word, and preferred persecution for righteousness' sake rather than share the pleasures of sin and the glories of the false kingdom for a season.

"When by and by under divine providence the torch of truth was caused to blaze forth in the hands of the Reformers, a new era was ushered in, and the adversary immediately set about to oppose the truth and its servants who were denouncing him and his false antichrist kingdom. He persecuted at first with sword and flame and rack and dungeon; but later he has taken new methods, and persuading each band of reformers (each sect) that they have *won* a great victory, has gotten them settled down self-satisfied in the

belief that while Papacy was corrupt, it was nevertheless the kingdom of God; and that now both they and Papacy are unitedly God's kingdom blessing the world by the establishment of civilization—by political reforms, temperance reforms, social reforms; and converting the heathen by sending war vessels...

"The Lord himself took, and directs his followers to take—the 'narrow way.' Let us each see to it most carefully that we worship and serve the Lord only, and that we follow only his direction....

"All other paths are violations of our engagements with the Lord. In victories over such temptations we are overcoming the world; and in order to have such victories and to overcome the world absolute faith in the Lord is indispensable. We must realize that, however matters may appear on the surface, the Lord's way, the narrow way, is the best way, and the only way, that leads to the prize of our high calling in his Kingdom." '98- R2245 See R2244 c2 at Rev. 19:1.

Revelation 12:12

Verse 12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the earth, and the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

See at Rev. 2:9, '00- R2581, R2582. And '87- R910; '99- R2669 c2 p5 Therefore rejoice, ye faithful leaders in truth and sacrifice, for great is your reward. But woe to the earth (society) and the sea (masses of humanity)! for Satan has come down to you, manifested in papal woe and persecution unto torture and death. And as our Lord said to Judas, What thou doest do quickly. Satan knew that a Reformation was due, and coming.

Isaiah 14:12- 14: "That this language applies also symbolically, to Papacy is entirely proper; for papacy is Satan's own work in his own likeness." '94 R1686 "His policy during the period termed 'this present evil world'—from the flood to the dawn of the Millennium—has been on the same line of scheming for power. Ever working in the hearts of the children of disobedience... with reckless indifference to miseries of men, in establishing his own dominion as 'the prince of this world.' "To this our Lord referred when, just previous to his crucifixion, he said to his disciples, 'Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me.' All along he had been in the world, and had been plotting and scheming and manipulating the affairs of men; but soon he was to come in the power of his kingdom, which we have seen to be the counterfeit kingdom of Christ which was actually set up in the year 800 of the Christian era under the name of 'The Holy Roman Empire.' "'Hereafter'—after His death and resurrection—earth's rightful Prince would have little to say. He would not interfere with the workings of the mystery of iniquity, He would permit the prince of this world to plot and scheme and develop his plans for setting up his counterfeit kingdom and doing what he could to frustrate the plan of Jehovah for the establishment of Christ's Kingdom.

"From the pages of history we see how his kingdom was set up on a foundation of error, and how it was established on the basest principles of unrighteousness, with fire and fagot and sword and every device of torture wherewith to crush out truth and righteousness. And on the other hand, we see with what cunning craft he has endeavored to ensnare entrap and lead astray, or, failing in this, to persecute the embryo kingdom of God, the Christian church, both the Head, Christ Jesus, and all the members of his body. But when God's time for the establishment of Christ's kingdom comes, Satan's kingdom will be brought to naught as effectually as was his former purpose at the time of the flood.

"And even after the Millennial reign of Christ, notwithstanding the manifest futility of all his past endeavors, Satan's ambition, even then, will lead to an attempt to establish some measure of authority and influence among men (Rev. 20:7,3)." '94- R1686, R1687

Revelation 12:13

Verse 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

The dragon in this verse is the devil, who, finding that he was cast out of ecclesiastical rulership, now sought to destroy the woman, the church, by a flood of truth concerning the errors and wickedness of the papal hierarchy.

"Remember that the dragon represents Rome, and that the *same dragon* has various heads. [See Revelation 17] **Here it had fully taken on its fifth head—Papacy. It was the same Rome under a new ruler, or head, and the same power which had previously persecuted the church. The empire and its army under the new ruler persecuted pagans and heretics.**

259 Remember, therefore, that hereafter the dragon represents the empire or military power, under the control of its ecclesiastical head. This military power must be made use of by its new head, and its force was directed against the woman and against ‘the remnant of her seed (not of the apostasy), which keep the commandments of God and have the testimony of Jesus [Re 12:17].’ (‘The testimony of Jesus is the spirit of prophecy’—Re 19:10). These, Waldenses, etc., doubtless knew from the prophetic word, not only that the ‘same Jesus’ would come again ‘to be glorified in his saints,’ but also that there should ‘first come a great falling away,’ and ‘That Man of Sin be revealed—the son of perdition’— *before* the day of the Lord [2Th 1:3] ‘79- R55

MACHINATIONS OF THE EVIL ONE—HOW TO VANQUISH HIM "Resist the Devil, and he will flee from you"—James 4:7.

"The word devil represents that evil one who through unholy ambition became the first opponent of God, who attempted to set up a rival government to that of the Almighty, and who was cast out of heaven and cut off from all association with holy beings; his name, which was once Lucifer, shining one, was changed to that of Satan, meaning the hater, the accuser. He who was once called, ‘Son of the Morning,’ became the prince of the ‘rulers of darkness’ [Isa 14:12-16 Ephesians 6:11,12]. Not only did he do evil to himself and cease to be an angel of light, a ‘morning star,’ but he became the instigator of evil, a leader into evil. According to the Scriptural account, he has succeeded in leading astray from God, not only the entire human family by luring our first parents into disobedience, but has also misled a large number of the heavenly hosts of angels into sin and opposition to Jehovah.

"... Satan has become inseparably connected with sin; and his destruction is plainly declared in the Scriptures, as is also that of those who have so imbibed his spirit as to make it impossible to renew them again to repentance—whether in the Gospel age or in the Millennium—Hebrews 2:14; Matthew 25:41; Hebrews 6:4- 6; 10:26- 29.

"God has promised to deliver mankind from Satan’s power and his blinding influences. He has promised to open all the blind eyes, and to unstop the deaf ears, and to take away the veil that is spread over all nations [2Co 4:4 Isaiah 35:5 25:7,8]. This work is soon to be inaugurated in the Messianic kingdom, which God has arranged to establish upon earth, under Jesus Christ his Son. Jesus taught us to pray for that kingdom, saying, ‘Thy kingdom come; Thy will be done on earth, as it is done in heaven.’ When this kingdom is set up, the Lord Jesus will bind that ‘old Serpent, the devil,’ with a great chain, that he may deceive the nations no more for a thousand years, while Christ will be lifting up all mankind from sin, degradation and death—up to the perfection originally lost in Adam. The interim between the time of man’s fall into sin and the time of his deliverance and restoration from that fall has been utilized in preliminary features of God’s plan leading step by step to this glorious outcome.

TWO CLASSES OF ELECT

"In shadows and types the Lord has prefigured the great work which he is to accomplish for all mankind.

during these ages of types, he was preparing a class of elect ones who should rule over the world as 'princes in all the earth,' during the Millennial kingdom. During the present Gospel age, God has been selecting, or electing a very choice class to be exalted with Christ as divine, spiritual beings, to reign with him as his immediate associates in this kingdom for the blessing of all the world. These are to give instructions to those who shall have charge of the earthly phase of the kingdom. These are the special elect, who suffer with Jesus now, following in his footsteps, that they may be exalted with him to the highest position to which God has ever called any of his intelligent creatures.

"... No other members of the human race since the fall of Adam have been sons of God. These are not earthly sons, as was Adam, but spiritual sons. Theirs is a heavenly calling, the distinctive offer of the present age. They still have some of the fleshly weaknesses which they inherited as members of the fallen race, but they have become new creatures in Christ, with new hopes, new aims, new aspirations. They are begotten of God's holy spirit to a new nature, to be a new creation; and their unavoidable blemishes are covered by the white robes of their Savior's perfect righteousness. His perfection is thus imputed to them, that they may be acceptable sacrifices with Christ, as members of his body.

THE WILL A STRONG DEFENSE AGAINST SATAN

"Satan, who is the opposer of God and who has led astray some of the holy angels, opposes these who have escaped from his thralldom and who have these new hopes and aspirations...

"But Satan cannot overcome a decided human will. God has given every creature this defense; and whoever does not break down this defense by a persistent yielding up of that will to evil influence, can resist the power of sin and of Satan to a considerable degree. But poor humanity need divine help to free themselves entirely from this great adversary and his hosts of evil. The position of the Christian is invulnerable so long as he keeps close to the Source of his strength. Greater is he that is on our part than all that can be against us. If the time were come for the binding of Satan, our Lord would attend to it at once. But it has not yet fully come. God's children need not feel, however, that they must flee from Satan and his hosts. They have no such power that we need to strive to get away from them. But rather we should stand our ground, and should firmly resist their influence, knowing that with every temptation God has promised and provided a way of escape. With this knowledge we may be strong in the presence of any adversary.

HOW TO RESIST SATAN'S ATTACKS

"... When Christians take a decided stand against Satan and his wiles, they are relieved from his attacks—not that he flees from them in the sense that he is fearful of harm to himself, but that he will leave them. He will retreat just as a general of an army would retreat from a city after 260 having found that its gates were strongly protected and that attack was useless. If the adversary finds one well protected and resisting him with a firm will, he will at once retreat. But if there be any parley, with sin, any tendency to consider a matter when it is seen to be sin, an entrance is at once made for the adversary; and he will renew the attack and press the matter, placing it in the most alluring light, in order that he may take control, that he may enter the heart where he has found the weakness.

"Hence it is of the utmost importance that the child of God should make a positive and prompt decision when he realizes that he is being enticed to evil. A moment's hesitation is very dangerous. Those who take their stand for the Lord, who give themselves fully and unreservedly to him, he has agreed to protect. He may permit them to be assailed for a time, but he will deliver them so long as they remain loyal and true; and they will be made stronger as the result of the temptations.

THE ADVERSARY'S METHOD OF ATTACK

"The attacks of the adversary are usually made through his angels... The fallen angels are ever ready to intrude upon the rights and liberties of humanity, and to bring them more fully into subjection, if possible. But they particularly endeavor to entrap the Lord's children. The adversary seems to be always on the

alert to enter the army of the church and to try to make havoc in its ranks.

"Satan acts upon the minds of humanity. The mind, being imperfect through the fall, has thus inherited tendencies toward sin. The assaults of the adversary may come through human beings that suggest wrong thoughts to others. He probably gets in his work more often in this way than in any other. The Apostle urges all the children of God to let no evil communication proceed out of their mouth. Evil communications often have the effect of tearing down character, and every Christian should be on the alert, not only for his own protection, but also for the protection of others. Each child of God should see that his own heart is kept pure and so free from guile that he will be in no danger of communicating evil of any sort to another by his words. We should carefully guard our conduct, that no thoughtless act of ours should be a cause of injury to any one or bring a reflection upon the truth, which we love so well, and to the service of which we have committed ourselves.'

"' All for Jesus' henceforth be!

Live for Him who died for thee!' '16- R5896, R5897

Revelation 12:14

Verse 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

But the discovery or invention of printing coming at this time helped the woman by furnishing her with the two wings of the Great Eagle, the Bible in its completeness in the Old and New Testaments, and gave her knowledge and strength to continue the full 1260 years till 1799.

SOME FAITHFUL THROUGHOUT THE DARK AGES

"Our God never fails his children: his name is Faithfulness! He has never permitted his church to be exterminated, notwithstanding all the assaults of error and of the powers of darkness. There are still true people of God in the world, and ever have been. Throughout the dark ages, the great fact of our Redeemer's sacrifice for sin was still held by some of the true saints of the Lord. This precious truth was never completely lost during those years of darkness and obscurity, and in God's due time the church emerged from the wilderness 'leaning upon the arm of her Beloved' (Cant. 8:5). The light has since grown brighter and brighter to the faithful, watching ones. And what a flood of glory now shines upon the path of the saints!

"The saints of God during the past centuries did not need these additional blessings which are supplied to the faithful of today, but their every need was supplied." '14- R5501 "Not for Daniel, but for God's children living during the Time of the End, was the conversation, etc., related in Daniel 12:5- 7: 'And I, Daniel, looked and behold there were two others standing, one on this side of the bank of the *flood* (Young's *translation*), and the other on that side of the bank of the flood. And one said to the man who was above the waters of the stream, 'How long shall it be to the end of these wonders?' Then heard I the man clothed in linen, who was above the waters of the flood; and he lifted up his right hand and his left unto the heavens and swore by the Everliving One that (the end should be) after a time, times, and half a time.' "The matter of special inquiry was the 'abomination of desolation,' of Daniel 11:31- 33, which Daniel rightly associated with the terrible character seen in his previous visions, recorded in chapters 7:8- 11, 21, 24- 26 and 8:10- 12, 24- 26.

"The time, times and half a time, or three and a half times or years ($360 \times 3 \frac{1}{2} = 1260$ days, symbolic time—1260 literal years), here mentioned, are elsewhere shown to be the period of Papacy's power. Compare Dan. 7:25; 12:7 and Rev. 12:14 with Rev. 12:6; 13:5. The 'flood' in or during which these 1260 years of Papal power terminated—as shown by the angel standing *upon* the flood, declaring the limit of

the times—symbolized a condition of things during the French revolution already referred to. This is the same ‘flood’ mentioned in Revelation **12:15,16**, where it is shown more fully, as coming out of the mouth of the serpent or dragon, and where its real object, from Satan’s standpoint, is explained to be to overwhelm the ‘woman’ (the protesting Church of God), as her three and a half times (1260 years) of wilderness- hiding were about closing, and she was coming forward into prominence ‘leaning on (the arm of) her beloved,’ The Word of God—Songs of Solomon 8:5." C64- C65 "The second advent of Messiah, to set up his kingdom in the earth, is... an event which, when fully understood, will bring joy and gladness to all hearts. It is the day when the Lord’s ‘little flock’ of consecrated saints has the greatest cause for rejoicing. It is the glad day when the espoused virgin Church with joy becomes the Bride, the Lamb’s wife; when she comes up out of the wilderness leaning upon the arm of her Beloved, and enters into his glorious inheritance.

261 It is the day when the true Church, glorified with its Head, will be endued with divine authority and power, and will begin the great work for the world, the result of which will be the complete restitution of all things. And it will be a glad day for the world when the great adversary is bound, when the fetters that have held the race for six thousand years are broken, and when the knowledge of the Lord fills the whole earth as the waters cover the sea." A345

RETURN OF THE CHURCH FROM THE WILDERNESS

"A wilderness condition is one of separation from the blessings of civilization; it is a cutoff condition, a separation from the world. In the case of the church, we read that the Lord provided her with two wings, that she might go into the wilderness 1260 symbolic days, or years. Apparently she went into the wilderness condition of her own accord and became voluntarily an outcast from the privileges and advantages of the world’s society; she underwent a general ostracism or separation.

"In the account of the typical Atonement day sacrifices we read that the scapegoat went into the wilderness, but it did not go voluntarily; it was sent away. In the antitype the faithful, consecrated class go into the wilderness voluntarily, while the others will go into it of compulsion. The two classes will have similar experiences, however. The experiences of the church have been tribulations brought on by reason of their loyalty to the Lord and the truth. The Lord’s people can be in this wilderness condition even while surrounded by all the affairs of the world. We are separate from the world; we are in the world, but not of it. isolated.

"In the Book of Revelation we read that the church fled for 1260 years into the wilderness, and that during a similar period of time a great system had control of affairs. This period, we understand, began in 539 A.D. and ended with the year 1799. It was a period of ostracism, called the wilderness condition, but not necessarily of persecution. One might go into the wilderness condition and not receive persecution—not be shot, not be hanged, or anything like that. Hence the wilderness condition does not include the thought of persecution, but merely of separation.

"In figurative language the city represents honor, distinction and prominence in the world, while the wilderness signifies the reverse condition—that of being ignored, ostracised etc. During the 1260 symbolic days the church was in the condition of ostracism. The governments paid no attention to her; but on the other hand, they gave a great deal of attention to the great system which exalted itself and became ‘that great city which reigneth over the kings of the earth’—Mystic Babylon (Revelation 17:18).’

THE RETURN FROM THE WILDERNESS

"At the end of this period, beginning with 1799, the proper conception of the church was more nearly recognized by the world in general, when the power of Papacy was broken, when the pope was carried a prisoner to France. Then the nations realized that they had been more or less mistaken as to the pope being Christ’s representative. From that time on, the Papacy, as a great system, has not had the persecuting power, but has been compelled to vie with others. The Baptist denomination, the Methodist denomination, and others, have prospered during this period, and the world has recognized them in the

same degree as it has recognized Papacy.

"The Papacy did not go into the wilderness, however; but Protestantism stepped out of the wilderness condition, to be more particularly recognized by the people and by the government. This has continued for quite a while and the Bible has been more generally recognized than before. Shortly after 1799, Bible Societies began to be organized. The Bible was brought into great prominence. Old and New Testaments, God's two witnesses, were exalted to heaven. Those who advocated the Bible came out into the full light. Bible students and Bible study became more approved than ever before. Bibles were printed and everybody favored Bible Study. *[Re 11:3,12]* "There is no Scriptural declaration that the church will go back into the wilderness condition. Our reference to a second wilderness experience is founded upon the symbolic picture of our day that is given to us in the experiences of Elijah the Prophet. Elijah, representing the true church of God, had been a true prophet for some time. He was unpopular with Queen Jezebel, who had influenced King Ahab against him. The King threatened Elijah's life and he fled to the wilderness for 1260 days, or three and a half years. This was symbolical of the 1260 years during which the church remained in the wilderness condition (Revelation 12:6).

"At the close of the 1260 days in Elijah's experience, he returned from the wilderness and made a great demonstration. He made an exhibition of the priests of Baal, who had been favored by Queen Jezebel and by King Ahab. This manifestation resulted in a great exaltation of the Word of God, and a great downfall of the priests of Baal. From that time they were obliged to hold themselves in seclusion. The people said, 'Jehovah is God.' *[1Ki 18]* "We understand that all this particularly represents how the true church, in 1799, manifested itself before the kings of the world, and stood up for God and the Bible. Elijah represented the true church; Jezebel represented the Papal System and other systems closely related to her; Ahab represented the government; and the people of Israel represented the world. The Bible was forced upon Jezebel and Ahab, and everybody. The two witnesses were exalted because the people took notice of them. *[Re 11:3,12]*.

ELIJAH'S SECOND WILDERNESS EXPERIENCE

"Coming back to the picture: Queen Jezebel represented her daughters, her kind, her family. The Prophet Elijah represented the true people of God in the present time. The Queen did not persecute him, but threatened him; and again he fled into the wilderness—not for a specified time, however. The people in general were not under the same kind of restraint as previously. The priests of Baal never regained their influence. Elijah went again into the wilderness and was there nourished for a time; it was not the previous nourishment of the 1260 days by the ravens, but an especially provided food for a time.

262 "To our understanding this food especially provided for Elijah, after his experience with the priests of Baal and after his fleeing from Jezebel, represents the special Message that is now feeding the people of God. After Elijah had reached the wilderness, there was an inclination on his part to feel discouraged; and he said, 'Ah, Lord God...'—this signifying his discouragement. But the Lord strengthened him and gave him a special food, in the strength of which he went to Mt. Horeb. This mountain represents the kingdom of God, the Messianic kingdom. And we believe by this spiritual food we are now brought to the time when the Kingdom is to be established.

"When Elijah got to Mt. Horeb the Lord gave him three witnesses. *[1Ki 19:1-18]* The wind rending the mountains represents the present war. The great earthquake symbolically represents a social revolution, the like of which was never before in the world, and which we believe is due to come very soon. This will not come as soon as the war begins, but the war might continue while the earthquake is on. This was not all. The third demonstration was a great fire, which consumed everything before it. This represents widespread anarchy, which will prevail in the world, following the social revolution. Then after the fire Elijah heard the 'still, small voice,' representing the divine power, which will bring the blessings to the world." '15- R5628, R5629

Revelation 12:15

Verses 15- 16. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. '6And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

The earth, or society generally, order loving people, drank up all this truth of their wrong doing, and supported the woman. Satan overreached himself.

"In symbol, water generally represents *truth*; and the symbol preserves its meaning even though it be said to issue from the mouth of the dragon or serpent. The thought conveyed by this symbol is, that *truth* would issue forth through evil agencies, and with an evil intent. And just this we find: the strength of the French revolution lay in the fact that it was instigated by many stern *truths*, regarding priest- craft and king- craft, and regarding the individual rights and liberties of all. Truths regarding human rights were seen and expressed there which causes us surprise when we consider the ignorance, superstition and servility of that day, under which the masses had so long rested. Many of the *truths* which then swept as a 'flood' over France, deluging it with blood, are now very generally accepted among all civilized peoples; but they were too strong, and too suddenly put, for that time.

"Indeed, the prophecy clearly shows that the serpent, Satan, did not intend what under God's providence has resulted, but the reverse. In this he overreached himself, as he has done on other occasions. Satan will never send forth the waters of truth to bless and refresh and release from bondage: on the contrary his effort has all along been to blind and securely bind mankind under ignorance and superstition; and this sudden flood of waters (truth) was designed to act as an emetic, to lead to the casting out of *the food* of liberty already being received by the people from the Bible, as the result of the Reformation, and thus to force rulers and teachers to oppose the truth through fear of anarchy.

"Satan's design in instigating the French revolution was to create an alarm throughout Europe, especially among the influential class, unfavorable to liberty, and to illustrate in France the theory that, were the superstitions of Rome to be overthrown and liberty to be given full sway, all law and order would speedily end. This was a master- stroke of policy, worthy of its author, and designed, as the prophet shows, to overwhelm the 'woman' (the reformed Church), and to drive all conservatives and peace- lovers—rulers and ruled—back to union and harmony with Papacy. The failure of the scheme was not due to lack of craftiness in its designer, but to the overruling power of God, whereby he is able to cause all things to work together for good.

"In this case God's plan, for the protection of the 'woman' (Church) from Satan's wiles and for causing the intended ill to work out good, may be clearly traced, in exact fulfilment of the prediction made seventeen hundred years before, viz.: 'And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth.' The 'earth,' in symbol, as already explained, represents society—order- loving people; and it is a fact of history that the flood of truth which spread over France—arraigning Papacy and its priest- craft, and monarchy and its parasitic aristocracy, as the responsible causes of much of the ignorance, poverty and superstition of the people—was swallowed up, or absorbed by the people of Europe generally (the Roman 'earth'). To such an extent was this the case, that, though Papacy and royal aristocracy were thoroughly alarmed, they were also thoroughly separated, by the fall of Papal influence as well as by Napoleon's armies. And when the 'man of destiny' was finally crushed, and the rulers of Europe formed what was called 'The Holy Alliance,' for the suppression of the liberties of the people and the perpetuation of their own thrones, it was too late to fetter the people; for, having drunk up the flood of waters, they would not submit. It was also too late to think of reestablishing Papacy, which had been so terribly humiliated and whose anathemas against liberty and the French had so reacted against itself; so the pope was *not even invited* to join the 'Holy Alliance,' of which before he would have been the recognized head. Thus the 'woman,' the reformed and progressing Church of God, was helped, spared from being overwhelmed, and liberty and truth stepped out to prominence before men; and from that time forward the spirit of liberty and God's Word have led all who were willing to follow, into more and more light and

truth.

"Here, then, was the 'flood' which marked both the end of Papal power and the beginning of the Lord's 'Day of Preparation' or 'Time of the End.' It was on this flood that the Lord's messenger was prophetically seen to stand, to announce the close of the time, times, and half a time. And this announcement was made in reply to the query, 'How long to the end of these strange things?' The 'strange things,' or 'wonders' referred to were not the things of Daniel 12:1- 3, relating to the Kingdom of God. Those were not strange,

263 but expected. The 'strange things' were the intervening troubles, persecutions and trials of God's holy people, *especially* during, and as a result of, the supremacy of the peculiar power or 'horn,' Papacy; concerning which Daniel had before specially inquired (Dan. 7:19- 22). The query was, How long will God permit these wonderful perversions of the truth, this wonderful deception of his children and the nations? The answer given measures the Papal power, giving definitely the time of its close, and adds, 'When the crushing of the power of the holy people is (thus) ended, all these (strange) things shall be finished.' "In Daniel 12:5, Daniel is shown a person on each side the 'flood,' asking jointly when the strange things would end. This seems to indicate that even when Papal power had ended, people would be in doubt as before, as to whether or not its persecuting and crushing power was really at an end. And no wonder, when we remember that even after its power was broken, after its '*dominion* was taken away,' and even while it was being consumed, this 'horn,' as recently as 1870, uttered great words concerning its infallibility. Daniel, representing the saints, says *(Da 7:11)*, 'I watched it then (after its dominion was gone and it was powerless longer to crush the truth, the power of the holy people), *because* of the voice of the great words which that horn spoke, and I saw that (it got no power over the holy saints and the truth, but it did have another effect) the beast was slain, the body thereof destroyed and given to the burning flame'—general anarchy.

"The close of the times of Papal power are not only thus clearly fixed, as occurring during the French revolution, but also by the events of (Daniel) chapter 11:40- 44, which mark the very year 1799...

"Papal power began A.D. 539. But the Papal system has been such a mixture of state- craft and priest- craft, and had such a small and gradual beginning, as well as gradual ending, that a variety of opinions as to its commencement and close would be reasonable as well as possible, until we obtain God's fixed dates for its rise and fall, and see how very correct they are...

"The 1260 years began at A.D. 539." C65

Revelation 12:17

Verse 17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

And the dragon, Satan, went to war against all truth seekers and genuine Christians, and Israelites indeed. He is still at it and very vicious, knowing that the time for such work is extremely short; and the death of all his dupes that he influenced to leave their first estate and become sinners, is at hand: he, himself, can look forward yet to one thousand years of misery and disappointment till his own death.

"Holy, holy, holy, Lord God of hosts: Heaven and earth are full of thee; Heaven and earth are praising thee; Oh Lord most High.'

So- called "apostolic bishops formulated the creeds.'

"This exaltation of the bishops came in gradually and was given great force by the action of Emperor Constantine in calling for a church Council at Nice, Bithynia, 325 A.D. The Council under the Emperor's guidance, produced the Nicene Creed as representing the faith of the people of God. Subsequently that

creed was impressed upon the people as being the only proper and infallible faith. Similarly, other additions to the creed were made later on by the bishops. The indorsement of These creeds implied that The bishops who made them had the right, the authority, the divine revelation necessary for the work; and the people gradually endorsing the creeds were really endorsing at The same time the doctrine of apostolic succession, which was subsequently made a feature of The creeds.

"From the time the Nicene creed was promulgated and accepted, 325 A.D., there was practically no more Bible study for over twelve centuries. During all that time Bible study was considered unnecessary, because the apostolic bishops had formulated the creeds as proper statements of the church's faith. To study the Bible would have meant the studying of how to fight against the Emperor and the combined views and teachings of the bishops. Besides, Bibles, then written on parchment, were worth a fortune and possessed by few; and education necessary for reading was extremely limited" '15- R5752 "We should not be surprised if the priests and ministers will suffer more distress in the great trouble time nearing than will the people, because of their having hoodwinked the people. The Catholic priests suffered terribly at the time of the French Revolution, which was a picture on a small scale of the approaching great cataclysm. The French Revolution, we understand is clearly referred to in Revelation **12:15,16**. See also **STUDIES IN THE SCRIPTURES**, Vol. 3, pp. 50- 54, and pp. 64- 69. We believe that the nominal church clergy and leaders will particularly suffer in the universal overthrow of the present order near at hand—some of them because they have actively opposed the truth; some because of posing as representatives of truth and enlightenment and the liberties of the people, and failing really to stand for the truth which they recognized—keeping quiet about it for policy's sake. They have failed to conserve the interests which they pretended to serve." '15- R5750

A DISCOURAGED PROPHET'S FLIGHT 1 Kings **19:1- 18**

"They that wait upon the Lord shall renew their strength"—Isaiah 40:31.

"Not only is Jezebel referred to in Revelation as symbolizing a corrupt church system, inculcating false doctrines amongst the Lord's nominal people (Ahab, her husband, as representing the civil power; and Elijah typical of the saintly class of the church), but let us also note that the time of no rain was also typical, as mentioned in the Book of Revelation. Four times is this same period of three and a half years referred to as the period in which the true saints of God were hidden from the eyes of the world in general in a wilderness 264 condition. And during the same period there was a great drought and famine, spiritual, amongst the people. Those three and a half years, in Revelation, are styled three and a half times, and again, twelve hundred and sixty days, and again, forty- two months—Rev. 12:14; 12:6; 11:3; 13:5.

"In Revelation, however, These various references to three and a half years are symbolical—each day for a year—and hence signify twelve hundred and sixty years in the antitype... Most evidently they cover the antitypical period represented by Elijah's wilderness experiences.

"This application implies a measure of fear and cowardice for a time on the part of God's saintly people. As Elijah again went into hiding it would imply that the saintly ones became obscure. While they were in this wilderness condition a second time, God directed their course and taught them some important lessons, represented in Elijah's experiences related in this lesson (*1Ki 19:11-18*). He was shown a strong wind, tearing the mountains and breaking in pieces the rocks, but this was... merely an illustration of power. The next lesson was an earthquake... Next came a fire... Finally came the still, small voice and wonderful message of grace and truth. In this, Elijah recognized God as he did not recognize him in the other manifestations.

"The antitypical Elijah, God's saintly people, are today learning to discriminate between different manifestations of divine power through different agencies. Windy strife of words, which comes even as a hurricane, bringing devastation to the present order of society, is not the voice of God, but the voice of humanity. The earthquake, representing a great time of social unrest, disturbance, upheaval, is not God's message to Elijah, but, nevertheless, is a manifestation of another power which He has in the world, by

which, ultimately, the present order of things will give way before the kingdom of his dear Son. The fire, representing consumption, destruction, anarchy, is not the Lord, but merely human passions which he will permit. The Elijah class are to understand God through the still, small voice heard by the ears of Their hearts—the voice of truth, The voice of God's Word speaking to his people today most wonderfully, yet unheard by the antitypical Ahab, Jezebel and others, intended only for the antitypical Elijah class.

I HAVE YET SEVEN THOUSAND

"Notwithstanding this voice, Elijah felt disconsolate and desired to die, thinking of himself as being alone consecrated to the Lord. But the Lord answered him, 'I have left me seven thousand in Israel who have not bowed The knee unto Baal.' Similarly today there are two classes in spiritual Israel. One class is in the wilderness condition, separate from the world. Another, a large class, is still more or less associated with and bound up in Babylon, although at heart they do not acknowledge any but the true God nor bow the knee to others. " ' 11- R4741

Revelation 13:1

CHAPTER 13 REVELATION

HIS PROPHETIC DELINEATION.

"The student of prophecy will find that the Man of Sin is distinctly noted throughout the sacred writings, not only by giving a clear description of his character, but also by showing the times and places of his beginning, prosperity and decline.

This character is very forcibly delineated even in the names applied to it by the inspired writers. Paul calls it 'That Wicked One,' 'The Man of Sin,' 'The Mystery of Iniquity,' 'The Antichrist,' and 'The Son of Perdition'; the Prophet Daniel calls it 'The Abomination that maketh desolate' (*Da 11:31 12:11*); and our Lord refers to the same character as 'The Abomination of Desolation, spoken of by Daniel the prophet' (Matt. 24:15), and again as a 'Beast' (Rev. 13:1- 8). This same character was also prefigured by a little horn, or power, out of a terrible beast that Daniel saw in his prophetic vision, which had eyes, and a mouth that spoke great things, and which prospered and made war with the saints, and prevailed against them (*Da 7:8,21*). John also saw and warned the Church against this character, saying, 'Ye have heard that Antichrist shall come.' He then advises how to escape Antichrist's influence (*1Jo 2:18-27*). The book of Revelation, too, is in large part a detailed symbolic prophecy concerning this same Antichrist.'

"These various appellations and brief descriptions indicate a base, subtle, hypocritical, deceptive, tyrannical and cruel character, developed in the midst of the Christian Church; at first creeping in and up very gradually, then rapidly ascending in power and influence until it reaches the very pinnacle of earthly power, wealth and glory—meanwhile exerting its influence against the truth, and against the saints, and for its own aggrandizement, claiming, to the last, peculiar sanctity and authority and power from God.

"In this chapter we purpose to show that this Man of Sin is a system, and not a single individual, as many seem to infer; that as the Christ consists of the true Lord and the true Church, so Antichrist is a counterfeit system consisting of a false lord and an apostate church, which for a time is permitted to misrepresent the truth, to practice deceit and to *counterfeit* the authority and future reign of the true Lord and his Church, and to intoxicate the nations with false claims and assumptions.

"We hope to prove, to the satisfaction of every conscientious reader, that this great apostasy or falling away men 265 tioned by Paul has come, and that this Man of Sin has been developed, has sat 'in the temple of God' (the real, not the typical), has fulfilled all the predictions of the apostles and prophets concerning his character, work, etc., has been revealed, and now, since A.D. 1799, is being consumed by the spirit of the Lord's mouth (the truth), and will be *utterly destroyed during* this day of the Lord's wrath and revelation with flaming fire of retribution, already beginning.

"Without any desire to treat lightly the opinions of others? we nevertheless feel it necessary to point out to the reader a few of the absurdities connected with the common view concerning Antichrist, that thereby the dignity and reasonableness of the truth on this subject may be properly estimated, in contrast with the narrow claim that all which the Scriptures predict concerning this character will be accomplished by some one literal *man*. This man, it is claimed, will so charm the whole world that in a few short years he will secure to himself the homage and *worship* of all men, who will be so easily imposed upon as to suppose this man to be God, and, in a rebuilt Jewish temple, to worship him as the Almighty Jehovah. All this is to be done at lightning speed—three and a half years, say they, misinterpreting the symbolic time, even as they misinterpret the symbolic 'man.' "... In a day when every *hidden* thing is being manifested as never before; in a day when fraud of the sort claimed is too preposterous and ridiculous for consideration. Indeed, the tendency of our day is toward a lack of respect for men, no matter how good, talented and able, or what offices of trust and authority they may occupy. To such an extent is this true, as never before, that it is a thousand times more likely that the whole world will deny that there is *any God*, than that they will ever worship a fellow human being as the Almighty God... In the following texts the word *god (theos)* is used to refer to others than the one supreme being, Jehovah—viz.: John 10:34,35 Acts 7:40,43 17:23 1 Corinthians 8:5 .

"Recognizing the breadth of the Greek word *theos*, it will be seen at once that the Apostle's statement concerning Antichrist—that he will seat himself in the temple of God, showing himself to be *a god*—does not of necessity mean that Antichrist will attempt to exalt himself above Jehovah, nor even that he will attempt to take Jehovah's place. It simply implies that this one will exhibit himself as a religious ruler, claiming and exercising authority over and above all other religious rulers, even to the extent of exalting himself in the Church, which is the true Temple of God, and there claiming and exercising lordly authority as its chief or authorized ruler. Wherever in the Greek the word *theosis* used in any sentence where its meaning would be ambiguous, it then is preceded by the Greek article, if it refers to Jehovah; as if in English we were to say *the* God. In the texts above, which refer to *other* gods, and in this text [2Th 2:4], which refers to Antichrist, there is no such emphasis.

"With this seen clearly, a great stumbling- block is removed, and the mind is prepared to look for the right things as fulfilments of this prediction; not for an Antichrist claiming to be Jehovah and demanding worship as such, but for one claiming to be the chief, supreme religious teacher in the Church; who thus attempts the usurpation of the authority of Christ, the divinely appointed Head, Lord and Teacher. B 271-275

Verse 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

In this thirteen chapter of Revelation is given the first pictures of the rise of the Roman Catholic system of religion. it was given by the Lord Jesus Christ to St. John the Revelator, and Apostle of Jesus Christ while a prisoner on the Isle of Patmos. While there he was working in the quarries and was about one hundred five years old. In this vision John saw a beast rising up out of the sea, having seven heads and ten horns. The ten horns, each wore a crown; while on the seven heads were the names of blasphemy. A beast in Scripture analogy signifies a civil government; and this is odd, seeing this is a religious organization. Therefore, the date of this vision concerning the Roman Catholic rise must indicate 799 A.D. when Charlemagne gave civil authority to the pope, the ecclesiastical head of the system now in existence. Receiving the authority to use the sword of the State to enforce his dogmas, or pronounced doctrines, the pope was not slow in enforcing the acceptance of these as the rule and guide of faith and practice. The sea is used in Scripture to indicate the restless masses of mankind, not under religious restraint. It was among them, that this religious and civil power made its debut, and manifested its power to operate. The seven heads portray seven mountains, or kingdoms: Germany, Italy, France, Spain, Poland, Austria- Hungary, and England. Also, all of the horns or powers supporting the papacy are brought into the vision. Ten does not refer to any definite number, but comprises all the countries that supported the pope; and thus each and every horn wore a crown as divine approval from his holiness. *The names of blasphemy* we might illustrate thus: since I can do all that God can do, what can you make of me but God? See Rev. 16:13.

"... Why cannot all see the Apostle's meaning, when he positively declares that the Day of the Lord (the Day of his presence) cannot come and should not be expected until after the Man of Sin has been revealed (2 Thess, 2:3)?... Consistency demands that they should either give up looking for the Lord at any moment, or else give up their expectation of a future Man of Sin; for the Day of the Lord's

266 presence cannot come until the falling away (the apostasy) has taken place, and until the Man of Sin has been developed and revealed out of that apostasy.

"But when we get a correct view of the Apostle's words, together with correct ideas of the *manner* of the Lord's coming, we find no such discrepancies and contradictions, but a convincing harmony and fitness. "The various titles applied to this system are evidently symbolic. They do not refer as names to a single individual, but as character delineations to a corrupt religious and civil combination, developed within the nominal Christian church, which, by its subtle opposition to Christ, the head, and his true Church, his body, well earns the name *Antichrist*. Such a *system* could fulfill all the predictions made concerning the Antichrist, or Man of Sin, though an individual could not. It is evident, moreover, that this Antichrist system is not one of the heathen systems of religion, such as Moharnmedanism or Brahminism; for the Christian Church has never been under the control of any such system, nor did any of these systems originate in the Christian Church. They now are and always have been, independent of the Christian Church. (Please see '82- R319).

The system which fully answers the description given by inspiration must be professedly Christian, and must contain a large majority of those who claim to be Christians. And it must be one having its start as an apostasy, or falling away from the true Christian faith—an apostasy, too, which was secret and stealthy, until circumstances favored its assumption of power. Its stealthy beginning was in the days of the apostles—in the desire of some teachers to be greatest.

"We need not look long to find a character fitting all the requirements perfectly; one whose record, written by secular historians as well as by its own deluded servants, we shall see agrees exactly with the prophetic delineations of Antichrist... No *man is 'the Antichrist,' 'the Man of Sin,'* described in prophecy ... The true Church is symbolized, by a 'chaste virgin,' while the apostate church, which has fallen away from primitive purity and fidelity to the Lord, is symbolically called 'a harlot.' As the true 'virgin' Church continues to be such to the end of the age, when she is to be united to her Lord and take his name—Christ—so the apostate church was not the Antichrist, or Man of Sin, until she united with her lord and head, the pope, the claimed vicogereant of Christ, and became a religious *empire*, falsely styled Christendom—which signifies Christ's Kingdom.

"Papacy is the name of this false kingdom; and it was built upon a misapplied truth—the truth that the Church is called to be kings and priests unto God and to reign on the earth. But the time for reigning had not yet come: the Gospel age was not appointed for that purpose, but for the selection development, discipline, humiliation and sacrifice of the Church, following in the footprints of her Lord and patiently waiting and enduring until the time appointed for the promised exaltation and glorious reign—the Millennial age." B275- B278.

Study (B) "The Time Is At Hand," chapter 9, "The Man of Sin—Antichrist" pages B267- B362.

"Thus the great falling away from the faith, predicted by the Apostle Paul, is an established fact of history. All historians bear witness to it, even those who approve the assumption of power and eulogize the chief actors in the scheme... The fading covering a period of centuries, was so gradual as to be much less noticeable to those who then lived in its midst than to us who see it as a whole; and the more deceiving was it because every step of organization, and every advance toward influence and authority in the Church and over the world, was taken in *the name of Christ*, and professedly to glorify him and fulfil his plans recorded in Scripture. Thus was the great Antichrist developed—the most dangerous, most subtle and most persistent opponent of true Christianity, and the most fiendish persecutor of the true saints.

"History shows that the thing which hindered a rapid development of Antichrist was *{2Th 2:7}* the fact that the place aspired to was already filled by another... that the Roman emperor should be esteemed the director and ruler in religious as well as in civil affairs... worshipped... styled *Pontifex Maximus—i.e.,* Chief Priest or Greatest Religious Ruler. And this is the very title claimed by and given to the pontiffs or popes of the Roman Hierarchy since this Antichrist obtained 'the power and seat and great authority' of the former ruler of Rome—Rev. 13:2.

"To their credit be it recorded that not one of the Roman emperors, as Pontifex Maximus or Chief Religious Ruler, ever exercised the tyranny of some of their successors on the Papal throne." B287- B289.

Revelation 13:2

Verse 2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

The beast was like a leopard; that is, of spotted colors representing the different characters of priests and supporters: some were white, of spotless character, and laid their lives down in sacrifice unto death for the propagation of the faith; many were of mongrel character; and some were black in wickedness. His feet were as the feet of a bear, very strong to press the life out of their victim, and they tread noiselessly and deceptively in their approach. His mouth as the mouth of a lion, indicates great strength in declaring doctrines of faith and obedience and penalties. And the dragon, Satan, represented in the Roman Emperor, gave him, the pope, his seat and power. The first pope appeared in 539 A.D., and for 260 years (popes) argued with the Roman Emperor about civil authority; in 799 A.D. he received civil authority from Charlemagne, and held it for one thousand years, to 1799, when Napoleon took him prisoner.

"Bible students of nearly all denominations agree with us that the Dragon of Revelation represents the purely Civil Power. Protestant interpreters generally agree with us that the 'Beast like a leopard' (Rev. 13:2) represents the Papacy. But fewer still, we fear, will be ready to support our view that Protestantism is the 'Image of the Beast' (Rev. 13:15), elsewhere styled 'the False Prophet'—Rev. 16:13. "" Pastor Russell's Sermons page 234—"Forces Mustering for Armageddon"—Rev. 6:17.

Revelation 13:3

Verse 3. And I saw one of his heads, as it were wounded to death; and his deadly wound was healed; and all the

267 world wondered were astonished, deceived, bewildered—whose names were not written in the Lamb's book of life after the beast.

France, in the great French Revolution of 1789, featured the poor against the rich, and was against the wickedness of the Roman Catholic hierarchy: the people cried, Down with the wretch! Satan also sought to overthrow the true church of faithful ones; but the earth of liberty loving souls helped the virgin church, and by the art of printing, spread the Bible over Europe; and the deadly wound was healed. See Verse 12.

"Although the casting off of the Papal yoke seemed to mean the overthrow of this error amongst the masses of Europe it really meant nothing of the kind: the error merely took another form. At first each sect of Protestants proposed that it was the kingdom of Christ and must prevail and conquer the world. But as splits and factions increased the number of these spiritual kingdoms of Christ, and demonstrated that none of them could conquer the world single-handed, a truce was called when the Evangelical Alliance was formed. Since then the theory is that 'all the sects as well as their Papal mother' constitute

the kingdom of Christ which must conquer the world.’

"This thought still dominates, and under it every civilized government which favors the church styles itself a kingdom of God.

"The union spirit grows, and soon, according to the Scriptures, will bring to Protestantism and Catholicism, cooperating, the old- time power over secular affairs formerly exercised by Papacy during the dark ages.

"It is time for all of God’s true people to discern this error, which in various ways has misled, is misleading, and will yet further mislead all those blinded by the Adversary on this subject.

"What is the antidote for this poisonous blinding error?... The remedy is a return to the primitive faith of the church; namely, a recognition that all these man- made institutions are pseudo- kingdoms—false, deceptive misrepresentations of Christ’s kingdom: that Christ himself will be the great King in that Millennial kingdom, and that his true saints of the entire Gospel age, after sharing in the first resurrection, will constitute the Holy Synod or royal priesthood promised. How this truth frees us from the blindness which one afflicted us even as it still afflicts others! and how it inspires us with true ideals and the best and most powerful aspirations! The faithful all down these eighteen centuries have waited for God’s Son from heaven and for his kingdom, for which we still pray: ‘Thy kingdom come, thy will be done on earth even as it is done in heaven.’ " 04- R3442 Please see Revelation **20:4,6**.

"To a long down- trodden and priest- ridden people, America became a source of wonderment. Truly it was ‘Liberty enlightening the world.’ Finally, oppressed by priestcraft, royal extravagance, etc., augmented by repeated failures of the crops, which impoverished and almost famished them, the people of France arose in desperation and accomplished that most terrible revolution which lasted for fourteen years, from 1789 to 1804.

"Awful as were those scenes of anarchy and violence, they were but the legitimate fruit, the reactionary effect, of the awakening of a long oppressed people to a realization of their shame and degradation. It was the reaping of a whirlwind by the civil and religious powers, which in *the name* of God and of truth had been blinding and binding, for their own aggrandizement, people for whom Christ died...

"The apostate Church of Rome, ... was the only Christianity with which the French people were acquainted. They pointed out its falsehoods, its absurdities, its hypocrisies, its immoralities, its cruelties and all its wickedness, until the French people became as inflamed in their zeal to exterminate Catholicism and all religion as they had formerly been zealous to uphold it. And miserable, deluded France, for a thousand years completely under the influence of the Papacy, supposing the real Christ and not the Antichrist had been her despicable master, cried out in the words of Voltaire, ‘Down with the wretch’; and their efforts to down the execrable Antichrist resulted in all the horrors of the French Revolution—a wonderful illustration of retributive justice when viewed in comparison with the dreadful massacres of St. Bartholomew’s day, and similar occasions incited and rejoiced over by the Papacy...

"The French Revolution was a partial redress of a great wrong; and, like some others, it was overruled by God for good, for the increase of knowledge and the forwarding of his plans as pointed out in prophecy... The French Revolution is prominently pointed out in the Book of Revelation, which clearly shows that the closing trouble upon all the nations of ‘Christendom’ was illustrated in that reign of terror. That pestilence of Infidelity and Anarchism, which spread from France the world over, was fed and fattened upon the false, unscriptural doctrines and practices of ‘Christendom’ represented not only in Papacy but in ‘Orthodoxy’ generally. Nominal Christianity has not cured this malady, and is powerless to avert its further outbreak, predicted in the Scriptures to be the greatest trouble ever to be known to earth...

"The period of the French Revolution and Napoleon’s power was a very marked period in Papacy’s history... Though at times some favors were granted, they were only for a short time, and were followed by renewed indignities, until 1870 (Here the beast went into the bottomless pit), all temporal authority of

the popes again ceased... " C52- C58, "Thy Kingdom Come," Chapter 2.

Revelation 13:4

Verse 4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Though Napoleon took the pope prisoner in 1799, and took him to France where he died, the hierarchy elected another, and the wound was healed so that the whole world seemed to support the system again; they saw salvation nowhere else, and the blasphemous doctrines went on, and Christ continued to be sacrificed in the mass. Even indulgences were brought forth, for money.

"In fact, the political circumstances of the time, combined with the fact that even the leaders of the reform were only beginning to get awake to some of the moral and a few of the doctrinal errors of Papacy, lead us to wonder at the rapid

268 strides taken toward the right, rather than to harshly condemn them for not making the cleansing more thorough. But when the Protestant churches united with the state, progress and reform came to a standstill. Soon creeds were formed which were almost as unyielding and opposed to growth in knowledge as the decrees of Rome, though nearer to the truth than Rome's—bandages of greater latitude.

"Thus, the same kind of union between church and state which had worked such injury to the truth before, in Papacy, was the snare by which the adversary impeded and obstructed the 'cleansing of the sanctuary,' so nobly begun. Reformation and cleansing for a time ceased, and, instead of progressing with the cleansing, the reformers gave attention to organizing themselves, and to revamping and repolishing many of the old papal dogmas, at first so loudly condemned. Thus did Satan decoy the reformers into the very 'harlotry' (union of church and state) which they had denounced in the Church of Rome. And thus the deadly wound which Papacy had received was for a time healed—Rev. 13:3. " C111- C112 "Napoleon's work, together with the French Revolution, broke the spell of religious lords, awakened the world to a fuller sense of the powers and prerogatives of manhood and broke the Papal dominion against which the religious Reformation had previously struck a death- blow, but which its after course had healed (Rev. 13:3). The era closing with A.D. 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. There, the time appointed (1260 years of power) having expired, the predicted judgment against that system began, which must finally 'consume and destroy it unto the end'—Dan. 7:26.

"This date also clearly marks the beginning of a new era of liberty of thought... Notice the rise and work of the various Bible Societies—'pestiferous Bible Societies,' Rome calls them, though it cannot now hinder them. And the sacred volume which once she confined in chains, kept covered in dead languages, and forbade her deluded subjects to read, is now scattered by the million in every nation and language... Its quiet teaching—that popes, priests and laity, as well as kings, generals and beggars, must all render an account to one Lord—is the greatest of all levelers and equalizers...

"Though the religious reformation movement throughout Europe had severely shaken Papacy's influence, yet the reformed churches had so closely imitated her policy of statecraft, affiliation with earthly empires, and claims of clerical authority over the people (that the 'clergy' constitute a special and divinely appointed rulership in the world), that the first effect of that reformation became greatly modified, and left the people and the civil rulers largely under superstitious awe and subserviency to every thing called church authority. The reform divided among several sects much of the superstitious and unwholesome veneration formerly concentrated upon Papacy alone." C50- C51 "It is a mistake to suppose that to be conscientious is always to be right. Every system of error doubtless has as many conscientiously deluded votaries as it has hypocrites, or more. Conscientiousness is moral honesty, and it is not dependent upon knowledge. The heathen misinformed...; Saul, misinformed...; many papists, misinformed, conscientiously did violence to the prophecies, persecuted the true saints and organized the

great system of Antichrist. For hundreds of years Papacy has not only deceived the kings of the earth as to its power and claimed divine authority, and ruled over them, but even in the Church, God's Temple, where Christ alone should be recognized as Head and Teacher, it has seated itself and claimed to be the only teacher and lawgiver; and here it has deceived all, except the few, by its phenomenal success and boastful claims. 'All the world wondered'—were astonished, deceived, bewildered—'whose names were not written in the Lamb's book of life,' and many whose names are written as saints of God were seriously perplexed. And this deception is the stronger because of the very gradual formation of these ambitious designs and their yet more gradual realization. It extended over centuries, and, as an ambition, was already secretly at work in Paul's day. It was a process of little by little adding error to error—the supplementing of one man's ambitious declarations by those of another and another farther down the stream of time.

"Thus, insidiously, did Satan plant and water the seeds of error, and develop the greatest and most influential system the world has ever known—Antichrist (i.e., *instead*, a *counterfeit* of Christ). The Scriptures use the name *Antichrist* as *against*, in the sense of misrepresenting, counterfeiting, *taking the place* of the true Christ. Thus John remarks, 'Ye have heard that *the* Antichrist shall come. Even now there are many antichrists' [50: *John 2:18,19*]. **(The Greek distinguishes between *the* special Antichrist and the numerous lesser ones.) And John's subsequent remarks show that he does not refer to all opposers of Christ and the Church, but to a certain class who, still professing to be of the Christ body, the Church, had left the foundation principles of the truth, and were therefore not only misrepresenting the truth, but were, in the eyes of the world, taking the place and name of the true Church—hence really counterfeiting the true saints. John says of these, 'They went out from us, but they were not of us': they do not represent us, even though they may deceive themselves and the world on this subject. In the same epistle John declares that those he mentions as many antichrists have the spirit of *the* Antichrist.**

"History records A Great Falling Away from the original simplicity and purity of the doctrines and life of the Christian Church, and of the secret working of an iniquitous, ambitious influence in the Church, prior to the development of Papacy, the Man of Sin—*i.e.*, prior to the recognition of a pope as the head of the Church.

"The Papal Hierarchy did not come into existence for several centuries after the Lord and the Apostles had founded the Church.

"Mosheim, in his '*History of Christianity*,'... in a masterly way has traced the workings of the 'Mystery of Iniquity,' in the Church, down to the beginning of the fourth century—when his work was suddenly cut short by death." B280- B284 "Napoleon's career, in the light of prophecy, marked A.D. 1799 as the close of the 1260 years of papal power, and the beginning of the period called the 'Time of the End.' The prophetic description runs thus: (Daniel 11:36: 'And the king Shall do according to his will, and he shall exalt himself and magnify himself above every god, and shall speak marvelous 269 things against the god of gods, and shall prosper till the wrath is accomplished—for that which is determined shall be done.' Napoleon was not a king, but the term king is a general one to indicate a powerful ruler. He did, perhaps, as nearly '*according to his will*' as any man that ever lived; he was noted for his wilfulness and determination, which conquered almost insurmountable difficulties. To get the proper meaning of the above verse, it must be remembered that the word '*god*' signifies a *mighty one*; and that it is frequently used in Scripture in referring to kings and rulers, as in this verse: '*god of gods*.'* Here the word '*gods*' refers to rulers, kings and princes, and the expression, '*god of gods*,' or ruler of rulers, refers to the pope... Even the '*god of gods*' (i.e., the ruler of rulers—the pope) he addressed in a marvelous way; commanding his obedience as his servant, in a manner which shocked the superstitions of the world in that day, and the dignity of the papal hierarchy as well. And, as here declared, he prospered until he had accomplished his mission of scourging papacy and breaking its influence over the minds of the people.

"The final touches were added when the French general, Berthier, entered Rome, organized there a

Republic, on February 15, 1798, and five days later carried the pope a prisoner to France, where he died the following year. Papal dominion since then has scarcely mentioned its assumed right to make and unmake kings." C40- C42 See B274, B275.

Revelation 13:5

Verses 5- 6. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And the pope brought forth and claimed great names for himself, and exercised his great persecuting power for forty and two months—1260 years from 539 A.D. to 1799 A.D.—when his power to persecute was broken by Napoleon. "Remember, to, that it was Napoleon's soldiers who broke open the Inquisitions, and put an end to public tortures and executions for religious convictions." B58 Thousands of years in purgatory as a final penance for sins, especially against the Catholic church, was placed before people from infancy, to induce submission to all her requirements. Such blasphemy against God God is Love, and he has never violated this gracious attribute.

THE HEAD AND MOUTH OF ANTICHRIST His GREAT SWELLING WORDS

"The pope (each pope in his turn) is the *head* of the false church, which is his body, even as Christ Jesus is the *head* of the true Church, which is his body. Since the head is the representative of the body, and its *mouth* speaks for the body, we find, as we should expect, this feature of Antichrist prominently referred to in the Scriptures. In Daniel 7:8,11,25, and Revelation 13:5,6, the mouth of Antichrist is brought specially to our notice as a leading characteristic. Daniel says his horn had 'eyes like the eyes of man,'—symbolic of intelligence and a far-sighted policy. This '*horn*' was to be different from all the other powers; it was to be more wise, more cunning, than other empires which attempted to rule the world; its power was to be that of its mouth (utterance) guided by its eyes (knowledge), rather than that of physical force. And no one acquainted with the history of Papacy can deny that the figures used to illustrate its power and methods are strikingly good.

"And there was given unto him a mouth speaking great things. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. "" And he shall speak great words against the Most High. "—Rev. 13:5,6 Daniel 7:8,25.

"It should not be forgotten that these are figurative expressions descriptive of the character and claims of a symbolic 'beast' (government) and 'horn' (power) out of the old Roman beast or empire. In some respects, Papacy was a new government ('beast'), distinct from the old Roman empire; and in others, it was a horn or power among others out of that empire, which for a time held superior control over the other horns or powers. It is presented in symbol from both these standpoints so as most thoroughly to locate and designate it.

Antichrist's great swelling words, or blasphemies, cover the whole period of his long career. The expression, 'blasphemy,'... in its true significance, is applicable to *any indignity* offered to God. *Bouvier* defines it thus: '*Blasphemy* is to attribute to God that which is contrary to his nature, and does not belong to him—and to deny what does.' See Webster's Unabridged Dictionary under the heads of *Blf sphemy* and *Blasphemously*...

"Papacy's great swelling words and boastful claims have, one and all, been blasphemies. The establishment of a counterfeit Kingdom of God was a libel upon God's government, a gross blasphemy, and a misrepresentation of his character and plan and word. God's character—his '*name*,' was blasphemed in the thousand monstrous edicts, bulls and decretals issued in his name, by the long line of those who claimed... to represent his Son; and God's tabernacle, the *true* Church, was blasphemed by the false system which claimed to take its place... B306. But we must let history tell us of these great swelling

words, these blasphemous assumptions, which successive popes, as the head of Antichrist, uttered and approved.

"In a work entitled, 'The Pope the Vicar of Christ, the Head of the Church,' by the celebrated Roman Catholic, Monsignor Capel, is a list of no less than, sixty- two blasphemous titles applied to the pope" B 307. *{Re 13:5,6 Daniel 7:8,25}* The very name "Pa- pa"—"Pope"—"Father" is in violation of the express command of Jesus, and the teachings of the Twelve Apostles, *including Peter. {Malt. 23:8-12 8:14 1 Timothy 4:1-4}* **"All these blasphemously flattering titles have been applied to and received by the Roman pontiffs with complacency and marked satisfaction, as rightfully belonging to them.' B308- B310.**

"She was "full of names of blasphemy" which consisted of spiritual powers the pope claimed for himself, false and fraudulent and belittling to God; as for instance, What can you make of me but God, seeing that I can do all that He can do? (B314—Chapter 9, "THE MAN OF SIN—ANTICHRIST." B267- B361) 270 "From Ferraris' "Ecclesiastical Dictionary," a standard Roman Catholic authority, we quote:...

"The pope is of such dignity and highness that he is not simply a man but, as it were, God, and the vicar (representative) of God... He is of such great dignity and power that *he occupies one and the same tribunal with Christ...* The pope is, as it were, God on earth ... *to whom the government of the earthly and heavenly kingdom is entrusted.*"... *"The pope is of so great authority and power that he can modify, declare or interpret the divine law..., "* Thus Antichrist not only endeavored to establish the Church in power before the Lord's *time*, but it was audacious enough to attempt to 'counteract' and 'modify' divine *laws* to suit its own schemes. How clearly did it thus fulfill the prophecy which over a thousand years before declared—He shall think to change times and laws'—Dan. 7:25." B310 "Tales of fiction and the most absurd imaginations of childhood furnish no parallel to the extreme views of some of God's dear children who are stumbling over a *literal* interpretation of Paul's language, and thereby blinding themselves and others to many precious truths, which, because of error on this subject, they are unprepared to see in an unprejudiced light. No matter how much we may sympathize with them, their 'blind faith' forces a smile as they seriously tell over the various symbols of Revelation which they do not understand, misapplying them literally to their *wonderful man*. In this, the most skeptical age the world has ever known, he will, they claim, in the short space of three and a half years, have the whole world at his feet, worshiping him as God, while the Caesars, Alexander, Napoleon, Mahomet and others sailed through bloody seas and spent many times three and a half years, without accomplishing the one thousandth part of what is claimed for this *man*.

"And yet those conquerors had all the advantages of dense ignorance and superstition to aid them, while today we live under conditions most unfavorable to such a development of deceit and fraud." B 273

Revelation 13:7

Verses 7- 9. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear.

And God's people, the true church, were placed under his power and implacable hatred, for trial, testing, and proving for joint heirship with her Lord who suffered more than any other man did or could: he (the beast, v. 4) demanded, and received, worship from all the world for one thousand years from 799 to 1799—as long as the persecution lasted.

Matt. 24:23- 25. "The deceivers here described certainly are not the fanatics who from time to time have claimed to be Christ and have deceived but few possessed of any degree of common sense and judgment

... *The Antichrist*, the great deceiver, the Papacy, * for centuries sat in the spiritual temple, displaying himself as the only representative of Christ—his vicegerent—concerning whom our Lord *D580. B. vol. II. Chapter 9. correctly foretold, that all the world would wonder respecting him (v. 3), *except* those whose names are written in the Lamentations nb's book of life. (Rev. 13:8)... If Papacy is AntiChrist, a pseudo or false Christ, are not the other false bodies with false heads also false Christs, or Anti- Christs?

"Various Protestant denominations... practically make their Synods, Conferences and Councils into *heads*, from which they take their laws, usages, and confessions of faith, instead of the one only Head of the one true Church,"

OUR LORD'S RECOGNITION OF THE DIVINE PURPOSES

"Our Lord, in his memorable words to St. Peter—"The cup which my Father bath given me, shall I not drink it?"—referred, evidently, to his dying experiences, which were severe in the extreme. He was dishonored of men and reckoned as an enemy of God—a blasphemer. His physical sufferings he knew would be intense, but to his perfect mind the shame and disesteem, the opprobrium, added greatly to the poignancy of his anguish. Yet this was the cup the Father had given him; it was the divine purpose respecting him.

"Our Lord had all the experiences necessary for proving and testing his loyalty; for it was necessary that he manifest his loyalty before both angels and men. The whole matter had been divinely arranged from before the creation of man. He was 'the Lamb slain from the foundation of the world' (Rev. 13:8). I Peter 1:18- 21. Everything pertaining to that slain Lamb was foreknown by the Father. Jesus was to drink the cup which belonged to the sinner, in order that he might redeem man and might thus be a faithful and merciful High Priest. This was the cup of suffering and death. It was necessary that Jesus should suffer the death of the cross, in order that he might redeem the Jew.

"All his sufferings were foretold in the Scriptures." ' 14- R5421 "Nothing in God's Word countenances the idea that these oppressive governments are God's, nor recognized by him except as parts of evil—to be wiped out by the exaltation of the real Christ, Head and body, glorious spiritual beings, to be the Ecclesiastical dominion: which for several hundred years was counterfeited by Papacy—the chief Antichrist.

"The people respected the sEAsT saying: 'Who is able to make war with him?—who would be able to withstand the withering curse of Papacy, the spiritual empire?' Revelation **13:2,4** "'And there was given him a mouth (Lion- like—strong—terrible utterance) speaking *great* and blasphemous things'; and authority was given him to act forty- two months' (vs. 5). This permission we understand to have been—to execute and put to death saints of God, whom it called '*heretics*.' These 42 symbolic months, or 1260 days are *the same* as mentioned in the preceding chapter and also foretold by Daniel (12:7) as 3 / times (years). With the end of those 1260 years, Papacy's power to *act*— or execute for heresy, ended—1798. There the delusion that none could successfully war or contend with Papacy was shown, when Napoleon in defiance of the *curse*, took Pope Pius VI a prisoner to Paris where he died. The dread of this sEAsT has not been so areas since. and the various horns (kingdoms)

271 which once defended, have made war with the woman. (The *dominion* has been taken away.) (Rev. 17:16) Now we **turn back** again to see how this sEAsT succeeded during its career of power. We read (vs. 6): '**And he opened his mouth in blasphemies against God, to blaspheme his name and his tabernacle, and those who tabernacle in heaven.** Verses 7 and 8 (The 'New Vers.' 'Diag.' rendering is poor). '**And it was given unto him to make war with the saints, and to overcome them; and there was given to him authority over every tribe and people and tongue and nation.**' (Papacy's authority as a spiritual empire or 'kingdom of God,'—was generally acknowledged.) '**And all that dwell on the earth shall worship him—everyone whose name bath not been written in the book of life, of the Lamb that bath been slain from the foundation of the world.**'" The deception of Papacy was so complete that the World was deceived and all the church, except the overcomers, whose names were 'written in heaven,' were deceived in the same way, and hastened to unite themselves with, and to

worship the sEAsT, and have it enroll their names on its *books*. From this has sprung the delusion so common to all Protestants at this day—viz.: That their names must be connected with *some* SUCH earthly church system, or they are not the Lord's saints. But, the important item is, to have our names recorded in the Lamb's book of life—His is the only record of *any* value.

"' If any man bath an *ear*, let him hear.' (Vs. 9) Only those whose ears had been circumcised—those who had come to a considerable knowledge of God's word and who had the hearing of faith—to respect Him and His Word, despite the magnificence, success and power of error, would be able to receive the foregoing statements concerning those who were *deceived* by Papacy: that they were of those *unwritten* in the true church, of which that was the counterfeit." '82- 319

"A VESSEL UNTO HONOR, SANCTIFIED"

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and made meet for the Master's use, and prepared unto every good work"—2 Tim. 2:21.

"It is important to notice that this instruction is given, not to the world, but to the church—to those who are believers in Christ and who are consecrated to him and desirous of being used in his service ...

"If... we are striving daily to purge out the old leaven of sin... purging it out by constantly resisting it, cleansing our thoughts, words and deeds with the truth, and cultivating the blessed fruits of the spirit of love, joy and peace—then, indeed, as the Apostle affirms, we shall be vessels meet for the Master's use... meek and humbleminded...

"Let as many, therefore, as would be honored and used of the Master now and hereafter—as many as have this hope in them—seek to purify themselves, to purge out the old leaven of sin... Let us endeavor to war a good warfare against the world, the flesh and the devil... the work of a lifetime; and even at its close we will still find the necessity for the robe of Christ's righteousness to cover the remaining deformities of our character.

"While the purging here spoken of refers to the general cleansing from all sin and uncleanness, the Apostle had special reference on that occasion to purging from a disposition to hearken to the false doctrines of those who would subvert the faith of the church. His counsel is to avoid foolish questions and strife about words to no profit; to shun profane and vain babblings which increase only unto more ungodliness, which savor more of bombast and self-exaltation than of truth and godliness, and, on the contrary, to study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of truth—2 Timothy 2:15." '02- R3096, R3097 "So long as there are imperfections, errors, etc., there must be differences. In harmony with this our Lord declared that his message would not bring peace but a sword under present conditions. He will be the Prince of Peace by and by, but not until peace shall be established upon a righteous basis. Before that time he will be the King who will reign in righteousness, and dash evil systems and things to pieces as potters' vessels, with a rod of iron.

"There are those who say Peace, Peace, when there is no peace and when peace is not possible, and the Lord's people are not to be of these... With all efforts for peace, and their love of peace and their peacemaking qualities continually increasing, the message that our Lord gave them will breed disturbances... In the words of our Lord, Because there is no fellowship between light and darkness, there can be no peace nor truce between the two "We must have our feet shod with the preparation of the Gospel of peace. Ours is the Gospel of peace, yet we will find that as we bear it to others our path of progress will be a difficult one and we will need all the protection the Lord has provided in his fore-statement of what we must expect, and his promises of blessing and glory to the overcomers (John 7:37-46).

ENVY, MALICE, HATRED, MURDER

"While our Lord was in the Temple teaching, the Jewish rulers, aware of his presence, were conspiring

for his life...

"What a sad commentary it is upon the deceitfulness of the human heart, that these men, who were thus seeking for the apprehension and death of Jesus, were the most influential men in this, the holiest nation of earth. Not only so, they were Doctors of the Law—men supposedly the best versed in the Mosaic Law, its letter and spirit—men whose position in Judaism corresponded to that of doctors of Divinity in Christendom today. We may well ask, as Pilate subsequently did, 'Why, what evil hath he done?' The answer must be that there was no evil except in the hearts of these most talented, educated and nominally most religious men in the world.

"They were hypocritical, they were pretending to be what they were not in reality... Pride lay at the bottom of their endeavors and professions, and this pride was touched by the success of our Lord and his wisdom, and the fact that

272 the multitudes heeded his message: they were envious, malice burned in their hearts, they hated him without a cause—simply because he was better, holier, wiser than they, and because the people were recognizing this fact.

"How dangerous a thing is envy—selfishness!... instead of seeking to encourage one another and to add to the influence of one another and to realize that the whole work of the Lord is one...

GRACE WAS Poured UPON HIS LIPS

"When the officers returned to the Sanhedrin, the question was asked, Why did you not bring him? Were you not able to entrap him in his words? Is it possible... that he said nothing that you could construe to be a violation of the Law of Moses or the law of the Romans? The answer was a volume in itself—'NEVER MAN SPAKE LIKE THIS MAN!' "The Lord's people, seeking to walk in his footsteps... should not only pray but strive that the meditations of their hearts and words of their mouths be acceptable to the Lord: 'In your patience possess ye your souls.' ... But what a matter this is to guard the tongue... It is so easy to say something that ought not to be said ... Let us more and more in this particular also seek to be like our Lord, seek to speak as other men do not speak, and thus show forth the praises of him who hath called us out of darkness into his marvelous light." '05- R3510, R3511

Revelation 13:10

Verse 10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

But the One who is infinite in Justice, Wisdom, Love, and Power says, he that leadeth into captivity shall go into captivity: and he that killeth with a sword shall be killed with a sword. So in patience the saints wait for the fulfillment of this prophecy.

"If any one is for captivity, into captivity he goes away; if any one will kill with the sword with the sword must he be killed. Here is the patient endurance and the faith of the saints" (V. 10).

"The Papal system was one of *bondage*. All who acknowledged its claims must of necessity render implicit obedience, as unto God; for it claimed to be the Kingdom of Heaven; and its head, the Pope, to be God's vice-gerent; * consequently those who were for, or in favor of such a captivity of individual thought, and who acknowledged the right of that Papal system to limit and define the faith of all, by consenting, became captives.

"Many Protestant sects have got into the same snare of the devil, and are vainly striving to make a dominion by blending church and state.

*Pope John Paul II was declared, "Vicar of Christ," during his 1982 visit to Britain. Of his eight-day visit to Poland, land of "priests," in June, 1983, it was proclaimed that "he comes as a Head of State." Enthusiastic audiences were said to number in the millions. Poland is alleged to have produced more "priests" than any other country.

"On the other hand, there were some who asserted that Papacy was a usurpation of the titles and power of the true Head and ruler of the church, and claimed their right to the individual liberty wherewith Christ had made *them free*. Such used, the 'sword of the Spirit, which is the Word of God,' in the defense of their liberty, and such were put to death by Papacy—it overcame the saints during its 1260 years of power. This was a severe *test* of true saintship—Would they go into captivity and join in the usurper's ranks, or would they remain faithful to the true King and wait for the Kingdom which he promised to establish? Those whose names were written in heaven, stuck to The Sword and sealed their testimonies by death." '82- R319 "Dare to be a Daniel, Dare to stand alone; Dare to have your *purpose* firm, And dare to make it known." '82- R323

PATIENCE AS AN ELEMENT OF CHARACTER

"The Lord's dealings with his church throughout this Gospel age follow the same lines, are in harmony with the same principles. Whatever condition, therefore, would be acceptable and pleasing to the Lord as respected the Philadelphia epoch of the church's history (3:10) would be acceptable and pleasing to him in respect to ourselves and all others of his people during this age.

"Special stress, we see, is laid upon patience—'the word of my patience,' or, the patience which my word inculcates.

"This word, *hupomonee*, has a much deeper and fuller significance than attaches to our English word patience. It signifies rather *constancy*—the thought being an endurance of evil in a cheerful willing, patient manner. It represents, therefore, *an element of character*, and not merely a temporary condition or restraint of feeling or action... But the word in our text rendered *patience* signifies such a development of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the divine wisdom and love, which, while permitting present evils, has promised to overthrow them in God's due time. We believe it will be profitable for us to examine carefully this element of Christian character, of which our Lord speaks in such high commendation, that recognizing it clearly, we, as his followers, may attain to it more completely, and thus have his more abundant approval.

"Since our text mentions this patient endurance as being the Lord's word' or teaching, let us glance backward to the Gospel narrative, and note the Lord's use of the word in his teaching. Twice it is recorded as a part of his utterance. In Luke 8:15, in the parable of the sower, we read: 'That (sown) on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with *patience* (with cheerful endurance, constancy).' The thought here is that in order to be of the fruit-bearing class which the Lord will approve and accept to his kingdom, it is necessary to do more than to receive the word of his testimony, even though we receive it with joy—for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but which,

273 when the sun of persecution arose, withered, because of lack of depth of soil. That stony, shallow soil represents, the Lord explains, a class of hearers who rejoice greatly in the truth but do not *endure*, such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the kingdom class, all of whom must be overcomers.

PATIENT ENDURANCE THE FINAL TEST

"In this parable our Lord shows us that *patient endurance, constancy, is* the final test, following after the readiness of preparation to receive the seed; following after the seed has been received and has sprouted; following after love and hope and joy and faith have caused it to spring forth and to give fruitage. *Patient*

endurance, then, is necessary, in order that the grain may be developed and thoroughly ripened, and made fit for the garner. Ah! how important patient *endurance* seems to be in the light of this our Lord's word—cheerful endurance; for we cannot suppose that he who judges the thoughts and intents of the heart would be pleased with his children, even if he saw them *enduring* much for his sake, if they endured in an impatient or dissatisfied or unhappy frame of mind. They would not, in that event, be copies of God's dear Son, our Lord, whose sentiment is expressed in the words, 'I *delight* to do thy will, O God!' All of the Royal Priesthood are sacrificers, as was the Chief Priest, our Redeemer and example, who offered up himself: we, as the under priests, have also presented our bodies living sacrifices, and are to lay down our lives for the brethren—in the service of the truth. And God, who accepts these sacrifices through the merit of Christ, informs us that he appreciates or loves the *cheerful* giver, those who perform their sacrifices of a willing heart, cheerfully. And this thought, be it noted, is in the Greek word we are considering. It is cheerful endurance, patient endurance, that is commended.

"The other instance in which our Lord used the word during his ministry is recorded in Luke 21:19. He had just been telling his followers what they must expect as the result of being his disciples during the present time, when sin abounds, and when Satan is the prince of this world—they must expect tribulation, opposition from various quarters; but he assures them that they would nevertheless be fully and completely under divine care and protection, even though the persecutions would be permitted to reach and to affect them. Then follow the words, 'In your patience (*patient endurance, cheerful constancy*) possess ye your souls.' "Our faith and trust in the Lord and his gracious promises for the future life are to be so strong that they will more than counter-balance the oppositions of the world, of false brethren, and of Satan's blinded servants—so much so that these persecutions will be recognized and rejoiced in as the agencies of divine providence in chiseling, shaping and polishing us as the living stones for the glorious Temple which God is constructing. And viewing our trials from this standpoint we can indeed possess our souls, our lives, and enjoy them, even amidst tribulation, with *cheerful endurance, constancy*, as the ministrations permitted of his providence for our ultimate good.

THE NECESSITY FOR PATIENT ENDURANCE

"Here the question properly arises, Why is this so? In what sense is such endurance necessary? We answer that it is one of the conditions which God has attached to the call to jointheirship in the kingdom, and the wisdom of this is manifest when we consider the work to which we are called—the work of blessing all the families of the earth, as God's Millennial kingdom, under and in joint heirship with our Lord. That will be a great work, and it is eminently proper that the Lord should demand that those whom he would account worthy of it shall not only appreciate his goodness and his character, and prefer these to sin and iniquity, but that they should demonstrate their thorough loyalty to these principles to the extent of a joyful willingness to suffer on behalf of right, to endure patiently. A transitory endurance of one or two or three brief trials would not prove the person to have established character for righteousness; but a patient, cheerful endurance even unto death, would prove and demonstrate such a character.

"Hence the Lord's demand is that the quality of firmness, cheerful endurance of whatever his providence may permit, shall be a characteristic of all those who will be fit for the Kingdom.

"This importance of endurance in the Christian character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he ranks it as above and beyond love, which we have seen is the 'mark' of character for which we are to run—the 'mark' of the prize. For instance in writing to Titus (2:2), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: 'Vigilant, grave, temperate, sound in faith, in charity (love), in *patience* (patient, cheerful endurance).' Though we have all the other qualities, this final test of patient, cheerful endurance must be passed before we could be accepted of the Lord as members of the 'very elect.' "Again, in writing to Timothy (2Ti 3:10) respecting himself, the Apostle again puts this quality of *patient endurance* in the place beyond love saying, 'Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, *patient endurance*.'" The Apostle exhorts us, 'Having done all, 'stand'—*endure*. Having reached the 'mark,' 'Let *patient endurance* have her perfect work,' or 'perfect her work.' Let *patient endurance* demonstrate, not only that you have the character, the qualifications of love, demanded in the race for the

prize but also that you have it as an element of character, deeprooted immutable, so that you can endure oppositions cheerfully.

"Ah yes! we can see now a reason for the Lord's arrangement that we should have our trial as the master had his, under an evil environment—that we might not only have the qualities of character, but have them rooted, grounded, established, and that all this should be demonstrated and proven by our *cheerful endurance* of whatever divine providence shall see best to permit to befall us.

"The church represented as belonging to the Philadelphia period had these common or general trials; but the Lord proposed to spare them from certain special trials that were about to come upon the whole world. We are not of the Philadelphia

274 epoch, but of the Laodicean epoch, which goes into these trials, and to our understanding this 'hour of temptation,' which is to try all people of the world, is already here, we are already in it, and it forms part of the testing of our endurance.

"But though our Lord does not preserve the Laodicean stage of his saints from going into the trouble, we may be sure that those who *keep the word of his patience* now will have his keeping power, as promised to the Laodicean saints"—Rev. 3:20.

"This necessary divine grace is granted to us through a knowledge of the divine plan, and is withheld from those who are not walking close to the Lord in the footsteps of Jesus.

"In his letter to the Thessalonians (*2Th 2:9-12*) the Apostle... explains the reason why it will be so, saying, 'Because they received not *the truth in the love of it*, that they might be saved'" 01- R2790 to R2793

Revelation 13:11

Verses 11- 12. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. '2And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

This time the beast comes up out of the earth, society, liberty loving people, including both Roman Catholics and Protestants, as a confederacy; he has two horns as represented in England and Ireland; the Archbishop of Canterbury, and the Pope. John F. Kennedy, a Roman Catholic, was elected president of these United States, under the providence of God in 1960 to help bring this about.

During the sixties Arch- bishop of Canterbury Fisher was active in helping along the unification of the Anglican Church with the Papacy. During the first half of 1977, Dr. Donald Coggan, Arch- bishop of Canterbury, went to the pope in the interests of union. This policy has continued with increasing momentum since Robert Runcie became Arch- bishop. He officiated at the July 29, 1981 wedding ceremony of Prince Charles Philip and Lady Diana Spencer, . in which a Roman Catholic cardinal participated.

Queen Elizabeth visited the Pope in October, 1980. Titular head of the Anglican Church, the Queen told the pontiff in her formal address that she supported moves to bring the two churches together.

In November, 1980, Pope John Paul II told German Lutherans that the Roman Catholic Church accepts partial blame for the conflict that provoked the Reformation. "We have to confess our guilt to each other," he said.

Never before May, 1982 had a pope visited England. In London he declared that he will seek a reunification of their churches. "Restoring diplomatic ties sundered in the 16th century, papal ambassador

Monsignor Bruno B. Heim presented his credentials to Queen Elizabeth, and both pledged to seek closer ties between Anglicans and Roman Catholics." AP March 1982 It was commented during his British tour that if he, "the Vicar of Christ," could here make such progress toward one Christian church, then "the same could be true of the whole world. "

Pope John Paul II it is said has visited seventeen countries since he took office.

This confederacy is to become very strong, to the point of demanding support. It is being built after the manner of the mother church which has lasted so long and done so well— but not with the help of God.

"Wherever this cry of 'union' is raised the spirit of true reform is lacking; there is a sacrifice of truth for an empty name.

"Catholicism never changes its policy. It may change its action for the sake of policy, but it is the same now that it was in the days of Luther. When Protestants bow down to the name of 'union' so as to unite with Catholics, or try to, it is because they have lost every true element of the Reformation—Selected. "' 85- R813, CHRISTIAN UNION.

"Could Rev. 13:11 refer to Mohammedanism? No, I think not; this revelation was not given to be a general history of the world, but was a revelation given to the church, and relates to matters and things closely related to the church's history. There is no reason for giving an account of Mahometism, for the same reason that it would have been useless to give a history of Confucianism, or Buddhism. None of these were Christian systems, and though they were all anti-christian, yet they were openly so and not so harmful to real Christianity. Papacy on the contrary, is mentioned because it attempted to palm itself off as the kingdom of Christ and to deceive, while really, it was the Dragon or Roman Empire united to an apostasy.

"Again, notice that this beast 'ascended (came gradually) out of the *earth* 'while the first one came out of the *Sea* [Re 13:1-10]. Now, if our definitions of the symbols be correct—as the coming of Papacy from among the *irreligious masses* of the Roman empire, was shown by its coming out of the 'sea,' then the coming of this second beast out of the 'earth' should signify that it sprung up among a professedly religious people." '82- R319 Please see B276 at Rev. 13:1.

"It is surely a poor blind pen, or, at least, a somnambulistic one, when it cannot see that the 'Man of Sin' of prophecy flourished for over a thousand years as Papacy: and that since the Reformation movement he has been slain with the sword of the Spirit, the Word of God. True the wound has to some extent been healed; but yet a little while and the bright- shining of the *presence* (parousia) of the Lord shall utterly destroy him, and all other kindred systems of error which now counterfeit, with varying degrees of accuracy, the true Christ—head, and 'body'—2 2:8 Revelation 13:3,12— *M. Dawn Vol. 11., Chapter 9.*" '02- R3082

Revelation 13:13

Verses 13- 14. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, '4And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

He has power enough to control the jobs of men, and force their support, so that fire, or fiery judgments, seem to come down from heaven, ecclesisticism, upon men who fail to support them, or who oppose them. And this confederacy is an image to the first beast. It takes civil authority to bring in

275 the beastly form. The deeds of Salome and Herodias will be in keeping with their reputation.

"If it be so, our God whom we serve is able to deliver us from the fiery furnace, and he will deliver us out of thy hand, O king; but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up"—Dan. 3:17, 18.

"To be loyal and true to God in these days requires as much courage and true heroism as was necessary in the days of gross idolatry... There are idols... the work of men's hands. We refer to the various creeds of Christendom, the traditions which men have set up to intercept the worship of the true and living God in whose Word alone is life and peace...

"That the persecuting power which is thus to interfere with and cut short the opportunities of the consecrated, to spread the truth, is to arise from the allied powers of Christendom, or more particularly from allied Protestantism under the direction and control of the spirit of the Papacy, is clearly indicated in the symbolic prophecy of Revelation 13th chapter, under the figures of the 'Beast' and his 'Image.'...

"But let the loyal and faithful few be fully determined within themselves to be firm and uncompromising in their zeal for God and the truth, assured that, even though they may be called upon to go through a furnace of affliction, God will be with them in the midst of the fiery trial, and, as spiritual new creatures in Christ, they shall not be hurt—but blest by the Master's presence and communion." '92- R1408, R1409
"God 'seeketh such to worship him as worship him in spirit and in truth,' is the declaration of our Lord and Head" —John 4:23, 24. '99- R2497 "When thou passest through the waters, I will be with thee; And through the rivers, They shall not overflow thee: When thou walkest through the fire, Thou shalt not be burned; Neither shall the flame kindle upon thee. For I am the LORD thy God, The Holy One of Israel Thy Saviour."

Isaiah 43:2

WHY GOD HAS PERMITTED SATAN'S LYING DECEPTIONS

"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul"—Deuteronomy 13:3.

"From the teachings of Scripture we may expect that all but the 'very elect' of God will be more or less stumbled by the errors and worldiness of our day (*Mt 24:24-27 2 Peter 2:3-11*). The 'angel of light' sophistries of the powers of evil, and their works of healing, will surely delude all whose eyes of understanding are not open through heeding the testimony of the sure Word of God.

"The doing of many wonderful works is one of the old tricks of Satan and his evil hosts. If disease and death are to a considerable extent under Satan's control during the reign of evil (Hebrews 2:14), why might he not, in his present emergency, when his fall is so near, reverse his methods of working and do some works of healing, thereby to clinch his errors and deceptions and to rebind some whose eyes have been gradually opening under the light of the dawning Millennial day, the day of Christ?"

"We believe that he is adopting this policy, and that he will do so yet more. We believe that our Lord's pertinent inquiry was suggestive of this when he said, 'If Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?' And, 'If Satan rise up against himself, and be divided, he cannot stand, but bath an end' (Matthew 12:26 Mark 3:26). So now, as Satan's kingdom is about to be overthrown, it is his effort to support it by many wonderful works, done by his unknowing as well as by his wilful agents, falsely and in the name of Christ.

THE FAITHFUL SOON TO SHINE FORTH

"These various errors, 'doctrines of demons,' are gathering out of God's kingdom 'all that offend, and them which do iniquity' (and these constitute the great mass); while the faithful, who are to receive the

kingdom and be joint- heirs with Christ in his great Messianic reign now about to be inaugurated, alone will stand [Eph 6:11-13]. When this separation is complete—and we believe it is now almost accomplished—the fire of the great time of trouble will make general havoc of present arrangements—social, financial, political, ecclesiastical. Then all errors and falsehoods in religion will go down forever. Then the Lord's faithful little flock, having received immortality and divine nature, 'shall shine forth as the sun in the kingdom of their Father,' seated with Christ in his throne (Revelation 3:21). For a thousand years they shall reign over the world. for the scattering of all ignorance and blindness and the uplifting of all the families of the earth, the living and the dead." '15- R5801, R5802 "In the prophecy Matthew 24:23- 25, our Lord warns us of danger from false Christs 'then'—that is *now*. In harmony with this we find in Revelation 13:14- 18 a prophecy of a special combination of influence by which Protestant denominations will be unified and, though separate, yet be brought into cooperation with Papacy, in a manner that will give both increased powers, and deceive many into supposing that the new combination will be God's instrumentality for doing the work predicted of Messiah—and that it is thus his representative." D581.

Revelation 13:15

Verse 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

The Roman Catholic hierarchy gives its approval to the Protestant hierarchy and thus the whole confederacy becomes operative, full of life, even grasping the power of life or death. Rev. 20:4

THE IMAGE OF THE BEAST

"The authority of this so- called 'Apostolic Ordination' will give seeming right of authority, dignity and power... The 276 Episcopal church proffered it on easy terms years ago, and the only objection to its acceptance has been the fact that it implies that Protestant ministers heretofore have been without divine authority, sanction, power or ordination to preach the Gospel as God's ambassadors.

THE BLIND LEADING THE BLIND

... The great ministers realize that with their own teachings and those of the colleges along the lines of Higher Criticism and Evolution, intelligent Christians are rapidly losing faith in the Bible. These ministers realize... that without faith in some higher authority, civilization would soon drift into anarchy. They feel the need of a substitute for the Bible—the need of some voice to address the people authoritatively. The desired end, they believe, can be best secured through the Federation of the churches and the coming of all ministers of the Gospel under the Episcopal ordination. Then, they think we will present to the world a large system and a bold front and command their attention to the voice of the church and the Voice of God coming down through the 'apostolic succession'—just as the Catholics do—a mild 'Image' of Catholicism, but full of its power and vigor.

"The Scriptures show that by the time this Catholic power and vigor and 'apostolic- succession' authority are felt by the Federators, a spirit of autocracy and persecution of everything contrary to the Federation and contrary to Catholicism, of which it is to be the 'Image,' will be dealt with more and more severely, energetically and ruthlessly, as the masses fall in line with the Federative movement, and catch its spirit of bigness, dignity, power, authority—a spirit very different from that inculcated by the Master and the Apostles in meekness, gentleness, patience, long- suffering, brotherly- kindness, love.

"... Animated by all the vicious malevolence which the Scriptures indicate will ultimately result... they little realize the end of the road upon which they are entering.

"... It is a case of the blind leading the blind. As the Scriptures indicate the ditch is before them—the ditch of anarchy, the very thing which they are desirous of averting. To us the Scriptures indicate that the

prosperity of the Federated Protestant 'Image' will for a little time be so great, so pronounced, and its arrogance become so great that the sympathy of the masses will be entirely alienated and turned into bitterness. Hence the Scriptures show us that the climax will come suddenly, unexpectedly, 'In one hour'—Rev. 13: 15- 17. "' 10- R4690.

THE PHARISEES DETERMINED THAT JESUS MUST DIE, "I GO THAT I MAY AWAKE HIM"
John 11:1- 57 "I am the resurrection and the life"—V. 25.

"Before commanding Lazarus to come forth our Lord prayed audibly before his disciples and before the multitude of mourners. Here our Lord gave sanction to public prayer, showing that when he objected to the prayers of the Pharisees on the street corners, it was because the time and place, etc., were unsuitable and because they prayed to be seen and heard of men. But in his own case he was acknowledging the Father that all those who stood by, might take knowledge that not by his own power, but by the Father's power, as the Finger of God, he worked these miracles.

"I know that thou hearest me always, but because of the people which stand by, I said it, that they may believe that thou hast sent me.' After this brief prayer he cried with a loud voice, or commanded in a loud voice, 'Lazarus, come forth'—not secret mumbling, not incantations, not legerdemain. Quite to the contrary. And this miracle in various particulars evidently foreshadowed our Lord's coming glorious work, when, surrounded by his glorified Church, the message from on high shall be to all that are in their graves, 'Come forth.' (John 5:28) "The miracle was well timed, not only for the benefit of the sorrowing sisters, but also for the benefit of their Jewish friends, many of whom, seeing this miracle, believed on him; and in the interest of the apostles, also, who would be better prepared thereby for the tests which were to come to them a little later in connection with our Lord's crucifixion.

"Meantime, some of the witnesses went their way and related matters to the Pharisees, with the result that the latter became all the more determined that our Lord must die—not because he had done evil works, not because they believed him a bad man, but because they were so thoroughly wrapped up in their own plans and purposes in connection with their nation. Their argument was that if Jesus proceeded with his work it would not be long before the masses of the people would be ready to flock to him, with the result that the Roman government, which had given them much liberty in the control of their national and church affairs, would take matters entirely out of their hands... Similar, we believe, will be the attitude of ecclesiasticism a little later on in the present harvest time toward the last members of the body of Christ. What the Sanhedrin there did in determining to oppose Jesus, the federation of churches will probably do in the way of opposing 'present truth'—after the federation shall have become thoroughly organized and vitalized. (Rev. 13:15) The plea was that they must do this for the good of the cause. Their mistake was in too much self- confidence, too much self- reliance upon their own theories as to how the kingdom of heaven was to be established. The mistake which will be made by the Sanhedrin of our day will be along similar lines. Praying for centuries, 'Thy kingdom come, thy will be done,' they have entirely misconceived the meaning of the words, so that the preludes to the kingdom will appear to them inharmonious and as causing destruction.

WHERE WAS LAZARUS?

We have our Lord's word for it that Lazarus was not in heaven, for he said, 'No man hath ascended up to heaven.' Indirectly we have the Apostle Peter's testimony also to the same effect, for, speaking of the Prophet David, he declares, 'David has not ascended into the heavens' (Acts 2:34). Where was Lazarus? What account did he give of himself? Not a word is there written on the subject. He had no account to give of himself; he was nowhere, he was dead. Our Lord lifted his eyes in addressing the Father in heaven, but afterwards, when he spoke to Lazarus, he addressed the tomb, 'Lazarus, come forth,' and the dead came forth from the

277 tomb. This, as we have seen, is a picture, a demonstration, of the power of the Lord to testify in advance of how he eventually will be the resurrection power to the whole world. And he himself describing that coming exercise of power represented it in the same general tenor, saying, 'Marvel not at

this: the hour is coming in the which all that are in their graves shall hear his voice and shall come forth' (John 5:28), some to full perfection in the first resurrection, the remainder to be merely awakened as was Lazarus, but, unlike him, to be then granted an opportunity for *anastasis*, raising up completely out of sin and death conditions to the full perfection of human nature—a resurrection by judgments or disciplines, rewards and stripes.

"According to the erroneous view which has become so popular throughout Christendom, Lazarus, who was a special friend of Jesus and one whom he loved, must have been in heaven—not in either purgatory or hell. But how strange it would be, if after he had been in heaven for several days, Jesus should do him the unfriendly act of calling him back to earth life—and with what haste he must have returned if he laid aside a crown or palm or harp! No! no! All this belongs to the foolish imagination and is thoroughly out of harmony with the precious lesson of John 11:25—that Jesus is the resurrection and the life. By his death he secured for Adam and his race a right to re- live and the resurrection power is that by which he will bring mankind forth from under the dominion of death. Lazarus lost consciousness in his sickness at the time of his death, and received consciousness again at the moment of his awakening. In this interim of four days he was in death, asleep; as Jesus said, 'Our friend Lazarus sleepeth.' He was not awake in any sense of the word; as Jesus testified, 'I go that I may awake him,' and, as the Scriptures elsewhere declare, 'The dead know not anything.' 'There is neither wisdom, knowledge nor device in sheol (hades, the tomb, the sleep of death), whither thou goest'—Eccl. 9:5, 10." '08- R4162

THE SPIRIT OF ENVY AND MURDER—1Sa 18:6- 16.

"The Lord God is a sun and shield"—Psalm 84:11.

"The anointed David represents the church, the Lord's anointed, who by and by with Jesus their Head shall occupy the throne of the world's dominion for the blessing and uplifting of mankind, and for the deliverance of all from the yoke of Satan, sin and death...

"Speaking of the power that Babylon will exhibit in the near future, the Lord tells us that the image of the beast will become so alive shortly that it will call down fire from heaven upon all opposed; that is to say, it will, apparently in the name and power of the Lord, express imprecations and fiery vengeance from the Almighty upon all who are not in full sympathy and accord with it...

"His Word is, 'Touch not mine anointed, and do my prophets (ministers) no harm (Psalm 105:15). And again, 'Nothing shall by any means hurt you,' injure your real, highest interests.

"The lesson to the new creation is that we should be specially on guard against jealousy, envy, hatred and strife. We cannot doubt that much of the final testing of the 'very elect' will be along these lines." '08- R4218, R4219

IN THE FIERY FURNACE—Dan. 3:14- 28.

"Our God whom we serve is able to deliver us.'

"Babylon the literal was in ruins long before the Apostle John on the Isle of Patmos was shown in prophetic vision the mystic Babylon 'which reigneth over the kings of the earth' today. The provinces of Babylon today are the various civilized nations—really 'kingdoms of this world':but deluded into calling themselves and thinking of themselves kingdoms of Christ—'Christendom.' And parallels to the king and the image are also presented in Revelation—they are religious systems symbolically described as 'the beast and his image'—Rev. 13:15- 18.

"Worship of this symbolic beast and his image are to be the great test or trial upon professing Christians in every province of symbolic Babylon in the end of this age. And we have the same inspired record as authority for the statement that only those who refuse to render worship to those powerfully influential religious systems (symbolized by the beast and his image) will be counted by the Lord as 'overcomers'

and be made his joint- heirs as members of his elect church—See Rev. 20:4.’

"While the severest testings will follow the giving of life to the consolidated image, in the near future, the testing has already commenced with many, for ‘Churchianity’ is more and more demanding reverence and support, and those who absolutely refuse to worship its images are already exposed to fiery trials; — social ostracism, and financial boycotts. Prominent amongst these is the Roman Catholic idol; that church sets itself as the representative of God, and demands worship, obedience and contribution to its funds. It is one of the most popular as well as one of the most arbitrary of idols. The Greek Catholic church is another idol: the Anglican is another; and the Lutheran, Methodist, Presbyterian, etc., all similarly demand worship, obedience and revenue. They have ‘pooled their issues, ‘to a certain extent, so as not to war upon each other’s devotees, but they unite in warfare *against all who do not bow the knee to some such idol* (who reverence and worship *only* the Almighty God, and recognize his only begotten Son as the *only* Head and Lord of the true church, whose names are *only* written in heaven—not on earthly rolls of membership)—See Hebrews 12:23.

"In the ‘dark ages,’ when Papacy had a monopoly of the ‘church’ business, it meant torture and the stake, as well as social ostracism ... Yet in many instances there are evidences that the same spirit prevails, merely restrained by changed circumstances and lack of power... And there are some the world over who, with a courage not less than that of Shadrach, Meshach and Abednego, declare publicly that the Lord God alone shall have the worship and the service which they can render. None, perhaps, know better than the writer the various fiery experiences to which these faithful few are exposed—boycotted socially, boycotted in business, slandered in every conceivable manner, and often by those of whom they had least expected it, who, according to the Lord’s declaration, say ‘*all manner* of evil against them falsely’—Matt. 5:11, 12.

"But with these, as with the three Hebrews... as soon as they have demonstrated their fidelity to God to this ex

278 tent, their trials and troubles are turned into blessings and joys. As the form of the Son of God was seen with the Hebrews in the fiery furnace, sounseen, the Lord is present with those who trust him and who, because of faithfulness to him and to his Word, come into tribulation. How beautifully this is expressed in the familiar hymn, ‘When through fiery trials thy pathway shall lie, My grace all sufficient shall be thy supply; The flame shall not hurt thee, I only design Thy dross to consume, and thy gold to refine.’” ‘ 99- R2495, R2496 "The time is probably not many years distant, when repressive measures may be brought to bear against every effort of the saints to spread the good news of the coming kingdom, all on the plea that the general interests and the public welfare demand such a course.

"Thus would be fulfilled the predictions of the Second Psalm, and probably in the end with more bitterness than can now well be imagined, though it has been partially fulfilled already upon the Head of the body—Acts 4:25- 29. ‘87- R969

Revelation 13:16

Verse 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

To secure safety from the resentment of the church union, all must show a mark of membership; a mark in their right hand, or in their forehead. The mark in the right hand is active support; in the forehead, would indicate fear, or worship. Not the least opposition will be permitted. See Rev. 22:3 "The same necessity for restricting liberty on political and social questions will probably be supposed to apply equally to freedom of expression on religious questions, which really lie at the foundation of all liberty. It would not be surprising if a ‘strong government,’ a monarchy, would some day replace this present Great Republic; and it is entirely probable that one common standard of religious belief will be deemed expedient and will be promulgated, to teach outside of which will be treated and punished as a political offense. Such a

persecution would not only furnish, in the end or harvest of this age, another parallel to the harvest of the Jewish age {Ac 4:10-13,23-30 5:25-41 11:19}, but would also give a wider and deeper significance to the words of the Apostles Paul and John {2Ti 4:3 Revelation 13:17}, and to the typical illustrations of the close of the earthly career of the true Church, as represented in Elijah's whirlwind departure and John the Baptist's imprisonment and beheading.

"... We should be so prepared, so armed and so thoroughly furnished with the invincible truth, that persecution would move us only to greater zeal, and not lead us through surprise or fear to lower our standard, nor to surrender when the kings of the earth stand up, and, with the religious rulers of the people, are gathered against us, and against the truths to which God has granted us the privilege of witnessing, as his servants and ambassadors [1Jo 3:1] ...

"The little quiet of the present favorable time, with its greater liberties and advantages in every way, is divinely arranged in order to the sealing of the true servants of God in their foreheads (intellectually, with the truth)—Rev. 7:3." B263- B264.

"So, then, in the present due time, we see that Elijah the prophet came, as foretold, before the great and notable day of the Lord. And we hear his closing testimony, like that of John, saying, 'There standeth one among you whom ye know not'—whose fan is in his hand, and he will thoroughly cleanse his threshing floor: he will gather his wheat into the garner, and burn up the tares (as tares—not as men) with unquenchable fire in the great time of trouble—the curse, which must needs come to prepare the way of the Great King of kings." B264

PROTESTANTS AWAKE!" Math 23:1- 13

"The attitude of Rome on the public school question in this country, her increasing power and prestige in places of authority and influence throughout 'Christendom,' the attention she called to herself in the late celebration of the Papal Jubilee ('88- 1002 at Revelation **13:17**), the flatteries and honors she received from crowned heads and even from this great Republic, together with her renewed claim of temporal power and her manifest determination to regain it, whenever the auspicious moment to strike for it shall come, are facts which should arouse every Protestant, every true Christian, to a sense of the danger to which liberty and truth and righteousness are exposed from their old and wily foe and relentless persecutor, the Church of Rome.

"It has been well said that eternal vigilance is the price of liberty: and truly it is the price of every principle of truth and righteousness which we desire to hold; because unceasing vigilance, art, cunning craft, unscrupulous hypocrisy and unblushing impudence are the characteristics of Satan, 'the prince of this world' (John 14:30; Eph. 2:2), who, unrecognized by men, is constantly manipulating human affairs, civil and religious, for the accomplishment of his own diabolical purposes in the enslavement of humanity to the dictum of ignoble tyranny.

"... Of the present vantage ground of the great enemy to true religion and to civil and religious liberty... Macaulay the historian remarks truly, that 'among all the contrivances which have been devised for deceiving and oppressing mankind, it (the Church of Rome) occupies the highest place.' "... Each Protestant denomination grants 'authority' to preach *its doctrines only*. How needful then that all should recognize only the authority of God's Word and go to it for the doctrines *it authorizes*.

"The tendency of Protestants in this respect is to follow the method and practice of Rome. With Papacy, the councils declare the doctrine to be believed; and the people, denied the right of private judgment, are required to believe whatever these councils decree to be the truth. The same tendency is observable in all denominations of Protestantism; and we predict, what is even now suggested by prominent Protestant clergymen, that ere long Protestants will unite in a General council which will decree and settle what shall, and what shall not, be received as divine truth.

"Not only do the current tendencies indicate this, but that wonderful symbolic prophecy, the Book of

Revelation,

279 clearly points it out as coming. The only difference between these and Papal councils will be, that there will be no chief pope to execute the decrees of the Protestant council. The council will be its pope, and each recognized clergyman its tongue.

"You and I cannot hope to stem the current and to prevent what is coming, but we can by the grace of God, imparted through his truth, be overcomers and get the victory over these errors (*Re 20:4,6*), and as overcomers be granted a place in the glorified priesthood of the incoming Millennial age. (See, Rev. 1:6; 5:10.) The words of the Apostle (Acts 2:40) are as applicable now, in the harvest or end of the Gospel age, as they were in the harvest or end of this Jewish age: 'Save yourselves from the perverse generation!' Let all who are Protestants at heart flee priestcraft, flee clericism, its errors, delusions and false doctrines. Hold to God's Word and demand a 'Thus saith the Lord' for all you accept as your faith. "' 89- R1134, R1138. See Matthew **23:1- 13**.

Revelation 13:17

Verse 17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

No independent Bible Classes will be allowed; no preaching will be tolerated without the consent of the Ecumenical Council. No prayer, praise, and testimony meetings will be permitted, if independently held. Thus, drastic measures for their security shall be enforced.

"When the earthquake, or revolution, so prominently mentioned in the Scriptures shall have come, that, no doubt will be the time when the kings and the captains of industry, of finance and of politics will in self- defense greatly exalt the power of religious leaders. Then we may expect that the Federation of Churches will exercise a power in the world such as has not been since the days of Papal supremacy. In the symbolic language of Revelation, that will be the time in which the 'image of the beast' will have life and work great wonders, threatening, commanding, in the name of heaven—Rev. 13:11- 18. "' 15- R5601 "The events of the past month show that the time is hastening rapidly when the Papacy will say, 'I sit a queen and am no widow.' The present Pope, Leo XII, has just celebrated his fiftieth year in the priesthood, calling it a Jubilee. It has been made the occasion of the grandest gifts and ovations to the Papacy on the part of the civilized world, witnessed in centuries. Engrossed memorial letters and costly presents came from every quarter—from kings, queens, princes, bishops, mayors, clubs, churches and societies, aggregating in value (\$15,000,000).

"The day of the celebration in Rome was a wonderful one, which can only be appreciated by those who realize what the Papacy really *claims to be*. It claims to be nothing less than the glorious millennial kingdom of Christ established in dignity and power to rule over the kingdoms of earth, the *fulfillment* of our Lord's prayer—'THY KINGDOM COME, Thy will be done on earth as it is done in heaven.' The papal hierarchy consisting of the bishops, cardinals, etc., with the pope as their head, claims to be the Kingdom of

God in power, the pope being *instead* of Christ or the 'vicar'* of Christ, and the bishops, etc., instead of the apostles, in fulfillment of the Lord's promise, 'It is the Father's good pleasure to give you the Kingdom.'...

"Papacy claims that the Protestant movement, the 'Reformation,' led up to the events of 1799, from which time to 1870 was accomplished the gradual destruction of her political power, and this period since 1799 she considers the 'little season' of Rev. 20:3, in which the devil is loosed. Papacy thus ignorantly fulfills the predictions of God's Word, by establishing a counterfeit kingdom, and instituting an unauthorized reign over the world under a counterfeit head (the pope.), thus constituting the anti- Christ kingdom so prominent in prophecy. Those only who see clearly the coming hierarchy or kingdom of the

true kingly priesthood—the true church—under the true Head, the Lord Jesus, can appreciate how great is the counterfeit deception by which papacy has blinded, and is still blinding herself and the world.

"How great then is papacy's triumph at the present hour, as she *seems* to see what she considers the little season of Satan's power drawing to a close, and herself rising again to glory and power. But her fall will come all the more severely when it does come. In *proportion* as she has glorified herself, she shall have trouble and sorrow. The present uplifting in influence is but the lifting of the great millstone to make its casting down the more violent. See Revelation **17:6,18 18:7,8,21**.

"Papacy's 'King of Glory,' the pope, wearing the Prussian Emperor's present, the triple crown, covered with a thousand costly pearls, was carried about from place to place during the ceremonies of the celebration, and offered mass, etc. He received the homage of the 48 cardinals, 238 archbishops, and an audience of 30,000 in the great cathedral known as St. Peters. (It will be remembered that it was the public sale of 'Indulgences,' to raise money to finish this immense cathedral, that opened the eyes of Luther and others, and led them to search and finally locate Papacy as the 'Mystery of Iniquity,' photographed in Daniel and Revelation.). But, poor man, as if to show that he was not the *real*, but only an imitation 'King of glory' (*Ps 24:7,9*), he fainted twice during the ceremonies.

"Everything was done on the princely, or rather the kingly scale befitting to the claim that the pope is Christ on earth. The feeding of a hungry multitude on five loaves and two small fishes was not imitated, though thousands of the so-called children of the papacy are declared to be in a starving condition in Ireland; but on the contrary 'Peter's pence,' given out of their penury by the wretchedly poor the world over, to help the *poor* pope, was squandered lavishly by this (WOULD BE, IF HE COULD BE) 'king of nations' (Rev. 15:3). He began the day with a breakfast costing *several thousand dollars*—over eighty dollars each, for all the bishops, cardinals, etc., (princes of the church) who partook of his hospitality... he can well afford to do it. His poor predecessor, it will be remembered, left over 20,000,000—probably not less than 30,000,000 now—in the treasury on his decease—*safely* and wisely invested with the

*Pope John Paul II during his 1982 visit to England was declared "the Vicar of Christ."

280 Rothschilds, the Jewish bankers... Evidently the popes are unlike the Apostles whom they claim to succeed. They are rich by making others poor, while the Apostles were 'poor while making others rich'—2 Cor. 6:10.

"It should not surprise us to learn that Catholics did homage and sent gifts to their king, but how shall we interpret it when we learn that Protestants in places of representative influence did the same? It inclines us to think that Protestants themselves are beginning to see that they have gradually swung around so much, that they now see the foolishness of calling themselves protestants while they do not *protest at all*, but flatter and do homage to the system and the doctrines against which their fathers protested even to the stake, the rack and the dungeon.

"The Queen of England (the nation which claims to be the chief protestant against Papacy)—the head of the Church of England sent a very costly gift consisting of plate—ewer basin, etc.—which was used by the pope in celebrating his Jubilee Mass. These are of gold and probably the most elegant and costly of any ever used in that most blasphemous of all the errors of Papacy—the Mass—noted in the prophetic Scriptures as '*the abomination*' greater than all others. (See B.) "Next in religious influence among the sovereigns of the earth is Emperor William, of Germany. The Emperor being himself a member of the Lutheran church, and German, the home of Luther and his notable work... sent as a present a new triple crown such as has been worn by the popes since the time of Benedict XIII. This crown is the distinctive badge of *civil* authority. It said in figure, Germany recognizes you as a civil ruler, though at present you are dispossessed of your territory; just as the present head of the Church of England said in symbol, Protestant England has changed her views on the subject and no longer recognizes your system as that of Anti-christ, but *upholds your communion*."

"There can be no union between truth and error to last, and every attempt to secure it is an attempt to

fetter the truth. We are in the 'harvest' of this age, and the errors must fall before the 'sharp sickle' of truth, which the Lord is now thrusting in *{Re 14:15,16}* . Hence the doings of those who say 'a confederacy' (a union) must not discourage us, for though they will succeed and cause a *night* to come, wherein no man can work except those who worship the beast or his image (John 9:4 and Revelation **13:16,17**), yet the truth will eventually triumph, as well as all faithful to it, under THE TRUE POPE, THE TRUE 'KING OF GLORY,' THE HIGH PRIEST OF OUR PROFESSION, CHRIST JESUS.' '88- R1002 "But, alas! It is the cry of Peace! peace! when there is no peace. It is the cry of Union! union! when the only true basis of Christian union is omitted—JESUS!

"Surely the proposed unions—vitalizing the Protestant image and bringing it into accord with the Papal (beast) system—is a master- stroke of Satan and one of the 'strong delusions' of this time foretold by the Apostle—2 Thess. 2:11.

"All these proposed union ignore Christ's work as our Saviour. Not one of them recognizes any need of a Saviour... It is made thus broad purposely to take into *this* fellowship those who deny our Lord's pre-human life and glory and those who deny justification by his blood. It is a union which ignores the foundation of Christian faith—THE RANSOM: that ignores the fact that Christ *died for our sins* according to the Scriptures." '92- R1474, R1475

SPEAK As ORACLES OF GOD!

"The Prophet Isaiah says 5:20, 21. Hear again the word of the Lord by the Prophet Ezekiel (13:1- 23).

"Let us have confidence in the sure Word of the Lord—' *Thus saith the Lord!*— and with humble boldness declare it and with zeal and vigor as loyal soldiers of the cross defend it against every opposing device of error. 'If a man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth (not of his own), that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.' - 1 Peter **4:11**." '92- R1356, R1357

Revelation 13:18

Verse 18. Here is wisdom. Let him that bath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

The name of the beast is The Confederacy; the mark is fear, sympathy, or worship; the number of the name is 666. This city is composed of three parts; Roman Catholic, Protestant, and the Civil Government. When the earthquake comes, the city falls into those same three parts. The number of the name is 666. Six is a number used in the Bible to denote earthly, worldly things. Thus the Bible says of the confederacy, or church union, that it is strictly worldly: Roman Catholic, all worldly, none spirit begotten; Protestant, all worldly, none spirit begotten; the civil government, all worldly, of course. The confederacy is founded upon creeds only: no part of it is according to God's Word. The finis is death.

"Those who will cling to the Bible honestly and intelligently will give it more careful examination than ever. And their longings will not be *satisfied* by the interpretations and creeds of the dark ages, ruled by superstition and the spirit of persecution. Nothing short of 'the faith once delivered to the saints,' which now rejoices our hearts with its lengths and breadths and heights and depths of divine love and provision, will satisfy them. These will be but a 'little flock' in all, however." '03- R3263

CHILDREN OF LIGHT TO BE PROVEN

"Those who love righteousness and hate iniquity to the extreme will follow the light whatever the cost... The deep things of God are spiritually discerned *{1Co 2:9-14}*

281... because we are begotten of God, begotten as new creatures, to the new nature...

"After we have once become children of light, there are testings, provings, for us to undergo. The Lord Jesus tells us that if we would be faithful to the light we must let our light so shine as to show forth the praises of our Father in heaven. He forewarns us that many will not appreciate our good works, but will say all manner of evil against us falsely, for his name's sake. He assures us that the children of darkness hate the children of light; but he admonishes that in these experiences we should 'rejoice and be exceeding glad; for great is your reward in heaven.' Such is the sentiment of the children of the light that they will rejoice even in persecution and in tribulation. As they let the light, the truth, shine out, the error will be manifested to those of right understanding and of noble heart. The children of the darkness, of the error, will be angry with us for showing up the error in which they are entrenched, and will persecute us as they did the Master.

THE FINAL TEST OF THE CHURCH

"It is reasonable to expect that the time will yet come when all who are faithful to the Lord will be treated in like manner as was our Lord. Indeed, it is already coming. It behooves us individually to put on the whole armor of light, that we may be able to withstand whatever persecution comes upon us from the blinded followers of the adversary... Those who were most successfully used of the adversary against our Lord Jesus were the chief religionists... professedly men of God and leaders of his people. But 'his servants ye are to whom ye render service,' said the Lord. Those, therefore, who rendered service in the way of persecuting the Master, and finally in crucifying him, were the servants of Satan, no matter whose servants they thought they were.

"... They did these things because they were the blinded servants of Satan, though if their hearts had been true and humble, they would have been able to see, as did the faithful 'remnant' of Israel—the 'Israelites indeed.' The Jews who crucified Jesus went into an awful time of trouble therefore; but soon now, we believe, they shall 'look upon him (with the eye of faith) whom they pierced, and shall mourn for him as one mourneth for his only son'; and God 'will pour upon them the Spirit of prayer and of supplication'—**Zec 12:9,10.**

"God alone knows the culpability of each. Their enlightenment too is near, and great will be the confusion of face of those who, because of unfaithfulness, have been instruments of the adversary to persecute, malign and afflict the true children of God, who faithfully proclaimed the truth as it is in Christ Jesus."
'15- R5719

Revelation 14:1

CHAPTER 14 REVELATION

"In Revelation, Chapters 14 and 7... the elect church are referred to as 144,000, who will stand on Mount Zion, because they followed the Lamb whithersoever he went. Then a great multitude is pictured as coming through great tribulation, washing their robes and attaining a place before the throne, instead of on the throne. To these are given palm branches, instead of crowns. They are victors, but not 'more than conquerors.' In this respect they are not wholly copies of God's dear Son, and are not esteemed worthy of being members of his bride class, who are to share with him the honors and glories and services in his kingdom, as set forth in this parable (Luke 19:11- 27). '14- R5493 "... Here, after the usual manner of prophecies, the thing about to be accomplished is spoken of as though it had been done... "" A small section of our race, the 'elect,' is being reclaimed during this Gospel age; but the Scriptures assure us that the Messianic reign of a thousand years will all be for the purpose of redeeming or bringing back from the power of sin and death Adam and so many of his children as shall be willing to accept the divine favor, when brought to their knowledge... The Lord be praised... '11 R4940 "The Church, like its Head, experiences a beginning of the 'honor' *doxazo- honored, translated glorified in Rom. 8:30* when *begotten* of God to spiritual nature through the word of truth (*Jas 1:18*), and will be fully ushered into the

horror when *born* of the Spirit, spiritual beings—in the image of the glorified head. Those whom God would thus honor must be perfect and pure; and since we were by inheritance sinners, he not only called or invited us to the honor, but also provided *justification* from sin through the death of his Son, to enable us to receive the honor to which he calls us... to this special feast of favor... Wedding garments (the imputed righteousness of Christ) are provided... and of those who do put on the robes of justification, and who receive the honor of being begotten to a new nature, some fail to make their calling and election sure by faithfulness to their covenant. Of those worthy to appear with the Lamb in glory, it is declared, 'They are *called* and *chosen and faithful*'— Rev. 14:1 and 17:14... The principle which characterizes the bestowment of all God's favors is the general good of all." A194- A195 "A proclamation of the Gospel and an invitation to follow in the footsteps of Jesus... was first made to the Jews who

282 were living when the Gospel privileges were opened up. If any of these were willing to enter into a covenant of Sacrifice with Christ, he would accept them as his disciples... God never purposes to do anything except through the spiritual seed, but natural Israel did not know this... Only those who accepted Christ were made heirs of the promise as members of the spiritual seed. After all the 'Israelites indeed' of the natural seed were gathered in, the message went to the Gentiles, that the full number of the elect might be found... It has taken a long time... to find a sufficient number to complete that body. The Lord has limited the number of these to 144,000." '16- R5837 "... so in the parallel, here: the 3 / years from April, 1878, where so- called Christendom, or 'Babylon,' was rejected from favor, to October, 1881, was the closing period of the favor of the *high- calling* to individual believers. Thus, the *general* 'call (*the favor* of this Gospel age) ceased with October, A.D. 1881, just as the corresponding date, October A. D. 36, witnessed the end of Jewish favor." C217 "How grandly all the prophetic periods agree with these parallels, and how irresistible is their 'voice' to those who have 'ears to hear.' Frequent restudies of these testimonies of the Lord's Word will be profitable to us all; and none is grander, more faith- inspiring, more convincing than... Chapter vii of Vol. II on Parallel Dispensations. At best, as the Scriptures declare, we are leaky vessels, and the multitudes of cares of this life tend to crowd out the 'Wonderful Words of Life' to such an extent that many on re- reading declare that they received as great, if not greater blessing than the first time. The DAWNS are merely the Scriptures in rearrangement, with connecting comments; and hence it is no wonder that some write to us that they have read them as much as a dozen times and appreciated their lessons more each time. God's Word is new every morning and fresh every evening to those whose hearts are attuned to it, in the song of Moses and the Lamb." '04- R3438

Verse 1. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty four thousand, having his Father's name written in their foreheads.

"... and I will write upon him the name of My God..." Rev. 3:12. Please see.

Pastor C.T. Russell understood that in 1881 A.D. the call to the High Calling ended, the predestinated number of the

Little Flock, the 144,000 being made up. Although some dropped out and lost their crowns, for every one of these, a waiting one was received, so that the number remained intact. The resurrection of this class took place in 1878 A.D. The Lamb was the Lord Jesus Christ. Each and every one had the name of his Father, Our Righteousness of Jehovah, in their foreheads (in plain sight) and also in their minds and characters. They stood on mount Zion, the spiritual phase of the Kingdom of God: some, after their resurrection; and others, still in the flesh. The thousand years of Christ's reign does not begin till all of the Bride Class are beyond the veil, in the glory and power of the Divine Nature. We shall be like Him. See 3:12.

"Ah, yes! We remember it is written respecting the church, the bride class, 'God shall help her right early in the morning' (Psalm 46:5)—the morning of the Millennial day. The six days, epochs of one thousand years each, from Adam have passed, the seventh is already dawning and the time is near at hand when the bride, all glorious, shall be presented to the great King, the Father, by the great King, his Son, our Lord." '08- R4148 "And Jehovah shall be King over all the earth: in that day shall there be one Jehovah, and His

Name ONE"—Zechariah 14:9.

"I am Jehovah; that is my name: and my glory will I not give to another, neither my praise to graven images"—Isaiah 42:8.

THE HIGH PRIEST IN GARMENTS OF TYPICAL GLORY AND BEAUTY

See Leviticus 8:7- 10 and Tabernacle Shadows pp. 29- 36. "After he shall have accepted all of his under-priests—after he shall have changed them to his own glorious likeness in the first resurrection, beyond the veil—then he will become the King and Priest in glory to the world, and for a thousand years will reign to bless and to uplift all the willing and obedient who, under the enlightenment then afforded, will draw nigh unto God." '14- R5472 "The Father had promised him, His Only Begotten Son, ... to be made an associate in the Kingdom of the Universe, next to the Father—on the right of the majesty on high; and partaker of the divine nature, with its inherent or immortal life. " E119

THE PENTECOSTAL BLESSING

"We are informed that this holy Spirit, holy influence, holy power, which emanates from its fountain or source, the Father, was poured out, nevertheless, appropriately by God's honored Representative, through whom every blessing of God has come and will come, namely, Christ Jesus our Lord and Head... as God's Anointed." E210- E211 "Previous to his human existence, our blessed Lord was the honored Agent of Jehovah in all his mighty works." '90- R1247 "We understand that our Lord will be the Father's Representative in connection with that exhibition of divine justice, which will follow his Mediatorship, just as he was the Father's Representative and Agent before he came into the world to be our Redeemer." '10- R4704; 13- R5253 283 BEGOTTEN, SONS OF GOD

"He told his disciples how they might have part in this wonderful new arrangement which was just opening up, of which he himself was to be the Head. The arrangement was altogether of the Father, but the Son was to be his special Representative. His disciples might have a part by becoming dead to the Law Covenant, through believing in Jesus their Messiah and becoming united to him. Thus they would be acceptable to God by him, and would he begotten of the holy Spirit and become sons of God." '16- R5885 "... God is governing the world, and especially caring for his people, through our Lord Jesus Christ, who is the head of all the divine spiritual powers and has charge of all Jehovah's affairs.... Into his hands God has committed all power in heaven and on earth..." '15- R5634 Please see comment on Rev. 19:16—B85- B87 and A307- A309.

"... The Lord of glory... now holds... title to authority as King of kings and Lord of lords.... The scepter, or title to 'all power in heaven and in earth,' was given unto him at his resurrection, but he awaits the Father's appointed time—... before he will take his great power and begin his glorious reign." B86, B87. See Revelation **19:16**.

"The mighty Arm of Jehovah 'shall *rule for him,*' until he shall have put down all authority and power opposed to Jehovah and his righteous law..." Isaiah 40:10. E47 "It is... the 'Day of Jehovah' ... Christ, with royal title and power... present as Jehovah's Representative, taking charge of all the affairs during this day of trouble... more as the General of Jehovah, subduing all things, than as the Prince of Peace... It is represented by the prophets as Jehovah's work to *set up* Christ's dominion..." A307

THE BRIDE OF CHRIST

"That there is no bride at the present time is manifest... Then there will be a bride, and shortly after (the marriage), the bride, in association with her Lord, will be in kingdom power, in the New Jerusalem—the heavenly." '11- R4883 top.

"There will be a bride then, but there is no bride now. The church is espoused, but the marriage of the Lamb is still deferred, not yet accomplished." The last members of his church must complete their course,

must pass their examination and enter into glory with him before the marriage be consummated." '05- R3571 c2 p1 "The world's resurrection will not be fully completed until the end of the thousand years, while the church's resurrection will be completed at the beginning of the thousand years." 13- R5238 c2 p3.

"God has arranged for our learning certain lessons of selfcontrol, bringing ourselves into full obedience to God in a voluntary way, with a view to our being his representatives by and by, and of then enforcing obedience to God's requirements on the part of the world ... At the cost of great suffering, our Lord Jesus learned what obedience means. He promptly and fully submitted himself to God. This spirit of Christ is to be manifested and developed in us, that we shall thus be ready for the future work of The Christ, the work of the Millennial age." '16- 5890 c 1 p 3

"Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than to devote his life to the good of others. Yet in all his labors he strictly observed the divine plan...

"The mind of Christ... humbly and faithfully submits itself to the will of God as expressed in his great plan of the ages, and... devotes all energy to the accomplishment of his will, because of an intelligent appreciation of the ends he has in view." '02- R3070

HOW WE OUTWORK OUR GREAT SALVATION Philippians **2:12,13**. '16- R5854 to R5856.

"Our agreement was to be dead to the world, dead to earthly things, and alive toward God. It is therefore for each of us to demonstrate in our words, in our actions, in our thought, that everything in this contract is bona fide on our part—that we meant every word of it. When we become children of God, our one ambition should be to prove our loyalty to God, our loyalty to our covenant of sacrifice. Was it not so with our Lord Jesus?

"He had covenanted to sacrifice his human nature with all its conditions and possibilities, in order that he might carry out the Father's purpose. For this cause he came into the world, and he faithfully fulfilled his covenant. His glorious reward was the divine nature and the authority to execute all the Father's great program.... Please read.

"Those who win the prize will be heirs of God to the highest honors and glories which have ever been offered—to a glory and honor beyond human power to imagine! We believe that no such offer will ever again be made.

"The Son of God holds the position next to Jehovah, and can never have but one bride. Surely, then, there is need that we work out our salvation with fear and trembling—with great carefulness, with great earnestness, in respect to everything in connection with it! We should be keenly appreciative of the fact that it is the most wonderful thing in all the universe of God! We believe that if we do not make our calling and election sure and win in this fight within a very brief time now, the opportunity will be gone forever. No amount of wailing and gnashing of teeth will then avail. When the door is shut, it will never open again. Like Esau, those who fail will find 'no place for repentance,' though they seek it 'carefully with tears.' The glorious birthright will have slipped from their grasp forever.

"But, beloved fellow- laborers, who are earnestly striving day by day to 'so run as to obtain,' 'we are persuaded better things of you, though we thus speak.' But it is well that we have our 'pure minds stirred up by way of remembrance,' that we may keep our eyes upon the heavenly city and the prize set before us. The wearisome march will, we believe, soon be ended. At most it is only a little while. And so, with steadfast hearts, let us run with patience and perseverance to the end of our course.'

"Joyful through hope... Be of good cheer! The end is sweet. " '16- R5855, R5856. See poem '14- R5509.

Revelation 14:2

Verses 2- 3. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps. 3And they sung as it were a new song before the throne,

284 and before the four beasts *living ones*, and the elders: and no man could learn that song but the hundred fortyfour thousand, which were redeemed from the earth.

The voice from heaven, as the sound of many waters proceeded from *Tabernacle Shadows of the Better Sacrifices, The Divine Plan of the Ages, The Time is at Hand, Thy Kingdom Come, The Battle of Armageddon, The Atonement, and The New Creation*. The author was pastor C.T. Russell, that faithful and wise servant, to whom God gave all His goods of Truth necessary to complete the Harvest Work of the Gospel Age. And he returned on October 31, 1916 to God and said, I have done as thou hast commanded me. The harp, of course, is the Bible, the Word of God. Many thunderings or controversies arose, but the faithful continued to make music according to the message of Present Truth, and they sang as it were a new song. However, none but the Bride Class could, or did, learn that song which included a character likeness to the Lord Jesus, the Messiah, the Lamb slain before the foundation of the world. The song had never been heard since the days of the apostles, and thus it appeared to be a new song. It also included the four attributes of God: His Justice, Wisdom, Love, and Power: and it brought in about all that the twenty- four spirits of Prophecy ("Elders") had given to the church—everything necessary to complete the work.

THE PEOPLE THAT KNOW THE JOYFUL SOUND THE NEW SONG OF MOSES AND THE LAMB

"Our Lord in symbol pointed out to us the fact that the message of his grace in the closing days of this Gospel age would be so different from the commonly accepted message, misnamed the Gospel, that it would properly be termed a *new song*, although it would be the old song of Moses—the message of blessing typified by the writings of Moses and by all the ceremonies of the Law, and the message of the Lamb, the good tidings announced in connection with our Lord's birth, and throughout his own ministry, when all the people 'bare him record, and wondered at the gracious words that proceeded out of his mouth' (not threats of eternal torment to nine- tenths of the human family); and the testimony of all the apostles respecting the Lamb of God and the great work to be accomplished by him in taking 'away *the sin of the world*. ' It is merely this same song that is now being sung by those whom God has blessed with a knowledge of present truth—it is 'the joyful sound' which only the people thus blessed *know* or can sing.

"It is a worldly proverb that truth is stranger than fiction, yet this proverb is illustrated throughout 'Christendom' today—the vast, vast majority of professed followers of Christ are strangers to the truth, but thoroughly familiar with the fictions of human invention—'traditions of the elders,' which 'make void the Word of God.' It is in full accord with this that the angel declares to the Revelator that no man can learn to sing this song except the elect—the 144,000, the 'little flock' (Rev. 14:3). Indeed, nothing is more manifest than that it is necessary to be somewhat of an 'overcomes' of the world and its spirit which pervades nominal Christendom, ere any would have the courage to sing this song—to declare before man the lengths and breadths and heights and depths of the goodness and grace of the divine plan, of which Jesus and his sacrifice are the center. To all others 'the fear of man bringeth a snare,' and stoppeth their mouths from speaking 'forth the praise of him who called us out of darkness into his marvelous light.' 'But the people that *do know* their God (his character and plan) shall be valiant and do exploits,' and like the apostles of old will feel and say, Whether it be right to obey God or men, judge ye; but we cannot but speak the things which we have seen and heard—**Da 11:32 Acts 4:19,20**. See Revelation **3:5,11**. '00-R2570

"And I heard the voice of HARPERS HARPING with their HARPS—THE HARP OF GOD (Rev. 15:2).

"Sing unto Jehovah with thanksgiving; sing praise upon the harp unto our God"—Psa. 147:7.

"I will sing a new song unto thee, O God: upon... an instrument of ten strings, will I sing praises unto thee"—Psalm 144:9.

"Rejoice in Jehovah, O ye righteous... Praise Jehovah with harp: sing unto him with... an instrument of ten strings... Sing unto him a new song; play skilfully... For the Word of Jehovah is right; and all his works... in truth. He loveth righteousness and judgement; the earth is full of the goodness of Jehovah"—Psalm 33:1- 5.

AN HARP OF TEN STRINGS

1. Creation; 2. Condemnation; 3. The Law; 4. The Ransom; 5. Consecration; 6. Justification; 7. Sanctification; 8. Glorification; 9. Restitution; 10. Second Death.

The Harp is the Bible, of ten strings. Wondrous things are in Thy Word. The blessing of the Lord, it maketh rich, and He addeth no sorrow therewith. Never was there such music anywhere else, outside of Heaven. And when His glorious plan, contained in his Word, is completed, the Emperor of the Universe has promised to sing—Zeph 3:17.

"God's Word, the great Harp from which now comes such wondrous music, was unstrung. One denomination had one string, another denomination had a different one... They had twanged away, each on his own string, until all were disgusted at the discord... Then came the Lord's time for putting the old harp in order again, for the use of his most faithful followers... restringing and tuning the harp... calling attention to the harmony and the beauty of the melodious paeans therefrom in honor of the Almighty...

"... Our Lord... declared that, to those who would be ready and open to his knock promptly, he should 'come In and sup with them,' that he would 'gird himself (become their servant) and come forth and serve them'—Luke 12:37... To this great chief Servant of his church, then, we render thanks for the harmonious light of present truth—and are we not to consider that the chronology which has had so much to do with this light is also of him?" 13- R5368 " ' Oh, the blessedness of him that waiteth and cometh to the end of the 1335 days!' Daniel 12:12 Surely great blessedness, great enlightenment of the eyes of understanding, great appreciation of our God and his glorious purposes came to the Lord's people at that time in full agreement with that prophecy! Ever since then a new song has been in the mouths of the Lord's people, as they have learned of his 285 goodness through the divine plan of the ages." '16- R5950 "Praise the Lord for the exquisite melody of the blessed 'song of Moses and the Lamb,' which even we have learned through the testimony of his holy Prophets, of whom the Lord Jesus is chief." '19- R1524 "Sing unto the Lord a new song, and his praise in the congregation of saints. Let the high praises of God be in their mouth"—Psalm 149:1, 6.

"The saints can praise God more intelligently and fully now than ever before. We can see our Lord's character better, because much of the ignorance, misconception, mysteries and obscurity have fled away. God's Word is shining out with more brightness than ever. We cannot see that our Brother John Calvin could have had very much of the high-sounding praises of God in his mouth; for it is surely not a high-sounding praise to declare that our God would assign thousands of millions of humanity to an eternity of torture. Nor can it be said of people today who teach this same horrible doctrine, that they have the high-sounding praises of God in their mouths.

"God's name is blasphemed, and his glorious character traduced and misrepresented every day... There are no high- sounding praises connected with any such beliefs and teachings. But the Lord's people who keep close to his Word are now able to tell forth the wondrous Story of God's love' wisdom, justice, and power as never before. '15- R5804 "Frequently the Lord spoke to Moses through the Tabernacle.

"The closer we live to the Lord, and the greater our faith, the more we shall realize the divine direction, and the more we shall make use of the means he has provided for our strengthening and upholding. We

may call upon him in time of trouble; we may go to him in prayer; and he never fails those who put their trust in him and earnestly seek to walk in his appointed way. This being true, we may go forth upon our journey in perfect trust and confidence. Having consecrated our all to the Lord, we are to seek for his guidance, for his presence is with us in all the affairs of our life." '14- R5548

Revelation 14:4

Verse 4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

These are they who, though members of the many churches, were not defiled by the errors in the creeds, because they withdrew from membership as soon as they saw the errors. These follow the Lamb very closely, even walking in the footsteps of Jesus, whatever the cost. Being the *First Fruits* to God and to the Lamb opens up to us the fact that there are at least two salvations. And indeed there are four resurrections, according to the four families of Levites which encamped around the Tabernacle. Blessed and holy is he who has part in the First Resurrection. F128 " **These are they which were not defiled by women** ' symbolically refers to earthly church organizations, represented as women—Babylon, mother and daughters ... We have come to appreciate... how the

Lord and his plan have been misrepresented by these women (systems) and his character traduced... All who thus defile themselves with Babylon after seeing her true character prove themselves unworthy of being classed amongst the overcomers... " ' 05- R3600 **"For they are virgins."** "A *women* is the figure used when the Church alone is referred to, separate from her Lord and Head. Separate and distinct from her Lord, the Bridegroom, she is an espoused virgin." B255

BEHOLD THE LAMB OF GOD! —JOHN 1:36.

"The fact is that our Lord's baptism was the beginning of the Christian baptism: it symbolized the consecration which he had just made (at the first hour of manhood), his full consecration to do the Father's will, even unto death—the giving up of his human life, a sacrifice on behalf of the world... Luke 12:50; Rom. 6:3- 5.

.. Let us remember that those who follow the Lamb through evil as well as through good report—those who follow his teachings and example—are they who ultimately shall be with him and share his glory as members of his elect Zion"—Rev. 14:4. '99- R2417, R2418. 1 Corinthians **11:23- 25**: "... The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is for you'; this do in remembrance of me. After the same manner also he took the cup, when he had supped*, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me" "The records in the four Gospels leave the matter of our Lord's drinking of the cup indefinite, though they clearly intimate that he first drank and then gave to his disciples. But the Apostle Paul, as above, makes the matter positive." 09- R4436.

"MEDIATOR OF THE NEW COVENANT"

"... The church gets her blessing under most favorable portions of the original Abrahamic Covenant, symbolized by Sarah and not under the Law (or Hagar) Covenant nor under the New (Law) Covenant symbolized by Keturah." '09- R4365 "Our Lord, after participating of the cup, gave it to his disciples, urging that they drink all of it. That cup of suffering and self- denial has come down to us during eighteen centuries, and is still with us. It is a prophetic cup, representing all the sacrifices and all the suffering of all the members of the body of Christ, from the Head down to the humblest feet members...

"Of that cup of suffering of which the Lord tasted and which he passed on to his followers, and members, he said, 'This is the cup of the New (Testament) Covenant shed for many for the remission of sins. Drink

ye all of it.' Participate ye all in it." Matthew **26:28** **1 Corinthians 11:25** '09- R4367 NEVER MAN SPAKE LIKE THIS MAN"—John 7:46. "So great salvation; which at the first began to be spoken by the Lord"—Hebrews 2:3.

*"Sup" from deipnon, from dapane from dapto (to devour); expense (as consuming)—cost. (See Strong's Concordance.)

286 "Not only was there no eternal life in our race, and no hope for attaining any except through Jesus, but all of the promises of the past would have been powerless without his work of atonement, and not until he came was it known how our redemption was to be accomplished. True, the Lord had provided various types and shadows in the numerous sacrifices of the past which illustrated the fact that without the shedding of blood there can be no remission of sin; but they could not be understood until the Antitype had come. Then he brought life to light and immortality to light—life for the world, eternal life to be conferred during the millennial age—immortality for his church, his bride, his little flock, his joint-heirs. These were never brought to light before; they were faintly seen and vaguely described, but it remained for the great Teacher to set forth before us the salvation which God had proffered through him. Thank God that our hearts have made our lips more and more tell forth the praises of him who has called us out of darkness into his marvelous light. Through faith in him we are already reckoned risen to walk in newness of life, and through him by and by the Father will raise us up by his own power, that we shall be like him and share his glory, honor, and immortality. " "06- R3795

"YE MUST BE BORN AGAIN"—John **3:1- 16** **Romans 8:29** **Colossians 1:18,2Co 4:16**: "It was because of this faithfulness of our Lord, as the 'new creature,' in offering up his flesh as a sin-offering, that the heavenly Father was pleased to resurrect the 'new creature'—not the flesh, which was man's ransom price. The resurrection of the 'new creature' in a spirit body, glorious, powerful, immortal [*1Co 15:42-44*], was our Lord's *birth of the spirit*, as the first-born amongst many brethren.

"As the Head of the Kingdom was thus begotten of the Spirit, and in due time born of the Spirit, so likewise must it be with those who will be members of that kingdom. 'Flesh and blood (human nature)' shall not inherit the kingdom of God—'cannot inherit the kingdom of God' [*1Co 15:50 Acts 2:34*]. Hence, we who would be heirs of the kingdom must all be changed—made like our spirit-born Head, ere we can either see the kingdom or share its glorious work as members.

"Not only did our Lord clearly state the matter thus, but he gave an illustration which is in absolute harmony with the understanding of his words, but meaningless from any other standpoint. He declared that as the wind comes and goes, but is invisible to men, so will all those be who will be members of the kingdom, born again.

"Our Lord illustrated this teaching in his own person, after his resurrection. Although he was present forty days, he appeared only a few times to the disciples, in all apparently not more than seven, and even on these occasions he *appeared* in a form of flesh (as angels did during previous dispensations) and communed with them for a few moments, and then vanished out of their sight. As the wind he came, as the wind he went, and they knew not whither. Invisible as the wind, he was present with them, taking note of all their affairs, during all that forty days, and merely appearing at the proper times to give the needed counsel and directions and assistance. So it will be with all of the kingdom class, when they are born of the Spirit; they will be able to go and come and attend to all the various functions of the kingdom, without being visible to mankind... God has already provided an *earthly class* as the representatives of the kingdom amongst men—Heb. 11:39, 40.

"A work of grace takes place in the heart of the Christian when he is adopted into the divine family as a son and prospective heir of God, a 'new creature' in Christ Jesus.' This is an absolute necessity to a share in the Kingdom, for whoever is not *begotten* of the spirit surely can never hope to be *born* of the Spirit. The begetting of the Spirit is merely the beginning of the work of grace in us, and the birth of the Spirit is the completion of that work, when we shall be like the Lord and see him as he is, and behold and share his glory.' " 99- R2422 REGENERATION AND THE KINGDOM—**Joh 3:1- 21, 16**. '08- R4124 to R4126.

See A278.

IS MY HEART GOOD GROUND"?

"That on the good ground are they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience"—Luke 8:15.

"The soil is not only good, but cleared of all noxious weeds which would prevent the proper growth of the wheat seed. This condition represents entire consecration to God. Everything which would hinder has been cast out. The cares of this life are not permitted to enter this heart and choke the Word. Such a one has made a bona-fide contract with the Lord and knows when he is keeping it; and he will keep it. He has the proper quality or depth of character and more or less of ability. And there is the special trait of thorough honesty, loyalty.

"The 'good ground,' ... must all be good of heart, and they must be honest, else they could not bring forth the necessary fruitage—honesty being the most important feature of all, with a degree of intelligence and appreciation of the truth... They are in the right heart condition to bring forth their very best—some thirty-fold and some a hundred-fold.

THE TRUTH—THE SEED: THE INDIVIDUALS—THE SEED "In the picture we see that the truth is represented by the seed, and we see that the individuals are also represented by the seed. The thought is that a grain of Truth is planted, and that in an honest heart it produces a character which is in harmony with the Truth. That seed of Truth is the message of the kingdom, the Word of the kingdom, ... a particular truth... God's plan... God has arranged... the one particular thing—the Word of the kingdom.'

"The only seed which will produce the kingdom class is the good seed, the true kingdom message.

"After the fire of this 'Day of Wrath' shall have burned up this 'present evil world,' and burned out all the roots of pride, then will come the great time of blessing for the world of mankind. The great plowshare of trouble will prepare humanity for the great seed-sowing of the near future. It will take a thousand years to bring forth the glorious crop of the Millennium. Those gathered then will not be wheat, but the restitution class; wheat being used in the parables of our Lord 287 to represent the spiritual class, the saints of the Gospel age. '15- R5736, R5737

Revelation 14:5

Verse 5. And in their mouth was found no guile: for they are without fault.

The goat of the sixteenth chapter of Leviticus, for the Day of Atonement, when chosen, was required to be without blemish, indicating that the consecration must be sincere, to be accepted; and then the sacrificing had to be according to the terms and conditions of the Law to meet the daily judgment, and to be baptized by the one spirit into the one Body. By that time such character development plus the justifying power of our Advocate enabled Jehovah to graciously see no iniquity in Israel—but Christlikeness.

"They that are with him are called, and chosen, and faithful"—Rev. 17:14.

BEFORE THE JUDGMENT SEAT OF CHRIST

"... All are to remember that God is the Judge, and that each one needs to criticize himself rather than to criticize his brother—to make sure that he himself has a conscience void of offense toward God and man. Each one so doing may feel sure eventually of the divine approval. The same thought is given in Romans 4:10 which reads, 'For we shall all stand before the judgment seat of Christ.' Each one of the church is on trial, and our Lord Jesus as the Father's Representative criticizes and examines the

various members of his body, not with a view of cutting them off, but on the contrary, for their aid and encouragement, assistance and instruction and preparation for the kingdom." '07- R4084 "Your Father knoweth what things ye have need of"—Matthew 6:8.

"The only ones who are now in relationship with Him are the members of the Body of Christ. 'If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you.' If we go out of relationship to Christ, then we have no right to pray. But if we maintain this relationship, if His Word abides in us, if we are conforming our lives to His will, and if we are in harmony with His will and the Spirit of His Word, we may ask what we will, and it shall be done.

"Those who are abiding fully in Christ would not want anything except God's will to be done. And if they have His Word abiding in them richly, they will know what things they may properly ask for. But if they are ignorant of God's will in the matter then they would surely say, 'Not my will, but Thine be done!' so whatever would be the petition, they would get it, because they desire God's will to be done." '13- R5219 "The end of the commandment is love out of a pure heart, and a good conscience and an undissembled faith"—50 1:5 .

"At the beginning of the Christian way our hearts are pure in the sense of being sincere, truthful. We mean what we say, what we profess. We are not merely drawing near to God with our lips... But love out of a pure heart... is attained by the putting off more and more of the things of selfishness and the putting on more fully of the Lord's Spirit... As we do these things, our hearts will be in the attitude the Apostle mentions. We shall have attained that which God purposes, designs; 'love out of a pure heart.'

HONESTY RESPECTING FAITH ESSENTIAL

"We are to have a faith which is not misrepresented, which is undissembled, as the Apostle says. We as Christians have a certain standard set before us in the Lord's Word... the law of sacrificial love. Our faith takes hold of things not seen as yet, that portion of the Lord's arrangement for us which goes beyond what is now visible to us with the natural eye. Whatever the Lord has revealed to us that our faith has been able to accept as his will, must be held honestly and loyally. We must be honest with respect to our faith and in respect to our life." (Rev. 3:21) "If, then, we hope to be of those who will be granted a place with Christ in his throne, let us see to it that by his grace we attain the end of the commandment, the end of the law, as given to the new creation. Let it be 'love out of a pure heart, and a good conscience, and an undissembled faith'—a love which inspires to the willing, joyful sacrifice of every earthly hope and ambition, and which gladly lays down even life itself for the brethren, that we may be accounted worthy of the heavenly inheritance awaiting the 'more than conquerors'—Romans 8:37." '15- R5756, R5757

WHAT IS TRUTH?

"It is well for the Lord's people to have clearly in mind that as the Master designated himself the Way, the Truth, the Life, so all who are truly his disciples must be of the truth, must be sincere. It would appear that the Lord is during this Gospel age especially calling this class, the truthhungry, the sincere, the honest- hearted, and that others are not apt to be much influenced by any of the hopes and promises now extended; but that even if such persons should now get a clue of the Truth they do not hold it long, not being at heart children of the truth, children of the light. How important, then, that we should be honest- hearted to begin with, sincere in all our words and thoughts and conduct; and while this honesty of word and deed should guide all of our relationships with the world, we should be doubly careful to have them measure our relationship to the Lord and to his people and to his Word! Only the sincere will ever be truly overcomers. "' 05- R3555 "God has declared that he will reward us according to our faith, our confidence, our honesty, our sincerity. Under the present conditions God can do nothing with a dishonest man. During the Millennial age this class will receive the necessary stripes—just exactly what they need—to bring them rightly into accord with righteousness. But for the time being, God is making an appeal only to the honest- hearted.

"As we come to the Bible and get it clearly before us, as our eyes become anointed with the holy Spirit

and we see into the deep things of God, we find that he has a great, a wondrous plan. When his kingdom shall be established, then all the families of the earth shall be blessed, and the light of the knowledge of the glory of God shall fill the whole earth. None shall need to say to another, Know thou the Lord; for all shall know him, from the least unto the greatest of them Jer. 31:34.

288 "It is a wonderful privilege to become a member of the body of Christ. God is not forcing any one to become a member.

AN HONEST HEART—A WILLING MIND

"We remember that the Apostle declares that the Gentiles rejoiced that they had been accounted worthy to hear (Acts 13:48). Do we realize what an honor it is that God has asked us to hear his message? It is a great honor, to our understanding. The one thing that is the basis of God's favor is sincerity... The message was never designed of God for a dishonest mind.

"And so the heavenly Father would have us honest, faithful, full of confidence in him, trusting what he has said, not doubting. He would have us to be loyal to him.

"God is not accepting to the kingdom those who once were faithful. He desires to have those who were once faithful, who were afterwards faithful, who are always faithful! He desires to have in the kingdom class those whom he can trust implicitly, those to whom he can safely give the glory, honor and immortality that he has promised to the faithful. And before they receive this high reward and exaltation, they must be thoroughly tested and proven... He expects us to be true overcomers, and to develop the character necessary for so high a position of responsibility and glory.

"Have you given God the glory in all the affairs of your life? We must be so loyal that in presenting the truth to others we will say, ... 'It is all God's plan.' "We as the Lord's people look up and see our great Creator's wonders in the heavens, and we say, How great is our God! We find how wonderfully we are made by our Creator... the most wonderful machine in the world! Surely this great God, our God, our Father, is willing to tell us, his people, who love him and desire to know his will, what his will is! He must have a good plan; for he is wise, he is loving, he is just.

"What more can he say Than to us he bath said!" "It satisfies my longings As nothing else can do.'

CONFIDENCE REGAINED

"Would not a just and loving God be pleased to make known his purposes to those of his creatures who desire to do his will? Would he be ashamed of his purposes? Would he ignore the qualities of mind which he has given us? Again our mind answered, You may confidently seek God's message to humanity. Thinking that we had already examined the Bible sufficiently, we turned our attention to heathen religions, only to find them less rational in some respects, though less fiendish, than our own creeds. Evidently the most intelligent peoples have been the most thoroughly seduced by Satan and his doctrines of demons, into believing the most horrible things respecting the Creator and his purposes toward his human creatures.

"Finally, we resolved to begin anew the study of the Bible, first assuring ourself that our colored creed-spectacles were thoroughly broken and our mind entirely untrammelled. Gradually the Lord led us to clearer and yet clearer light upon his Word, until we found that the basis of all our difficulty lay in the fact that we had followed Satan's lie told to Mother

Eve in Eden—'Ye shall not surely die.' From that time onward the entire Bible became illuminated, grand, beautiful, harmonious; and now it stands pre- eminent before our mind as God's Word!

"No tongue or pen can tell the peace, the joy and the blessing which a clear knowledge of the true God has brought into our heart and life. The story of God's wisdom, justice, power and love fully satisfies the

cravings of both our head and our heart. We are seeking no further. There is nothing more to be desired than to get this wonderful story more clearly before our mind, and to appreciate more and more the divine character as illustrated by the great divine plan of the ages, which our heavenly Father is gradually outworking for the blessing, first of the church, and afterwards of all the families of the earth." '14-R5594 to R5596 Please see CR120, Rev. 11:3 "It is specially important that the doctrines and the character shall correspond and co- attest each other." '09 R4460 "... Our Lord Jesus had more trials than any of his followers, and he was perfect. As St. Paul intimates, these trials work out for us 'a far more exceeding and eternal weight of glory.' And the brightness of our future will depend upon the heart-development and character- development attained now. Our Lord Jesus will have the highest position because of greatest faithfulness under trials..." THE TWO PARTS TO SANCTIFICATION—"Sanctify them through thy truth; thy Word is truth"—John 17:17. '13- R5319 to R5321.

Revelation 14:6

Verse 6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

There are seven angels in this fourteenth chapter of Revelation, showing that the message, and not the messenger, is meant, so that they may all emanate from one angel or messenger. Indeed the Little Book when given to one person, and opened by him; emitted seven thunders—all to one angel or messenger. Pastor Russell, missing that point, said, Someone else can write the Seventh Volume. But he had already written the seven. By the illumination of his mind God gave to him the understanding of Tabernacle Shadows which came first, followed by six volumes of STUDIES IN THE SCRIPTURES.

THE GOSPEL TO ABRAHAM

"The word gospel signifies *good news*... Paul tells us: 'Abraham believed God and it was counted unto him for righteousness' (Rom. 4:3). What *good news* did God communicate which he believed? 'The gospel... saying: In thee shall all nations be blessed.' "Yes, the restitution from Adam's sin—the justification of humanity by Christ's sacrifice, was the *good news* to Abraham, to us of the gospel age, and is to be *good news* to the whole world in the Millennial Age, for it is 'to be testified in due time' (1Ti 2:6). It is the message that is called 'the everlasting *gospel* to preach unto them that dwell on the earth and to every nation and kindred and tongue and people' (during the coming age). Rev. 14:6.

289 "But there is another phase of the *good news* (gospel) which belongs exclusively to this Gospel Age... This special *good news* is, that since Jesus' sacrifice, God is calling out from the world of humanity, some to become the *Bride*, the Lamb's wife—to 'become' partakers of the *divine* nature (2Pe 1:4); to become '*new creatures* in Christ Jesus' (2Co 5:17) and to be 'Heirs of God, joint- heirs with Jesus Christ our Lord.' This is '*our high calling*' of God, which we are to make sure of, by crucifying and sacrificing the human nature. This is the prize for which *we seek*—'Glory, Honor and Immortality.' '81- R217 "... Whoever sticks most closely to the Word of God will thereby not only do himself good, but will also be able to avoid controversy with other brethren and their philosophies. "' 12- R4995 "A man's life consisteth not in the abundance of the things which he possesseth"—Luke 12: 15.

"The cost of discipleship is the surrender of every earthly ambition to follow in the footsteps of Jesus... become a joint- heir with Christ in his Messianic kingdom which for a thousand years is to bless the world!

"... The Jew in his misery has beheld with jealous eye the favor of God manifested toward those whom he despised. He has even humbled himself to ask that relief might be sent to him through Christian Gentiles—symbolically, even 'one drop' of refreshment. But no relief will be afforded until the end of this age—until the Messianic kingdom shall be established; and then Israel (both dead and living) shall obtain mercy through the elect—Rom. 11:31, 32. "' 12- R5004, R5005 "Messiah's reign, according to the Scriptures, is to last a thousand years. Its effect will be the binding of Satan, the restraining of sin, the

scattering of ignorance and superstition and the general enlightenment of mankind... 'He is faithful that promised'—Hebrews 10:23.

"Under that reign, not only the living will be blessed and led back to health, perfection and everlasting life, but all that are in their graves will be awakened and come forth to similar knowledge privileges and opportunities." '13- R5178 "God has declared that he will reward us according to our faith, our confidence, our honesty, our sincerity... the honest- hearted... It is a wonderful privilege to become a member of the body of Christ... If we do not care to come in under the invitation given, then we need not come at all.

AN HONEST HEART—A WILLING MIND

"Do we realize what an honor it is that God has asked us to hear his message? It is a great honor, to our understanding. The one thing that is the basis of God's favor is sincerity!

"The Heavenly Father would have us honest, faithful, full of confidence in him, trusting what he has said, not doubting. He would have us to be loyal to him" '14- R5594 "The conviction... has been growing upon me... that the only thing in us commendable in the Lord's sight is honesty—sincerity." '14- R5477.

WITHOUT BLEMISH—TYPE AND ANTITYPE

And unto the children of Israel thou shalt speak, saying, Take ye a kid for the goats for a sin offering... without blemish." Lev. 9:3.

"... He shall bring his offering, a kid of the goats, a male without blemish." Leviticus **4:23,28,34;** **Hebrews 13:18.** T126, T127 "Ye shall offer unto Jehovah; two lambs of the first year without spot, day by day, for a continual burnt offering"—Numbers 28:3.

CANDOR, HONESTY, TRUTHFULNESS

"God desires 'truth in the inward parts'—in the heart—and any who have not this quality—candor, honesty, truthfulness—cannot be pleasing to God; and therefore cannot share in the glories to be dispensed shortly to the elect class of this Gospel age—Psalm 51:6.

"As we look at ourselves, we come to realize how imperfect are all the members of the fallen race; and when we consider God's perfection, we can conceive of only one quality that the fallen creature could possess that would meet with divine approval. That one quality is honesty. The true Christian must, in honesty, confess his own shortcomings, his own deficiencies. He must, in honesty, acknowledge that his sufficiency is of God, through Christ, and not of himself. He must honestly strive for the standard set before him in the Gospel. He must honestly admit that he cannot do the things that he would. He must candidly and fully accept the righteousness of God in Christ Jesus, as the covering for his blemishes. We are inclined to the belief that the greatest sin in the church—amongst the consecrated believers—is the sin of dishonesty; the sin for which divine disapproval is so excellently illustrated in the case of Ananias and Sapphira.

"This is an individual matter still, as it was in the days of the apostles. Each individual of the Lord's people must answer for his own course, to the Lord himself. It therefore behaves all who are seeking divine approval, to see to it that they are not influenced by the prevalent disposition to hypocrisy, but that they deal with the Lord in purity and honesty of heart. They should see to it that, having covenanted to give to God and his service their all, they keep nothing back, but consider that their time, their influence, their means, their lives, are fully devoted to the Lord, and that they use these as his—as they believe he would wish to have them used—as faithful stewards." '14- R5453

SUCH AS I HAVE I GIVE UNTO YOU—ACTS 3:1- 10

"He Peter told the truth... pressed home the truth of the responsibility of their nation for the crucifixion of one who not only was innocent and just, but who was the sent of God, the Messiah, the Prince of life.

"We hold the Head... from whom come the strength, the direction, the protection, the care, which we need and which we enjoy... to walk in the narrow way with joy and gladness and leaping... He is our salvation..' '02- R2933, R2934

Revelation 14:7

Verse 7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

And the message he delivered was world wide, including the message of the close of the Gospel Age, and the Millennial Message. The message was in regard to a Judgment Day: 290 in heaven, the ecclesiastical powers; and earth, organized society; the sea, the masses of humanity not under religious restraint; and the fountains of waters, the one book with its seven thunders, or seven books, each with its own particular message.

"We have no history whatever of that period which followed the days of the apostles for more than a century, for the same reason that we have no history regarding the real church, which is unrecognized of man. 'The world knoweth us not.' That the rule of the judges was superior to that of the kings is evident from the Lord's promise to Israel, 'I will restore thy judges as at the first, and thy counsellors as at the beginning' (Isa. I:26). The lawgivers as at the first will be the greater than Moses—the Christ, Head and body. The judges as at the beginning will be the ancient worthies, in full authority as the prophets or teachers and judges amongst men, under the supervision of Immanuel's heavenly kingdom. '08 R4201

PROPER AND IMPROPER JUDGMENT OF BRETHREN

"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another"—James 4:12.

STANDARD OF JUDGMENT FOR NEW CREATURES

"The Apostle Paul says to the church, 'Ye are not under the law, but under grace' (Romans 6:14). But here in James 4:12 St. James seems to say that we are under law and under the Lawgiver. How SHALL WE HARMONIZE THESE TWO TEXTS OF SCRIPTURE? We reply, When St. Paul said, Ye are not under the law,' he meant the Law Covenant. The Law Covenant which God made with Israel of old was a different thing from the law of God itself. It was an agreement between the Lord and Israel as to what they would do and what God would do. They were under this Law Covenant. Gentiles never were under this law. They were without God.

"The Apostle Paul intimates (Romans 8:4) that 'the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit.' Although natural Israel were not able to keep the law of God under their covenant, we, the Gospel church, are able to keep it under our covenant. Under God's agreement for the Gospel age the new creature alone is recognized; the flesh is reckoned dead. The New Creature, having been accepted into God's family, is still in possession of his imperfect fleshly body and must operate through it. He must do his best to control this body and use it to the glory of God. In his heart, his mind, his endeavor, he can, as a New Creature, keep God's law perfectly.

"It is not the imperfect actions of the mortal body that will determine anything, but the heart intentions and endeavors of the New Creature. The body must be kept under and brought into subjection, as the Apostle Paul tells us. It is the New Creature that will live or die, so far as the church is concerned, under the judgment of the divine law, the divine Law-giver. '16- R5887

THE KINGDOM OF GOD

"When will God manifest his acceptance of the complete sacrifice for the sins of the world? Leviticus 9:22- 24 Revelation 14:1- 7" See Tabernacle Shadows page T73 p 3. SETTING UP

THE EARTHLY GOVERNMENT—D624- D629. THE SPIRITS OF JUST MEN MADE PERFECT"—Heb. 12:22- 23, THE PERFECT MEN WHOSE SPIRITS ARE JUST — 13- R5294.

"The beginning of the earthly phase of the Kingdom... will, we understand, consist wholly of the resurrected holy ones of olden time—from John the Baptizer back to Abel—'Abraham, Isaac, Jacob and all the holy prophets' (Compare **Matthew 11:11 Luke 13:28 Hebrews 11:39,40** . See '114836 p 1 John **1:15**). And as Jesus taught the people positively, definitely, clearly, and not doubtfully and in a confused way, as did the scribes, so it will be with the perfected ancient worthies, when they appear amongst men. Besides, these worthies, 'princes,' will have direct communion with the spiritual Kingdom (Christ and the Church) as our Lord had with the angels, and as Adam enjoyed similar personal communion before he came under divine sentence as a transgressor. These 'princes' of the new earth (the new order of society) will be fully qualified for the honorable position assigned to them.

"Thus we see that when God's time for the inauguration of his Kingdom among men shall arrive, his agents will all be amply ready for the service; and their master- strokes of wise policy, their moderation and dignified self- control, and their personal exemplification of every grace and virtue will attract men and quickly enlist them—chastened under the great tribulation—in active cooperation...

"When thy judgments (Lord) are (abroad) in the earth the inhabitants of the world will learn righteousness' (Isa. 26:9). By that time all will have learned that selfish schemes and all schemes that can be devised and carried out by fallen men are defective, and lead only to various degrees of trouble and confusion. And all will by that time be longing for, but despairing of, a reign of righteousness—little realizing how near at hand it is. Please see Rev. 11:15- 18. D625- D628 "And Moses (representing the Law) and Aaron (representing the Christ, Head and Body) went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." Leviticus 9:23- 24 T82- T83 "The Day of Atonement and its work represented... this Gospel age. On that day the High Priest wore not his glorious garments, but simply the holy garments, or linen robes—illustrating the fact that during this Gospel age neither the Lord nor the Church occupy a place of distinction or glory in the sight of men—their whole standing being represented simply as one of purity, righteousness—typified by the linen robes which, in the case of the Church, symbolize the righteousness of her Lord and Head. It was after the Day of Atonement that the High Priest put on his glorious robes, representing the glories, dignities, etc., of Christ's authority and power during the Millennial age. And the Church is represented with her Lord in the glories of that figure; because as the head of the High Priest represented our Lord and Master, so the body of the priest represented the Church; and the glorious garments, therefore, represented the dignities and honors of the entire Royal Priesthood when the time of exaltation shall have come." F234- F235

291 "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." Revelation 11:15 (R. V.)

Revelation 14:8

Verse 8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

This is the message of the fall of Babylon, and the story of Jezebel, the apostate church of Rome, making all nations drunk with the wine of her fornication, the alliance of church and state, which seems to be so necessary.

"Babylon's confusion is in her doctrines, which are unscriptural, confusing, contradictory, many of them erroneous." "06- R3746

LEAVEN HIDDEN IN THE MEAL SEE REV. 2:20

"The parable of the 'leaven' (Matt. 13:33) illustrates the process by which, as was foretold, the church would get into the wrong condition. As a Woman would take her batch of flour for baking and put leaven (yeast) in it and the result would be that the mass would become leavened, so it would be with the church of Christ; the food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrines which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his apostles has become more or less perverted or twisted by the errors of the dark ages." '10- R4636, R4637.

BABYLON: TYPICAL AND ANTI- TYPICAL CR 164- CR166 (Delivered in 1910)

"For centuries Bible students have observed that many of the strong expressions of the Old Testament respecting Babylon found their parallels in the New Testament, used in respect to mystic Babylon. Many of these statements of the Old Testament seem far too vivid and too strong to be applied to literal Babylon. Hence it was surmised that mystic Babylon was more particularly referred to than the literal. It was noticed also that as Israel and Judah went into captivity to literal Babylon, so apparently the book of Revelation teaches that spiritual Israel would have drastic experiences in a captivity to mystic or symbolic 'Babylon the great, the mother of harlots' (Revelation 17:5).

"Only very recently is true Bible study being revived in conjunction with the International Bible Students' Association, a branch of which I have the honor to address today. We may well congratulate each other, dear friends, that in God's providence we have escaped the faith-destroying influence of higher criticism and evolution. We may well congratulate ourselves also on the degree of liberty we have attained in the study of God's Word—freedom from the confusion of creeds manufactured for us in a darker age—freedom from some of the rank superstitions and false theories which, for a time, fettered our reason and made the divine plan to appear ignoble—unworthy of a just and loving man, much more of an all-wise, just and loving Creator.

GREAT BABYLON OF OLD

"Briefly we remind you that ancient Babylon was built on the river Euphrates; that she had impregnable walls; that the river ran through the midst of the city, and the great gates of brass spanned the river as a protection against assaults of an enemy from that quarter. The name of the city was attached to a large area of country outside of it, for which it served as the capital. Indeed, at its zenith Babylon was mistress of the then civilized world—the first universal empire.

"We remind you of the captivity, first of the ten tribes of Israel, and later on of the remaining two tribes or kingdom called Judah. The method of Babylon was to scatter the Israelites among the Babylonians, and through their earthly interests to amalgamate them as part and parcel of Babylonia. This condition of things lasted until the fall of Babylon before its conqueror, Cyrus.

"The general gained his victory in a remarkable manner while the Babylonians, assured of their security, were reveling at a banquet. Although the crisis came suddenly, the preparation had been long in progress. The soldiers of Cyrus, under his direction had dugged a canal of considerable depth ready to drain off the water of the river as soon as the necessary connection was made. When the canal was in readiness the connection with the river was speedily made and the water flowed rapidly into the new channel, leaving the bed of the river under the great brazen gates, on both sides of the city an open roadway through which

marched the army of Cyrus. Suddenly, at an unexpected moment, the boastful city, the proud Babylon, was captured.

"Then it was that Cyrus, the victorious general, gave the command which granted liberty to every Israelite carried captive thither, to return to his own land. Additionally, assistance was rendered to all who desired to return, and the golden vessels pertaining to the worship of God in the temple were sent back. But strange to say out of all the millions who had constituted Israel and Judah before the captivity, only about fifty- three thousand of all the tribes were anxious to avail themselves of the privilege of returning to the land of promise.

ANTI- TYPICAL OR MYSTIC BABYLON

"The Book of Revelation, the book of symbols, the last message of our ascended Redeemer to his church through the apostle John, was written long centuries after literal Babylon perished. Its references to Babylon, therefore, can be viewed only in the light of symbolism. As already suggested, many of the prophetic utterances seem far too strong to be applied to literal Babylon and her fall.

"Indeed, while speaking directly of Babylon and her fall at the hands of the Medes and Persians under Cyrus, the prophecies speak of the end of this age and of world- wide calamities incidental to the overthrow of every institution contrary to the divine will, preparatory to the inauguration of Messiah's kingdom.

"I request that at your convenience you read Isaiah **13:1- 19**, in confirmation of what I have said. I recommend further that you compare Jeremiah 50:15- 29 with Revelation 18:6; Jer. 50:38 with Rev. 16:12; Jer. 50:46 with Rev. 18:9.

292 Compare also Jeremiah 51:6- 9 with Revelation 18:4; Jer. 51:13 with Rev. 17:1- 5; and Jeremiah **51:37,45,63** and 64 with Rev. 18:2- 4- 21.

"No one can make these comparisons, I believe, and not feel fully convinced that the holy Spirit dictating through Isaiah and Jeremiah was the same holy spirit which guided St. John through the apocalyptic vision. Nor can such students escape the conclusion that the force of the prophecies apply specially to mystic Babylon rather than to the literal city and country. As one section of literal Babylon fell before another, so Revelation predicts it will be with mystic Babylon. As literal Babylon ruled over the whole world, so mystic Babylon is represented as ruling the civilized world, and hence the entire world.

"As the lords of Babylon were made drunk by wine which they drank from the golden vessels captured from the temple at Jerusalem, so mystic Babylon, represented by a woman, is said to make all nations drunk with the wine, or doctrine, which she gives them out of the golden cup which she holds in her hand. As literal Babylon fell by the drying up of the waters of the Euphrates, so Revelation tells us that mystic Babylon sits upon the symbolic Euphrates, and that the way of the kings of the East shall be prepared by the drying up of those waters (Revelation 16:12).

"Similarly, we are assured, mystic Babylon's end shall come suddenly, 'in one hour.' Like a great millstone she shall be cast into the sea to rise no more. As the literal Israelites were invited to leave Babylon the literal and were helped so to do, but only a few responded, so spiritual Israelites are urged to leave mystic Babylon in which they have been in captivity, but only a comparatively small number have a sufficiency of courage, love and zeal to respond at the first—others will be delivered after her collapse. Now, however, the message is, 'Babylon is fallen, is fallen (sentenced to fall). Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues' (Revelation 18:2- 5).

WHERE IS MYSTIC BABYLON?

"No student can examine the records without astonishment and a realization that mystic Babylon must be some great, influential system of great power in the world during this Gospel age, and especially at its close. The very prominence given to Babylon, both in prophecy and in revelation, warns God's people that if they have not yet found Babylon they should seek for her. For so great an institution as made all nations drunk with her false doctrine must be very prominent, indeed, to those who were made so under the influence of the stupefying draft from her cup.

"Indeed, the intimation is that the whole civilized world will be so intoxicated with the false teaching of Babylon as to be completely under her influence. And when she falls it is particularly explained that all the great, the rich, the mighty, the influential of earth will mourn the catastrophe of her fall. Only the saintly few will recognize its true import and rejoice, as we read, 'Alas! that great city that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls! For in one hour so great riches is come to naught... What city is like unto this great city! And they cast dust on their heads and cried, weeping and wailing, saying: Alas, alas, that great city!' (Revelation 18:16- 19).

"But, on the contrary, another class rejoices, as we read: 'Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. And I heard a voice of much people in heaven, saying, 'Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are his judgments, for he hath judged the great harlot which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand' (Revelation 18:20 and Revelation 19:1- 2).

"It seems very clear, my dear brethren, that many of us were once a part and parcel of this great Babylon—this great system of confusion, by which the divine character has been so traduced through misinterpretations of the divine Word. I am aware that Catholics declare that Protestants are this Babylon system, and I am aware that Protestants claim that Catholics are this Babylon system.

"To my understanding of the divine Word, both are right! Babylon is the mother system and the various sects of Protestants are the daughters, and the name Babylon is a family name. It belongs to the mother system first, and to all the daughters of the system now, as well. Improper association with the world, its governments and systems, is a crime to which they are parties. The 'daughters' have followed the example of the 'mother,' and more or less are coming back into sympathy with her in all particulars. None of them have maintained the proper attitude of virginity and separateness from the world.

I SPEAK NOT UNKINDLY.

"The fall of Babylon will astonish the entire world, so complete is the illusion that Christendom represents the throne and government of Messiah among men. And, be it remembered, the vast majority in all the various sects and denominations of Christendom are worldly people who have no conception whatever of the true church and her cause.

"To them the fall of Babylon at first is astounding, a perplexity; but it will work no real injury, because the reign of Babylon over the earth will be superseded by the reign of the New Jerusalem—the kingdom of God's dear Son. *(Re 21)*.

THY KINGDOM COME.

"As God and his glory and honor are to be first in the minds of his children, so their next thought should be for the glorious kingdom, which he has promised shall bless the world... The whole creation is groaning and travailing in pain together, waiting for this glorious kingdom and the blessing upon all the families of the earth, which our heavenly Father has promised shall yet come through the seed of Abraham.

THY WILL BE DONE ON EARTH AS IT IS DONE IN HEAVEN.

The mere thought of the divine arrangement brings a blessing, a peace, a rest, a sanctification of Heart."(cr. "Convention Report Sermons, " pages CR164- CR166).

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Revelation 14:9

Verse 9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

Here is a message concerning the confederacy of Catholics and Protestants. The beast is the civil authority of the pope. And the image of the beast is the Protestant part of that union of churches, formed now after the image or organization of the Catholic system.

"Of Rev. 14:9- 11 we remark, incidentally, that all will at once concede that if a *literal* worshiping of a beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the *torments* and *smoke* and *fire* and *brimstone*. H57- H67 "The Lord says that He knoweth them that are his. He tells us that His Church is the Church of the Firstborn ones whose names are written in Heaven. The writing of our names on earth does not effect very much. But if we have our names written in heaven and are faithful the Lord says that He will not blot out those names. He tells us that the Church which He has been selecting for eighteen hundred years are to be His associates in the Kingdom. He tells us that when the time for the setting up of the Kingdom shall come these will share in the first resurrection. What will be their work? The Bible tells us that they will be kingly priests, or priestly kings. so the Apostle Peter says, Ye are a royal priesthood, a peculiar people, who should show forth His praises, etc. Now, how will this Church, when it is completed, serve this work of kings and priests? The Bible explains to us that they will have a glorious change from earthly to heavenly conditions and this change will make them perfect and complete. This is called the resurrection change. It is called the first resurrection, and the word *first* here means *chief* resurrection, because those who get a share in that resurrection become spirit beings. God promised that they shall be made like unto the angels. They will not be men any longer. They will be higher than angels, and so Saint Peter says, 'God has given unto us exceeding great and precious promises that by these we might become partakers of the Divine nature.' The Divine nature, as we know, dear friends, is above angelic as well as above human. Now I quote our Lord's word about this Church. He said, Blessed and holy are all those that have a part in the first resurrection; on such the second death bath no power; but they shall be priests unto God and unto Christ and shall reign with Him a thousand years' (Re 20:4,6) . That is the promise to the Church, you see. There was a while that we Christians tried to think the Church was reigning now, but we have come to see that we are not reigning at all. We are not intended to reign until the resurrection, when we get our chance. Therefore, we do quite right when we pray the Lord's prayer, 'Thy Kingdom come, thy will be done on earth, even as it is done in Heaven.' And then the prayer tells how completely it will be done on earth, even as it is done in Heaven. Now think of that, think of God's will being done here on earth as completely as it is done in Heaven! Would it not be a grand world then? That is all we need, you see, the Kingdom of Christ, to put down sin and lift up mankind... God is now having the Gospel preached to call out this class that will be the royal priesthood... That is what the Bible says, you remember. Darkness covers the earth (the civilized world) and gross darkness the heathen.

"With the establishment of the Kingdom, then, will come the reign of righteousness. All of mankind will be helped up out of their superstition and mental blindness. For a thousand years the Bible says that the church shall live and reign with Jesus... Restitution means to lift up or restore to that which was before. This is the salvation that God is providing for the world. For a thousand years Christ will be restoring all things... The Bible tells us that the earth itself is to be brought to perfection. The Bible also tells us that God made a sample of Paradise when He created Adam in the Garden of Eden. The Bible tells us that

man lost that Garden and perfection on account of sin. The Bible also tells us that Jesus became the Redeemer. The Bible also tells us that Jesus died to redeem not only the earth but the world... See Rev. 2:7.

"God's promise is that the Kingdom shall be established and He shall reign for a thousand years to bless all the families of the earth... All who refuse to walk in the light of that knowledge will die the second death {1Co 15:25,26}.

"No this salvation that is coming to the world is altogether different from the one that is coming to the Church; remember the Scriptures tell us that those who will be with Christ will be like Him. They shall see Him as He is and share His glory; they will sit with Him on His throne, share in the work of blessing and ruling the world.

"Where this Age ends the next Age begins. The next Age, the Bible tells us, will be a thousand years long and one of the very first works Jesus will do in that next Age will be this: He shall bind Satan a thousand years, so he shall deceive the nations no more.

"The god of this world, Satan, has blinded our eyes. He did not want us to see God's goodness and God's love, therefore he often led the Christians to misrepresent our heavenly Father... Now when we come to understand God's word aright, we see what gross darkness we were in. Our Roman Catholic friends, for instance, teach that God has a purgatory in which some of our forefathers and some of ourselves are to be roasted for centuries. And we Protestants had it worse in some respects. We said that the heavenly Father was going to have merely an elect Church, and roast everybody else in eternal torment... I trust that God had mercy upon me because I ignorantly misrepresented Him at one time and now I am trying to do all I can to make known the goodness of God to all people, and this can best be done by showing the real truth of the Bible. When we come to understand the Bible rightly it is the MOST WONDERFUL BOOK in the world. I hope, then, as you come to know of the real God, that this knowledge of Him will draw your hearts 'Nearer, my God, to Thee.' Amen." CR226- CR229.

Revelation 14:10

Verses 10- 11. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image,

294 and whosoever receiveth the mark of his name.

This church union is being formed on the basis of necessity for the preservation of the various denominations of Christendom. But God wills that they shall go down, saying, The whole earth shall be devoured with the fire of my jealousy. Then will I turn to the people a pure message that they all may call upon me to serve me with one consent. God is not going to permit this division to continue. His good name has been blasphemed by the creeds till there is no remedy. So they must all come down, and the true gospel take their place, a gospel based on the Divine Plan of the Ages, of which the Bible is a blueprint, which greatly honors its Author, making place for the times and work of restitution spoken by the mouth of all the holy prophets since the world began. The smoke, or remembrance, of the suffering and failure and downfall of the confederacy will be forever. The suffocating effect of the creeds, thrown back upon the denominations, will be like the smoke of brimstone. But soon all will be rejoicing in the New Covenant, and its Mediator, the Messiah.

"He who was rich in every sense of the word and beyond all compare, perfect in every element of character, talented, noble—he for our sakes became poor, he humbled himself on our behalf, he took the bondman's place, he suffered in our room and stead, he died the just for the unjust. He has therefore set us

an example that we may walk in his steps, and the more nobility we may have naturally the more readily we shall be able to do this, and to appreciate and exercise the fruits of the Spirit, and grow up more and more in accord, in sympathy, in likeness to him.

"Greater love hath no man than this, that a man lay down his life for his friends"—John 15:13.

"Whatever we may do for any member of the body of Christ, for any consecrated believer, the Lord tells us he will esteem as though it were done unto him... Hence as it would be our duty and our privilege and our joy to lay down our lives in the service of the Lord, we must attain to such a love for the brethren, because they are his, that we will delight to lay down our lives for them as a means of demonstrating to the Lord our loyalty to him and his cause. This does not necessarily mean the laying down of physical strength and health and life in the physical services and ministries to the brethren, though these may be and are in many instances very profitable. It is not according to the flesh that the Lord's followers are brethren, but according to the Spirit, and hence the injunction to lay down our lives for the brethren would more particularly signify the laying down of our physical health or strength, knowledge, talents, and means in the service of the spiritual interests of the Lord's people. As, for instance, in the preaching of the truth, if there be sacrifices or self-denials, loss of strength, etc., in connection with this service, it is the laying down of that much of one's life for the brethren, for the fellow-members of the body of Christ.'

LOVE AS BROTHERS: BE PITYING; BE COURTEOUS—1Pe 3:8

"There is a difference between the injunction to love as brethren; and to lay down our lives for the brethren... As we grow in grace and knowledge—as the love that is of God, that is inspired by his spirit, grows in our hearts and fills us, being 'shed abroad in our hearts' (Rom. 5:5)—we are led to still wider love—beyond the household of faith, for whom we delight to lay down our lives. We learn to love all mankind, yea, even those who misunderstand us and are therefore our enemies—we learn to love all these as brethren. Not as brethren in Christ—that is a very special, very dear relationship—but we learn to love them as brethren of the one family of Adam, redeemed by Jesus and hence by purchase the family of the second Adam." '07- R3932, R3933 "Dearly beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition; and its long established error of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions, at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts (James 5:4—the Lord of Sabaoth: an appellation of the Lord as ruler over all. See Romans 9:29.) with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to co-operate with our Heavenly Father's plan for the establishment of his kingdom of righteousness and peace." '02- R3067

Revelation 14:12

Verse 12. Here is the patience of the saints: that keep the commandments of God, and the faith of Jesus.

Here is where the patience of the saints comes to the full: finished in death, and consummated in the First Resurrection. Then will be the beginning of the Millennial Reign of the Christ, Head and Body. Then the song of the angels will be heard once more, Glory to God in the highest, and on earth peace and good will to men.

"Ye are the salt of the earth... Ye are the light of the world"—Matthew 5:13, 14.

"Before very long we expect that all of the overcoming members of the body of Christ will be changed, glorified, and the body completed on the other side the veil will be without members on this side. The lights will have gone and the darkness will hold fuller sway than ever; the salt will be gone and the

corruption will take hold swiftly, and the result will be the great time of trouble such as was not since there was a nation.

"Meantime we are to let our lights shine and thus to glorify the Father, whether men heed or forbear to heed; we are to exercise our salt or preservative influence, our influence for righteousness and truth, whether men hear or forbear, though we clearly see that it is not God's purpose to enlighten the world through the church in its present humble position. The matter will test us and prove whether or not we are worthy to be members of the glorified body of Christ, which shortly shall shine forth as the Sun in the glory of the Father, and enlighten the whole world in a manner with which our little lamps of the present time will in no sense compare." '06- R3737

295 TWO BANDS OF GOD'S HEROES FAITH HEROES OF THE JEWISH AGE—FAITH HEROES OF THE GOSPEL AGE—THE HOUSE OF SERVANTS—THE HOUSE OF SONS—EARTHLY PROMISES—HEAVENLY PROMISES—RESURRECTION TO PERFECT HUMAN NATURE—RESURRECTION TO DIVINE NATURE—THE CHRISTIAN RACE COURSE.

"Let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith"—**Heb 12:1,2.**

The Bible puts faith before works, because no works can be acceptable to God unless inspired by faith. Thus it is written, 'Without faith it is impossible to please God.' The Bible brings to our attention two distinct classes of faith heroes, both pleasing to God and both to be highly rewarded by him. One of these classes preceded Jesus' day; the other class follows his day. The first class of faith heroes are therefore known as the ancient worthies; the latter class, with Jesus as their Head, are styled the sons of God. This distinction or division of God's servants, although clearly marked in the Scriptures, has been overlooked by the Lord's people until recent years.

"No matter how faithful or loyal Enoch, Abraham, David, Jeremiah and others were, they could not be recognized by God as members of the house of sons, because they lived before Jesus' day—before Jesus tasted death for every man. The Bible points out that the first man Adam was recognized as a son of God (Luke 3:38). From the time that sin entered the world through Adam's disobedience, God recognized none of the human family as his sons—all were sinners—until Jesus came and died, the Just for the unjust, that he might bring us back to God and open to us the door of sonship. It is in harmony with this that St. Paul declares, 'Moses verily was faithful as a servant over all his house (the house of servants), but Christ as a Son over his own house (the house of sons)'—Hebrews 3:5, 6.

DISTINCTION BETWEEN THESE CLASSES "Thus the distinction is clearly marked between the noble brethren before the cross, the last one of whom was John the Baptist, and the noble brethren since the cross, the first of whom were the apostles. That John the Baptist was the last of the ancient worthies is attested by the Master's words, 'There bath not arisen a greater prophet than John the Baptist; and yet I say unto you, that he that is least in the kingdom of God is greater than he'—Luke 7:28.

"St. Paul makes this distinction between the ancient worthies and the Christian worthies in today's lesson. He first of all recites the names of the prominent ones of the past—Enoch, Abraham, David, Jeremiah, etc. He declares their faith, and says that they were pleasing to God, noble, praiseworthy. Then he calls attention to the fact that they never received the promises which God made to them.

"It should be remembered that God did not promise heavenly things prior to Jesus' day. The promises to the Ancient Worthies, which inspired their zeal and devotion, were all earthly promises; for instance the one made to Abraham—'Lift up now shine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever'—Genesis 13:14, 15; 17:8.

"St. Stephen calls our attention to the fact that this promise to Abraham is still secure and still unfulfilled. He declares that Abraham never received enough of that land to set his foot upon. On this promise he

predicated the resurrection of Abraham, that in God's due time he may inherit the land, and that his faithful seed, or posterity, will inherit it after him.

"On the other hand, the promises in the New Testament are only spiritual—heavenly promises, 'things above.' The Christian worthies are promised a share with Jesus in the heavenly kingdom which he is to establish at his second coming. They are to be his joint-heirs, 'if so be that they suffer with him that they may be also glorified together' (Romans 8:17). The promise to these is that they shall be a kingdom of priests, or a royal priesthood; while the promise to the ancient worthies is that they shall be made 'princes in all the earth'—I Peter 2:9; Rev. 20:6; Psalm 45:16.

"The Christian heroes are to have a change of nature from human to divine, the beginning of this change being the begetting of the holy spirit in the present time, and the completing of the change being that of the resurrection—'changed in a moment, in the twinkling of an eye'—'sown in weakness, raised in power; sown in dishonor, raised in glory, sown an animal body, raised a spiritual body.' But the ancient worthies, not having the begetting of the holy spirit to a new nature, will have a different resurrection; namely, to human perfection.

"Contrasting these two classes of faith heroes, the Apostle in verses 39 and 40 (*Heb 11*) declares that the ancient worthies, 'having obtained a good report through faith, received not the promise (the things promised to them). God having promised some better thing for us (Christian heroes, followers in the footsteps of Jesus), that they without us should not be made perfect.' In other words, God from the beginning arranged that Christ should be first—Jesus the head, then the church, his body; and after the perfecting of these, styled the first resurrection, the divine promises will begin to fulfil to the ancient worthies, and extend ultimately to 'all the families of the earth'—Genesis 12:3; Galatians 3:29.

"God has great blessings in store for every member of the human family willing to accept the same on the divine terms. But the chiefest of all the blessings brought to our attention in the Bible are those found to be provided for the church class—the little flock, to whom it is the Father's good pleasure to give the kingdom, and the glory and the honor of association with Jesus in the work of blessing the world during his Millennial Reign.

"The Apostle addressed this class in verses 1 and 2 of Hebrews **12**. He urges us, saying, 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.' 296 CHRISTIAN RACE- COURSE PICTURED

"The Apostle is a forceful reasoner; for in these words he exhorts to look backwards at the list of ancient worthies and to consider what they endured and how faithful and loyal to God they were. Then he would have us consider them as though they were a cloud of witnesses (Heb. 12:1) watching us, to whom has been given this still greater blessing and privilege of becoming sons of God on the divine plane, of attaining 'the divine nature'—John **1:12** **2 Peter 1:4**.

"He pictures before our minds a great race-course, in which we are runners. He pictures Jesus as the Leader gone before, the One who has become the author of our faith, the One through whom we are privileged to enter this race, and the One who has promised us grace sufficient for every time of need. He pictures to us how Jesus ran in this race and by faith looked forward to the joy that was set before him by the Father. He pictures to us how loyal Jesus was, and what he endured—the cross and its shame. He pictures the Father's faithfulness in highly rewarding Jesus, seating him at his own right hand of Divine Majesty. Then comes the exhortation, 'Let us lay aside every weight,' every hindrance, everything that would prevent our running grandly and successfully the race for this great prize which Jesus has obtained, and to which we are invited through the merit of his sacrifice.

"The Apostle reminds us also that one of the greatest hindrances to our running this race is sin; that we

are beset by inherited sin in our members; and that we need to run in the race not only perseveringly, but also patiently; for whoever would obtain so great a prize will need patience, will need to be proven and tested in all points as respects his loyalty and devotion to the heavenly Father, to the truth, and to the brethren. Only such as attain the character- likeness of their Leader in this narrow way may hope to be with him and like him, and share his glory; for God has predestinated that these shall all be conformed to the image of his Son—Romans 8:29. " 16- R5859

Revelation 14:13

Verse 13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their works do follow them.

Here is the announcement of the First Resurrection as it took place in 1878 A.D. While here in the flesh, our Lord assumed power and authority in thirty- three A. D.; and 1845 years later, the parallel to the length of the Jewish Age, He assumed full power and authority in 1878, as the honored Representative of Jehovah.

His First Advent was in 29 A.D., and His Second Advent, in 1874 A.D. The first earthly sign of His Second Advent was the telephone in 1875. The first sign in the ecclesiastical heavens was Present Truth, in 1881, as revealed in Tabernacle Shadows. Since 1878, Blessed are the dead in Christ who die physically: for they enter into life, and their works do follow with them. We shall all die like men; but we shall not all sleep. We shall be changed in a moment, in the twinkling of an eye, by resurrection.

"But must all die? all of the 'feet' who will be alive and remain until the presence of the Lord? Yes; they all consecrated themselves—'even unto death' and of these it is distinctly written that they must all die. No Scripture contradicts this thought. God declares by the Prophet—'I have said, Ye are gods (mighty ones)! All of you *sons* of the Highest (God)! Yet ye shall ALL DiE *like men*, and fall like one of the princes' (chiefs or heads) —Psalm 82:6. Adam and our Lord Jesus are the two heads or princes referred to. Both died, but for different reasons: Adam for his own sin; Christ as a willing sacrifice for the sins of the world." C238- C239 "It was after our Lord had accomplished the sacrifice of his human nature and had been raised from death, changed to a spirit being, that he declared, 'All power in heaven and on earth is given unto me' (Matt. 28:18). And not until all the members of the Christ have followed the example of the Head, and finished the sacrifice in death, will the Christ be complete and fully empowered for the great subsequent work of restoring all things.

"In view of these things, how full of meaning is the statement, 'Blessed are the dead who die in the Lord from *henceforth*; yea, saith the spirit, that they may rest from their labors, but their works follow with them' (Rev. 14:13). Nowhere in the Scriptures is death represented as in any sense a blessing, except in this one instance; and here it is particularly limited and made applicable to a certain specific time (1878)—'from henceforth.' And even then, notice, it is blessed only to a special class—'the *dead* who die.' This expression is a very pointed and forcible description of the small class to whom death will be a blessing. This class constitutes 'the feet of Him.' And, as already shown, each member of the body of Christ must finish his sacrifice in actual death. C241 p1 "These alone are *the dead* who die. 'Reckon ye yourselves *dead* indeed unto sin.' No other dead men can be said to die but this class of dead ones, who must finish their course of sacrifice in actual death.

"Thus will God help Zion in the dawning of her morning—in the morning of the eternal day of Christ's triumph. Thus He is already helping her. One by one, imperceptibly to the world, the saints are now being changed, and are joining the company of the Church triumphant; and those who remain to the last proclaim the everlasting gospel until the door is shut and all opportunity to labor is at an end. Then they will '*stand*' in faith and patience and await their change, accepting deliverance joyfully through whatsoever agency God may be pleased to permit its accomplishment.

"Thus they will be saved from that great hurricane of trouble which will follow their departure, as well as preserved in the forefront of the battle in which *a thousand* will fall into infidelity, and be overcome by the various pestilences of error, to *one* who will stand—Psalm 91:7.

"As the time of trouble draws on, we must therefore expect the true Church in its present condition, the Elias, the John class, to decrease in influence and numbers, while the Christ in triumph and glory, the same body on the other side of the veil, will increase, as John prophetically indicated—John 3:30." C240-C242

297 "Be of good cheer!" "One by one the Flock goes HOME!" "Thou dost lead me gently HOME, O my Father!" See T66- T67.

"'Tabernacle Shadows of Better Sacrifices,' published in 1881... show that the high priest does not put on the glorious garments, representing the dignity and authority of rulership and blessing, until the 'Lord's goat' has been killed, its body burned without the camp, its fat burned upon the altar, and its blood carried into the 'Most Holy' and sprinkled upon the Mercy Seat. (We there show also that this goat typified the church, all of whose experiences there typified cannot be accomplished until the last member of the body of Christ has finished his sacrifice completely.) Then it was that the high priest went to the altar, lifted up his hands, and began to bless the people, who meantime lay prostrate in the dust awaiting that very blessing, which typically represents restitution. "' 00- R2676 "Notice some of the great inventions—the telephone... Great as are the blessings enumerated, none of them surely can compare with the great blessings that God has given to his consecrated people, who have in these same years been seeking the light of the new dispensation in the Word of God. The blessing, joy and enlightenment which they have received is beyond all comparison and all valuation! '15- R5674 "All are agreed that only the later inventions, telephones, etc., and our modern police precautions, make it possible to live in civilized lands and that, despite all these, murders are a hundred fold what they were fifty years ago." Convention Report Sermons CR113, par. 7.

"From the standpoint of faith, from the standpoint of the scriptural teaching, we must believe in miracles; ... In our view miracles are entirely co- operative with the laws of nature. More and more we should learn that all the forces of nature are under spiritual control... The divine mind or will has control not only of the divine being but also of all things in the universe... The telephone, for instance, is as nearly a miracle as could be found—an invisible agency operating in a mysterious and unseen manner at great distances... There are many laws and operations of nature which are not understood, all of which are subject to the divine power." '05- R3495 "As a marvel, the telegraph, by which an energy can be communicated at a distance, prepared the way for the still greater marvel, the telephone, by which sounds and tones can be communicated long distances." '97- R2145 "... The Bible explains the progress of these days and informs us that it is because we are in the day of God's Preparation—preparation for the Messianic kingdom and the world- wide blessings which will then prevail. "' 11- R4790 "We read that 'the Lord looketh down from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth' [Ps 33:13,14]. He has beheld men in their distress, and has provided for their deliverance 'in due times.' But we should clearly distinguish between this thought of God's looking down from heaven and the thought he is personally present on earth. We can see a mile off, or five miles off, by the power of our sight. We can be a hundred or more feet away and be present by the power of our voice; or aided by the modern invention of the telephone, we can be present by our voice several hundred miles away. In that sense of the word the Lord is present everywhere throughout his mighty universe, and his power can be exerted everywhere. He has means by which he can be cognizant of all earthly affairs and of matters pertaining to all his great domain. "' 14- R5547 "We can place no limitations upon the power of Jehovah. The inventions of this time of the end, which have increased our powers of communication, and so have united all parts of the globe, give us but a very faint conception of the infinite powers of the Almighty God. These inventions, we believe, will continue to increase and multiply through the incoming age, thus adding more and more to the powers and blessings of mankind. These will give mankind a greater and greater appreciation of the majesty, glory and might of their Creator as they come to know him as he is and to worship him in spirit and in truth. Yet no human mind, even in perfection, will be able to comprehend the mighty Maker of the universe. '14- R5548 An unanswerable

argument, proving that this is God's due time for the introduction of the new order of things, is that he is lifting the veil of ignorance and gradually letting in the light of intelligence and invention upon mankind, just as foretold, when foretold, and with the results predicted {Da 12:4,1}." A337 "The partial lifting of the veil *now* prepares thousands of conveniences for mankind, and thus furnishes from the outstart of the age of restitution, time for education and moral and physical development, as well as for preparation for the feeding and clothing of the companies who will from time to time be awakened from the tomb." A338, par. 1.

"Because we are in the dawning of the Millennium, the Lord is graciously lifting the curtain and letting in the light upon one subject after another—to prepare for the great blessings of that glorious time and its re-awakened billions of humanity." '04- R3303 Gradually he has allowed us to see the power of steam—gradually to learn how to apply it. Later he lifted the veil in respect to electricity; its marvels continue to enlighten the world; the mighty power of the atom has been released in thermonuclear energy. The 'day of the Lord's preparation' for the reign of Messiah the King prospers recent revelations in the field of electronics and space technology.

Now we not only have Telstar communications satellite and others, but the rocket ship, the world's most formidable space plane, Space Shuttle Orbiter, new prodigy of American technology. "This opens space travel to non- astronaut passengers—scientists, physicians, artists, journalists—the people—with a speed of 17,500 miles per hour. At 225 miles above the earth passengers may be exchanged for others at Orbiting Base One who wish to return to the earth." Readers' Digest June, '77. November 11, 1982: Space shuttle Columbia took off with a four man crew at 7:19 A.M. from Cape Canaveral, Florida, carrying two commercial satellites aloft, putting them into space.

THY DEAD MEN—MY DEAD BODY—ISAIAH?6: 19 AWAKE To SING!

"God's dead now are those who are members of the body 298 of Christ ... 'Thy dead shall live; my dead body, they shall arise,' refers we believe to the resurrection of the church, the body of Christ, the Lord's peculiar people. And this is a general signal, as it were, for the blessing of all mankind. In due time all the dead shall be awakened. Moreover, they awaken not to suffering and to torment, but to sing. They shall come forth to learn of the goodness of God, his merciful provisions, and shall avail themselves of these provisions, in the 'Times of Restitution of all things.' Awake and sing, ye that dwell in the dust' of the earth." '10- R4667

Revelation 14:14

Verses 14- 16. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of the man, having on his head a golden crown, and in his hand a sharp sickle. 'sand another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in "Send"—*Diag. thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. '6And he that sat on the cloud thrust in "*cast*"—*Diag.*** his sickle on the earth; and the earth was reaped.**

The white cloud, like that above the tent of the Tabernacle in their desert wanderings, represents the presence of the Son of Man, but invisible; and who in this case has the sharp sickle of Present Truth in his hand, with which he is to do a Harvest work on Christendom, the nominal church or wheat field: for she is ripe to the harvest. There is no need to prolong her trial. The golden crown indicates the Divine Nature and authority of our dear Lord. The angel out of the Temple, who understood the time features and work of Harvest and cried to our Lord to reap, was our Brother and Pastor, C.T. Russell, being guided by the spirit of the Lord to do so. This message was that little book, which, being opened by Bro. Russell, seven thunders uttered their voices. We still have them.

"We must, as the Apostle declares, strive lawfully if we would be crowned' {2Ti 2:5}. And lawfully means: in harmony with our Lord, the great Chief Reaper, and the arrangements He has provided. It is noticeable

that the 'slothful servants,' when entrapped by the adversary, seem to become very energetic for the error.

"The under-nourished spiritually are liable to 'catch' errors, or rather to be caught by them, at any time... First one thing and then another will be permitted of the Lord to prove and test and sift his true people; whom he will thus refine and purify for himself, for his companionship in the coming glory." '08- R4129 "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee..." Psalms **91:9,10**.

NOT IGNORANT OF His DEVICES—**2Co 2:11**.

"The 'very elect' will be so in harmony with the Lord and so filled with the spirit of his Word, and so blessed by the exercise of their privileges as under-reapers in this harvest, and so disposed to lay down their lives for the truth and its service, that none of these snares and delusions of the adversary, promising life and health, will be special attractions * Send forth thy sickle (R. V.)

**Cast his sickle upon the earth (R. V.) for them. On the contrary, knowing what to expect, and looking forward with joy to the finishing of their course in *death* and thus passing 'beyond the veil,' they will be wholly out of sympathy with the snares which the adversary will present." '01- R2770 c2.

"If the light that is in thee be (come) darkness, how great is that darkness"—Matt. 6:23.

"The 'harvest' is a time for winnowing the 'wheat'—a sifting, a separating time, and it is for each of us to prove our characters: 'Having done all, stand!' The tests of this 'harvest' must be like those of the Jewish or typical 'harvest.' One of them is *the cross*, another is *the presence of Christ*, another is *humility*, another is *love*. The Jews were reprov'd because they 'knew not the *time* of their *visitation*.' "' 04- R3437 "And now the day of the Lord has come: we are now living in the days of the parousia (presence) of the Son of Man—the Lord of the harvest,' 'having on his head a golden crown (divine authority) and in his hand (in his power) a sharp sickle'—the sickle of present truth, the clear unfolding of the 'Word of God (which) is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' [Heb 4:12 Matthew 9:38 Revelation 14:14]. And he is sending forth... his consecrated and faithful disciples, bearing the harvest message—the now fully revealed plan of God and its appointed times and seasons. The truth thus sent forth—some of the deep things of God's plan, is doing its appointed work." '92- R1362 "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn"—Matthew 13:30.

"The Harvest is the end of the world" (CV), "merely means the end of the present age—the close of the present dispensation. This age will close when it has accomplished its intended work—when the full number of God's elect shall have been found faithful and ready for the 'garner'... the change from earthly to heavenly conditions, which will be accomplished for the bride class in the end of the harvest, by the first resurrection. These will 'all die like men.' At the appointed time their resurrection change will take place and be invisible to men—'sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body'; 'They shall be priests of God and of Christ, and shall reign with him a thousand years'—1 Cor. 15:42-44; Rev. 20:6.'

"When the fire of that great day of anarchy and trouble shall cease to burn, terrific but of very short duration, there will be no more tares, there will be no more people having mere forms of godliness and pretensions for the kingdom, begotten of error. All humanity will be greatly humbled, and, according to the Scriptures, ready and anxious for Messiah's kingdom, which will then be established. It will be 'the desire of all nations' (Hag. 2:7). Those formerly tares, as well as the remainder of the groaning creation, will welcome it and its blessings. In that kingdom the righteous, the garnered, glorified wheat class 'shall shine forth as the sun' for the 299 blessing of all the families of the earth—Matt. 13:43; Gal. 3:20. "' 12- R5049

THE SON OF THE MAN (The AT- Onement Between God and Man" E Chapter 7.) "Among the many titles applied to our Lord, and one of those most frequently used by himself, is 'The Son of The Man' ... **Matthew 13:41 24:27,37 25:31 Mark 8:38 John 6:62 3:13**: These Scriptures identify 'The Son of Man' with the Lord of glory, and with the man Christ Jesus, who gave himself, and with the pre- human *Logos*, which came down from heaven and was made flesh... John 12:34. The Jews evidently identified the expression, 'The Son of Man,' with their hoped for Messiah, * no doubt basing their hopes in large measure upon the statement of Daniel 7:13: 'I saw in the night visions, and behold one like unto the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his Kingdom shall not be destroyed.' Our Lord identified himself with this description in his Revelation (14:14), where he represents himself as one 'like unto the Son of the Man, and having on his head a golden crown, and in his hand a sharp sickle'—the Reaper of the harvest of the Gospel age.

"Nevertheless, even though assured that this title in no sense refers to Joseph's son, and though the evidence is conclusive that the human nature, taken for the purpose, was *sacrificed forever*, and that now he is a quickening spirit being of the highest order [*Heb 2:9,16 1 Peter 3:18 John 6:51 Philippians 2:9*], the question still arises, WHY DID OUR LORD CHOOSE SUCH A NAME, SUCH A TITLE?

.. Each of our Lord's titles has a peculiar significance, when understood.

"There is a most important reason for the use of this title. It is a title of high honor, because a perpetual reminder of his great Victory—of his faithful, humble obedience to all the Heavenly Father's arrangements, even unto death, even the death of the cross, by which he secured the title to all his present and prospective honor and glory, dignity and power, and the divine nature. By this title, 'The Son of Man,' both angels and men are referred directly to the great exhibition of humility on the part of the Only Begotten of the Father, and to the underlying principle of the divine government—he that exalteth himself shall be abased, and he that humbleth himself shall be exalted. Thus every time this name is used it speaks a volume of valuable instruction to all who shall be taught of God, and who are desirous of honoring him, and doing those things which are well pleasing in his sight...

"In the same sense that it is proper to think of and speak of our Lord as the seed of David, it is equally proper to think of him as the seed of Adam, through Eve. And this, we believe, is the thought lying back of this title—'The Son of Man.' " * Please See F437- F438, F447; '08- R4114 last 2 Pars.; '94- R1742 C1 P6 last 4 lines.

For the fuller Scriptural answer to this question please see E149- E153, Chapter 7.

"Adam, as the head of the race, and its appointed lifegiver, failed to give his posterity lasting life, because of his disobedience; nevertheless, the divine promise looked forward to the time when Messiah, identified with Adam's race, should redeem Adam and his entire posterity. Adam was *the man* preeminently, in that he was the head of the race of men, and in him resided the title to the earth and its dominion. Note the prophetic reference to Adam, 'What is man that thou art mindful of him, or the son of man that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passeth through the paths of the sea'—Psa. 8:4- 8.

"This earthly right, kingship, dominion, fell into disorder, was lost, through the fall, but was part and parcel of that which was redeemed by the great sin- offering. As it is written of our Lord, prophetically, 'Unto thee shall it come, O thou Tower of the flock, *even the first dominion (Micah 4:8)*. Thus we see that the hope of the world, under the divine arrangement, rested in the coming of a great son and heir of Adam, a great son of Abraham, a great son of David, a great son of Mary. Nor does this imply that the *life* of this son would come either through Adam or Abraham or David or Mary. As we have already seen, a son- in- law, under the divine arrangement, is counted as a member of the family, able to redeem and to

take up a forfeited possession. In the case of our Lord, we have clearly seen that his *life* came not through earthly parentage, but merely his physical organism—that the *life* proceeded forth and came from God, and that originally he was known as the *Logos*.

"And the more we investigate this subject the more evident all the foregoing appears, for the student of the Greek may readily inform himself of the fact that in all the instances in which our Lord makes use of this term, 'The Son of Man,' he used it in an emphatic form, which is not distinguishable in English translation, and which, to be appreciated in English, would need to be expressed with emphasis upon the two words 'the'—*the* Son of *the* Man.' And our Lord's right to this title is indisputable. As Adam alone was perfect, and all others of his race degenerate, except this one son who attached himself to Adam's race, to be the *Redeemer* of all his lost possessions, so when he was in the act of redeeming the race, and since he has redeemed it from the curse or sentence of death, the title to be *the* son of *the* man came legally and indisputably into his possession.

"And not only was that title properly his during the period of his giving the great 'ransom for all,' but it is properly his during this Gospel age while the selection of his coworkers in the grand restitution program is in progress. And much more will this title properly belong to our Lord during the term of his Millennial Kingdom, when he will as *the* (now highly exalted and changed) Son of *the* man (Adam) prosecute the work of restitution, 'the redemption 300 (deliverance) of the purchased possession—Eph. **1:14** Ruth **4:1-10**." E149- E153

"THE KINGDOM OF HEAVEN IS AT HAND.'

"In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand"—Matthew 3:1, 2.

"The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand"—Mt **4:16,17**.

"The Lord said to the under-reapers, 'I sent you to reap that whereon ye bestowed no labor: other men (the patriarchs and prophets and other holy men of old) labored, and ye are entered into their labors'—to reap the fruits of those centuries of effort, and to test that people by the message, 'The Kingdom of heaven is at hand,' and the King is present—'Behold, thy King cometh unto thee'—Matt. 10:7; John 12:15; Zech. 9:9." C136

THE TWELVE SENT FORTH

As ye go, preach, saying, The kingdom of heaven is at hand"—Matt. 10:7.

In the present harvest the same course is manifest. Since its beginning, in 1874, the Lord has been instructing his consecrated disciples in the truths of another new dispensation, revealing the glorious harmony and beauty of his plan in outline and detail, and also its orderly times and seasons; and as they have become prepared he has been sending them out... to declare, 'The kingdom of heaven is at hand!' (in its glory and completeness now, as, at the time of the Jewish harvest it was at hand in its embryo condition) and to explain and prove the truth of the message." '94- R1742 c1 p6; F437- F438; '08- R4114 last 2p.

Revelation 14:17

Verse 17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

There is one temple on earth, and one temple in Heaven from which comes the Lord Jesus.

"We see all about us evidence of the beginning of the smiting, shaking and overturning of the present powers, preparatory to the establishment of the kingdom 'which cannot be moved'—the strong government.

"The next chapter (B vi) will present Bible evidence that 1874 A.D. was the exact date of the beginning of the 'Times of Restitution,' and hence of our Lord's return. Since that date he has been verifying his promise to those in the proper attitude of watchfulness—'Blessed are those servants whom the Lord when he cometh shall find watching: Verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them' (Luke 12:37). Even so, he has opened unto us the Scriptures, showing us truth concerning his present glorious nature, the object, manner and time of his coming, and the character of his manifestations to the household of faith and to the world. He has drawn our attention to the prophecies which definitely locate us on the stream of time, and has shown us the order of his plan of operations in this harvest time. He has shown us, first of all, that it is a harvest of the saints, a time for their full ripening, and for their separation from the tares: and secondly, that it is a time for the world to reap its whirlwind harvest—for the reaping of the vine of the earth, and the treading of its fruitage in the wine press of the wrath of Almighty God. He has shown us that both of these ripenings (*Re 14*) 1- 4, 18- 20) will be completed..." B170

PREPARING THE WAY OF THE LORD—Joh 1:19- 34 "John the Baptist was to be the forerunner of our Lord in the flesh—to clear the way, to make the announcement—that he might be properly received, etc. But John did not fulfill all of the prophecy relating to this clearing of the way preparing for Messiah's Kingdom, which reads:

Prepare ye in the wilderness the way of the Lord. Make straight in the desert a highway for our God. Every valley shall be exalted, And every mountain shall be made low, And the crooked places shall be made straight, And the rough places plain"—Isaiah 40:3- 4.

Please see B. Chapter 8. "As John in the flesh introduced Jesus in the flesh and thus fulfilled the work of forerunner, so the church in the flesh during this Gospel age has been the antitypical Elijah, whose business it is to announce the second coming of Christ, the King of glory, and to call for the clearing of the way for his Millennial reign...

"... The world is in a wilderness condition and needs the presence of the great King to bring order out of its confusion... Those who hear should walk circumspectly, should make a straight pathway in the desert, a highway for the coming King. More than this, it (the message) shows that the entire reign of Jesus and the church during the Millennium will be to prepare the world for the presence of Jehovah, that the earth may again become his green footstool instead of being a desert, rejected and condemned by him because of sin.

"Not only is the work of the church in the flesh pointed out in this prophecy, but also the work of Christ and the church in glory during the Millennial Age is foretold—'Every valley shall be exalted,' ... and thus symbolically 'every mountain shall be brought low.' The great things which belong to the present time of sin and imperfection will all be straightened out, and the incongruous things will all be smoothed over; so that eventually the world of mankind, as a result of the work of the 'Times of restitution of all things,' shall again be in harmony with the divine will and the divine law of love, be ready for a return of the divine presence, as represented by the prophets in the words, 'He shall make the place of his feet glorious.' " Isaiah 60:13. D, Ch. 14.

WHO ART THOU, THEN? Acts 3:21,23 Luke 3:4,16 John 1:19- 22.

"Thus did John announce the greatness of Messiah and his own insignificance in comparison. Surely we who antitype him may feel very humble in respect to all of our privileges in connection with the announcement of the glorious kingdom. Any other attitude would be unworthy of 301 us as his representatives and ambassadors. The poet expresses this matter, saying: Rather be nothing, nothing—To

him let their voices be raised; He is the fountain of blessing, Yes, worthy is he to be praised.’

"How similar is this announcement to the one made by John. There Jesus was present in the flesh, offering himself to fleshly Israel. Now he is present a spirit being and equally unrecognized... eventually recognized by all the Israelites indeed... " 08- R4113

"I AM THE VINE—YE ARE THE BRANCHES"—**Joh 15:1- 11,15** "‘ I am the true vine,’ institutes a comparison, and suggests to the mind a counterfeit or false wine; and this reminds us of the fact that our Lord, through this same writer subsequently explained that there would be two harvests—a gathering of the fruit of the true Vine, and subsequently a gathering of the cluster of the ‘vine of the earth’ Rev. 14:18-20. If, as we shall see, the true Vine represents the true church, then the vine of the earth represents a false church, an untrue, ungeniune one.

"The heavenly Father is the husbandman who planted, who owns, who cares for the true Vine, and to him it yields its fruit. The word ‘husbandman’ here does not signify merely caretaker, but rather the vineyard-owner. This is in accordance with all the presentations of Scriptures. God is therein set forth as the author of man’s hope, his Savior, through whom alone comes the deliverance from sin and death. The fact that God accomplishes this through an honored agent and representative, his beloved Son, and the further fact that he proposes to use an elect church as a royal priesthood, under his Son, the appointed Chief Priest, does not alter the fact that he himself is the fountain from which proceeds every good and every perfect gift"—1 Cor. 8:6; James 1:17. " 99- R2464 "St. Paul declares of natural Israel blessed under its covenant, that ‘They shall obtain mercy through your mercy.’(Romans 11:25- 33)... It will be of the Father and by the Son and through the church... Every good and perfect gift cometh down from the Father of Lights and every blessing comes to us by his representative, our Lord Jesus Christ, and we, the church, are by and through him. Hence, the expression, ‘They shall obtain mercy through your mercy,’ is merely bringing to our attention the fact that the Divine purpose is to honor the church by passing through her the Divine blessing, which from of old had been promised to the natural seed of Abraham." ‘09- R4464 c 2 p 2.

Our Lord points out that his continuance in the Father’s love, as the well- beloved Son, with all that this implies, was because of his obedience to the Father’s will, and that following the same line he must require that we shall be obedient to him if we would abide in his love, share his throne and glory.

"These things have I spoken unto you that my joy might be in you, and that your joy might be full.’ Our Lord’s instructions and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary, as the most fruitful branches well know, obedience to the Lord’s words, and the privilege thus obtained of abiding in him and his love, is the greatest joy—a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace that passeth all understanding, which rules in the heart, and which brings with it the promise, the assurance, not only of the life which now is, but also of that which is to come." ‘99 R2465, R2466

Revelation 14:18

Verse 18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in *send forth, K. V.* thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

The angel of the altar of sacrifice sees that the time of sacrificing is over, and it is time to gather the clusters of grapes, the product of the vine of the earth: every order or organization, civil or religious, that would oppose or be detrimental to the establishment of the Kingdom of God, the everlasting Kingdom of Jesus Christ our Lord. The angel is largely the force of circumstances, backed up by Messiah.

Rev. 14:18- 20 "The treading of the winepress is the last feature of harvest work. The reaping and gathering is all done first. So this treading of the winepress of the wrath of God into which ‘the vine of the *earth*’(the false vine, which has misappropriated the name Christian and Christ’s

Kingdom) is cast when its iniquitous clusters are fully ripe, represents the last work of this eventful 'harvest' period. It pictures to our minds the last features of the great time of trouble which shall involve all nations, and of which we are so abundantly forewarned in the Scriptures." D18; C ch. 6.

"The law of cause and effect is nowhere more prominently marked than on the pages of history. According to this law, which is God's law, the seeds of past sowing must of necessity germinate, develop and bring forth fruitage; and a harvest at some time is therefore inevitable. In Volume II we have shown that the harvest time of the Gospel age is already come; that it began in 1874, when the presence of the Lord of the harvest was due; and that, while a great harvest work has been in progress ever since that date, we are now fast nearing the latter end of the harvest period, when the burning of the tares and the gathering and treading of the fully ripe clusters of the 'vine of the earth' (the matured fruits of the false vine—Babylon) are due—Rev. 14: 18- 20. D51 "The *signs* of our Lord's second presence will be found in harmony with, and corroborated by, the testimony of the prophets, * as was the case at the first advent—Luke 24:44- 46.

"In Heaven": "The sign or proof of his *parousia* will be given in *heaven* (Matt. 24:30)... in the symbolic heaven, the ecclesiastical heaven, the same heaven which Matt. 24:29 tells us shall be so terribly shaken as to shake out its stars. It is *in this heaven*— the professedly spiritual class—that the sign or evidence of our Lord's presence will first be apparent. Some will '*see*' the fulfillment of the prophetic declarations respecting this day of the second presence, in the marvelous unfolding of the divine plan of the ages, and

*B Ch. 5, 6, 7.

302 will recognize it as one of the *signs of his presence* (Luke 12:37). See Matthew **25:19** **Luke 19:15**. 'Judgment must begin with the house of God'; and it means confusion and consternation among the Doctors and Chief priests of the present time, as they attempt to reconcile their doctrines, practices and faiths, as it did to the Pharisees and Priests and Doctors of the Law at our Lord's first presence—even though the *presence was denied* then, as now.

"But at the first presence the humble Israelites indeed, whom God accounted worthy, were not confused, but enlightened, so that our Lord could say to them... Matt. 13:17. So now in the second *presence* of the Son of Man, the opening up of the divine Word, the discernment of the divine plan showing as well the divine times and seasons, and the confusion upon 'Babylon' are satisfactory proofs of the presence of the King.

"... Eventually all mankind at the close of the storm shall *discern*, recognize the new King with the eyes of their understanding and shall mourn for sin, and that they ever in blindness rejected him—the Jew first. See **Zechariah 12:10- 12.** " D598- D600

THIS SAME JESUS SHALL So COME

"Bible students are coming to notice the exact wording of the Scriptures more carefully than formerly. The statement that Jesus would so come again in like manner as they saw him go into heaven, has been generally taken to mean that Jesus would come a fleshly or human being. This would be a contradiction of the statement that he was put to death in flesh, but quickened, made alive, resurrected, in spirit [1Pe 3:18]. It would also contradict the Master's words that he was about to ascend up where he was before—to the spirit plane, or condition. It would also contradict his declaration, 'Yet a little while, and the world seeth me no more; but ye shall see me'—John 14:19.

"In a word, the entire tenor of Scripture is to the effect that when Jesus left the heavenly glory and was made flesh, it was not the divine intention that he should remain a fleshly being forever, but quite the contrary—that he took this earthly condition for the suffering of death and would not need it afterward. Adam was a fleshly, human being; and, in order to be the Redeemer of Adam and his race, Jesus needed to

be a perfect human being—‘holy, harmless, undefiled, separate from sinners’ (Hebrews 7:26). But there could be no reason why he must continue to be a fleshly being and out of touch with all the heavenly conditions.

"When we remember that the perfect Adam was a little lower than the angels, we must see that the perfect man Jesus was also a little lower than the angels. But that he did not keep this lower condition is fully asserted by St. Paul, who, after telling about his faithfulness even unto death, declares, ‘Wherefore God hath highly exalted him, and hath given him a name above every name’ [Php 2:9,10]. The exalted Jesus is a spirit being of the very highest order—‘of the divine nature’—who sat down at the Father’s right hand, on the Father’s throne, waiting for the time when he would take his own throne, establish the Millennial Kingdom and associate the church with him in his throne as his bride. ‘To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne’—Revelation 3:21. ‘16- R5829, R5830 "The chronology of the Bible is so thoroughly interwoven with its narrative that the two are bound up together as web and woof: to destroy the one destroys the other; to invalidate the one invalidates the other." ‘03- R3220

Revelation 14:19

Verse 19. And the angel thrust cast, R. V. his sickle into the earth, and gathered the vine vintage, R. V. of the earth, and cast it into the great winepress of the wrath of God.

The work is now going on, and the winepress is busy, and becoming more so. This takes time; and the saints still in the flesh are heard saying, How long, O Lord? how long? and the cry is getting louder and louder. Please see Rev. 19:11- 16.

"The earthly institutions themselves belong to what the Scriptures designate ‘the vine of the earth,’ the fruitage of which will soon be gathered into the wine- press of the wrath of God {Re 14:19}. God’s saintly ones down through the age have been more or less in contact with these great systems, anti- Christ systems, deceived and deceiving systems. But ‘the very elect,’ the saintly, as members of the true body of Christ, will not be allowed to mistake these systems for the true church. The Lord guides them that they are not ensnared—Psa. 25:9; 91:11, 12. "‘ 11- R4873 "When the ‘Times of Restitution’ are due to begin, the presence of the GREAT RESTORER is also due... It is indorsed by the Apostle’s positive inspired statement, that ‘*When the (appointed) times of refreshing shall come from the presence (prosopon... out from the face of) of the Lord (Jehovah), ... he shall send Jesus Christ, which before was preached unto you, whom the heaven must retain until THE TIMES OF RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all his holy prophets since the world began’—Acts 3:19- 21.*

"On the strength of this inspired statement alone, we have clear evidence of the fact that our Lord’s second advent *was due* when the Times of Restitution *were due* to begin, in October 1874, as marked by the Jubilee arrangement...

"Jehovah waits to be gracious, until the appointed time. Then he will no longer disregard men and treat them as sinners, turning his back upon them, but will send them refreshment from his face, his favor, and will send Jesus, His Agent in the restitution of all things.

"... Many who profess to be watching are reading the prophecies through the colored glasses of old and long cherished errors, and with their eyes miserably crossed by prejudice. All such should go to the Great Physician for some of the ‘eye salve’ of meekness (Rev. 3:18), and forever discard the colored glasses of the traditions of men, and all theories of their own and of others which will not harmonize with every testimony of God’s Word.

"... God’s elect... who in simple, child- like faith accept the testimony of his blessed Word... cannot stumble; nor... be deceived. By their faith and God’s leading such will overcome all. Fear not, precious Jewels of the Lord’s own choosing: lift up your heads and rejoice, knowing that your deliverance, your

exaltation and glory, draweth nigh—Luke 21:28; 12:32. " 303 "The sickle in the 'harvest' of this age, as in the Jewish 'harvest,' is the truth; and the 'messengers' who use the sickle now are disciples or followers of the Lord." B187- B190 "The true Church, the New Creation, is of the Father's planting. Our Lord says, I am the true Vine, ye are the branches and my Father is the Husbandman. Later on he points out that there is a 'Vine of the Earth,' a nominal church, a false church, that was not of the Father's planting, and which shall be rooted up. The fruitage of the True Vine is Love, and is precious to the Father; but the fruitage of the Vine of the Earth is selfishness in various forms, and will be ultimately gathered into the great winepress of the wrath of God in the great time of trouble with which this age will close—John 15:1- 6; Rev. 14:19." F207

THE TRUE VINE AND ITS FRUIT—John 15:1- 12 "Herein is my Father glorified, that ye bear much fruit"—V. 8.

"The Lord announced himself as the true vine and his Father as the true Husbandman who planted the true vine, and his followers as the true branches of that vine. The expression 'true vine' suggests a false vine, and this thought is accentuated and elaborated in our Lord's last message to his people in the symbols of Revelation. There he speaks of the gathering of the fruitage of the 'vine of the earth,' and the casting of the same into the winepress of the wrath of God at the end of this age *(Re 14:19)*. There was, therefore, a deeper meaning in our Lord's words, 'true vine,' than the apostles could have possibly gathered from them. We who are living at a time when both the true vine of the Father's planting and the false vine of the earth, earthly, have developed, have opportunity for noticing also that the vine of the earth is a counterfeit of the heavenly vine. In proportion as we see this matter clearly it will assist us not only in the understanding of the Lord's parable, but also in our application of it in our daily lives. We will be in less danger of misunderstanding, misconstruing and being deceived by the false vine, or by the false branches and the false principles represented in connection with its development, for it is not under the divine Husbandman's care.'

"The vine of the earth is the nominal Christian system organized along the lines of earthly wisdom. Its branches are the various sects and parties of Christendom. Its fruitage is cathedrals, temples, tabernacles, chapels, orphanages, hospitals, etc., political power, honor of men, wealth and social standing. It is great and influential in the world and has the spirit of the world running through its branches and governing all of its affairs, and brings forth a fruitage which is not entirely bad, but which is entirely earthly, and which is relished and appreciated because it is earthly and practical rather than heavenly. This vine has grown wonderfully... and through its untold wealth of property and in its adherents it may be said to practically control the wealth of the world.

"Great is the vine of the earth, wonderful in the eyes of men. But the harvesting time will show that these nominal systems are not the vine of Jehovah's right-hand planting (Isa. 60:21), and it is, therefore, the system which the Lord declares he will utterly uproot and destroy, and whose destruction is so graphically described in Revelation. In the wine-press of the wrath of God, in the great time of trouble which is nearing—which we believe the Scriptures to teach will be fully upon the world...—the blood of Babylon's grapes will mean a flood of trouble and anguish to the world. By that time, however, the true vine and its branches will all have been glorified, and the results of their proper fruitbearing will mean blessings to all the families of the earth.

"We recognize the Lord's voice—'Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues'—the great troubles coming upon her, mother and daughters.

"We realize that the world is left to itself; that the vine of the earth has not special prunings of the Lord, and that when we have these special prunings it is an evidence that the Father himself loveth us and is caring for our best interests.

NOW YE ARE CLEAN—JOHN 15:3.

"Applying this lesson to his disciples our Lord intimated that the proper pruning work had already been

done on them up to date, and in the Lord's providences they had been purged of an unfruitful branch, Judas. He therefore said to them, 'Now ye are clean through the word I have spoken unto you'—you are justified and accepted because of your faith, obedience and loyalty. What a joy the eleven must have felt when they heard these words, and what a joy we may properly feel as we realize the truth of the same words applied to ourselves. Praise the Lord for this great gift of his favor through Christ—that we have in him not only the forgiveness of sins and the covering of his robe of righteousness, but that through him we are accepted of the Father as branches of the true vine, clean through the acceptance of the message or word sent to us. But this is not all, this is merely the beginning. The thing necessary to be remembered is that our ultimate blessing and acceptance of the Father will depend upon our abiding continually in this blessed close relationship of branches in the vine.

"The bearing of the fruit which the Father desires cannot be accomplished, we cannot be pleasing to him, except as we are related to Christ and his fruit is borne in us by our relationship to him and the power of his Spirit and his Word working in us to will and to do of his good pleasure. The assurance is that if we abide in him we will bear much fruit and that without him we can do nothing, have no fruit that the Father will accept.

"What is the nature of this fruit-bearing? How may we know the fruitage which the Father seeks? We answer that many, under the misguidance and wrong example of the vine of the earth, incline to think of grand earthly temples, orphanages, etc., as being the fruits which the Lord desires to see well developed. We answer, No. If these were the fruits, then Jesus and the apostles bore no fruits: they built no churches or cathedrals or temples, they neither built nor founded orphanages or asylums or hospitals. The error has come from the vine of the earth guided by the spirit of the world.'

"It is very important that we should know these things and understand the Lord's plan and appreciate the principles laid down in his Word, but though we had all knowledge it would

304 not benefit us unless we used it. Let us not think of getting the benefit of the Lord's gracious provisions by merely learning how to get them, but let us take the necessary steps—see that we are fully his, see that we live close to him, see that we are fruit bearers, see that we abide in his love, in the Father's love, in the love for one another, which he has enjoined. '05- R3544 to R3547

Revelation 14:20

Verse 20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

"The blood of Babylon's grapes will mean a flood of trouble and anguish to the world..." '05- R3544 end of c1- 2.

The blood represents the death of every evil thing, or of every thing that would not be in perfect harmony with the laws and methods and aims of the Kingdom. The blood reached to the bridles of the horses, or creeds, which have been so destructive of all good: faith in God, reverence for God, and real love for God. The depth of the flood of truth is given as reaching to all the creeds; and the distance as 1600 furlongs, which, compared with the size of the Golden City, 12,000 furlongs, is as fifteen to two (12,000 to 1600); that is seven and one-half, which, being the height of the posts of the court of the Tabernacle, indicates the full measure of a perfect man's ability. The winepress was without the city, outside of the Little Flock and the Great Company; not spirit begotten at all, but strictly worldly.

"While man is permitted the exercise of his free agency, God, by his *overruling providence*, is shaping human affairs for the accomplishment of his own wise purposes. And therefore, while men and their works and ways are the agents and agencies, God is the great Commander who now gathers the nations and assembles the kingdoms from one end of the earth to the other, preparatory to the transfer of earth's dominion to him 'whose right it is'—Immanuel." D271 Zephaniah **3:8,9** "Selfishness is the controlling

principle, not only with the major part of, but with nearly all Christendom, and is bearing its own bitter fruit and ripening it now rapidly for the great vintage of Revelation **14:19,20**.

"The only hope is in the intervention of superhuman power, and just such a change is what God has promised in and through Christ's Millennial Kingdom. God foresaw that it would require a thousand years to banish selfishness and reestablish love in full control of even the willing; hence the provision for just such 'times of restitution' (Acts 3:21)." D311 "Thoroughly abhorring selfishness, let each resolve that by the Lord's grace he will mortify (kill) his own inherent selfishness, daily, and more and more cultivate the opposite quality of love, and thus be conformed to the image of God's dear Son, our Redeemer and Lord." D352

"YOUR REDEMPTION DRAWETH NIGH"

"Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpass. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain"—Isaiah 26:20, 21.

"There is an affectionate tenderness about these words of our Heavenly Father which helps us to realize His great love for His people, and His special care over them... His great love for the world also... veiled behind the clouds of His righteous indignation against their sins, in wisdom strikes the heavy blow which will shatter all their idols and humble their pride in the dust, that so the sore wounds of His wrath may prepare them for their everlasting healing.

"It is His love that wields the rod for their correction... and while the blows of His righteous indignation fall heavily upon the world, He would have us point them to the cause of their calamities and to the only remedy—'In returning (to God) and rest (in Him alone) shall ye be saved; in quietness and in confidence shall be your strength.' 'Be still,' saith the Lord, 'and know that I am God; I will be exalted among the nations, I will be exalted in the earth'—**Isa 30:15 Psalms 46:10 Psalms 27:1,3,5,10 23:1,4 56:4 Isaiah 51:7,12,13,16**.

"The Lord's people... rejoice... that His wrath will be thus revealed only '*for a little moment*,' and then will His righteous Kingdom be manifested in power and great glory, and they 'shall shine forth as the sun'—Matt. 13:43. '95- R1787 to R1789

RETRIBUTION FOR WILFUL SIN

"Isaiah 26:21 seems to refer to the operation of the principle of justice in God's judgments upon the world. The Heavenly Father stands for Justice, and He has appointed that all of His Mercy shall be exercised through the Lord Jesus Christ. Our Lord will be specially identified with the trouble upon the nations, but it will not be so much His work as the Father's. The Day of Trouble is called the Day of Jehovah. We read that 'In that Day His feet shall stand upon the Mount of Olives,' and that there shall be a great earthquake"—Zech. 14:14; Rev. 16:18. '13- R5255 "For nearly two thousand years, the suffering, persecuted, self-sacrificing, consecrated ones have anxiously waited for the Master's coming. Faithful Pauls, ardent Peters, loving Johns, devoted Stephens, gentle Marys and tender and 305 generous Marthas, a long line of brave confessors of the truth at the risk of torture and death, and suffering martyrs, and some of the faithful fathers and mothers and brothers and sisters in Israel who humbly walked with God in less stormy times, neither ashamed nor afraid to confess Christ and to bear his reproach, nor to be the companions of those who were reproached for his truth's sake (Heb. 10:33)—these, after fighting the good fight of faith, laid down their armor to await their promised reward at the Master's appearing—**2Ti 4:8**.

"And now he has come! The Lord is indeed present! And the time is at hand for the setting up of his Kingdom, and the exaltation and glorification of his faithful bride. The days of waiting for his presence are now in the past and the blessedness of the waiting ones, long foretold, is ours. To the eye of faith he is

now revealed by the prophetic lamp (2Pe 1:19)...

"While we thus stand, as it were on Pisgah's heights, and view the grand prospect just before us, our hearts rejoice in the Lord's great plan, with an unspeakable joy... and by faith already discerning the Bridegroom's presence, we lift up our heads and rejoice, knowing that our redemption draweth nigh. Oh, what fullness of blessing and cause for joy and thanksgiving this truth contains! Truly, the Lord hath put a new song into our mouths. It is the grand anthem, the first note of which was sung by the angelic choir, at the birth of the infant Jesus; 'Behold, I bring you *good tidings*, of GREAT JoY, which shall be unto all people.' Thank God, its harmonious strains will ere long fill heaven and earth with eternal melody, as the blessed work of salvation—restitution—which he comes to accomplish progresses toward its glorious culmination." C133- C134.

"Joy to the world! the Lord is come! Let earth receive her King! Let every heart prepare him room, And heaven and nature sing.

He'll rule the world with truth and grace, And make the nations prove The strictness of his righteousness, And wonders of his love.'

Revelation 15:1

CHAPTER 15 REVELATION

PLAGUES Revelation **15,16 Exodus 3:10- 20**. "The ten miraculous plagues upon Egypt did their appointed work, and Israel went out a free people under the leadership of Moses; and all the world were witnesses of the power of the God of Israel.

"This deliverance of Israel from Egypt was a marvelous deliverance, and yet the prophets tell us of a still greater deliverance for the people, yet to be accomplished, when they shall be gathered out of all nations whither they have been driven, and when even the generations of them that are in the graves shall come forth, and they shall be brought into their own land and securely planted there. [See *Jeremiah 16:14,15 Ezekiel 37:12-14 Isaiah 65:21-23*].'

("But I gather them now unto their own land, and leave none of them any more there"—Ezek. 39:28) See D558; B200 and '16- R5870.

"In comparison with this deliverance to be accomplished, we are assured that the former from Egypt will seem so insignificant as not to be named any more; for that was but a type of the one to come. Then Abraham will realize the reward of his faith, when he and his posterity actually come into the land which God promised him for an everlasting possession (Gen. 17:8), and which Stephen said (Acts 7:5) he never owned a foot of in his past life, but died in faith that the promise would be fulfilled at his return—in the morning of the resurrection.'

"God's dealings, always just, and often *merciful*, have an effect upon men according to their hearts. The same providence that would move one man to repentance would move another to hardness of heart. In Pharaoh's case the *plagues* brought repentance, but the goodness of God in hearing his prayer and removing the plagues each time produced *hardness of heart*. Thus seen, it was not be exerting some bad influence upon Pharaoh's mind, but by extending his mercy to Pharaoh and his people, that God *hardened* his heart.

"The Egyptian bondage typified the bondage of sin; Pharaoh typified Satan; and Israel typified all those who long for deliverance that they may present themselves to God and his service. The deliverance from Egypt represented this overthrow of the power of sin at our Lord's second advent. The plagues upon Egypt represented the troubles coming upon the whole world in the near future which will effectually break down the various enslaving and oppressive

306 systems of the present time—social, political, religious and financial—and engulf them all in utter ruin." '94- R1652

THE TEN PLAGUES OF EGYPT—Exodus 11:1- 10

"He who sees, in the narrative of the ten plagues upon Egypt, and Israel's deliverance thereby, nothing beyond what is contained in the simple story, recognizes only the shell, and not the kernel of the lesson. In the type it was typical Israel alone that was delivered by Moses and the first-born; in the antitype it will be 'The groaning creation' that will be delivered—all such who will accept deliverance, under the leadership of the antitypical Moses, Christ, and his royal priesthood—the elect church of this Gospel age. In the type it was Pharaoh and his coadjutors that were first chastened by the plagues and subsequently destroyed in the Red Sea. Their antitype is Satan and all his coadjutors—all who profit by evil; and in the beginning this will include many who unwittingly are under his blinding influence; but ultimately it will include only such as are wilful and deliberate servants of sin and lovers of unrighteousness—injustice, etc.

PHARAOH'S HEART HARDENED

"Under the Lord's instructions Moses presented himself before Pharaoh, and made formal demand that the people be let go. Nevertheless, the Lord said to him, 'I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.' 'But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies and my people, the Children of Israel, out of the land of Egypt, by great judgments; and the Egyptians shall know that I am the Lord.' "The Scripture saith unto Pharaoh, 'Even for this same purpose have I raised thee up that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore bath he mercy on whom he will have mercy, and whom he will he hardeneth' {Ro 9:17,18}. The Lord had raised up to the throne of Egypt a man of iron will and perverse spirit, who would not readily yield, and upon whom, therefore, repeated and severe judgments would be necessary, which would demonstrate divine power on behalf of Israel. Secondly, these would incidentally constitute a retribution against the whole people of Egypt, as participators in the unjust oppression exercised toward

Israel. In a word, divine power would be better shown, and retributive justice better rendered, and a lesson for all time better written, by the raising up to the throne of Egypt of this man, than by raising up to the throne any of the others, who might have been heirs, had they lived, or had he not lived.

Exodus 11:1- 10. It should be noticed that neither here nor elsewhere does God interfere with the freedom of the will of any individual, whether amongst those who profess obedience to him, or others. As respects the hardening of Pharaoh's heart: as we look carefully into the narrative we find that it was accomplished through God's *mercy* only, and hence that no charge could be laid against divine justice on this account. It was because of Pharaoh's repenting that the Lord stayed one and another of the plagues brought upon him, and the nation which he represented. But this goodness and mercy of God, which should have led him to repentance, led him in an opposite direction, to greater hardness of heart. And so it is with the world in general today: when the judgments of the Lord fall severely upon the world there is a tendency to contrition, humility and repentance; but when the Lord's blessings abound there is the greater likelihood amongst those who are rebellious of heart to become hardened and unappreciative. So it was with Pharaoh, and so it will be with 'the powers that be' in the end of this age; but so it must not be with those who are truly the children of God. To all these God's mercies and blessings, favor upon favor, should and do lead to greater appreciation, thankfulness and loving obedience, because they are His.

DURATION OF THE PLAGUES

"It has been surmised that these ten plagues upon Egypt began about July 1st, and lasted until the following April—in all about nine months. This surmise is based upon the character of the different plagues, and what is known of the climate and usual conditions of Egypt favorable to the plague. The first three, the waters changed to blood, the frogs, and the lice (insects), appear to have been common to the Israelites as well as to the Egyptians, the land of Goshen being spared from the remaining seven plagues—flies or winged pests; murrain, or cattle disease; bairns, or smallpox; hail and fire; locusts; darkness; and finally the death of the first-born. During this series of plagues Pharaoh relented a little occasionally to the extent that he agreed that the males of the Hebrews should go forth, as requested, to sacrifice in the wilderness, the females and children being held as hostages for their return. But this brought out the answer that when they would go it must be all of them, including their cattle and herds, and to this Pharaoh would not hear, until Egypt was smitten with the tenth plague, and all the first-born of Egypt (humanity and animals) died; then he urged them to go. The chastisement was sufficient. So it will be in the end of the time of trouble that is approaching, and which is figuratively represented by these plagues, especially 'the seven last plagues' Revelation 15: **"When the last plague has been poured out, as a vial of divine wrath, 'the powers that be' will realize that it is useless to fight against God. And as Pharaoh and his people received a severe retributive punishment for every evil they had in**

307 flicted upon the Israelites, and as their first-born became retributive representatives of the Israelitish babes they had caused to be drowned in the Nile, so their flocks and herds, and the crops that were destroyed by the locusts and insects, etc., and all the troubles upon them, were retributive punishments, for the unjust exactions made of the Israelites. So we may suppose that the great troubles and losses which will come upon 'the powers that be' of the present time, in the approaching trouble, will, in some sense or degree, be a retributive requirement, an offset for a not sufficiently benevolent and just treatment of many under their control in the present time, when the blessings and inventions of our day should be accruing more generally to the benefit of the masses. '01-R910, R911 Exodus 12:21-30: "To the ordinary reader the story of these plagues and the deliverance of the Israelites is a wonderful one; but to those who have made some progress in the knowledge of the truth and who discern in the experiences of the Israelites something typical of the experiences of the Lord's people in the end of this age, the entire lesson has a still broader, deeper and stronger significance. From this standpoint the Pharaoh on the throne and the powers of Egypt represented Satan, the prince of this world, and the powers of this world. From this standpoint the antitype of Israel would be all of God's people who desire to worship and to serve him, but who are in bondage to sin and Satan. From this standpoint the deliverance of the Israelites from Egypt typifies the deliverance in the end of this age of all who desire to come into harmony with God. And correspondingly, the plagues that came upon Egypt and which forced the deliverance of the Israelites, typified the great time of trouble coming upon the world in the end of this age, by means of which ultimately the power of the oppressor will be broken, and all who desire full liberty to worship and serve the Lord will be granted the opportunity; and as Pharaoh and his hosts, in seeking to interfere with the divine program, were destroyed, so Satan and all sympathizers and collaborators with him, seeking to restrain and interfere with the labors of those who would serve the Lord, will ultimately be overwhelmed and destroyed in the second death.

"Noting that these ten plagues prefigured the time of trouble in the end of this age, we are not surprised to find similarly ten plagues mentioned in connection with the time of trouble portrayed in Revelation as constituting the consummation of this present age and this 'present evil world.' There the first three plagues are called the woe trumpets, and following them come the 'seven last trumpets.' The first three apparently affect all, the last seven are restricted to those who are in opposition to the Lord. And so it was in the plagues of Egypt; the first three affected the Israelites as well as the Egyptians, but from the last seven the Israelites were exempted. "' 07- R3994

This fifteenth chapter of Revelation is not yet fulfilled; therefore its comments or forecasts are only approximate. It is evident that the seven angels are of the Little Flock, which is complete beyond the veil in Resurrection Glory: the work they are to do in pouring out plagues upon the whole world is far too

great a work for any being in the flesh to perform. Heaven, then, is entirely spiritual, though not necessarily the Seventh Heaven where God dwells. See '01- 29 "This harvest, like the Jewish one, is to be first a time of trial and sifting upon the Church. And afterward a time of wrath or pouring out of the 'seven last plagues' upon the world, including the nominal Church. The Jewish Church was the 'shadow' or pattern on the fleshly plane of all that the Gospel Church enjoys on the spiritual plane. That which tried fleshly Israel in the harvest of their age was THE TRUTH then presented to them. The truth then due was the sickle, and it separated the 'Israelites indeed' from the nominal Jewish Church; and of the true wheat there was but a fragment compared to the professors. So also is the harvest of this age. The harvest of the Gospel age, like that of the Jewish age, is under the supervision of the chief reaper, our Lord Jesus, who must then be present *[Re 14:14]*." A238 "Among the weird pictures of this wonderful book of symbols, this one of the pouring out of the 'seven vials of wrath' stands out in marked prominence. As its name indicates, it is understood to be the closing act in the drama of this age... We understand that it is the ending of the present reign of evil, and a necessary preparation of mankind for the reign of righteousness. The connections in which we find the vials mentioned in the record are in harmony with this; it is followed by the symbolic pictures of the new age—new heaven and earth, binding of Satan, and reign of Christ." '83- R497 THE LAST GREAT DAY

"We are in the 'last days' mentioned by the Apostle Paul. He says, 2 Timothy **3:1- 5**.

"Our Lord Jesus repeatedly mentioned 'the last day,' and declared that certain things would occur in the last day. We understand him thus to be referring to the great seventh day, the thousand- year day of his kingdom. For instance, he said, in speaking of his disciples individually, 'And I will raise him up at the last day.' 'The Scriptures speak of the last day as being the end of this present dispensation, the end of the present reign of evil. Our Lord referred to the closing days of this age when he said, 'As it was in the days of Noah, so shall it be in the days of the Son of Man.' All Scriptures referring to this day seem to point to the great commotion to come at this time. The prophet Daniel seems to speak of the present dispensation as a 'time of trouble such as was not since there was a nation.' This was to be, he declared, 'in the time of the end.' Our Lord speaks of it: Matthew **24:21 - 25**. St. Paul tells us that the fire of that day shall try every man's work of what sort it is. The Apostle Peter describes it vividly in his second epistle.

"THAT DAY OF TROUBLE AND THE GLORY TO FOLLOW ARE THE THEME OF ALL THE HOLY PROPHETS." '15- R5696 p 3.

PLAGUES UPON BABYLON

"The 'seven last plagues' to be visited especially upon

308 Christendom do not mean a particular disease, as the black plague or cholera; but the word stands for trouble. The Scriptures indicate that these are—death, famine, revolution, distress, overthrow. These distresses will be both physical and mental. It will be a great trouble and distress to Babylon when she realizes that her walls are fallen. She has realized for some time that there was danger of a collapse, and has been seeking to repel anything that might come near to injure her walls..." '15- R5697, R5698 "The Gospel Age will not fully end, we believe, until... the last member of the very elect shall have passed beyond the veil... glorified in the kingdom either before or during the great time of trouble... ready to supervise the world's instruction from the spirit plane. The great conflict is before us.

"After the church shall have been glorified beyond the veil, the ancient worthies are to be her representatives in the world, taking oversight of the instruction of the peoples and ruling in human affairs; after the Messiah has commanded 'Peace' to the angry nations and bidden the raging billows be calm. But there may be yet for a little while—just how long we cannot surely know—some work for the church to do for the world this side the veil, before the time of trouble fully sets in, or at its beginning. If so, we believe that this instruction to the world is now in progress.

"' Who so is wise, and will observe these things, even they shall understand the loving-

kindness of the Lord,' even though for a brief space his righteous sword shall be unsheathed for the punishment of iniquity and the overthrow of Satan's great empire." '15- R5697, R5698 "For eighteen centuries his dear ones have been tempesttossed by the adversary, persecuted, afflicted, buffeted—all through this dark night, in which the only light available has been 'Thy Word a light to my feet.' The experiences of others in the past are our experiences in the present.

"We of today represent the Lord's cause in the midst of the raging elements of human passions, oppositions, etc.; and as the Apostle declares of his day, so it is still true that 'we wrestle not with flesh and blood, but with principalities and powers and spiritual wickedness in high positions.' The storms may seem to come from the world, but really beyond the world is the adversary. 'We are not ignorant of his devices'; our hearts would be at times dismayed except as faith is able to see the Lord with us in the ship, and able to grasp the thought of his mighty power in his own time and way to speak peace to the world.

"Soon the time will come for him who careth for us to exert his great power on our behalf, to deliver his people, to say to the raging elements, Peace, be still. Then will follow the great calm, the great rest from the evil one for a thousand years, for he shall be bound that he shall deceive the nations no more. Then will come the eternal rest of the heart to all who are now in the boat with the Lord, and then will come the opportunity for all these to be co-laborers with him in the great and glorious work of blessing the world. It must not surprise us, however, if a dark hour is before us—if the time will come when the stormy winds will be so fierce that many will cry out in fear and trembling. Let us learn well the precious experiences of the present time, so that then our faith shall not fail us—so that in the darkest hour we shall be able to sing and to rejoice in him who loved us and bought us with his own precious blood, and to sing the song of Moses and the Lamb." '04- R3325; '13- R5243 c2 p3'5.

Revelation 15:2

Verse 2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

The sea of glass, of course, would be on earth; though for the spirit begotten ones, who SEE the truth clearly; and in troublous times, represented by the fire. There is also implied, between the ones standing upon the glass and some deteriorating influence, a conflict seeking their defection. What it is about is indicated by the statement that they overcame because they had the Harps of God.

"The great source of error in understanding these, as all of Revelation's symbols, is a *too literal* interpretation. It is read as though it were a statement *offacts, instead* of a statement of symbols. Before proceeding to the account of the plagues, the inspired penman records another symbol—the 'sea of glass.' This indicates that it stands related to the plagues... From the connections, we understand that which this symbolizes immediately precedes the plagues.

"*And I saw as it were a glassy sea, mingled with fire, and the conquerors of the Beast, and of his Image, and the number of his name, standing on the glassy sea, having harps of God.* "" Who these conquerors are is shown by what they overcome—viz., the Beast, Image, and Number. Here we see the importance of an understanding of the symbols of chapter thirteen; for unless we understood what those symbols meant, we could not understand who is overcoming their influence. In this way God has made his Word selfinterpreting. The understanding of one part or symbol is the key to an understanding of another. In harmony, then, with Revelation **13**, we understand the overcomers here referred to, to be those Christians who are free from Papacy—the Beast—and from organized sectarian Protestantism—the Image—and from all who bear the characteristics of their *Number*— that is... these have no influence over their actions, professions, or thought—free indeed. '83- R497 Revelation **15:2 - 4**

"' And there came fire out from before the Lord, and consumed upon the altar the burnt-offering and the

fat, which, when all the people saw, they shouted and fell on their faces'—worshipped—Leviticus 9:24. This is the same thought, expressed in another form. The fire symbolized God's acceptance; its recognition by the people showed that the world will realize the sacrifice and its value in God's estimation as the price of their liberty from death and the grave, and when they realize it they will worship Jehovah and his representative, the Priest.

"That this is not yet fulfilled is evident. God has not yet *manifested* his acceptance of the great Atonement Day sacrifice, by fire; the people have not yet shouted and fallen on their faces in worship of the Great King and his representative. No, the world still lieth in wickedness *[1Jo 5:19]*; 309 the god of this world still blinds more or less nearly all mankind *[2Co 4:4]*; darkness still covers the earth—gross darkness the people *(Isa. 60:2)*. Nor need we look for the great restitution blessings prefigured in this type until all the members of the Church, the 'Body' of the great high Priest, shall have first gone beyond the Second Veil (actual death), *into* the Most Holy, by resurrection change. Nor will this 'blessing' of the type be fulfilled until after the great time of trouble. Then, chastened, sobered, humbled, the world of mankind will very generally be 'waiting for' and 'looking for' the great Christ, the Seed of Abraham, to bless them and lift them up.

"How beautifully these types teach a full ransom for all the people, and a restitution and blessing made possible to all!" T89, T90.

THE SONG OF MOSES AND THE LAMB

"Only those who see the divine plan of the ages, and the relationship between the past, the present, and the future, are in any degree able to make known the greatness of our God, his glorious power, and his honorable majesty. This class is referred to by the Revelator as singing the song of Moses, the servant of God, and the song of the Lamb—they sing in the sense of declaring in harmonious and beautiful cadences the relationship of the types and figures of the Law and the Prophets of the Mosaic dispensation with the antitypes of these of the Gospel dispensation; showing that all things written in the Law and in the Prophets are finding glorious fulfilments in the Lamb of God and in the great plan which the heavenly Father is working out through him.

"The Revelator tells us the substance of this song: namely, 'Great and marvelous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints!' But what great and marvelous work has God performed, and how shall we see that he is both just and true in all his ways and dealings? From the standpoint of those who can sing this song everything must be clear as noonday!

"First amongst the great and marvelous works of the Almighty was the sentence of death upon father Adam and his posterity because of disobedience... As we look at this marvelous work, we must concede that it was just (in that it was merited), that it is true (in the sense of not being an unreasonable penalty), true in the sense that it was exactly what God forewarned father Adam the penalty of disobedience would be. 'Just and true are thy ways, thou King of saints.' "But Jehovah's first great and marvelous work of condemnation was, after four thousand years, followed by another great and marvelous work; viz., the work of redemption. How stupendous this work of the ransoming of all Adam's race... by the sacrifice of one man! How great and wonderful indeed this act, and how just and true, and how fully in harmony with every feature of divine justice and love! Even the philosophy of the ransom is explained to the Lord's people—how that all mankind were included in one man's sentence, to the intent that in due time the penalty of sin could be paid on behalf of all mankind by the one sacrifice for sins, 'the man Christ Jesus, who gave himself a ransom for all' *[1Ti 2:5,6 Romans 5:12,18,19]* ... 'Great and marvelous, just and true are thy ways, Lord God Almighty.' But few see it clearly; and hence few can sing this wonderful story to others.

"But there is still another feature to this song, and it is glorious also, tho it pertains not to the things that are past, but to the things yet to come. It declares, 'Who shall not reverence thee, O Lord, and glorify thy name?' It looks forward to the time when this great redemption, accomplished by the blood of the Lamb, shall be made available to every member of the human family. It looks forward to the glorious Millennial age, to the time when, under divine providence, the knowledge of the Lord, essential to faith, and to any

acceptance of his favor and mercy through Christ, shall be extended to every creature... yet the Scriptures assure us that ultimately all who will not come into heart harmony with the Lord and with all his gracious arrangements and provisions, shall be cut off from amongst the people—in the second death (Acts 3:23)...

"But this song continues, and has yet another strain. It declares, 'Thou only art holy'—all holiness, all perfection, wherever it is found, must proceed from God, the great fountain of holiness.... It will indeed be a glad day when all shall reverence God's name, and when all shall recognize that his is indeed the fountain of holiness.

"But there is still another strain in this song, and it is a grand one also, like all the others—reaching down into the Millennial age. It declares, 'All nations shall come and worship before thee; for thy judgments are made manifest.' 'All nations' will include, not only all the nations then living, but all the nations of the dead, just as does the promise which God made to Abraham, saying, 'In thy seed (the Christ, Head and body) shall all the families of the earth be blessed—all nations.

"How few, how extremely few, are able to *learn* this song! How extremely few learn it so well as to be able to *sing* this song to the glory of God!... But how few are able to sing this song of Moses and the Lamb, or to see how God's great and marvelous works of the past reflect gloriously upon his character, both for justice and love and give us the best of all assurances for the working out in the future of the glorious plan which he has already outlined and begun!

"And we are told (verse 2) the reason why so few can sing this song—that it is only *for those* to sing who have gotten the victory over the beast and his image and his mark and the number of his name.' These symbols, representing earthly institutions which now hinder and bind and enslave the Lord's people to creeds, must be overcome by every soul that would hope to be able to appreciate this song, and to sing it in his daily life to others according to his opportunities. Those who try to sing this song while yet in Babylon find their mistake.

THY SAINTS SHALL BLESS THEE (Psalm 145:10)

'I will speak of the glorious honor of thy majesty, and of thy wondrous deeds. Thy saints shall glorify thee; they shall speak of the glory of thy kingdom and talk of thy power, to make known unto the sons of men thy mighty acts, and the glorious majesty of thy kingdom.' "00- R2712 to R2715 310 "It was right, therefore, for the Bereans to search the Scriptures to see whether the testimony of the apostles agreed with that of the law and the prophets, and to compare them also with the teachings of the Lord. Our Lord also invited a similar proving of his testimony by the law and the prophets, saying, 'Search the Scriptures.. for they are they that testify of me.' The whole divine testimony must be in harmony, whether it be communicated by the law, the prophets, the Lord or the apostles. Their entire harmony is the proof of their divine inspiration. And, thank God! we find that harmony existing, so that the whole Scriptures of the Old and New Testaments constitute what the Lord himself terms 'the harp fo God' (Rev. 15:2). And the various testimonies of the law and the prophets are the several chords of that harp, which, when tuned by the holy Spirit dwelling in our hearts, and swept by the fingers of the devoted searchers after divine truth, yield the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed 'song of Moses and the Lamb,' which even we have learned through the testimony of his holy prophets, of whom the Lord Jesus is chief.

"But although the testimony of the Lord and the apostles must harmonize with that of the law and the prophets, we should expect them to testify of things *new*, as well as *old*; for so the prophets have led us to expect [Mt 13:35 Psalms 78:2 Deuteronomy 18:15,18 Daniel 12:9]. And so we find them not only expounding the hidden truths of ancient prophecy, but also disclosing new revelations of truth." '93- R1524 F233 "Rejoice in Jehovah, and be glad, ye righteous: and shout for joy, all ye that are upright in heart... Give thanks unto Jehovah with the harp: sing unto Him with... an instrument of ten strings. Sing unto Him a new song; play *beautifully* (skillfully) amidst a *triumphant shout*. For the Word of Jehovah is right; and all His works are done in Truth; He loveth righteousness and justice (judgment); the earth is full of the kindness of Jehovah" (Psalms 32:11 - 33:5).

THE HEAVENLY TREASURE—Matt. 6:19- 21.

‘95- R1820, R1821. OH! HOW PRECIOUS

"Oh, how precious! will be the heavenly treasures when we view them in the light of the new dispensation—as glorious realities uncorrupted and incorruptible!"

"All creatures in heaven and in earth will be rejoicing together—Rev. 5:11- 13.

"Beloved.... have your conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation' [1Pe 2:12]. And this love, the reward of righteousness, will be a part of the treasure of the future. Even so we are told the nation of Israel will by and by look upon him whom they have pierced, and they shall all mourn because of him (Zech. 12:10). This blessed satisfaction will be part of the Lord's treasure which at his first advent, he laboriously laid up in heaven's keeping. It was the prospect of this treasure that assisted him to so patiently endure mocking, ignominy, scorn, ingratitude, pain and death. Under all his sufferings he did not grow discouraged nor faint, but confidently looked to the joy of the future set before him—the joy of a renewed, grateful and loving race. So also our heavenly Father has for six thousand years patiently borne with the ingratitude and wickedness of men, sending his rain and sunshine upon the just and the unjust, and at great cost providing for their redemption and restitution which by and by will reveal to him also the treasure of grateful hearts which shall to all eternity ascribe to him the praise of their salvation. Similar will be the joy of all the faithful sons of God who likewise now lay up treasure in heaven.' '95- R1821

Revelation 15:3

Verses 3- 4. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, God Almighty; just righteous and true are thy ways, thou King of saints. 4Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments righteous dealings are made manifest. (Please see Rev 11:19 and comments.)

Therefore they sing the Song of Moses and the Lamb. Those on the sea of glass, having obtained the victory, represent those spirit begotten ones of the Little Flock and the Great Company who are alive and active now. The Song of Moses is found principally in the eighth, ninth, and sixteenth chapters of Leviticus in those religious ceremonies known as the Day of Atonement sacrifices. Aaron represented the spiritual High Priest, the Messiah; and the bullock, the human being Jesus who became Messiah or Anointed at thirty years of age. It was the province of the spiritual to sacrifice the earthly unto death: to be followed by the Resurrection of the spiritual to glory, honor, and immortality The work of the resurrected Messiah is the salvation of the world. Therefore, who shall not fear or reverence thee, O Lord? for all nations shall come and worship before thee; for thy judgments are made manifest in the wonderful developments and blessings of the New Covenant and its Mediator, The Messiah.

"Sing unto the LORD with thanksgiving; Sing praise upon the harp unto our God; Who covereth the heaven with clouds. Who prepareth rain for the earth, Who maketh grass to grow upon the mountains.' :Ps 147:7,8 "These overcomers sing a song. A song symbolizes a beautiful and harmonious expression. It is the song of Moses and the Lamb... in perfect accord with the Law and the Gospel. It is the same which Jesus (the 'Lamb') taught, and which Moses taught in the Law and types.

"The words of the song are given... by the overcomers: '*Saying, Great and wonderful are thy works, O lord God, the omnipotent. Righteous and true are thy ways, O King of the nations*' (Diaglott). '*Who shall not fear, O Lord, and glorify thy name? For all the nations shall come and worship in thy presence, because thy righteous acts are manifested...*' 83- R497 "... Now we are free, and no more are 'our harps

hung upon the willows of Babylon.' They are attuned to the harmonies of heaven, and we can now sing with the spirit and with the understanding the glorious 'song of Moses and the Lamb.' "' 14- R5537 c2 p2; '00- R2570 c 2 p 2, 3; '13- R5257 c1 p4.

311 THE SONG OF MOSES AND THE LAMB

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying... The Lord, is my strength and song, and he is become my salvation: He is my God, and I will prepare him a habitation; my father's God, and I will exalt him"—Exodus 15:1, 2 (verses 1- 20); Psa, 106:7- 12.

"The incident and the Song of Moses are further corroborated by our Lord in his last message to the church, in which he represents in symbol a certain class of his followers experiencing a great deliverance in the end of this age and singing, 'The song of Moses, the servant of God, and of the Lamb'—Rev. 15:2, 3.

"If it was appropriate, as we all admit that it was, that the Israelites should give glory to God for their deliverance from the bondage of Egypt, much more is it appropriate that spiritual Israel should recognize the still greater deliverance from the power of Satan and the thralldom of sin, accomplished for us through the blood of the Lamb of God who died for our sins. If the illiterate people who had been in a measure of slavery for a long period and who had not the advantages of this Gospel age were prompted to give thanks to the Lord, how much more should we, who have tasted of his grace and goodness, show forth the praises of him who bath called us out of darkness into his marvelous light' (1Pe 2:9). What wonder, then, that the Scriptures everywhere refer to the Lord's people as being ministers, servants, of the truth, and declare that the Lord has not only lifted our feet from the horrible pit and miry clay of sin and death, but has additionally 'put into our mouths a new song, even the loving- kindness of our God'—Psa. 40:2, 3. '07- R3998, R3999 "This song can now be sung by us who can exercise faith in the Lord, in his Word, in his providence, but it is not its complete fulfilment: that will be attained when all the people of God shall have been found—when the Lord's mercy during the Millennial age shall have opened the blind eyes of the world, unstopped the deaf ears, caused the knowledge of the Lord to fill the whole earth, and gathered all who are truly the Lord's to himself, and during the Millennial age shall have lifted them out of the bondage of sin and death and brought them into full harmony with the divine standard by the processes of restitution, according as it is written—There shall 'be times of restitution of all things which God bath promised by the mouth of all the holy prophets since the world began' (Acts 3:19- 21). Then will be the great fulfilment of this passage of the Red Sea, and the overthrow of the enemies of the Lord and his people. It will be then, at the end of the Millennial age, that Satan and all who are on his side, enemies of righteousness, will be forever destroyed, and at the same time all who love righteousness and hate iniquity and avail themselves of the Lord's favors, privileges, will then be saved to the powers of an eternal life, under the leadership of the great antitypical Moses, - as it is written—'A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me (Moses); him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that the soul that will not obey that

Prophet shall be destroyed from amongst the people'—Acts 3:22, 23." '07- R3998, R3999

JESUS, JESUS, PRECIOUS JESUS

"Wherefore God also bath highly exalted him, and given him a name which is above every name"—Philippians 2:9.

"Our Lord as a perfect man would be grand and far above men, but as a perfect angel he would be a still grander being, still farther above man. Hence, if our Lord were a mighty angel now, it would still mean that he had suffered a great loss as a result of his atonement work for man; and if he were a perfect man, it would mean still greater loss on our behalf. But this was not necessary, not purposed, and is not the fact. He left the glory, humbled himself, came down and accomplished the work necessary, paid the price—a man's life for a man's life—and our Golden Text gives the result: 'Wherefore God also bath highly exalted him and given him a name which is above every name.' "Another Scripture, speaking of our

Lord's present exaltation, declares that he is exalted 'far above angels, principalities and powers, and every name that is named' (Eph. 1:21). We believe these Scriptures, and in harmony with them we believe that God's character for justice and benevolence is demonstrated by this high exaltation of him who was faithful unto death as the man Christ Jesus. He is now a partaker of the divine nature, a spirit being of the very highest order—of the same order with the Father himself. This thought of our dear Redeemer not losing eventually by the great sacrifice he endured for us must be gratifying to all who are truly his and who love him. But, additionally, we have another source of satisfaction in thinking of our Master's glorification; and that is, that the promise is to us who are faithful to him; that we may yet share his nature, share his glory, share his name, share his exaltation, share his divine nature. O. wonderful wisdom and grace and goodness of our God! We call upon our souls with every power within us to praise and laud and magnify his great and holy name, honored before his people through his great and wonderful plan, revealed to his people through his wonderful Word!" '04- R3378

DAVID ATTAINING KINGSHIP—2Sa 2:1- 7 5:1- 5.

"David went on and grew great, and the Lord God of hosts was with him"—2 Samuel 5:10.

"... It is in line with this endeavor to fortify the will and strengthen the character that we recognize such vows as would be of assistance. The adversary is watching continually to touch the spots liable to assault; and we must make the fortification strong, striving to keep our sacrifice with the Lord and our wills firm to resist the adversary—to serve the truth and all the household of faith, and to guard our own words, acts and thoughts.'

"The Head of the church is Christ. Already we hail and crown him Lord of all in our hearts and look forward with joyful anticipation to the time when 'every knee shall bow' to the Lord.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways,

312 thou King of saints" Rev. 15:3.

"Realizing that this new song is the tidings of great joy which shall be to all people, we are correspondingly interested to know to what extent we have learned—to what extent we can sing it now.

"It is necessary that the redeemed should know, should appreciate, their fallen condition, the justice of their sentence of death, and that their recovery is wholly of divine mercy." '06- R3729; 08 R4236

"HIS LOVING- KINDNESS, O HOW GREAT!"

"Because thy loving- kindness is better than life, my lips shall praise thee"—Psalm 63:3. Truly, There's a wideness in God's mercy Like the wideness of the sea!"

"But God does not love the willful sinner. This is in harmony with righteousness... God has no love for the incorrigibly wicked. 'All the wicked will he destroy.' He has arranged that only those who shall come into accord with his righteousness may enjoy the blessing of eternal life. These shall have an eternity of happiness; they shall be the recipients of his loving favor everlastingly. The Psalmist had a taste of the loving- kindness of God in his own experiences when he was anointed to be king of Israel.

OUR ANOINTING FAR SUPERIOR

"Those who shall be accounted worthy to reign with Messiah, to share his throne, shall reign for a thousand years. And this is only the beginning of their glory. Our Father in heaven, is now training and preparing us for this glorious exaltation through his only begotten Son, with whom we are to reign...

"So we, above all other people in the world's history, have the loving- kindness of God manifested toward

us. We have his exceeding great and precious promises. We are the recipients of his special love. And the more we appreciate this love and these glorious promises and the bountiful provisions of his grace, the more our hearts respond in gratitude, the more his loving-kindness becomes a reality to us, and the more are we ready to lay down our lives in his service.

"It was thus with Jesus. He preferred the Father's favor above all else. And he, through the Father's arrangement, opened up this new and living way for us, that we, by becoming his disciples, may share with him God's special lovingkindness and matchless promises, granted only to those 'who follow the Lamb whithersoever he goeth.' Surely our lips shall praise our God! And not only so, but our pocketbooks, our bank accounts, and our influence shall praise him! All that we have shall praise the Lord; and all that we ever hope to have!

I LOVE TO TELL THE STORY!

"We who have come to realize our Father's unspeakable favor to us as better than this present life with all it could have to give, we who have joyfully laid upon his altar every earthly good thing, every hope and ambition, every power of our being, rejoice to tell the good tidings of salvation to others. We rejoice to sound forth the praises of him who bath called us out of darkness into his marvelous light. The message is too good to keep!

THE DARKNESS HATETH THE LIGHT

Why did the Master suffer the loss of special position and of favor with the churchianity of his day? Why did the Doctors of Divinity and the notables among the religionists hide their faces from him? Why did they finally become so embittered against him that they crucified him? Was it because of evil doing on his part! Nay; for he went about doing good. IT WAS BECAUSE HE TOLD THE TRUTH. He declared truths which they themselves recognized as such, but with which they had so mixed the 'traditions of the elders' that they were too stupefied, drunken and blinded to take anything but a perverted view of our Lord's work and teachings. Their hearts were not in the right attitude before God. 'The darkness hateth the light.' "The Master's persecutions came not from the outside world, but from the professed holy people of his time. So has it ever been since, and so it is today. Those who now oppose the truth... with but few exceptions are zealous sectarians, whom Satan has blinded with his false doctrines and misrepresentations... Wherever the truth goes it will be a sword to separate, as our Lord declared. These conditions prove a test to the followers of Jesus. Are we willing to bear the hatred, the scorn, the contumely, which loyalty to the truth brings? Is our Father's loving favor more, far more, to us than the favor and smiles of the whole world—even more, far more to us than life itself?'

THE GLORIOUS HARP OF THE AGES

"If so, we can go forth in his name, rejoicing as we go, praising him with our lips, singing the new song which he bath put into our mouths, 'even the loving kindness of our God.' It costs something to sing this song. Only those who have learned to play upon the harp of God, who have all its strings attuned to perfect harmony, can properly render this 'Song of Moses and the Lamb.' Never until today has it been possible to produce such melody from this wonderful harp; for never before have all its chords been properly placed and attuned. Now its music is entrancing: Then let us take this wonderful harp of the ages, and as we sweep its chords, let us sing with the spirit and with the understanding this wondrous, glad new song." '14- R5440, R5441 "Sun of my soul, my Father dear, I know no night when thou art near; O. may no earth-born cloud arise To hide thee from thy servant's eyes!'

Revelation 15:5

Verse 5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

Now is the temple in heaven, those faithful unto death, opened to carry out this great service for the good of mankind. They are of the Divine Nature and have power and authority to pour out the seven last plagues of God's wrath against all sin. Not a sin ever committed will be overlooked. Adamic sins are covered by the merit of the Messiah; and all wilful sins are expiated by stripes or penalties—even including evil words.

WHAT CONSTITUTES EVIL- SPEAKING

"The Apostle Paul says, 'Speak evil of no man'; he does

313 not say, Speak evil of no creed. Some of the creeds should be very evilly spoken of! It would do the people good who are bound by them. He does not say that we are not to speak evil of an evil principle, but brings the matter down to personality. The Bible speaks of mankind as evil- thinking, evilspeaking, evil- doing; they are all under the ban in this sense. And to say that the whole world are sinners, is not speaking evil; for all recognize the fact. It is true, and every person ought to know that all men are sinners: sin prevails.

"But when we come down to personalities, we are getting on dangerous ground. Jesus said that the Pharisees were hypocrites and whited sepulchres. He did not thus address an individual, but he spoke evil of a system, and of a class." '14- R5470, R5471

THE LIVING STONES OF THE GREAT TEMPLE: CONSTRUCTION OF ANTITYPICAL TEMPLE

"The fact that some are not yet 'caught up to meet the Lord,' but are still in the place of polishing and preparation, indicates that the Temple is not yet completed.

"After every living stone has been placed in the great antitypical Temple, the glorification of the Temple will follow. In the type, King Solomon, type of our Lord Jesus, offered the sacrifice, and God accepted it; then the glory of the Lord filled the Temple. So in the antitype, the Church in glory will not be the Temple of God until the Heavenly Father himself shall have recognized it. It is the work of our Lord Jesus Christ, the great Master workman, to shape and polish these living stones, to remove them to glorious conditions by the resurrection change, and to build the Temple. Then when all is finished, not a stone lacking, He will await the Father's acceptance. The glory of the Lord God will fill this living Temple.

A HOUSE OF PRAYER FOR ALL NATIONS

"The purpose for which this glorious temple of God is being constructed... was pictorially set forth in types and shadows. The Prophet Isaiah had foretold that God's house was to be called a house of prayer for all nations. This was what the temple at Jerusalem was in particular. It was arranged in different sections, representing various classes, as it were. First in importance was the Most Holy, then came the Holy, then the Court into which Jews might come, next the women's Court, last the Court of the Gentiles. Thus was depicted the Millennial age, after the glorification of the antitypical temple.

"God will be in that temple—the entire church of Christ glorified. The Divine power will operate through it and... all nations, both Jew and Gentile, will come to the Heavenly Father through this temple.

"Another Old Testament picture was that of the typical priesthood. The priests of this new temple will be Jesus, the great High Priest, and His church, the underpriests. Jesus will be both King and Priest,' a priest upon His throne,' after the order of Melchizedek. Our Lord is not yet upon His throne, but remains waiting at the right hand of the Majesty on High, until the antitypical temple is completed. The Father's right hand signifies the place of chief favor, next to the Father Himself. As it is written, 'Sit at My right hand until I make shine enemies thy footstool.'

"During this period of waiting, the 'living stones' of the temple have been prepared; those who will constitute the royal priests have been in training for the duties of their office. As yet there is no royal priesthood, for only those who shall be declared worthy to sit with our Lord in His throne will constitute with Him that royal priesthood. Again it is written, 'Blessed and holy is he that bath part in the first resurrection; on such the second death bath no power, but they shall be priests of God and shall reign with Christ a thousand years' "(Rev. 20:6).

"Our Lord has said, 'They shall walk with Me in white; for they are worthy' "(Rev. 3:4). CR457 c 1
"God is light, and in him is no darkness at all"—1 John 1:5.

"The Scriptures represent God as being a light. In the tabernacle he was represented by a brilliant light on the mercy seat, called the Shekinah glory. Our Lord Jesus, filled with the light of the holy Spirit, was called 'the true Light.' And it was he that said of his followers, 'Ye are the light of the world... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Similarly the Divine power at Pentecost was represented by flames of light, cloven tongues of fire. Similarly the Spirit of the Lord from his Word is in the Scriptures pictured as the blaze of light from a lamp. As we read, 'Thy Word is a lamp to my feet, a lantern to my footsteps. The flame of sacred love, the holy Spirit of the Father and of the Son, was enkindled in our hearts through the Word of grace and the impartation of the holy Spirit. In proportion as we have fed this flame (the Spirit) with the Truth, we have become burning and shining lights in the world—the Spirit of the Lord in us.' "08- R4419 THE ARK OF THE COVENANT or ARK OF THE TESTIMONY was the only article of furniture in the Most Holy. (See Heb. 9:2- 4 and Diaglott footnote.) Its name suggests that it illustrated the embodiment of Jehovah's plan, which he had purposed in himself, before the beginning of the creation of God—before the minutes" development of his plan had taken place. It represented *the eternal purpose of God*—his foreordained arrangement of riches of grace for mankind in the Christ (Head and Body)—'the hidden mystery.'* It therefore represents Christ Jesus and his Bride, the 'little flock,' to be partakers of the divine nature, and to be imbued with the power and great glory—the prize of our high calling—the joy set before our Lord, and all the members of his Body.

"It was a rectangular box, overlaid with gold, representing the divine nature granted to the glorified Church. it contained the two Tables of the Law (Deut. 31:24), Aaron's Rod that budded (Num. 17:8), and the Golden Pot of Manna (Exod. 16:32). The Law showed how the Christ would meet in full all the requirements of God's perfect Law, and also that legal authority would be vested in him as the Lawexecutor." T121 p 1, 2 "In the box under this lid or Mercy Seat was the golden pot of manna, Aaron's rod that budded and the *two Tables of the Law*, symbolizing the gracious arrangements and promises of the Almighty to His people. Spiritual Israel, thank God, has inherited the realities which were thus typified. *Scripture Studies, Vol. I Chapter V.

314 Christ is the Ark of the Covenant. (T121 pi) In Him *the Law has full satisfaction*. In Him is vested the priestly office, represented by Aaron's rod, and in Him is provided the heavenly manna. All these things are made ours by the Mercy Seat..." '03- R3252

"LEVITICUS NINE AND SIXTEEN"

"The death of Jesus had two distinct aspects, and similarly the death of the church has two aspects. Only by dying to the earthly nature was it possible for Jesus and the church to attain the Heavenly nature and the office of the Royal Priesthood—to qualify for the work of Messiah. Even, therefore, if the world had not needed to be redeemed from sin, the Priest must have given the same sacrifice exactly, in order to attain his high position. And so would the underpriests. On the other hand, as mankind are sinners, needing to be redeemed, atonement for sin would have been necessary before the work of Restitution could go on, entirely regardless of the exaltation of Christ and the church to the Heavenly plane.

"Thus the 'better sacrifices' of Messiah cover two distinctly separate, yet both important works. it was necessary that Jesus and his followers should suffer and enter into their glory. And this is emphasized by

Leviticus 9. It was also necessary that a sacrifice for sins should be offered on behalf of mankind, in order to permit them to come to Restitution blessing; and this is typified in Leviticus 16. So we repeat that the sacrifices of Leviticus 9 and those of the 16th chapter are identical sacrifices, accomplished in this same antitypical Atonement Day—the Gospel Age." '14- R5391

THE CHURCH'S SHARE IN THE SIN- OFFERING See Rev. 8:3- 5.

"There is another sense, however, in which the church has a share with her Lord; namely, Not only was our Lord himself the ransom- price for the world, but in order that he might be highly exalted and receive the reward of the divine nature, it was necessary that he should die. So, then, the death of Christ effected two things; first, it was the ransom- price for mankind; second, it was the condition upon which he would obtain his glorious reward—the divine nature. If he had not been obedient even unto death, then he would not have been highly exalted.

"As the Apostle says, 'And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore (on which account) God also bath highly exalted him and given him a name which is above every name (*Php 2:8,9*). He could not, therefore, have been exalted to that high position except by obedience unto death—obedience to his covenant. Had he failed to carry out his covenant of sacrifice, he would have failed to gain his glorious reward, and also failed to be a satisfactory price for mankind. But he did not fail. He attained the prize of the 'high calling' to the divine nature.

"There is, however, an arrangement in God's plan that takes in the church as well as Jesus, the Head of the body, the head of the church; and so the Apostle says that God foreknow us also by Jesus (Rom. 8:28- 30; Eph. 1:4, 9- 12)...

"All those who wish to belong to this bride class must sacrifice the flesh, the earthly nature, its rights, etc., that they may be sharers with him in the heavenly, the divine nature." '11- R4855 Please read Supplement, TRUE HUMILITY; "JESUS OUR SAVIOR," CR321 to CR325.

"We must let the human nature die, and rejoice to see the new nature triumph over it." '88- R1053 "Is it any wonder, dear 'Tower' readers, that our heart is thankful to God as we pen you these lines on the North Sea, nearing Bergen? How pleasurable is the service of our King—through evil report and through good report, as deceivers and yet true; as unknown and yet well known.

"I want you all to know that I am praying for all the dear members of his Body, sharers of his sufferings, preparing to share his glory, by making their calling and election sure. Your brother in our dear Redeemer, May 16, 1909 C.T. Russell. '09- 4416 "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy bath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you; who are kept by the power of God through faith unto salvation ready to be revealed in the last time"—1 Peter 1:3,4,5.

"St. Paul in vision was caught away and given a glimpse of the Millennial kingdom conditions, glories, blessings, etc.—things not proper at the time to be generally disclosed. Nevertheless that vision assisted the Apostle to a clearness of mental grasp of the divine purposes, and shaped and colored all of his epistles.

"And now, 'in due time,' St. Paul's writings constitute the key to the divine plan of the ages. He saw more literally the things subsequently revealed in symbols to St. John at Patmos and delivered to the church in symbols which could not be solved until the due time. In view of these things he could well write, 'I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ' "'—Gal. 1: 11. '09- R4518 "At the close of the Millennial age, when our Lord Jesus shall deliver up the kingdom to God, even the Father, then also shall the world of mankind, the children of Christ, be introduced to and come under the direct control

of the great, grand Father of all, Jehovah Almighty 1 Corinthians **15:24**.

"Our Lord Jesus is called the Father of the redeemed and restored race, but was not recognized as the Father of Adam or his children previously, although he was the direct creator of Adam—as it is written, 'Without him was not anything made that was made.' The difference lies in the fact that in the original creation the *Logos* was the agent of Jehovah, and performed a work wholly without expense to himself; while as the Second Adam he will be giving to men life rights at his own cost, bought with his own precious blood." E458.

Revelation 15:6

Verse 6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

The seven angels came out of the temple, beyond the veil, being in the Divine Nature, with its unlimited capacity; clothed also with their own righteousness, like linen pure

315 and white; also having golden girdles, representing Divine service, Divine message, Divine power and authority: everything necessary to carry out the will of God, who says through the Messiah, Let there be Light: and there shall be light. See beginning of Chapter 15, R. R2910, R2911.

"The Divine Plan... is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvelous display of wisdom, justice, love and power. It is... beyond the power of human invention, and almost beyond the power of human comprehension." A348 "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"—John 7:17.

"This is a message from the Master's own lips. He gives us the key to a clear knowledge of His doctrines... the student must be fully consecrated to God and fully desirous of knowing His will and His Plan... To see the Truth, from the Divine standpoint of the Divine revelation, we must draw near to God in the spirit of our minds, consecrated in our heart. We must will to do His will... following the instructions of the Word of God... fully to know, to appreciate, to understand, the doctrines of Christ—the deep things of God, which are revealed to this class by the Spirit of God. "' 12- R5137 "The spirit of holiness in abundance can only be received by those who earnestly desire it and seek it by prayer and effort" (Rev. 1:10). E223 "The Lord has made provision for the forgiveness of all our inherited imperfections and weaknesses, and he has also made provision for our growth in grace and knowledge and love. While he is willing to cover our blemishes from his sight through the merit of the precious blood, he insists that we under that covenant shall develop the character which he has delineated and exemplified, the character of which love is the essence, and he rejects those who refuse to come to this standard of perfect love, or refuse all the provisions for divine grace; for it is not the Father's proposition to associate with his Son in glory any except those who shall be copies of his character. This he has predestinated—Rom. 8:29.' '08-R4201 "We must through much tribulation enter into the Kingdom of God": "But be of good cheer; I have overcome the world"—Acts 14:22; John 16:33.

"Whoever the wicked one touches receives a measure of injury. And there is a measure of culpability in the individual before he is touched." '13- R5259 c 2 p 3.

"Blessed are the pure in heart: for they shall see God"—Matt. 5:8.

"A pure heart would be a fully consecrated heart—the whole mind given up to the Lord's will." '13-R5277 "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder"—Matt. 26:36.

... Jesus... lifted up his eyes to heaven, and said, Father... Sanctify them through thy Truth: Thy Word is Truth... that they all may be one even as we are one"—**Joh 17:1,17,21,22**.

"Are we not as the Lord's people in this harvest time drawing close to the Gethsemane hour of the church? Are we not already in the hour of temptation to a considerable extent? Will not the last members of the body soon follow the head unto complete sacrifice? How ready are we for the ordeal? Are we asleep, or are we heeding the words of the apostle, They that sleep, sleep in the night, but we who are of the day should be awake, sober, putting on the whole armor of God that we may be able to stand in this evil day, in the time of trial already upon us, and in the still severer trials which no doubt will be ours in the near future? Are we prepared for the time when there will possibly be a general scattering, as these 'all forsook him and fled'? How courageous we will be in our hour of trial will probably depend much upon our following the Master's example and securing first of all that positive conviction that we have the divine approval. Let us not, then, avoid the Gethsemane moment if it come to us in the Lord's providence, but let us also with strong cryings and tears look up to him who is able to save us out of death by the glorious first resurrection, and let us remember that we have an Advocate, we have a helper. The Lord is *our angel* who speaks to us the Father's message, telling us that if we abide in his love all will be right in the end, and that he is able and willing to bring us off conquerors, yea, more than conquerors through his own merit." '06- R3886, R3887 "He hath said, I will never leave thee nor forsake thee"—Heb. 13:5.

"And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands"—**1Sa 17:47**.

"What lesson can the new creation of the present time draw from this story of olden time? David, whose name signifies beloved, in many respects typified The Christ, Head and body. His experience with Goliath illustrates well, first of all, our Lord's conflict with the Adversary during the forty days temptation in the wilderness. Our Lord's victory over Satan on that occasion, his loyalty to the Father and the work entrusted to him, his own self-sacrifice, meant the victory for all the world of mankind desirous of being in harmony with God and his arrangements. Did he not declare to us, 'Fear not, I have overcome the world' " In overcoming Satan, the prince of this world, he was gaining at the same time a victory over all the hosts of evil and servants of sin. He stood faithful to God and to his covenant relationship and responsibility and hurled at the Adversary the pebble of truth, 'It is written.' As Goliath fell before David, so Satan was vanquished by our Lord, who declared, 'I beheld Satan as lightning fall from heaven [*Lu 10:18*], and declared also as a result of his victory, 'All power is given me in heaven and in earth' (Matt. 28:18), and sent forth his disciples in his name similarly to battle in his strength and to come off conquerors and to ultimately share with him in his kingdom, which is to 'bless all the families of the earth.' "' 08- R4216

THE SURE MERCIES OF DAVID

"Incline your ear, and come unto me: hear and your soul shall live; And I will make an everlasting covenant with you, even the sure mercies of David"—Isaiah 55:3.

THEM THAT HONOR ME I WILL HONOR

"If any man lack wisdom let him ask of God"—James 1:5.

316 UNTO HIM EVERY KNEE SHALL BOW

"Did not our Lord Jesus take a bondsman's form? and did he not enter the great prison-house of death? and was he not suddenly raised up to the throne—to be next to the Father, the Governor of the universe? And did not the experiences of Jesus under God's providence have to do with preparing him for his great work of the future, the blessing of the whole world?... Let us remember, too, how we are invited to be members of the body of Christ, if so be that we suffer with him, that we may also be glorified together [*Ro 8:17*].

"Respecting our Lord Jesus and his high exaltation after his trials were concluded, Paul says, 'Wherefore God hath also highly exalted him and given him a name which is above every name, that at the name of

Jesus every knee should bow, of things in heaven and things in earth' (Php 2:9,10). And while we contemplate this high exaltation of the Master let us not forget that his bride is to be joint-heir with him in all of his glory, honor and immortality, and that the privilege of becoming members of the bride class belongs to the 'called, chosen, faithful,' the 'very elect' of this Gospel age.

"If we could but have this in mind continually, what manner of persons would we be in all holy conversation and godliness—how trifling all earthly pleasures and sorrows, all riches and poverty, all weakness and debasement would seem to us! So intense would we be in our desire to make our calling and election sure to those exceeding great and precious promises... We remember how our dear Redeemer said of himself, 'I am the bread that came down from heaven.' God provided in Jesus the bread of life, by which the whole world may be saved eventually from Adamic death if they but eat of the divine Word, appropriate its lessons and experiences, under the ministry and discipline of the great Redeemer during his glorious kingdom.

"We know through the Scriptures that... during the Millennial age ... the world will not be asked to vote for its rulers and to determine its laws, but simply be required to obey the great Governor of divine appointment, unto whom every knee must bow and every tongue confess to the glory of God." '07-R3979

Revelation 15:7

Verse 7. And one of the four beasts living onesl gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

One of the four living ones, that is, one of the four attributes of God, probably justice, gave to the seven angels seven vials, full of the wrath of God. The golden vials contain the judgments of God, and are found in the Bible, the Word of God. The Day of Atonement has completed its work of sacrificing, and now the people are required to live up to the Law, until, with no remaining sins, no more sacrifices will be required. Sacrifice of bullocks will be in order, as representing the consecrations of perfect men without sin. There will be peace, and meat offerings aplenty; but nothing more for sin. Not a stain of sin mars the peace and harmony of a perfect society; not a bitter thought, not an unkind look or word; but love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. See Rev. 21:4 last comment, A191- A193.

GATHER MY SAINTS TOGETHER UNTO ME "Once we inclined to begrudge the railway fares and other expenses, but now we are learning that there is a degree of economy in temporal matters, which fosters a money-loving disposition which is a foe to grace and tends to spiritual poverty. 'The liberal soul shall be made fat' (Prov.11:25). It is a good sign to find God's people spending their earnings for the spiritual welfare of themselves and others.

"The addresses of the convention were delivered... They all discussed the old, old story—some emphasizing one feature, some another, each in his own style. It was the one 'Song of Moses and the Lamb,' rendered in different parts, but all in the one key of 'Love divine, all love excelling, joy of heaven to earth come down.' There was not a discordant note, because all took their keynote and time from the great Master of all, of whom the Apostle declares, 'This Salvation began to be spoken by our Lord and was confirmed unto us by them that heard him'—the apostles. Such oneness is quite unusual, and is generally secured in conventions held by others by having manuscripts of what the speakers will say examined by a committee beforehand. But we needed no such restriction, because more and more, as the Lord intimated it would be, we find, 'Thy watchmen shall see eye to eye' (Isa. 52:8). Nor should we fail to remember the word, 'They shall be all taught of God' (John 6:45). The fact that the Great Teacher is present superintending the 'harvest' work is, we believe, a further assurance along this line. We comfort ourselves with the thought that his eye, his rod and his staff are guiding his sheep from grace to grace and from knowledge to knowledge. Hence it is not astonishing that we find, as was predicted, that 'the path of the just is as a shining light—shining more and more unto the perfect day.' Little details may,

indeed should be, expected to grow clearer day by day, but all the fundamentals of our faith superstructure are unchangeable." '06- R3856

DISCIPLES OF CHRIST

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free"—John 8:31, 32.

"Divine Truth is never found except in the divinely appointed channels: and those channels are the Lord and the apostles and prophets. To continue in the doctrine set forth in their inspired writings, to study and meditate upon them, to trust implicitly in them, and faithfully to conform our characters to them, is what is implied in continuing in the Word of the Lord... It is the duty of every member to prove carefully their teaching by the infallible Word.

"If we thus continue in the Word of the Lord, as earnest and sincere disciples, we shall indeed 'know the Truth,' be established in the present truth' (the truth due), and be 'rooted and grounded in the truth'; we shall be 'firm in the faith,' and 'able to give a reason for the hope that is in us,' to 'earnestly contend for the faith once delivered to the saints,' to 'war a good warfare,' to 'witness a good confession,' and firmly to 'endure hardship as good soldiers of Jesus Christ,' even unto the end of our course. We will not come into the knowledge of the truth at a single bound; but gradually, step by step, we will be led into the truth. Every step will be one 317 of sure and certain progress, and each one leading to a higher vantage ground for further attainments both in knowledge and in its blessed fruits of established character.

"The truth thus acquired, step by step, becomes a sanctifying power bringing forth in our lives its blessed fruits of righteousness, peace, joy in the holy Spirit, love, meekness, faith, patience and every virtue and every grace, which time and cultivation will ripen to a glorious maturity." '03- R3153

THE WAY, THE TRUTH, THE LIFE

"Blessed promise! If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free"—John 8:31, 32.

"Dearly beloved, having received this wondrous favor from the Lord, shall we not continue in it, giving no heed to seducing doctrines but bringing forth its blessed fruitage in our lives? And shall we not be faithful to it under all circumstances, defending it against every assault, and bearing its reproach? Let us prove our appreciation of the glorious light by our loyalty and faithfulness, working out our salvation with fear and trembling." '14- R5508 "The more fully we understand our Father's Word, and come into fellowship with its spirit, the more will every barrier and every cause of misunderstanding vanish and enable us to see eye to eye." '09- R4314

GROW IN GRACE

"What is it to grow in grace? It is to grow in favor with the Lord through an intimate personal acquaintance and fellowship of spirit with him. If, therefore, we love and obey the Lord and desire to grow in his favor, his written Word is our daily meditation and study; and thus we grow in knowledge; not, however by finding out each year that what we learned last year was false, but by adding to what we learned last year, by putting on more and more of the armor of God until we realize its glorious completeness in the full discernment of the divine plan of the ages. We are then ready to do valiant service for the cause of truth in withstanding the encroachment of error (Eph. 6:10- 13), being established, strengthened and settled in the faith {1Pe 5:10}. But even to those thus established in the faith there is abundant opportunity to grow in knowledge; for while they will see nothing new or different in outline or design, they will be continually charmed and cheered with newly discovered lines of harmony and beauty in the divine drawings of the wonderful plan of the ages. As pupils we may ever study the master workmanship of the divine Architect.

"Our beloved Brother Peter, zealous for our growth in knowledge, endeavors to inspire us thereto, by calling our attention to the wonderful events and the close proximity of the day of the Lord, saying 2 Peter **3:10- 14**. Let us indeed lay to heart this solemn question, for we stand in the very presence of the Judge of all the earth. These words... are specially meant by the spirit for us, who are living in this very day of God. And Jude (24) reminds us that the Lord, in whose grace and knowledge Peter desires us to grow, 'is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.' Amen. "" 03- R3215

"ISAAC SIGNIFIES 'LAUGHTER.' Abraham laughed with pleasure when informed that he would have a son that would be born in his old age (Gen. 17:17). Sarah laughed with incredulity when she was informed on the subject (Gen. 18:12). And again she laughed in joy and appreciation at the time of Isaac's birth; hence he was named laughter, or Joyous... His life and chief points of character which Genesis 26:12- 25 brings to our attention are, first, his meek, patient, peaceable disposition; and, second, his abiding faith in God and in the promises made to Abraham, his father.

"... A proper faith in God will lead to a careful study of his Word, of the promises...

"Two other circumstances in Isaac's life seem to illustrate his attitude of faith, obedience and patient submission... One of these ... his submission as a young man, in health and vigor, to be bound by his father as a sacrifice upon the altar. In this complete submission to Abraham, his father, Isaac well typified his antitype, Christ Jesus, and his submission to the heavenly Father, Abraham's antitype, even unto death, *even the death of the cross*.

"The other was the matter of his marriage. Isaac manifested a wonderful degree of patience and trust in the divine providence which he seems to have realized was guiding in all the affairs of his father Abraham, and in his affairs as his son and heir under the promises. He was a fullgrown man of forty years when his father Abraham... sent the servant to select for him a wife, who, when she came, he accepted with full loyalty of heart, as being the Lord's choice for him... Isaac, as the type of Christ, was fully submissive to the will of his father, as a type of Jesus' submission to the divine will respecting the selection for him of the Gospel church, to be his Bride and jointheir in the great promises respecting the world and its blessing. Our Lord Jesus is fully in harmony with the Father's will respecting whom, how many, and of what character, shall be the jointheirs of his kingdom. The force and beauty of the picture is seen when we recognize the servant Eliezer as representing the divine message, the Spirit of the Word of truth, sent forth of God, to gather during this Gospel age a people, a little flock, who shall constitute the bride, the Lamb's wife, and thus be members of the body of the antitypical Isaac—Acts **15:14 2 Corinthians 11:2**.

"The characteristics of God's dear Son must be found in all those who will be eventually accepted as his bride and jointheir. This will include the great faith in the Father which the Lord Jesus exercised, and which was typified in Isaac's full trust and submission...

"The Apostle says, 'We, brethren, as Isaac was, are the children of promise' (Gal. 4:28)—Christ, our head, and we, his members, are the antitype of him who was called 'Laughter,' or 'Joyous.' And do we not have more joy than others, even in this present time? True, we have a full share in the trials and difficulties and sorrows and disappointments that cause the whole creation to groan and travail in pain together, yet we have what they do not have—the peace of God which passeth all understanding,' ruling in our hearts and enabling us to be 'joyful in tribulation' also, knowing that tribulation worketh patience, and all the various fruits of the Spirit which, when perfected in us, shall bring us to the complete joy and rejoicing of the heavenly kingdom. And

318 if this name, Joyous, applies to us in such degree in the present time, what shall we say of the glorious future, when joined to our Master in the glories of his kingdom we shall cause the knowledge and blessing of the Lord to fill the whole earth, and bring laughter and joy to a world of mankind, now weak and groaning under the administration of sin and death? 'Praise God from whom all blessings flow!' "" 01- R2860, R2861

Revelation 15:8

Verse 8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

At this time the last members of the Little Flock will appear beyond the veil; and the only spirit begotten ones left here, will be members of the Great Company Class, who by great faithfulness, will have obtained the palm branch of victory and membership in the Scape Goat Class, to help the world bear their stripes for willful sins: And so the world will appreciate the Scape Goat's service '16-R5924 "The glorious harmony and beauty of truth as presented by the overcoming class, shows the deformity and confusion of man-made creeds.

"The plagues are really blessings in disguise, just as an amputation is a blessing, though a trying ordeal of suffering to those who require it.

"It is well also to remember that one plague or evil goes on increasingly, after a second and third, etc., are added, until in the end the entire seven forms of evil will be operating simultaneously." '83- R498, R499 "And the temple was filled with smoke from the glory of God, and from his power" (Rev. 15:8); "smoke," "kapnos"—as "the smoke of the incense"—Rev. 8:4; all thirteen uses of the word are in Revelation with the exception of Acts 2:19.

"GOD'S POWER originally was manifested unblemished. But during this Gospel age he has been represented by his consecrated people, the members of the body of Christ, who are his ambassadors and representatives; but they are leprous, actually imperfect, though reckonedly perfect in Christ. As the world sees them they are blemished, but from the divine standpoint their blemishes are all hidden, covered with the merit of Christ's righteousness. Nevertheless these have been the *hand or power* of God in the world for more than eighteen centuries; but by and by they are to be received into his bosom, and 'changed' in the first resurrection, so that when manifest again in the future they will be without sin, 'without spot or wrinkle or any such thing,' and will again be used of the Lord as his agent in stretching forth his rod and bringing the plagues upon Egypt, and delivering the residue of God's people from the bondage of sin and death" **Ex 4 6,7**. '07- R4059 "The *seven days* of consecration *(Le 8:33,35)* showed again that we are consecrated to God's service, not for a part of our time only, but for all of it. Seven, in Scripture, is a complete number, and signified *all* or the *whole* of whatever it applies to ('Seven seals,' 'seven trumpets,' 'seven plagues,' etc.). Verse 36 shows the completion of the work of consecration." T47

"To us the Scriptures Clearly Teach: That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these 'living stones,' 'elect and precious,' shall have been made ready, the great master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium—Rev. 15:5- 8.

"That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6." '16- R5822 "LET US NOT SLEEP.'

"The night is far spent; the day is at hand."

Song of Solomon 5:2

Song of Solomon 8:8

Song of Solomon 5:3

Song of Solomon 5:3- 7

Song of Solomon 9:9- 16

"I sleep"—the church in 1874? "but my heart waketh"—the "wise virgins?"

'04 3416 c 2?

Verse 9? Verse 10—well developed? the "wise virgins"?

What is her excuse? '00 R2692? Who?

"the excuse of the Great Company class for not arising to let in the Knocking One" (B. Comment). When?

Watchmen of the "city for destruction"? the "confederacy"? Isa. 8:12; D481 top? Revelation **18:8,21,22-24** **Jeremiah 51:60- 64** ;" walls," protection of "city" by civil government? "vail," protection? Who will have these experiences?

After the Bride Class is complete beyond the vail, who will be the "fairest among women"? Verses 10- 16 describe a perfect Jew?

Will the Great Company have the honor of leading the Jews to recognize Jesus as Messiah? during the time of trouble? '10- R4728 p3.periences?virgins"?

GREAT COMPANY TO HAVE PRIVILEGE OF LEADING JEWS TO RECOGNIZE JESUS AS MESSIAH '11- R4862 p 1: "We remind you afresh that it is our expectation that the interest of the Jews will really come in the midst of the time of trouble, and that the great company will have the opportunity and honor of leading them to a fuller appreciation of the divine program: with the Messianic seed of Abraham on the spirit plane; and the Jews in conjunction with Abraham, Isaac and Jacob and the prophets on the earthly plane, to bless the world of mankind.'

'10 R4728 p 3: "The Scriptures seem to imply that the 'great company' will have the honor and privilege of leading them to recognize Jesus as Messiah, during the time of trouble.'

For "The Work of the Scapegoat Class" please see subhead c 2 '11- R4864 "Apparently the Lord would say, We will allow this 'great company' class to participate in this time of trouble and suffering upon the world, so that the world will have that much less to suffer later. This principle would apply to the 'great company' class all down through the age. All must have had

319 their flesh destroyed by suffering. But we know that they have been few in number in the past as compared with the number in the end of this age. "' 11- R4864 "The priestly class will be the antitypical temple of God; the Levite class, the great company, will serve God in and through that temple class." '14- R5408 "These two classes include merely the spirit- begotten ones of this Gospel age. The ancient worthies are to constitute another class of saved ones—saved to an earthly perfection, to be princes in all the earth, glorious representatives of the invisible, spiritual, heavenly kingdom class. Then finally will come the blessing of all the families of the earth who shall prove willing and obedient during the thousand years of the kingdom reign, and who will be gradually lifted up, up, out of sin and degradation, by resurrection power, back to all that was lost in Adam and redeemed through the precious blood of Jesus. On the other hand, all intelligent, willful opposers of God and righteousness, after a certain period of opportunity, will be destroyed in the second death—whether they belong to the class that is now on trial, a class of spirit- begotten ones, or to the class which will be on trial during the period of Messiah's reign. 'All the wicked will God destroy.' "' 14- R5408 Please see '16- R5924 c2 p4. Leviticus 16:20- 22 T68— "God has made provision for the cancellation of original sin through Christ, and has made arrangements for the satisfaction of justice, so far as the other sins of the world are concerned, through

the great company class.

"St. Paul writes that all things written in the prophecies shall be fulfilled. so in the end of this age there are certain things charged up against Christendom for their evil deeds... " '13- R5256 "The great company... will be permitted, yea, forced, to bear the weight of some of the world's willful sins, and thus to become dead to the world, that their spiritual being may be saved in the day of the Lord Jesus." '14- R5463 "Every injustice cries out for vengeance, for retribution, for penalty. The great original sin, whose penalty is death, our Lord Jesus has paid, dying, the just for the unjust. But there are many sins, many injustices of the past, as well as of the present, which are still unaccounted for to justice. For instance, in Revelation we read that the souls under the altar cried, 'How long, O Lord, holy and true, cost thou not judge and avenge our blood on them that dwell on the earth?' *[Re 6:10]* Justice is merely waiting for the full number of those persecuted for righteousness' sake to be completed and then the punishment will come. The great time of trouble with which this Age will end will, like the time of trouble which closed the Jewish Age, signify a time of settlement of the claims of justice.

"The 'great company,' failing to sacrifice during the acceptable time, will be permitted to share a considerable measure of that trouble coming upon the world to cancel, if you please, a measure of the troubles due to come upon humanity in general. When that time shall come these dear friends, represented in the 'great company,' will rejoice in their share of suffering and destruction of the flesh, that they may be saved as spirit beings in the day of the Lord Jesus. And what they shall suffer of the iniquities of the world will mean that much less for others in that day of trouble." '09- R4428. Please read '16- R5873 last p to end R5874 *[at Revelation 9:15]*.

.. All the first- born of Israel were passed over, and subsequently the Lord exchanged these first-borns for the tribe of Levi, including not only the first- born of every family of that tribe, but all the Levites; and so all of the Levite class (the "great company") are passed over... and if not blotted out (Hebrews 12:23), their names will continue there,

320 and they will have part in the heavenly inheritance." '10- R4654 (T70; E401 bottom of pg. to E402; F96). These two classes we remember are distinctly shown in Revelation 7.

"But whose keepeth His Word, in him verily is the love of God perfected"—I John 2:5. "We would have the very highest ideal—that we love as God loves." '13- R5276 "Seeing ye have purified your souls in obeying the Truth through the Spirit unto unfeigned love of the brethren, love one another with a pure heart fervently": 1 Peter **1:22**

Revelation 16:1

CHAPTER 16 REVELATION

Verse 1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

Seven angels came out of the temple in heaven, having seven plagues, and seven vials, full of the wrath of God. And a great voice out of the temple said to the seven angels, Go your ways, and pour out the wrath of God upon the earth. These seven angels represent the Little Flock; the great voice is the voice of the Messiah. Earlier in the history of the human race, Adam heard the voice of God walking in the garden. That was the Logos, who became the Messiah. But this is in our day near the time for it to be performed.

"From whatever standpoint we view the matter it must be that the night- time of sin is far spent. It must be that the morning of the new dispensation is near. The Apostle wrote after four thousand years had passed and when the fifth was under way. We live when the entire six thousand- year days are in the past and the seventh, the Millenium of promise, is chronologically already begun. '09- R4401 "As seekers after truth,

it will not do for us to say, in view of these passages, that the *majority* of them seem to favor whatever view we incline to prefer, and then to ignore the others. Until we have a view of the matter in which every Bible statement finds a reasonable representation, we should not feel sure that we have the truth on the subject.

"One statement of God is as true, and as firm a foundation for faith, as a hundred. And it would be wiser to seek for a harmonious understanding than to arrive at a conclusion or adopt a theory based on a one-sided interpretation, and thus to deceive ourselves and others.

"Christians generally make no effort to harmonize these statements, and therefore their ideas are one-sided and incorrect..." B143- B144 For example, Revelation 1:7 is in harmony with Revelation 16:15 as B Chapter 5 clearly shows. Please see "The Time Is At Hand," chapter 5.

"Nor can any but the few hear and appreciate the evidences, or understand the Master's words that as the world *knew not* in the days of Noah, even thus shall it be in the *presence* of the Son of Man (Matt. 24:37)—They shall *know not*, and the ordinary avocations of daily life shall continue—until disturbed by the commotion and trouble of the *Epiphania*, the *Apokalupsis* of the King in the pouring out of the seven last plagues—when the judgements of the Lord

321 shall be abroad in the earth and the inhabitants of the world shall learn righteousness, and say, 'Come, let us go up to the mountain (kingdom) of the Lord's house. He shall teach us of his ways and we shall walk in his paths'—Isaiah 2:3." '02- R2957 "As many as obey the voice and follow the leading of this great Prophet, Priest and King, of which Jesus is the Head, and his elect church the members in particular of the body, will be fully delivered from the power of Satan, represented by Pharaoh.

"A general lesson, applicable to all persons and at all times, is that justice should be done; that none should be oppressed; that the Lord cherishes the cause of the oppressed, especially if they be his people; and that he will deliver them and will permit the wrath of man to work out retributive justice and punishment upon all oppressors." '01- R2911 "As we prove every matter of doctrine by the touchstone of the ransom, so let us learn to prove every word and act and thought by the touchstone of love. Whatsoever is not of love is sin; will prove injurious to ourselves and possibly to others.'

"Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you"—**1Sa 12:24**. "Concerning the attitude of the world toward the new kingdom of Messiah when established, we remember the declaration of the Scriptures, 'Many people shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.' 'The desire of all nations shall come' (Micah 4:2, Hag. 2:7). All nations have been desiring the very blessing that God has in store for them during the Millennium; but the enemies of truth and righteousness have deceived them, putting light for darkness and darkness for light. When once they see clearly out of obscurity, the effects will be magical. Eventually every knee shall bow and every tongue confess Immanuel." '08- R4199

Revelation 16:2

THE FIRST PLAGUE

Verse 2. And the first went forth and poured out his bowl *vial* on the LAND; and there came an evil and malignant ULCER on those men having the mark of the Beast, and on those WORSHIPPING HIS IMAGE—(Diaglott).

And the first went, and poured his vial on the earth; and the leaders of the confederacy were greatly distressed thereby. The inconsistencies and errors of their creeds were made manifest by this plague, which consisted of the Truth of the whole matter as contained in the Bible and in the message of Present Truth. The point is, the people hear, and believe, and begin to lose confidence in the confederacy.

"Wherefore, brethren, seeing that ye look for these things (the overthrow of the existing order and the establishment of the glorious kingdom of God's dear Son), be diligent that ye may be found of him in peace, without spot, and blameless; for our Lord 'is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy... Amen'—2 **3:10,14 Jude 24,25** .'

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby"—1 Peter 2:2.

"Let those who are truly the Lord's little ones bear in mind the Apostle's counsel to desire and seek after only the *pure milk* of the Word, and resolutely to discard all else... Let them cautiously beware of all such adulterations, and feed only upon the *pure milk*, and by and by upon the more solid food—that is food indeed to those who have their faculties exercised—and thus grow up to maturity, to a full development of Christian character and faith." '05- R3622 Please see Heb. 5:11- 6:1.

HOW TO TEACH "Be ye wise as serpents but harmless as doves.'

"Present first the Restitution and the beauties of God's unfolding plan; then show that all this awaits and is dependent on the King and kingdom coming. Then, when your hearer or reader has come to *love* the King and to long for his kingdom, may be quite soon enough to present the *manner* of His coming—that it is not Jesus the *man* but Jesus a spiritual being, who comes, *unseen*, except to the Bride's eye of faith, enlightened by the golden candlestick—the word of truth.

"And *lastly* present 'the *time*,' that *now* we are 'in the days of the Son of Man,' 'the day of the Lord.' If they scoff and say, 'Where is the promise of His coming—(*parousia*— presence) while all things continue as they were? [*2Pe 3:4*] point them to Matt. 24:37 ("and *knew not*"— Matt. 24:39) and Luke **17**. But let *time* be the last part of the 'good news,' and tell no one of the *time and presence*, except they show that they have 'an ear to hear'; and 'him that bath an ear *let him hear* what the Spirit saith unto the churches,' not unto the world." '81- R216

Revelation 16:3

THE SECOND PLAGUE

Verse 3. And the second poured out his bowl *vial* into the SEA; and it became blood, as of one dead, and every living soul died—THOSE IN THE SEA. (Diag.) And the second angel poured his vial upon the sea, the restless, ungovernable masses of humanity. The message calls attention to the inequities of our present system of operation as between labor and capital, and calls for justice for the people. The confederacy, being on the side of capital and 322 oppression, will lose the support of the masses. Their confidence in the promise of the confederacy of peace and prosperity, dies, to the last man.

Revelation 16:4

THE THIRD PLAGUE

Verses 4- 6. And the third poured out his bowl *vial* into the RIVERS and into the FOUNTAINS of waters and they became BLOOD. And I heard the angel (messenger) of the waters saying— Righteous art thou, the one who is and who was, the bountiful one, because thou hast Judged these. Because they poured out the blood of Saints and Prophets thou gayest them also blood to drink; they deserve it. (Diag.) The third angel poured out his vial upon the rivers and fountains of waters; and they became blood. The earth by water subsists; so the masses look for life and nourishment, to trade and communication with one another the world over. All these sources of life dry up; and there is anarchy and famine. The angel of these waters is heard saying that this is righteous judgment, because of the evil treatment God's people have received from the public generally.

"They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service" John 16:2.

"And Stephen full of grace and power did great wonders and miracles among the people" Acts 6:8. "This is the victory which overcometh the world, even your faith."

"In Stephen's case the faith working by love (Gal. 5:6) had produced zeal for the Lord and his cause, and the faith and zeal blended with the spirit of holiness gave Stephen extraordinary grace and power. And the same combination will produce like grace and power in all of the Lord's people in proportion as these elements of character are found in each.

"The persecutions of today are more refined than in any previous period. The faithful today are not stoned with literal stones or shot with literal arrows or literally beheaded but it is still true that the wicked shoot out arrows at the righteous, 'even bitter words,' and many because of faithfulness are reprov'd and slandered and cut off from fellowship—'beheaded for the testimony of Jesus.' Let all such emulate Stephen, the first Christian martyr. Let their testimonies be given with radiant faces like his. Let their eyes of faith perceive Jesus at the right hand of the majesty on high as their Advocate and Deliverer. Let their words be with moderation as were Stephen's, and let it be true of them, as written of him, 'full of grace and power' and 'filled with the holy Spirit.' " 97 R2108, R2109

FIDELITY TO THE TRUTH A CAUSE FOR PERSECUTION

"All down through the Gospel age, those who have been faithful to the truth of God have been put 'out of the synagogue.' The creeds of men have been barriers to keep out those who understood the Word of God.

"The persecutions of today are different from those of any other period of history. Many faithful followers of the Lord are reprov'd and slandered for their loyalty to the Word of God. Our Lord's words, however, warrant us in expecting that those who are faithful to him will be evil spoken of, even as he was.

"To be faithful unto death is a part of the covenant of sacrifice. In some instances, death may come early; in others, it may come late. St. Stephen was faithful unto death, which came early in his Christian experience; St. Peter was also faithful, but met his death after a long lifetime. The promise to the overcomer is, 'Be thou faithful into death, and I will give thee a crown of life' (Re 2:10). 'If we suffer, we shall also reign with him'—2 Tim. 2:12." 13- R5172, R5173

Revelation 16:7

Verse 7. And I heard the ALTAR saying, Yes, O Lord God, the omnipotent, true and righteous are thy JUDGMENTS.

A voice from the copper altar of sacrifice bare testimony to the same, as it was upon this altar, the blood of the faithful was shed. That is why two of Aaron's sons were slain by the angel of death; because they went into the Holy with coals of fire from some other fire than the fire of that copper altar in the Court of the Tabernacle. See Leviticus 16:12, and Revelation 8:3 Comments.

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him"—Nahum 1:7.

"While appreciating very gratefully this special love and care for us as his people, in the comfort, encouragement, and protection afforded us by our Heavenly Father in the midst of the world's great tribulation, we would come far short of having his Spirit if we would regard the matter with self-complacency, forgetful of his great love for the whole world also, which, veiled behind the clouds of his

righteous indignation against their sins, in wisdom strikes the heavy blow which will shatter all their idols and humble their pride in the dust... If God so loved the world as to give his only begotten Son ... he loves them still, and it is his love that wields the rod for their correction. So also he would have his people regard his judgments, and while rejoicing in the sunshine of his favor, ... he would have them share his Spirit toward the world; and while the blows of his righteous indignation fall heavily upon them, he would have us point them to the cause of their calamities, and to the only remedy. "‘ 95- R1787 "Seeing ye have purified your souls in obeying the Truth through the Spirit unto unfeigned love of the brethren, love one another with a pure heart fervently"—1 Peter 1:22.

"God is love; and all, in proportion as they have fellowship with God, must have his character- likeness, and be loving, generous, kind. Selfishness is of Satan, the adversary...

"We are to love one another: First, our Heavenly Father, then our Heavenly Lord Jesus; and finally, we should love, and as we have opportunity serve, the brethren. Actively engaged in this manner, we shall be kept from hypocrisy and be ready for our share in the heavenly kingdom. "‘ 16- R5849, R5850 "God will permit the great time of trouble, now impending, to come upon the world, and when the judgments of the Lord are thus abroad in the earth, the inhabitants of the world will learn righteousness (Isa. 26:9). It is not our part, however, to bring evil upon the evil- doers; for vengeance belongs to God...

323 "The condemnation of God's law, which is *God's judgment*, not ours merely, should always be recognized. As a matter of fact, if we have the spirit of the Lord, our judgment will coincide with His— approving what He approves, and condemning what he condemns: we will judge righteous judgment... "‘ 94- R1712 "It is a pleasure for us to do the Father's will—... We delight not only to consecrate our wills, but the Lord's law of righteousness is in our hearts to such an extent that we delight to serve the truth. Our cross- bearing comes when we find that the truth, so beautiful to us, so charming, is hated by others and draws upon us their anger, malice, hatred, as the same truths drew the same opposition upon our Master. Our faithfulness in cross- bearing consists in our willingness to stand up for the truth and for every principle of righteousness—meekly, humbly, yet firmly, speaking the truth in love, no matter what the cost of friendships broken or enmities enkindled, or evil words spoken against us falsely for the truth's sake." ‘03- R3237 "Paul was a plain, uncompromising teacher. [1Co 2:1-5]. When he knew he had the truth, he spoke it with confidence, and boldly declared that everything contrary to it was false doctrine; and he taught his disciples that it was not only their privilege, but their duty also, to be *established* in the faith and to know, on the evidence of God's Word, why they believed, and to be able to give to every man that inquired for it a reason for the hope that was in them." ‘03- R3200

VARYING DEGREES OF LOVE ‘09- R4479, R4480

"‘There Is a Sin Unto Death,’ ... calls attention to the fact that none could reasonably and properly be acceptable to God and receive his blessing of eternal life except as they should first attain his character likeness. Because ‘God is love’ this is the standard for all whom He will acknowledge as his children on either the heavenly or the earthly plane of perfect existence. The divine law, ‘Thou shalt love the Lord thy God with all thy heart, mind and strength and thy neighbor as thyself,’ must be fully complied with. The church of this Gospel age must reach this glorious standard in the spirit of their minds, in their hearts; the imperfections of their flesh being covered by the grace of God through their faith in Christ.

"The world during the Millennial age must reach the standard of that perfect law actually. More than this, after the standard or mark is reached, the Lord demands that character in harmony with this standard shall become fixed. To accomplish this, besetments and trials and testings are permitted and are especially severe, crucial, after this mark has been attained. ‘The Lord your God cloth prove you, whether you do love the Lord your God with all your heart or no.’ (R4479 p1 of article)

STAR DIFFERETH ‘FROM STAR

"... Since it is evident that all must reach the standard of perfect love, in order to attain everlasting life on any plane, what would be the test by which the different degrees of glory will be awarded, as suggested

by the Apostle's assurance that, 'as star differeth from star in glory,' so also will it be in the resurrection of the church?

IS LOVE THE ONLY TEST?

'... Is love (gentleness) the sole test of our membership in the body of Christ?

"Our answer is, ...(Please read to the end of R4480 for "Our answer" to both questions.)

THE KINGDOM AT THE DOOR

"The world is full of woe and wretchedness because of sin. And our hearts cry out, How long, O Lord, how long until thou wilt deliver thy people and establish righteousness in the earth? (Rev. 6:10) So we pray day by day, 'Thy kingdom come; thy will be done on earth!' Should we grow tired of this? No; for the Lord has bidden us to continue to wish for it, to pray for it.

"The Kingdom will come! And the Lord wishes us to have this thought—The kingdom is coming! To give up praying would be to give up our faith. Continue to hope, continue to believe, continue to pray without ceasing! Continue to say: 'Thy kingdom come!' Continue to long for the time when that kingdom will bless all the families of the earth...

"Whatever may be our natural inclinations as regards constancy and definiteness in prayer, we must take our instructions from the Word of God. We must overcome our natural tendencies along this line. Let us as true, obedient children conform our views and our conduct to the words of counsel which our Father has given us. Let us remember the promise of the Master, 'Ask, and ye shall receive, that your joy may be full'—John 16:24.'

"Give strength, blest Savior; in Thy might Illuminate our hearts, and we Transformed into Thine image bright, Shall teach and love and live like Thee!'

'16- R5835, R5836 "There have been no human sons of God since Adam's time—except Jesus. The Jews... threatened to stone Jesus to death because he declared himself a Son of God.

"To get a suitable class to be the teachers, blessers and judges of the world in the future has been the object of this Gospel call. Jesus, the Head of the church, was the first to respond and has been glorified and honored, and through all eternity will be honored. His followers, called during this Gospel age, will have a similar blessing at the hands of God—glorification on the spirit plane, if faithful...

"All those who would be finally accounted worthy of a share in the Kingdom, must be copies of God's dear Son—in heart, in character, and like him also in the resurrection, spirit beings. This is a glorious predestination. It assures us that God will have none others in the Kingdom than those who are character likenesses of Jesus.

"... They were called in the sense that the Lord brought to their attention the glorious opportunity, and we may safely say that such a call was extended only to the honest- hearted who were feeling after God, desirous of knowing him and serving him. These called ones needed first to be justified before they could accept the call, and this justification must come through repentance and through acceptance of Jesus as the Redeemer. It was those who accepted Jesus and were justified by him through faith, whom God also glorified (honored), by begetting them with the holy Spirit, bringing them into his family as children, joint- heirs with Jesus, to the privilege of suffering for the truth and being glorified in connection with the kingdom." '16- R5837, R5838 Romans 8.

"Beloved, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure"—Philippians 2:12, 13.

"Those who are constructing a fine building need special power to accomplish the work—to hoist the great steel frames, the blocks of stone, the brick, etc. Now God purposes to furnish the power by which we may accomplish the work on our character- building, this wonderful structure we are setting up." '16-R5855

Revelation 16:8

THE FOURTH PLAGUE

Verses 8- 9. And the fourth poured out his bowl *vial* on the SUN, and to him (it—Rotherham's Translation) it was given to burn men with fire.9And men were burned with great heat, and they blasphemed the name of that God who has authority over these plagues, and they reformed not to give him glory. (Diag.) And the fourth angel poured out his vial upon the sun, to cause the heat of it to fall upon the leaders of the great confederacy, to scorch them; and they were scorched. The Scriptures that are applicable to and meant for the confederacy, for its condemnation, will be brought forward, and will be unanswerable. As the position and claims of the clergy become more manifest, they will be led to bring up many theories and arguments blasphemous to God and to His Word; and they repented not.

ROMAN CATHOLIC TRIUMPHS

"A prominent Protestant writer and church historian, Dr. *Kolde*, discussing the recent progress of Romanism... says: It is by no means a pleasant thing for Protestants to contemplate; but it is an undeniable fact that not since the days of Innocent III has the papal system unfolded such splendor and power as in the present time. Not the Catholic princes, but rather the Protestant rulers are the ones who are trying to surpass each other in honoring the shrewd sage now occupying the throne of the Vatican, although it is this same sage who has repeatedly called the Reformation a 'pest.'...

"Not since the days of the Reformation have these religious orders, especially of the Jesuits, developed the strength they evince in our days. The Catholics control... they even pass the laws regulating the affairs of the Protestant church... It is not ability and efficiency, but the attitude toward the Catholic church, that opens the way for candidates for positions in the state service... influenced in their international politics by the views that may prevail in the Vatican; and what is more remarkable, that which the ambitious Innocent III failed to attain, and that against which even Catholic princes and bishops have constantly protested, namely, the assigning of the position of judge on international difficulties to the Pope—this has been first voluntarily yielded to the

Vatican by the leading Protestant powers of Europe, Prussia and Germany, the former of these also having been the first to recognize the Curia as a political power on equal footing with other powers, by sending an ambassador to the Vatican. "' 03- R3135 "Shepherds who feed themselves and not the flock are warned by the Lord of his displeasure, and could not be expected to thrive spiritually, or otherwise to enjoy the light of the Lord's face—Ezekiel 34:2, 7- 10. '03- R3138 "Few realize that from the time creed-making began, A.D. 325, there was practically no Bible study for 1260 years. Few realize that during that time the creeds were riveted upon the minds of millions, shackling them to horrible errors, and blinding them to the Divine character of Wisdom, Justice, Love, Power. Few realize that since the Reformation—since the Bible began to come back into the hands of the people—well- meaning but deluded reformers have been blinded and handicapped by the errors of the past, and, in turn, have served to keep the people in darkness. Few realize that real Bible study, such as was practiced in the early Church in the days of the Apostles, has only now come back to Bible students. " A, 1916 Foreward pg. ii.

Revelation 16:10

THE FIFTH PLAGUE

Verses 10- 11. And the fifth poured out his bowl *vial* on the THRONE of the BEAST and his KINGDOM was DARKENED, and they bit their tongues because of the pain, "and blasphemed the God of heaven on account of their pains ('and their ulcers' is omitted by Sinaitic MS.) and they reformed not ('from their works' is omitted by Sinaitic MS.).

And the fifth angel poured out his vial upon the seat of the beast. The beast is the civil authority exercised by the pope, and by the archbishop of Canterbury: it is a combination of church and state. Many Scriptures point out that this union of ecclesiastical and civil authority is harlotry; and it is strictly forbidden. *Gnawing their tongues* refers to the monstrous names the clergy have taken to and for themselves, which they will be forced to give up. See 9:2, 3, 7.

Revelation 16:12

THE SIXTH PLAGUE

Verse 12. And the sixth poured out his bowl *vial* on the GREAT RIVER—the Euphrates; and its water was dried up, so that the way of those kings who are from the sun- rising might be prepared.

The sixth angel poured out his vial upon the great river Euphrates, which represents the masses of mankind who support great Babylon, which the confederacy is; showing their defects, and the falsity and hollowness of their claims to such authority and power, will greatly weaken all their influence, and prepare the way for the downfall of this ineffectual church union. That is when our Cyrus turns the waters away from Babylon.

"HALLELUJAH! Sing unto the LORD a new song, and his praise in the congregation of saints. Let the high praises of God be in their mouth, and a two- edged sword in their hand; To execute vengeance upon the heathen (Gentiles), and punishments upon the people (of Israel): To bind their kings with chains and their nobles with fetters of iron: To execute

325 upon them the judgments written. Psa. 149:1, 6- 9... HALLELUJAH!'

"Fleshly Israel was taken captive into literal Babylon, which was built upon the literal river Euphrates; while in the Gospel age mystic or figurative Babylon, which carried away captive Spiritual Israel, is portrayed as sitting upon the mystic Euphrates. In the type, the golden vessels of the Temple were carried away and profaned by literal Babylon: in the antitype, the precious, divine (golden) truths, pertaining to the service of the true Temple, the Church [1Co 3:12], were far removed from their proper places, perverted and misapplied by mystic Babylon. Literal Babylon being built upon the river Euphrates, which materially contributed to its wealth and resources, its overthrow was accomplished by the turning aside of those waters. So mystic Babylon sits upon, is supported by, many waters (peoples, nations), and its fall is predicted, through the turning aside of its supporters and sustainers, the people— Rev. 16:12." B209 "The wonderful prophecies which speak of the fall of Babylon (Isaiah 14:22 Jeremiah 50 and 51) were not wholly fulfilled by Cyrus the Persian. The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of filling to the full the prophetic picture. Much of the prophecy still waits for fulfilment in mystic or symbolic Babylon today; and this fact is abundantly supported by the prophecies of the Book of Revelation, written centuries after the fall of literal Babylon, which unmistakably refer to symbolic Babylon, and use language almost identical with that of Jeremiah. See Rev. 16:16—18:24. "' 99- R2498 "... The High Praises of God... This Honor Have All His Saints..." [Ps 147:6,9] "The symbolic Euphrates... shall be 'dried up—that the way of the kings of the East might be prepared' (R2498 c 2 p 1). "... The Lord's people who keep close to his Word are now able to tell forth the wondrous story of God's love, wisdom, justice, and power as never before. "' 15- R5804 100: 2 Peter 1,2.

"The kings of the East, or kings from the sunrising, are, we understand, the kings of Christ's kingdom,

who are also priests—the body of Christ, the royal priesthood. ‘Thou hast made us unto our God kings and priests, and we shall reign on the earth.’ From this standpoint of view, Cyrus and his army, overthrowing literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords, who with his faithful will shortly overthrow mystic Babylon, and take possession of the world in the name of Jehovah, to establish the Kingdom for which he taught us to pray, ‘Our Father... thy kingdom come, thy will be done on earth as it is done in heaven.’ ‘99- R2498 "It should be remembered that the name, Cyrus, signifies ‘the sun,’ and that thus in his name he reminds us of the prophecy of Christ—’The Sun of Righteousness shall arise with healing in his beams.’ Moreover, there were sundry very remarkable prophecies respecting Cyrus, made long before he had come into prominence. Through the Prophet Isaiah (44:28) the Lord speaks of Cyrus as his shepherd, who would lead back Israel, and again (45:1- 14) he calls him his anointed, saying, ‘Thus saith the Lord to His Anointed, to

Cyrus, whose right hand I have holden...’ In this prophecy Cyrus is evidently indicated, and yet just as evidently a greater than he is indirectly referred to, viz., the Prince of the kings of the earth, who in Revelation is shown as drying up the symbolic Euphrates and destroying symbolic Babylon, and delivering spiritual Israel. And the time for the fulfilment of the symbol is clearly indicated, by the drying up of the Euphrates under the sixth vial of the ‘day of wrath’:and the fall of Babylon under the seventh vial, resulting in the liberty of all of God’s people from the thralldom, through false doctrine, which has been upon them for 10, these many years, is portrayed as resulting.” ‘99- R2498 "God’s Word is for God’s people, and whoever would hinder its flow would surely offend the Master himself... The Lord declares that he *hides* his deep things from the wise and prudent and reveals them unto babes (Luke 10:21). True to our Lord’s words, this class rarely makes much progress—the truth passes on and ere long they are in comparative darkness—because they received not the truth in the love of it, but in the love of self *(2Th 2:10)*. Loyalty to the Lord and to his flock and to his truth, through whatever channel it comes, demands that it shall be heralded by each of us to the extent of our ability and in its purity and as speedily as possible—consistent with the condition and interests of those for whom the Lord intended it—his flock. Shepherds who feed themselves and not the flock are warned by the Lord of his displeasure, and could not be expected to thrive spiritually, or otherwise to enjoy the light of the Lord’s face—Ezek. 34:2, 7- 10." ‘03- R3138 "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off... Thine eyes shall see Jerusalem..." *[Isa 33:17,20]* "the kingdom of God to be established in great splendor." A296. "Look upon Zion," "the spiritual government of Messiah and His associates." (Isaiah book)

Revelation 16:13

Verses 13- 14. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. I4For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Isaiah 13:1- 13. Compare Rev. 16:14; Heb. 12:26- 29. D21, D22. Isaiah 28:17.

POLITICIANS AND FALSE RELIGION—**1Ki 12:25- 33.**

"Modern Jeroboams may be found all along the paths of history—men who, under guise of religion, are really politicians, seeking their own advantage, and willing to sell the people to any religious system which would work to their benefit. Every one familiar with history must realize that religion has been made a cloak for all kinds of political intrigue, and always, as in the case of Jeroboam, under the presence of giving the people greater liberties." ‘15- R5733 "WAIT ON THE LORD"!

"Coming to the interpretation of the symbols of Rev. 16:13- 16, we find that there are three agencies connected 326 with the gathering of the hosts to this Battle of Armageddon. We read that out of the mouth of the Beast, out of the mouth of the False Prophet and out of the mouth of the Dragon proceeded three unclean spirits like frogs; and that these three unclean spirits, frog- like, went forth throughout the

whole world to gather the whole world into this Battle of Armageddon.

"It is proper, then, for us to inquire what systems are meant by these symbolic words—the Dragon, the Beast and the False Prophet. After we shall discover what is meant by these terms, we shall ask what is symbolized by the frogs that came out from their mouths.

"Throughout the Bible, a Beast is the symbol used to represent a government. In Daniel's prophecy the great universal empires of the earth are thus symbolized. Babylon was the Lion, Medo-Persia the Bear, Greece the Leopard, and Rome the Dragon (Dan. 7:1-8). The Roman Empire still persists. Christendom is a part of that great Roman Empire which began in the days of Caesar and which, according to the Scriptures, still is in the world.

"Practically all Bible exegetes agree that the Dragon of the Revelation represents the purely civil power, wherever it may be found. We do not understand this to mean that all the powers of the world are evil or of the Devil, but that the Dragon is the symbol which the Lord is pleased to use to represent civil power.

"The Beast of Rev. 16:13 is the same that is mentioned in Rev. 13:2, where it is described as resembling a leopard—spotted. Protestant interpreters of the Revelation agree that this symbol refers to the Papal system—not to the Pope, not to Catholic congregations, not to individual Catholics, but to the *system as a whole*, which has existed for centuries.

"In His Word, God has been pleased to recognize the Papacy as a system, as a government...

THE BATTLE OF ARMAGEDDON Revelation 16:12-16 "History records that the era closing with 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. Napoleon even took the Pope prisoner to France, where he died.

"Our Lord was surely right when He declared that 'the prince of this world is Satan,' and that this is 'the present evil world' or age. The reason why there is so much graft, false doctrine, delusion, ignorance, superstition everywhere is that Satan is the great being who is deceiving the world. According to the Scriptures Satan is to be bound for a thousand years, that he may deceive the nations no more (Rev. 20:3). After the thousand years shall have been finished, Satan shall be loosed for a little season to test mankind. Then he will be destroyed in the Second Death, together with all who are in harmony with him.

"So glorious will be the condition of humanity at the close of Messiah's Kingdom that nothing ever dreamed will compare with it. But the great work of God will not be perfected until every human being will have reached perfection, or will have been destroyed in the Second Death, because of refusal to come into harmony with the laws of righteousness. Then every creature in Heaven and on earth, will be heard saying, 'Blessing and honor and glory and power be unto Him that sitteth upon the Throne and to the Lamb, for ever and ever'—Rev. 5:13.

"The Dragon, then, symbolizes the Roman power, represented by the civil power in the world. The Beast is the Papal system of government. The third symbol (Rev. 16:13), the False Prophet, remains to be interpreted. This we believe, is another name for the system elsewhere called 'the Image of the Beast' (Rev. 13:14). According to the Scriptures, this Image is a very exact representation of the Beast. The False Prophet, or Image of the Beast, we understand to mean the Protestant Federation of Churches... Protestants do not appreciate the situation. Doubtless all thinking people have noticed that overtures for union come from Protestantism, * but never from Catholicism... The Scriptures clearly indicate that the Image of the Beast is to get so great power that it will do the same thing that the Roman Catholic Church did in the past; and that the two systems, Catholic and Protestant, will rule the civilized world with a high hand through the civil power—the Dragon.

THREE UNCLEAN SPIRITS LIKE FROGS

"The Scriptures tell us that this result is to be brought about by the utterances of the combined power of

Church and State. 'Three unclean spirits like frogs came out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet.' In this passage, the spirit is a doctrine—an unclean doctrine—a false doctrine. Each of these systems will utter the same things, and these utterances will have the effect of gathering the kingdoms of earth together to the great Battle of Armageddon.

"The symbolism of Scripture, rightly understood, is very forceful, and there is always a close resemblance between the symbol itself and the thing symbolized. When the Holy Spirit uses a frog to represent certain doctrines or teachings, we may be sure that the application will fit well. While a frog is a small creature, yet it puffs itself up until it almost bursts with the effort to be somebody. A frog has a very wise look, even though it does not know very much. Then a frog *croaks* whenever it utters a sound.

"The three most prominent characteristics of a frog, then, are pomposity, an air of superior wisdom and knowledge, *Vancouver (AP) August 1983—Churches Draft Unity Charter. "The world's divided churches have before them a new charter for unity and they are celebrating it at their world conference.

"Although the different denominations have not yet formally accepted the accord, 'it creates the possibility for new relationships,' the Arch-bishop of Canterbury, Dr. Robert Runcie, said...

"The historic agreement, reached by official representatives of the various churches, including the Roman Catholics, was the basis for a service on Sunday...

"More than 3,000 people, including delegates to the World Council of Churches assembly from 300 denominations totalling 500 million Christians, packed an open-air tent for the service.

"Dr. Runcie led the celebration... The liturgy, including the Eucharist, was drawn from an agreement reached in Lima, Peru, last year by representatives of virtually all church traditions.

"The accord... has been transmitted to the various denominations for their response by the end of 1984... Dr. Runcie said the agreement pointed towards full unity in the future and underscored the degree of unity 'we already share.' " 327 and a continual croaking. Applying these characteristics to the picture given in the Divine Word, we learn that from the civil power, from the Catholic Church and from the Federation of Protestant Churches will go forth the same teachings. The spirit of all will be boastful; an air of superior knowledge and wisdom will be assumed; all will foretell dire results to follow any failure to obey their counsels. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be disturbed, or investigated, or repudiated.

"The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, both human and Divine, to be rid of Jesus and His teachings, so this frog-like spirit will approve of any and every violation of principle necessary to selfprotection ... It is this croaking of the Beast, the Dragon and the False Prophet that will arouse the kings (rulers) of earth and gather them together to the Armageddon Battle and destruction.

"The ecclesiastical kings and princes, Protestant and Catholic... the political kings and princes, ... the financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world will join the same side, according to this prophecy. They do not realize, however, that they are coming to Armageddon; yet strange to say, this is a part of their very cry, 'Come together to Armageddon!' "The croaking of the frog spirits, or doctrines, will gather the kings and princes, financial, political, religious and industrial into one great army. The spirit of fear, inspired by the croaking, will scourge the passions of otherwise good and reasonable men to fury—desperation. In their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life and everything on what they mistakenly suppose is the altar of Justice, Truth and Righteousness under a Divine arrangement." D Foreword 1912 Please read A 307- 309 and see comments at Rev. 19:16.

"... The trouble coming upon the world is the natural or legitimate result of sin, which God foresaw, and

against which his counsels would have protected them, had they been followed." A307- A309.

Revelation 16:15

Verse 15 **Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**

I come as a thief, and will take them unawares, to their destruction. Blessed are those religious leaders that watch, and keep their garments of Christ's righteousness, lest they be ashamed.

"The child of God who would have a perfect faith, a perfect trust in God and his promises, must needs remember that they are applicable only... to the sincere, the honesthearted, who not only will to do right but who do the right to the extent of their ability, and whose faith in Christ is counted for the robe of righteousness which covers their imperfections and blemishes... The blessings which God has promised to those who love him, who reverence him, who seek to do his will." '05- R3641

SEEMINGLY CONFLICTING SCRIPTURES

"There are some statements of Scripture with reference to the manner of the Lord's return and appearing which, until critically examined, appear to be contradictory of each other. And no doubt they have for centuries served the divine purpose of concealing the truth until the due time for it to be understood; and even then, from all except the special class of consecrated ones for whom it was intended.

"For instance, our Lord said, 'Behold, I come *as a thief*'; and, 'As it was *in the days* of Noah, so shall it be also *in the days* of the Son of man (the days of his *presence*): They did eat, they drank, they married wives, they were given in marriage,' 'and *knew not* until the flood came.' 'And when Jesus was questioned of the Pharisees when the Kingdom of God should come, he answered them and said, 'The Kingdom of God *cometh not with observation*' (*marginal reading*, 'not with outward show') Rev. 16: 15; Luke 17:26, 27, 20; Matt. 24:38, 39.

"These scriptures plainly state and illustrate the manner of the Lord's coming. They show that he will be present unseen, doing a work of which the world for a time will be entirely unaware. His arrival must therefore be in a quiet manner, unobserved, and entirely unknown to the world, just 'as a thief' would come, without noise or other demonstration to attract attention. As in the days of Noah the world went on with its affairs as usual, not in the least disconcerted, and without the slightest faith in the preaching of Noah with reference to the coming flood, so in the early part of the Day of the Lord, the world, having no faith in the announcement of his presence and of the impending trouble, will go on as usual, giving no heed whatever to any such preaching until, in the great flood of trouble, the old world—the old order of things—goes down, passes away, preparatory to the full establishment of the new order, the Kingdom of God under the whole heavens. 'As it was in the days of Noah, so shall it be also in the days (of the *presence*) of the Son of man.' "' B142, B143

SCRIPTURAL ENCOURAGEMENTS TO COME OFTEN TO GOD

"None of us can fully do the things that we would. Some are more and some less fallen by nature... We would do perfectly, but we cannot. But by fighting a good fight, we are to prove to the Lord that we are doing the best we can. We are... to put forth all our strength, which will be supplemented by the grace of the Lord. If, then, in spite of our best efforts we come short, as we surely shall, what then? 'The blood of Jesus Christ his Son cleanseth us from all sin.' "Thus we are to continue 'without spot or wrinkle or any such thing.' This does not mean that we are to keep from ever getting any spot or wrinkle upon our garments; for we could not avoid so doing. But God's wonderful arrangement is that we may come to him and claim the merit of the blood of the Savior who died for us. We need not permit a spot or wrinkle to remain so as to blemish our glorious wedding robe. When we first came into the Father's family we received merit, to cover all our past sins; but we have weaknesses and sins of

the present, and we need the blood for these also. Thus the Lord has provided for our need. With 328 this knowledge of the love of the Father and of our Lord Jesus, we are to come boldly—courageously—to the throne of heavenly grace.

NEVER PRESUME UPON GOD'S MERCY

"We all need to refresh our minds with the promises, for our encouragement in continuing to come for mercy and grace to help in every time of need. Thus we are made stronger for the difficulties of the future. We are not, however, to presume upon the mercy of the Lord by becoming measurably careless as to our words and thoughts and deeds; for if the Lord sees anything of this spirit, he will not readily forgive us and restore us to favor. He will withhold the assurance of his forgiveness; and we may come to him again and again before we realize the sense of his love and blessing. This will make us more careful not to be thus derelict another time.

"He has said, 'Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust.' "We should clean up our accounts with the Lord every day. We should retire every night just as we should wish to do if we knew that we would not wake up in the flesh. In the morning before we arise our first thought should be, 'How can I please the Lord today and be helpful to others, and especially how can I overcome myself?' "Let us keep in constant touch with the Lord, and tell him about all our affairs, our mistakes, our unwitting trespasses. There are probably many trespasses committed by us that we do not recognize. But daily application for the blood of cleansing will keep our garments clean and white.

"Those who get spots upon their robes, and leave them there, will not be fit for the kingdom of God; for the bride of Christ will be composed of only those who will be 'without spot or wrinkle or any such thing' (Eph. 5:27). Jesus is to present this class blameless and unreprouvable before the Father. They did not walk perfectly, without a blemish; but they were careful to keep their garments unspotted by going often to the Lord. They let nothing keep them away. This is the spirit of the bride class. We each wish to be of that class, dear friends. If any of us are not sure just now as to our standing with the Lord, let us make haste to go to him and see that the record is cleared by our dear Redeemer and Advocate. Let us not wait, but go at once. '16- R5924.

Revelation 16:16

Verse 16. **And he gathered them together into a place called in the Hebrew tongue Armageddon.**

The battle of Armageddon began on September 21, 1914, and will be concluded in a spell, or season, or period of anarchy. There is much fuel already prepared for this great fire.

"Our present attitude, dear brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful truth which he has granted us the privilege of seeing and being identified with, and increasing zeal in helping to bring that truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith guiding our eyes of understanding through the Word, should enable us to see the glorious outcome—Messiah's kingdom. Furthermore, we can be fully content not to know how long the harvest work will last—content that the great Captain, who by divine appointment has the entire matter in charge, is too wise to err, and has promised us that all of our experiences shall work together for our good if we love him and are of 'the called ones according to his purpose,' seeking to make our calling and election sure." '16- R5951.

"Bible students are convinced that the great war now started in Europe is the beginning of that great trouble which the Bible calls 'Armageddon' and which the Bible declares will prepare mankind and usher them into the kingdom of God's dear Son, which will be 'the desire of all nations' (Haggai 2:7), and through which a reign of righteousness will be established throughout the whole earth." '16- R5829.

THE TIME FOR JUDGMENT IS RIPE

"We believe that the Times of the Gentiles ended just on time, as shown in Volume II of 'Studies in the Scriptures.' The hand of Justice is now doing the breaking—the nations shall be broken as 'a potter's vessel.' The whole cataclysm of trouble may be upon the world during the next ten months or it may be longer deferred. We believe that the time for the setting up of the kingdom was on September 21, 1914. At that time when it was due for our Lord to take up his great power and reign, the nations were already angry. The due time for the 'wrath' was September 21. We are expecting to see this wrath still more manifest." '15- R5632

ARMAGEDDON NEAR—GODS KINGDOM TO FOLLOW

"The present great war in Europe is the beginning of the Armageddon of the Scriptures" Revelation **16:16- 20**. It will eventuate in the complete overthrow of all the systems of error which have so long oppressed the people of God and deluded the world. All iniquity of every kind will go down. The glorious Kingdom of Messiah is about to be set up in the earth, for the deliverance of the world and the establishment of permanent righteousness... The nations are rapidly impoverishing themselves." SM676 p 2 "Civilization, falsely styled Christendom (Christ's kingdom), drenched with blood and terribly impoverished at the end of the war, will have been only partially shaken. The great Armageddon of the Scriptures will have been only partially fought." '14- R5516 "Let us more and more seek to take the Bible view of the great Armageddon, of which we are now having the prelude. It is the outgrowth of our civilization, developing in the soil of selfishness. We are seeing fruits which have been ripening for forty years." '15- R5659

THE BATTLE OF ARMAGEDDON—**Re 16:12- 16**

"Armageddon is a Hebrew word signifying the Hill of Megiddo, or the Mount of Destruction. Megiddo occupied a very marked position on the southern edge of the Plain of Esdraelon, and commanded an important pass into the hill country. This locality was the great battle- ground of Palestine, on which were fought many of the famous battles 329 of Old Testament history. There Gideon and his little band alarmed and discomfited the Midianites, who destroyed one another in their flight (Judges 7:19- 23). There King Saul was defeated by the Philistines (*1Sa 31:1-6*). There King Josiah was slain by Pharaoh-Necho in one of the most disastrous conflicts in the history of Israel (*2Ch 35:22-25*). There also King Ahab and his wife Jezebel lived, in the city of Jezreel, where Jezebel afterwards met a horrible death—**2Ki 9:30- 37**.

"These battles were in a sense typical. The defeat of the Midianites released the people of Israel from bondage to Midian. Thus Gideon and his band typified our Lord and the Church, who are to release mankind from their bondage to sin and death. The death of King Saul and the overthrow of his kingdom by the Philistines opened the way for the reign of David, who typified Messiah. King Ahab typified the civil government, symbolically called the 'Dragon' in the Revelation. Queen Jezebel symbolically foreshadowed the great harlot, Babylon, and as such she is mentioned by name. 'Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce My servants'—Rev. 2:20.

"In the Scriptures the Lord has evidently seen fit to associate the name of this famous battle- field, Armageddon, with the great controversy between Truth and Error, right and wrong, God and Mammon, with which the Gospel Age will close and the Messianic Age be ushered in. He has purposely used highly symbolic language in the last book of the Bible, evidently with a view to hiding certain important truths until the due time for their revelation. But even in the due time, 'None of the wicked shall understand; but the wise shall understand' (*Da 12:10*). None who are out of heart harmony with God shall know; but only the wise among His people—the wise virgin class of the Master's parable—Matt. 25:1- 13.

"Christians realize that this word Armageddon specially belongs to the Bible, where it is used in a spiritual sense. If, therefore, the present is an opportune time in which to consider the Battle of

Armageddon from a political standpoint, it surely is the proper time to consider the term from its true religious point of view.

"The Scriptures abound with allusions to Armageddon. Our Lord Jesus calls it 'great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be' (Matt. 24:21). The Prophet Daniel describes it as 'a time of trouble, such as never was since there was a nation, even to that same time' (Dan. 12:1). Closely in connection with this statement, Daniel declares that God's Representative, 'Michael, shall stand up; the great Prince which standeth for the children of' Israel. The word 'Michael' signifies 'He who is like God'—the God-like One. He will stand up for the salvation of God's people, for the rectification of error and wrong, for the establishment of right and truth, to bring to the world of marking the great Kingdom of God, which has been preached from the days of Abraham.

TIME FOR THE ESTABLISHMENT OF MESSIAH'S KINGDOM

"The Revelation of St. John, being a book of symbols, will not be understood by the world. God Himself has said that only at a certain time may even the Church expect to understand. When the Prophet Daniel inquired concerning the meaning of his vision, the angel replied, 'Go thy way, Daniel; for the words are closed up and sealed till the Time of the End'—not the end of the world, but the end of the Age—the end of this Dispensation. 'The earth abideth forever'—Ecc. 1:4.

"St. Peter tells us that this Age is to end in a great conflagration—symbolical of the Time of Trouble, in which present institutions will be swallowed up [2Pe 3:8-13]. Elsewhere in the Scriptures, this terrible Time of Trouble is symbolically represented as a storm, as a whirlwind, as a fire, to consume everything. After the present order shall have passed away in the great Time of Trouble, God Himself will establish His Kingdom—the one for which we pray, 'Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven.' " D Foreword i- iii (1912)

Revelation 16:17

THE SEVENTH PLAGUE

Verse 17. And the seventh poured out his bowl *vial* on the AIR; and there came forth a LOUD VOICE from the TEMPLE OF GOD (Sinaitic MS.) saying, IT IS DONE.

The seventh angel poured out his vial upon the air of ecclesiasticism; and the great voice from the temple said, It is done.

THE COMING STORM AND ITS GLORIOUS OUTCOME

"He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven... Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord"—Psalm 107:29, 30, 43.

"... The cause of all the trouble in the world is sin... God in his wisdom arranged the One PLAN.

VIEW FROM CLEFT IN THE ROCK

"As our own eyes of understanding have opened, we have sought to show to the church, and to the world as far as possible, the great divine plan of the ages—WONDERFUL, BEAUTIFUL, far superior to anything human...

"Following the great war, a great 'wind,' the Bible teaches, a great earthquake—social revolution—will take place. In connection with that earthquake will come an exaltation of religious sects, Catholic and

Protestant, on the side of the kings and princes—political, social, financial, religious. Next will come the downfall of all present religious systems. Speedily the symbolic ‘fire’ of the Bible will consume the earth—anarchy. Following the anarchy quickly will come the long- promised Kingdom of God, for which Christians have prayed, saying, ‘Thy kingdom come,’ most of them with but little conception of the true meaning of their words. During the reign of that kingdom, ‘a still small voice,’ the message of truth and grace, will come to all mankind. The world’s uplift will progress; and the knowledge of the glory of the Lord shall gradually fill the whole earth. The longed- for haven of rest will then be attained, ‘the desire of all nations.’ ” ‘15- R5695, R5697

330 THE DESIRE OF ALL NATIONS SHALL COME

"For thus saith the Lord of hosts: Yet once (more) it is a little while and I will shake the heavens and the earth and the sea and the dry land. And I will shake all nations, and the Desire of all Nations shall come; and I will fill this house with glory, saith the Lord of hosts"—Hag. 2:6, 7.

"Here is one of the richest promises in the blessed Word of God. It is the gospel in a nut- shell—the gospel of grace to the world, and of glory to the church; and it is signed at both ends with the signature of the Sovereign of the universe, Jehovah of hosts.

"Thank God for the prospect of an unshakable kingdom, whose King shall reign in righteousness, and whose princes shall decree justice *{Isa 32:1 Proverbs 8:15}*, and under whose dominion the whole earth shall be at rest (Isa. 14:7). This is the kingdom which the prophet declares will indeed be ‘the desire of all nations,’ when it is once established and its blessings begin to be realized by the world. Yes, truly ‘the desire of all nations shall come’—with blessings of life and health and peace and prosperity and good government...

"Doubtless every possible experiment will have been tried’ and proved futile, before that time; the last, that of socialism, ending in universal anarchy.

"This spiritual house of Israel... firmly founded upon the Rock Christ Jesus... this house that Paul calls ‘the temple of God’ *{1Co 3:16 6:19}*... Jehovah says he is going to fill with his glory ... the glory of the divine nature... with power from on high to execute faithfully all of the divine purpose for human restitution, and for the establishment of universal harmony and peace. Praise the Lord for such a prospect for both the church and the world...

"Take unto you the whole armor of God, that ye may be able to stand unshaken in the midst of the storms of the evil day, and be counted worthy to be a living stone in that glorious temple of God, now shortly to be filled with his glory, and to be an heir of that Kingdom which cannot be *moved*, and which shall be indeed the desire of all nations." ‘02- R3052, R3053

THE BATTLE OF ARMAGEDDON ”For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off, on the plea of *necessity*, the glory of God, the commands of the Church, etc... and all will seem to be serene—until the great social explosion, described in the Revelation as an *earthquake*, will take place. In symbolic language an earthquake signifies social revolution, and the Scriptural declaration is that none like it ever before occurred *{Re 16:18,19}*. See our Lord’s reference to it in Matt. 24:21.

"At this juncture, the Scriptures show, Divine Power will step forward, and God will gather the marshalled hosts to Armageddon—to the Mount of Destruction (Rev. 16:16). The very thing which they sought to avert by their union, federation, etc., will be the very thing that they will hasten. Other Scriptures tell us that God will be represented by

Messiah, and that He will be on the side of the masses. ‘At that time shall Michael (the Godlike One—Messiah) stand up’ (Dan. 12:1). He will assume authority. He will take possession of His Kingdom in a

manner little looked for by many of those who erroneously have been claiming to be His Kingdom, and authorized by Him to reign in His name and in His stead.

"Our Lord Jesus declared, 'His servants ye are unto whom ye render service.' Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness... His servants they are to whom they render service, whatever the motive or object prompting.

"The Lord's saints are not to be in this battle at all. God's consecrated people, longing at heart for Messiah's Kingdom and the glorious Year of Jubilee and Restitution which it will inaugurate, will patiently abide the Lord's time, and wait uncomplainingly for it. Their lamps trimmed and burning, they will not be in darkness respecting the momentous events of the impending battle; but they will be of good courage, knowing the outcome portrayed in the 'more sure word of prophecy,' to which they have done well to 'take heed, as unto a light that shineth in a dark place, until the Day dawn' "—2 Pet. 1:19.

"God did not bring these things before the present time because His Plan has various parts, all of which are converging at the same time. In kindness God veiled the eyes of mankind until the gathering to Armageddon would immediately precede Messiah's taking to Himself His great power and beginning His reign—Rev. 11:17, 18.

"The attitude of the people of God should be that of great thankfulness to the Giver of every good. They should make provision for the great storm that is coming and keep very quiet, not unduly interested in the side of either rich or poor. We know in advance that the Lord is on the side of the people. He it is that will fight the Armageddon Battle, and His agency will be that peculiar army—all classes. When this great 'earthquake' of social revolution comes, it will not be a mere handful of anarchists, but an uprising of the people to throw off the great power that is strangling them. Selfishness is at the bottom of the whole matter." D 1912 Foreward- xv "Describing our day in the prophecy of Daniel, the Lord says: 'Many shall run to and fro, and knowledge shall be increased.' 'The wise shall understand,' 'And there shall be a Time of Trouble such as was not since there was a nation'—Daniel 12:1- 4, 10. "In other words, the increase of knowledge is responsible for the increase of discontent and fear which are bringing Armageddon, or the Day of Vengeance of God, upon the whole world.

"The Bible points out that about this time the Nominal Church systems of the world will rise to great prominence again, in connection with the Civil powers... Already they are rolling together as a scroll (Rev. 6:14)—the one side, Catholic, the other, Protestant; opposed and yet connected—each side united and federated to the best of its ability.

"But the Bible declares that this reign 'as a queen' (Rev. 18:7) will be a short one, and that the fall of Babylon will be tremendous—like a great millstone cast into the sea (Rev. 18:21).

331 It will be during the power of this so-called 'queen,' for a little season, that the world will be under a great strain as respects any presentation of the Truth. And those found loyal to God and to principle will doubtless suffer therefor.

"At the time of Babylon's fall, the mighty ones of the earth, financial and political princes and kings, will stand afar off, keeping clear of too close an affiliation with her, although they will greatly lament her destruction, realizing that it forebodes their own. Then, very shortly, will come the complete overthrow and destruction of the present Gentile governments, symbolically represented in the Bible as a great conflagration which will consume the whole earth—all institutions—religious, social, political, and financial.

- "Remember the inspired Word—that this is to be 'a Time of Trouble such as never was since there was a nation.' "The Lord is waiting to be gracious. He is wishing to pour out upon mankind the blessings of the Millennial Kingdom for one thousand years; for their uplift out of sin and death conditions, back to the image and likeness of God. He foreknows that they must first have their lessons... The Lord will allow mankind now to go their length in carrying out their own plans and schemes. He will allow them to

demonstrate the futility of all these schemes, and that nothing but Divine interposition will save them from wrecking the entire fabric of Society. Indeed, He will permit the wreck, and then reorganize humanity under Messiah; for He promises that His Kingdom shall be 'the desire of all nations'—Haggai 2:7." D Author's Foreword, 1916 i- iv.

Revelation 16:18

Verse 18. And there were lightnings and thunders and voices; and there was a great Earth- quake; such as was not since a man was on the earth, such an earthquake—so great.

The full reaction of this plague of truth, from the word of God, is in thunders (controversies), and lightnings (diffusions of knowledge). The great earthquake is the downfall of the confederacy—an inefficient substitute for the Kingdom of God and of Christ.

"We see the prelude to the great Battle of Armageddon. Our thought is that the Armageddon itself will be the mighty 'Earthquake' spoken of in Revelation (16: 16- 18). In this great revolution, and in the succeeding anarchy, all earthly institutions will be swept away. The result of the anger, hatred and strife, if permitted to continue indefinitely, would be so terrible that it would bring about the destruction of the race; but for the elect's sake, that they may begin their glorious reign, God will cut short the carnage, and will set up his own Kingdom under Christ and his elect church. Christ and his bride will take over the kingdoms of this world, and thus will hinder the strife of men from going to the extreme that it would otherwise go. But it will' not be stopped until the present order shall have been wholly dissolved.

"A vivid description of this awful time of trouble is given by the prophets. For the benefit of our new readers we give a few citations of such prophecies, which repay investigation. (Isaiah 24:17- 22; 28:21- 22; 33:7- 14; 34:1- 8; Psalm 18:7- 19) See 'Studies In the Scriptures,' Vol. 4, pp. 15- 20. Along this same line, read also Isaiah 13:1- 13 Jeremiah 25:8- 38 Revelation 18 16:12- 21... We believe that the present strife... is only the beginning of the great trouble and overthrow, the breaking in pieces of the nations as a potter's vessel... The Scriptures cited above declare in unmistakable language that the whole present order will go up in a mighty conflagration...

"Selfishness is the great motive power of the world...

"The more we discern, then, the teachings of the Bible, the more we imbibe its spirit, the more shall we live for and prepare for the great blessings promised the future to those who love God. 'Be ye holy, for I am holy,' is the injunction of our Father in heaven." '15- R5735 "When we say that the Kingdom of Messiah lies just beyond the war, we should note the fact that, according to the Scriptures, it will not be set up immediately. Following the terrible storm of this war will come a great revolution, symbolically styled 'a great earthquake' (*Re 16:18*). In conjunction with this social revolution, the Bible indicates that churchianity will for a time be greatly exalted as the hoped- for power by which the revolution may be offset and stopped. During that brief time of Babylon's prosperity, the true church will be in hard lines, from the earthly viewpoint. Nevertheless, 'all things shall work together for good to them that love God, to the called according to his purpose.' "" Following the revolution and churchianity's exaltation, quickly will come the anarchy, which the Bible everywhere symbolizes by fire, because of its destructive force and influence. That will be the time mentioned by our Savior, saying, 'Unless those days should be shortened, there should no flesh be saved' (Matthew 24:22). The Master tells us, however, that those days of anarchy and general strife—'every man's hand against his brother, against his neighbor, and no peace to him that goeth out or to him that cometh in'—shall be shortened. The establishment of the church in glory, the bringing of the elect into control of the world, will shorten those days and inaugurate the reign of the Prince of Peace." '14- R5554 "The closing in of this night will evidently put a stop to any further labor to disseminate the truth, which, misunderstood by the public generally, will probably be accused of being the cause of much of the anarchy and confusion then prevailing, instead of being seen in its true

light as a fore-shadowing of the divine mind and revelation concerning coming troubles of the world and their true causes. Nor should we expect that the coming of night and the closing of the door will be sudden, but rather that it will be a gradual obstructing and closing down of the harvest work." See D37 and Revelation **18:8,21**. See R3405 bottom and Revelation **17**.

"The assurance of Papacy's final destruction is positive, and its death struggle will be violent. First, however, she must attain more of her old-time prestige, which will be shared with a confederated association of her daughters. Together they will be lifted up, that together they may be violently thrown down." D37 p 1 See Forewords Vol. 4—1916 and longer one 1912.

Rev 18:21:the raising up by the force of circumstances *[Jer 51:63-64]* of this manmade mountain will be commensurate with the awful downfall of "that great city"—the confederacy—"the city of confusion," Babylon.

"And I saw another sign in heaven, great and wonderful, 332 seven angels having the seven last plagues; (last) because by them the wrath of God was to be completed" (Rev. 15:1—Diag.) "The pouring out of the 'seven vials of wrath'... is understood to be the closing act in the drama of this age!" '83- R497 "And there was a great EARTHQUAKE; such as was not since a man was on the earth, such an earthquake—so great. And the GREAT CITY of the nations fell down"—Rev. 16:18- 19.

"Why the mixture of pictures? Why are not the various groups of subjects related to each other, told in plain words that all might understand 'the Law Shadows'?"

"For the same reason... to cover and hide beauties of truth, under these types, that he has in the book of Revelation and elsewhere hidden truth under symbols, that it might be known only as it becomes due, and then only to those 'to whom it is *given to know* the mysteries of the kingdom; but to those that are without (not disciples) all these things are spoken in parables' and symbols and types. Luke 8:10. Let us, asking wisdom of Him who giveth liberally, endeavor... to drink in their true meaning and thereby be refreshed. "' 80- R72 Please see diagram at Revelation **20**, "to illustrate the harmony of these portraits" (Chap. 20-22) '82- R330.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

"The *Great City* here evidently represents these united three elements (Catholic, Protestant and Civil governments) which attempted in union to rule over or control the world. This union and power will continue for a while, but they will again *separate*— be divided into its three parts. Their alliance and mutual support shall have failed to control and keep subject the restless and turbulent Masses." (their promises of peace and prosperity and boastful claims will prove false.) "Their efforts will be fruitless and will only hasten the crisis of the hour; as a consequence, we read, 'The city of the nations fell down.' " *The fiercest* of the trouble—the wine or extract of the wrath—will be upon the Babylon systems more than upon the political division.'; '83- R511 "The city of (for) destruction," the confederacy, "a burnt mountain, ... shall be desolate forever" Isa. 19:18; Jer. 51:25- 26.

"Behold, I am against thee, O *destroying mountain*, saith Jehovah, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a *burnt mountain*. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith Jehovah" *[Jer 51:25-26,44-48,58,60-64 Revelation 18:21]*. D40, D42, D43. Zephaniah **2:15 3:14** Ezekiel **24:6,9** Nahum **3:1** Revelation **18:21,24** !—"WOE to the bloody city!" "WOE! to the polluted, oppressing city!"

Revelation 16:19

Verse 19. And the GREAT CITY became three parts and the city (Sinaitic reading) of the nations

fell down:

and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

The confederacy when it attains its zenith will be composed of three parts: the Roman Catholic, the Protestant, and the Civil Government; and when it falls it will fall into these three parts. Then God will remember to give unto her the cup of the wine of the fierceness of his wrath, for willfully going contrary to his will and plan.

"Throughout the prophecies we find this blending of description and denunciation between Satan and his chiefest representative amongst the enlightened. For instance, after describing the breaking of the power of Babylon—a description which is applicable in part to literal Babylon, and the bondage of natural Israel, and more particularly applicable to the bondage of mystic Babylon over spiritual Israel—the Prophet proceeds with a description which primarily fits to Satan's own course, and in a secondary sense is applicable to the rise and fall of natural Babylon, and in a yet further sense to the rise and fall of mystic Babylon, saying: 'How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in shine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation (the Kingdom of God's people) to the northward (Pleiades, in the north, has long been esteemed the center of the universe, the throne of Jehovah): I will ascend up to the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell—*sheol*, oblivion—to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the one that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?'—Isa. 14:12- 17.

"IS THIS THE ONE?"

"As it was true that Babylon highly exalted itself over the other kingdoms of the world, it was also true that Papacy, the Antichrist, exalted itself as a kingdom over the nations of earth, and attempted to rule them with a rod of iron, claiming authority so to do in the name of the true Christ. And as the one was brought down to destruction, much more so there waiteth yet the final fall of Babylon the Great, the Mother of Harlots, as a great millstone cast into the sea, to rise no more. But if the ambition of these to have dominion above others was great, still greater was the ambition of Satan to be higher than the others of God's creation, to have a kingdom of his own, and subjects of his own—a rival kingdom to that of Jehovah—over earth, as Jehovah's dominion is in heaven. However, this also shall fail, and Satan himself shall first be bound during the thousand years of the reign of the Redeemer and the lifting of the curse, and the blessing of the world, but subsequently, as the Scriptures clearly show, he is to be destroyed, together with all his angels—his messengers, all who follow his leading and his course"—Matt. 25:41; Heb. 2:14; Rev.20:10. F612- F619 "We could not, of course, know in 1899, whether the date

333 1914, so clearly marked in the Bible as the end of the Gentile lease of power or permission to rule the world, would mean that they would be fully out of power at that time, or whether, their lease expiring, their eviction would begin. The latter we perceive to be the Lord's program; and promptly in August, 1914, the Gentile kingdoms referred to in the prophecy began the present great struggle, which, according to the Bible will culminate in the complete overthrow of all human government, opening the way for the full establishment of the Kingdom of God's dear Son.

"The author acknowledges that in this book (B) he presents the thought that the Lord's saints might expect to be with Him in glory at the ending of the Gentile Times. This was a natural mistake to fall into, but the lord overruled it for the blessing of His people. The thought that the Church would all be gathered to glory before October, 1914, certainly did have a very stimulating and sanctifying effect upon thousands, all of whom accordingly can praise the Lord—even for the mistake. Many, indeed, can express themselves as being thankful to the Lord that the culmination of the Church's hopes was not reached at the time we expected; and that we, as the Lord's people, have further opportunities of perfecting holiness

and of being participators with our Master in the further presentation of His Message to His people.

"Our mistake was evidently not in respect to the ending of the Times of the Gentiles; we drew a false conclusion, however, not authorized by the Word of the Lord. We saw in the Bible certain parallels between the Jewish Age and the Gospel Age. We should have noted that these parallels follow the nominal systems to destruction in both cases, and do not indicate the time of the glorification of the New Creation." B.1916 Foreword pages iii, iv.

MESSIAH'S KINGDOM: THE KINGDOM OF GOD "Messiah's Kingdom is sometimes styled the Kingdom of God, because, although it is strictly under the management of Messiah, all of its laws, regulations, judgments, etc., are in strict conformity to the Divine arrangement, which is unchangeable. Hence when we pray, 'Thy Kingdom come; Thy will be done on earth even as in heaven,' our thought should be that the grand perfection of the Heavenly Father's Rule and Government is our desire and that we are hoping and waiting for the thousand- year Reign of Christ to conquer the rebellion of earth and to bring humanity back into as full accord with God as are all the angels of heaven in their perfection.

"Messiah's Kingdom has various stages of inauguration. First, in His *Parousia* the glorified Jesus quickens, or resurrects, the sleeping members of the Body of Christ. This is the first executive act of the Great One whom God has so highly exalted—the heir of the great Abrahamic promise. His members must be completed before He will officially take His position as the King of the world. Assurance of this fact is given by the inspired Word; 'When Christ, who is our Life, shall appear, then shall we also appear with Him in glory' (Col. 3:4). Next in order the Master deals with the living members of His Body, the Church. As shown in the parables of the pounds and the talents, the Master's judgment concerning worthiness or unworthiness in the Kingdom must pass upon all of His consecrated ones and the full number of the Elect must be found and be glorified by the resurrection 'change'—because 'flesh and blood cannot inherit the Kingdom of God' (1Co 15:50). Then the dominion of the world will be assumed. The glorified One will ask of the Father, and he will give Him the heathen for His inheritance and the uttermost parts of the earth for His possession. 'He will rule them with a rod of iron. As the vessels of a potter shall they be broken into shivers'—Psa. 2 Revelation 2:27.

"This revealing of the Son of Man to the world by His assumption of power and His permission of the world to pass into the great ordeal of anarchy is evidently nearing. For a little while there will be a great triumph of Churchianity, after the war. Both Catholics and Protestants will share in this triumph and both political and financial princes will encourage it, hoping for the prolongation of their own power. At that time we may expect strong opposition from Churchianity upon the true, faithful followers of Jesus, resulting in serious persecutions—perhaps even unto the death. But the triumph of Babylon will be short. Soon the sentence already pronounced will be executed and she shall fall like a great millstone into the sea—into anarchy—into destruction, never to rise again.

"Not long after, according to the Bible picture, we may expect the total collapse of our present civilization. But the darkest moment of man's extremity will be God's opportunity. The Messiah, the Elect of God, will take the control and speak peace to the tumultuous peoples and bring order out of confusion, joy out of tears, praise out of despair. Thus the Kingdom of Messiah will be born in a terrible travail; but the glorious results will more than compensate for the 'Time of Trouble such as never was since there was a nation.' Thus we are told, 'The desire of all nations shall come'—Haggai 2:7. C 1916 Foreword iii, iv.

Revelation 16:20

Verse 20. And every island fled away, and the mountains were not found.

About all the mountains, or kingdoms, are gone already; and the lesser forms of government must give

way to the Kingdom of Heaven.

"EARLY IN THE MORNING"—Ps 46:4,5 59:16

"The sealing of the Spirit is the first- fruit of the Spirit, and is all that is communicated during this present life: for the full measure of the blessing of the divine nature we must wait until the time appointed of the Father, 'the day of *deliverance*,' the Millennial Day, in which day the Scriptures declare, concerning the Church, the Bride of Christ, 'God shall help her early in the morning' (Psalm 46:5). E437 "'He crusheth the heads (rulers) over many countries.' Again (46: 1- 5), 'God is *our* protection... therefore *we* will not fear when the earth (society) is transformed, and when the mountains (kingdoms) are swept into the midst of the sea (swallowed up by the turbulent masses), when the waters thereof roar and are troubled (infuriated), when the mountains shake with the swellings thereof... God will help her 334 (the Bride, the faithful 'little flock') at the dawning of the morning.' " A323 REVELATION 5:10 "... And we shall reign on the earth.'

11:15 "... And He shall reign for ever and ever.'

20:6 "... They shall be priests of God and of Christ, and shall reign with him a thousand years.'

22:5 "... And they shall reign for ever and ever.'

THEY LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS

"And I saw thrones, and they sat upon them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. This is the first resurrection. Blessed and holy is he that bath part in the first resurrection; on such the second death bath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years"—Rev. 20:4, 5, 6.

"These have been obedient to the lord's counsel in Isaiah 8:9- 13 50:10,11 Revelation 13:15- 18— which references please study.

RIGHT EARLY

"The saints will be changed in the first resurrection, 'right early in the morning.' (Psalm 46:5, margin)" '14- R5567 "Jehovah bath prepared His throne in the heavens, and His Kingdom ruleth over all"—Psalm 103:19.

"Gird thy sword upon thy thigh, and ride forth prosperously," is a cry prophetic of Jesus in his glorified condition"—Psalm 45:3, 4- 7. CR164. Please see Revelation **19:15,16**.

"The thousand years of the Millennial reign will constitute but a beginning of the exercise of the glory, honor and immortality of these New Creatures... and... the Son is set down with the Father in His throne..." F69, F70 Please see Revelation 3:21 Isaiah 65:17,18 Revelation 21:1: "The new heavens, the new ecclesiastical ruling power, will be the church of the future in glory, the bride of Christ, enthroned with him. The new earth will be the new order of things on the earth, which will be in the hands of the ancient worthies, 'whom the Lord will make princes in all the earth,' when his kingdom shall be fully established. '14- R5567 "Throughout the Millennial age those ancient worthies, as the earthly representatives of the heavenly Mediator, will... for a thousand years... serve the imperfect race as rulers, instructors, uplifting priests, in contact with imperfect humanity, assisting them back to harmony with God and to all that was lost." '09- R4389 "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.. . "' 11
- 4836 C301- C308.**

ON THE SEVENTH DAY GOD ENDED HIS

"Man's creation, the final work, came in the close of the sixth day, or epoch, and the beginning of the seventh: as it is written—'And on the seventh day God ended his work which he made, and he rested.' F29 last four lines.

NOT ON THE SIXTH

"We may reasonably assume that it was just at the close of the sixth epoch- day that God created man; because his creation was the last, and it is distinctly stated that God *ished* his creative work, not on the sixth, but 'on the seventh day'—the division of the man into two persons, two sexes, being, evidently, the final act." F37 p2.

GRADUAL TRANSITION—OVER- LAPPING EPOCHS

"... Not suddenly, but gradually... even in the seven thousand years ... but... the beginning... We are in another transition period—the opening of the Millennial age, for which changed conditions are requisite. F32 p 3 "The achievements of one epoch- day were carried over into the next..."—F34 p 1.

THEY SHALL REIGN—REV. 22:5

"The developments of that Millennial age will bring the willing and obedient of the human family back to the original perfection, the image and likeness of God, and once more they will have direct communication with the Lord and not merely his written messages through apostles and prophets as now. 'And they shall reign forever and ever.' This does not refer to the church, whose reign has been previously described. The reference is to the reign of those whom the Millennial age shall find worthy of life eternal—all the unworthy being then cut off in the second death. The account here is in full accord with that of Matthew 25:34—the sheep of that age will at its close be received into the fullest fellowship with the Lord, the goats of that period being destroyed.

"The nature of the reign then to be delivered to the world... will be the same reign or kingdom which at his creation was bestowed upon father Adam, as it is written in Psalms 8:6, 'Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet: all sheep and oxen with the beasts of the field and fowl of the air and fish of the sea.' This dominion of earth was part of what father Adam lost by his disobedience, and was a part, therefore, of what our Lord Jesus purchased by his obedience even unto death, and is to be an element of the restitution to be accomplished during the Millennial reign of Christ.

"At the close of that reign the kingdom shall be delivered up to God, even the Father, by being delivered over to those for whom the Father originally intended it, and who by that time will have been fully prepared to receive it. The whole world of perfect men will be a world of kings, though doubtless one of their number will serve particularly as general or representative, just as in the Republic every individual is a sovereign and from their own number they choose a sovereign, a servant." '05- R3572

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Revelation 16:21

Verse 21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

But, necessarily, all of this must be accompanied by, and preceded by, great hail: hard, distressing truth from the Bible; and emphasized by circumstances in the earth which will be very terrible: for all of which men will blame God, and blaspheme His holy name. But the end thereof will be the destruction of Satan's kingdom, and of the fallen angels. A thousand years later Satan will finish all his nefarious work in connection with the permission of evil, and shall DIE. See Rev. 20:10.

Praise God from whom all blessings flow, as they will from then on, and He will show the exceeding riches of His grace in Christ to the Little Flock for ages to come. Amen.

"THE ISRAEL OF GOD"

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who bath called you out of darkness into his marvelous light—**1Pe 2:9**.

The Apostle Peter is pointing out the fact that the church of Christ is separate and distinct from all other people...

"The Apostle is directing attention to the new feature of God's plan—that during the Gospel age he is calling out a special people. There will be no competition between the two classes—the new nation and the nation of Israel—for the promises given to Israel after the flesh were earthly, and the promises given to Israel after the spirit are spiritual...

"Since Pentecost God started another generation—peculiar, separate, selected for a particular purpose. And this generation will be holy—there will be none but holy ones in it! The other nation had a priesthood, but this new people is a whole nation of priests." '14- R5460 "Jesus Christ who is the faithful witness, and the first born of the dead, and the prince of the kings of the earth.... loved us, and washed us from our sins in his own blood, and bath made us kings and priests unto his God and Father; to him be glory and dominion for ever and ever. Amen." Rev. 1:5- 6 "And they sung a new song, saying, Thou art worthy to take the book (scroll), and to open the seals thereof: for thou wast slain, and hast redeemed to God by thy blood, out of every kindred, and tongue, and people and nation; And hast made unto our God kings and priests: and they shall reign on the earth"—Rev. 5:9- 10.

"Christ in glory... is the glorified kingly priest in power and great glory, now as the king of saints... And by and by, after he shall have accepted all of his underpriests—after he shall have changed them to his own glorious likeness in the first resurrection, beyond the veil—then he will become the king and priest in glory to the world, and for a thousand years will reign to bless and to uplift all the willing and obedient who under the enlightenment then afforded, will draw nigh unto God." '14- R5472

FATHER'S THRONE: JESUS' THRONE Hebrews **4:15,16**. "Our High Priest is... the One who is our Savior, the one who died for us; and although he is so greatly exalted and seated upon the throne of glory, yet his throne is also a throne of mercy.

"Coming to the Savior's throne is not the same as coming directly to the Father's throne. Jehovah's throne is a throne of justice, but Jesus' throne is a throne of mercy. Here we may obtain mercy if we fail to come up to the highest standard. We are to remember that our merciful High priest knows just what kind of trials we have. If we have tried to do our best, and have been overtaken in a fault, he knows how to make allowance for us and to be very sympathetic. We are to remember that this Mercy Seat is for this very purpose—to show mercy to us." '16- R5966 "' He knows, and loves, and cares.' "

OUR CREATOR IS A GOD OF MERCY AND OF PITY: HIS ARM

"The Scriptures... declare that our Creator is a God of mercy and of pity, and that when there was no eye to pity and no arm to deliver us, His Arm brought salvation to us. The Scriptures, moreover, point out to us the Lord Jesus Christ as the Arm of Jehovah, stretched down for our relief from sin and sickness and

pain and trouble and for our deliverance from the prisonhouse of death, and for our restoration to the liberties and privileges of sons of God." '11- R4792 "God has provided the channel whereby he can restore us to the relationship of sons, that channel being the Lord Jesus. "' 11- R4904 "We should endeavor that the words of our mouths as well as the meditations of our hearts and the conduct of life should be pleasing to the Lord and an honor to his name and cause, that God may be glorified through Christ, to whom belongs the glory and the Kingdom forever." '03- R3248 "He shall keep the feet of his saints... Jehovah shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed"—2 Samuel 2:9, 10.

'...The only hope for everlasting life... God, in his wisdom, had foreseen... and had provided for it all, before he began the creation of mankind, and in due time he manifested His plan for man's recovery from his blight of condemnation and depravity.'

"... There can be no blessing of mankind except by bringing them into absolute harmony with their Creator... such a reconciliation necessitates first of all a redemption of the sinner—a payment of his penalty. For God must be just in justifying the sinners else he never will justify them—Rom. 3:26." E418, E419 "The Scriptures indicate that the Gentile governments will receive from their own peoples their first notice that their lease of power has expired. The people will take note of the 336 sign of the son of Man in the heavens. The judgments of the Lord will begin to be manifest in the world, and will run counter to many of their interests. This manifestation of his presence is Scripturally called the epiphania, the shining forth, the revealment, of the King of Glory. 'He shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our lord Jesus Christ' [2Th 1:7-10]. As a result, the nations of earth will be broken to pieces like a potter's vessel—Psalm 2:8, 9.

"The prophetic forecast tells us that the trouble will begin in the ecclesiastical heavens, and later will proceed to the social element. The picture given of the end of Gentile times is that of a stone striking the image of Gentile supremacy in its feet [Da 2:34,35]. The impact will be so sharp and so thorough as to leave nothing of them. Having had their day, they will cease to be—'become like the chaff of the summer threshing floor.' The next event in order will be the Messianic Kingdom, of which it is written, 'The desire of all peoples shall come.' " Hag. 2:7. '14- R5527 "Bitter and angry feelings on both sides are more and more manifested. The lines of battle are daily becoming more distinctly marked. Nevertheless Armageddon cannot yet be fought.

"The Image of the Beast must yet receive life—power. It must be transformed... to a living force. Protestant Federation realizes that its organization will continue to be futile unless it receives vitalization—unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This, the prophecy indicates, will come from the two-horned Beast, which we believe symbolically represents the Church of England. High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image... Armageddon cannot precede it ... according to our view of the Prophetic Word.

"Still another thing intervenes... Prophecy requires an evidently larger number of wealthy Hebrews to be in the land of Canaan before the Armageddon crisis be reached. Indeed, we understand that 'Jacob's trouble' in the Holy Land will come at the very close of Armageddon. Then Messiah's Kingdom will begin to be manifested. Thenceforth Israel in the Land of promise will gradually rise from the ashes of the past to the grandeur of prophecy. Through its Divinely appointed princes, Messiah's Kingdom, all-powerful, but invisible, will begin to roll away the curse and to lift up mankind, and to give beauty for ashes." Foreword, The Battle of Armageddon, i- xvi "The seventh trump is sounding... Our KING is marching on!"

Revelation 17:1

Chapter 17 REVELATION

"Ye shall have a song, as in the night... to come into the Mountain (Kingdom—A318) of Jehovah... And the LORD shall cause His glorious voice (the voice of the archangel—B146) to be heard, and shall shew the lighting of His Arm (the Lord Jesus—E47), with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest (the time of trouble—D27), and hailstones" (hard, distressing truths, accompanied by righteous, destructive judgments—A303, A318). Isaiah 30:29, 30. Berean Comment. Rev. 8:7; 11:19; 16:21.

"So he carried me away in the spirit *into the wilderness*, and I saw a woman... Babylon"—D27.

"The nations beyond Christendom will also feel the weight of the heavy hand of recompense... They also have failed to appreciate what light they have seen, and have loved darkness rather than light, because their deeds were evil. Thus, as the prophet declared, 'All the earth (society) shall be devoured with the fire of God's jealousy' (Zeph. 3:8); but against Babylon, Christendom, because of her greater responsibility and misuse of favors received, will burn the fierceness of his wrath and indignation (Jer. 51:49). 'At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations'—Jer. 50:46.'

"And let it not pass unobserved that both Romanists and Protestants now freely own the relationship of mother and daughters, the former continually styling herself the holy Mother Church, and the latter, with pleased complacency, endorsing the idea...

"The true Church, which God recognizes, ... is still a chaste virgin, true to Christ, and dear to him as the apple of his eye" [*Zec 2: Psalms 17:6,8*]... The true Church... consists only of the true 'wheat,' and all such are known unto God..." D27- D29.

The key to Revelation seventeen is verse three, "And I saw a woman sit upon a *scarlet coloured beast*. Our mistake in interpreting Revelation **17** has been failure to distinguish the scarlet colored beast of verse three from the Roman beast which was NOT scarlet colored. The scarlet colored beast appeared in 799 A.D. when Charlemagne granted civil authority to the pope, head of the Roman Catholic system, bringing into existence the scarlet colored beast of Revelation 17:3.

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UNION OF CHURCH AND STATE

"In Revelation 17:5, our attention is called to a great 'mystery.' The word 'harlot' in Scriptural symbolism refers to the Church, which was to be the Kingdom of God, but which lost her virginity and became united to an earthly husband, instead of her Heavenly Husband. To what earthly husband did the Church unite? To the Roman Empire. In the minds of Luther and other reformers there was no doubt that there was a close union between the Church and the world. The Church for a time claimed to be waiting for Christ to set up His Kingdom. Finally she said, 'I will not wait until the Second Coming of Christ, I will unite with the Roman Empire.' "All know the result. The Roman Catholic Church was exalted, and reigned as a queen for centuries." D Foreword (1912) vii

Verse 1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

Of the seven angels, representing the Little Flock Class, that had the seven vials, seven plagues, of the wrath of God, the message of the one (the 5th? Rev. 16:10) strewing the judgment of the great prostitute was fulfilled in the writings of our dear Pastor, Charles Taze Russell. The great prostitute is being fulfilled in the coming confederacy, built on necessity and the ideas proffered by men to cope with the world's troubles, religious and civil.

REVELATION, Chapters 15 and 16.

"THY JUDGMENTS ARE A MIGHTY DEEP!"

"And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues; *last*: because by them the wrath of God was to be completed" —Rev. 15:1. **Diaglott "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth ... And He gathered them together into a place called in the Hebrew tongue Armageddon... And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, such an earthquake—so great. And the great city became three parts, and the city of the nations fell down: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. "** Revelation 16:1,16,18,19. (Please see Sinaitic translation.) **"O thou that dwellest upon many waters, abundant in treasures, shine end is come, and the measure of thy covetousness... And I will punish Bel in Babylon (the god of Babylon—the Pope), and I will bring forth out of his mouth that which he hath swallowed up (Hebrews shall repudiate in his extremity the 'great swelling words' and blasphemous titles which he has long appropriated to himself...), and the nations shall not flow together any more unto him. Yea, the wall of Babylon (civil power...) shall fall (shall be destroyed). My people, go ye out of the midst of her, and deliver ye every one his soul from the fierce anger of Jehovah. "** Jeremiah 51:13, D44, D45. **D40 Compare Jeremiah 51:13 with Revelation 17:1- 5,15. See Rev. 14:8.**

"While the world and the nominal church declare this to be a time of union and 'confederacy,' God declares it to be a time of separating—Isa. 8:12. Christendom is 'that great city (Babylon) which spiritually is called Sodom and Egypt, where also our Lord was crucified'—Rev. 11:8." D610 top and D608 top Please see Revelation **15:6,7,8** ." Therefore shall her plagues come in one day (suddenly), death, and mourning, and famine; and she shall be utterly burned with fire (symbolic fire—destructive calamities): for strong is the Lord God who judgeth her"—Revelation 18:8.

DENOMINATIONAL UNION IS THE CRY

"The spirit of union, or confederacy, is in the very air, as foretold by the prophet, who says: 'Say ye not a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid'—Isa. 8:12.

"Fear, a realization of weakness, is at the bottom of this desire for union at the expense of the truth. A union would give prestige to doctrines which cannot be sustained either by reason or Scripture. A union would give greater political power, and lead ultimately to the suppression of the truth as *unsettling* and antagonistic to the *peace* of error and errors.

"But the truth has naught to fear, and the truth people see clearly that only the truth can produce that real heart- union which the Lord referred to in his prayer for his people—'that they all may be one.' Another part of our Lord's petition was, 'Sanctify them through thy truth.' Wherever the sanctifying of the truth goes, there true union goes, proportionately. Not worldly union, however; not denominational union, for the truth separates from the world and from denominationalism, and unites all developed children of the truth to each other, by uniting each to the Head—our Lord. Such are taught of God; such hear their head; such are thus made one in him and in his truth." '04- R3372

ANTITYPICAL FEATURES

"We see in John the Baptist the repetition of the type, he

338 being a fresh type corresponding to Elijah, as Herod corresponded to Ahab, and Herodias was an advanced type of Jezebel. Similarly John the Baptist, like Elijah, sought to effect a reformation in Israel, and similarly he failed. Let us glance very hastily at the antitype of these things portrayed in the book of

Revelation. There the antitypical Jezebel is distinctly pointed out, and, in harmony with commentators since the Reformation time, we understand the antitype to be the apostate church, the Papacy—the civil government of the Roman empire in its decisions corresponding to King Ahab, consequently the agent of the antitypical Jezebel (see Rev. 2:20) in accomplishing her desires, in propagating her system and destroying the prophets of the Lord. As had been predicted, so it was fulfilled: ‘She wore out the saints of the most high God,’ and ‘was drunken with the blood of the saints’—Rev. 17:6; 18:24.

"... As Elijah the prophet disappeared just prior to the drouth and was not seen and could not be found during the drouth, so with the antitypical Elijah class. As a class they disappeared about the year 300 and were not seen for about three and a half symbolic years; until the time of the Reformation, about 1550, even as Elijah disappeared after announcing the drouth and did not reappear until nearly the conclusion of the period of three and a half literal years. The drouth really began about 539 A.D., and the copious showers of refreshing came three and a half symbolic years later in 1799 A.D.

"This period of three and a half years, equaling forty- two months or 1260 days, is particularly mentioned in all three of these different forms in Revelation. (12:6, 14; 13:5) The whole world is witness to the great drouth that prevailed throughout Christendom from the year 300 until the time of the Reformation. It is particularly known as the period of the dark ages. With the reappearance of the Elijah class prominently before the world, represented in the reformers of Luther’s time, we have some measure of reassertion of the proper worship of God. The Reformation work up to the year 1799 was preparatory, just as the work of Elijah on Mount Carmel and with the priests of Baal was preparatory. Then followed the great shower of blessing, scattering the Word of God throughout the whole world in every language under heaven. Nearly all of the present Bible Societies were organized between 1803 and 1815. There has been a great and refreshing shower of grace and truth come to the world. The antitype of Ahab, civil government, has to a considerable extent recognized the general truth of the matter, but they are more or less closely affiliated with and under the influence of the Jezebel system, and alas! as Revelation clearly points out, Jezebel today has daughters—systems termed Protestant—which, nevertheless, copy largely the mother’s spirit. It is through the influence of the daughters that the antitypical Elijah may expect future persecutions, instigated by the mother, accomplished through the daughters, as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome, but at the instigation of Herodias—Jezebel. This, however, is looking down to a period in the future." ‘04- R3408. See Rev. 2:20 Comment from R3326.

Revelation 17:2

Verse 2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

The wine of her fornication is the doctrine of the union of church and state, and the privilege of the ecclesiastical element to use the arm and sword of the state to further her ideas for the assistance and safety of both. It is a very plausible idea, and men are easily persuaded; especially when it has to do with the healing of the differences between the religious organizations, to show to the world a united front for God and country. What could be more reasonable or profitable? See 21:27, R2553- R2555 comment.

"The fall of literal Babylon, at the hands of Cyrus, was but a foreshadowing of the fall of mystic Babylon as a result of the battle of the great day of God Almighty under the antitypical Cyrus, the Captain of our salvation. And the extravagant language used throughout the prophecies in respect to the fall of Babylon was made extravagant because the divine testimony had reference to mystic Babylon, more particularly than to literal Babylon. Thus have the divine purposes been hidden, and yet declared, throughout the ages. Compare Isaiah **13:1- 15** with Revelation **17** and **18**—the latter part of Isaiah **13** evidently referring only to literal Babylon.’ ‘98- R2372 "In glorious chastity should the prospective Bride of the Prince of peace be a power for good, as her Lord’s representative in the world.

"The church of God should give its *entire attention* and effort to preaching the Kingdom of God, and to

the advancement of the interests of that Kingdom according to the plan laid down in the Scriptures. If this is faithfully done, there will be no time nor disposition to dabble in the politics of present governments. The Lord had no time for it; the apostles had no time for it; nor have any of the saints who are following their example.

"The early Church, shortly after the death of the apostles, fell a prey to this very temptation. The preaching of the coming Kingdom of God, which would displace all earthly kingdoms, and of the crucified Christ the heir of that Kingdom, was unpopular, and brought with it persecution, scorn and contempt. But some thought to improve on God's plan, and, instead of suffering, to get the Church into a position of favor with the world. By a combination with earthly powers they succeeded. As a result Papacy was developed, and in time became the mistress and queen of nations—Rev. 17:3- 5; 18:7.

WHAT A DREADFUL—WHAT A FEARSOME CULT!

"By this policy everything was changed: instead of suffering, came honor; instead of humility, came pride; instead of truth, came error; and instead of being persecuted, she became the persecutor of all who condemned her new and illegal honors. Soon she began to invent new theories and sophistries to justify her course, first deceiving herself, and then the nations, into the belief that the promised millennial reign of Christ HAD COME, and that Christ the King was represented by her popes, who reigned over the kings of the earth as his vicegerents. Her claims were successful in deceiving the whole world. 'She made all nations *drunk*' with

339 her erroneous doctrines (Rev. 17:2), intimidating them by teaching that eternal torment awaited all who resisted her claims. Soon the kings of Europe were crowned or deposed by her edict, and under her supposed authority." A267, A268

Every title which the Scriptures apply to the true Christ, and every prophecy describing His future Kingdom and its glory has been applied by the popes to themselves and the kingdom thus introduced, which was none other than the kingdom of Antichrist, the counterfeit of the true, predicted by the prophets and apostles *{See 2 Thessalonians 2:3,7 Daniel 7:25,26 Revelation 13:4-8}*.

NOTES FROM A DISCOURSE BY HIGH Cox, 1958 Revelation 17 was the one chapter with which Pastor Russell was dissatisfied in its interpretation. He said in 1916, "If we understood that chapter we would write the Seventh Volume." Those seven volumes are founded on the message of Present Truth: When the angel opened the little book, the seven thunders uttered their voices *{Re 10:3,4}*. Brother Russell understood that to mean the seven volumes as he had originally laid out the plan of presentation of the Truth. When he received the understanding of the seventeenth of Revelation he intended to write the Seventh Volume. It would be written by the same person. We think the seven volumes are complete; that he was the author of seven volumes which we feel fulfill that prophecy of "seven thunders."

The understanding of Tabernacle types and shadows of the "better sacrifices" was given to Pastor Russell by illumination of mind on the third day following a period of concentrated earnest prayer and diligent seeking for the Truth. Out of that understanding and clarity of vision concerning God's glorious Plan of the ages, formulated by the gracious Heavenly Father eons ago when He mused alone, came six Volumes of Studies In the Scriptures—the Harvest Message for the completion of the Divine Family.

As a result of earnest prayer, thorough consecration and submission to the Divine will, and diligent search in the light of fulfillment shining "brighter and brighter unto the perfect day," we believe that we do understand the seventeenth chapter of Revelation; and that "its everlasting fitness" proves it to be correct.

Revelation 17:1- 2 is pointing forward to something that has not yet taken place. That is the great federation of churches. Events are shaping up right now to bring about that union of churches which the Bible says is rolling together like a scroll *{Isa 34:4 Revelation 6:14}* . A scroll has two ends which are separate

when rolled. Catholics and Protestants are coming together for a working agreement, though always separate—each a thorn in the side of the other.

That is the church federation of Bible prophecy which will include not only the Roman Catholic Church but the Protestant churches with her, called a great prostitute sitting on many waters (17: 1). The whole world will be supporting that confederacy. The kings commit fornication with her (17:2). Spiritual fornication is union of church and state. They will believe that their safety is in supporting that Church Federation, the greatest that has ever been known.

The key to the seventeenth chapter of Revelation is found in the third verse: "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a *scarlet coloured beast*, full of names of blasphemy, having seven heads and ten horns.'

The mistake we have all made in interpreting that chapter is that we have gone back to the Roman beast. The Roman beast was not scarlet colored. The scarlet colored beast came into existence in 799 when Charlemagne gave civil authority to the pope. That is when the Roman Catholic system became the scarlet colored beast.

"Revelation 18:4 shows that the... symbolic city described in the book of Revelation... Babylon, seems to signify a concentration of the various errors in apostate church systems, personified in Revelation as mother and daughters. 'Babylon the Great, the Mother of Harlots,' is the name given by the Lord to the original system, thus intimating that the whole brood is illegitimate in every sense of the word. She neglected the heavenly Bridegroom, and mingles in her 'cup' a stupefying potion that has intoxicated the world; even the Lord's saints were bewildered—Rev. 17:1- 6." '14- R5478 See also Rev. 18:2; 3:16.

REVELATION 17:3

So he carried me away into a place or condition of separateness by the spirit; separate from the world, but especially separate from the religious organizations: and I saw a woman, the Roman Catholic Church, sit upon a scarlet colored beast. It, the ecclesiastical part, was scarlet colored because of the *scarlet thread*—having reference to the blood—the great *Ransom- sacrifice* of Jesus, the Anointed of Jehovah.

"TAKE HEED TO YOURSELVES" "Remember Lot's wife"—Luke 17:32.

FOUNDATION OF CHRISTIAN DOCTRINE

"At the very foundation of all Christian doctrine lies the doctrine of the RANSOM, the Scriptural teaching that 'we are bought with a price,' a corresponding price for Adam's sin. Any teaching, therefore, which either openly denies or quietly ignores this foundation doctrine, 'the ransom for all, to be testified in due time,' must be a doctrine at variance with God's revelation... "If our friends get into the quicksands of no-ransom errors, whose name is now legion, ... tend them a helping hand wherever possible, 'pulling them out of the fire,' by reminding them of the Rock Christ Jesus, whereon our feet are firmly established, and by throwing to them the rope of Divine promises, *throughout which is woven the scarlet thread of the ransom of Christ*, and exhort them to come back to the Rock and not attempt to find another rock at the bottom of the quicksands.'" '16- R5948

It is a scarlet colored beast because of the *scarlet thread*. Scarlet is used to represent the sacrifice of Messiah, as in

340 dicated by the scarlet thread of the typical garments of glory and beauty: and a *scarlet string*, thrown into the burning of the Red Heifer (Numbers **19**: T ch. 7), which the Apostle Paul also identifies, represents the blood of Christ, the merit of which would be applied for the Ancient Worthy Class subsequent to their death and previous to their resurrection—'a better resurrection' to instantaneous human perfection as the first children of the New Covenant.

"Throughout the Bible, a beast is the symbol used to represent a government... In Daniel's prophecy the great universal empires of the earth are thus symbolized... Please see comment on Rev. 16:13- 14 from D, Foreword (1912) pp. v- vi, "The Battle of Armageddon.'

A woman sitting upon a scarlet colored beast appeared in 799 A.D., when Emperor Charlemagne granted civil authority to the pope, thus uniting ecclesiastical and civil powers, which authority he was not slow to use to force the recognition and practice of the dogmas he set forth for a unified religion and observance.

The seven heads were seven countries that supported him: Germany, Italy, France, Spain, Poland, Austria, England. The ten horns represent many, and all, other powers that served the papacy in things temporal and religious.

"The Holy Roman Empire" was the title of the great political institution of the Middle Ages. It had its start in Charlemagne who, in A.D. 800, was crowned emperor by the pope, and was recognized as himself King of kings, Emperor of emperors, "another god, on earth." (B pages 354- 356) Fisher's Universal History, page 262, describes it thus: "In theory it was the union of the world state and the world church—an undivided community under Emperor and Pope, its heaven- appointed (?) secular and spiritual heads." And, since the popes, as in Christ's stead, anointed the emperors, it follows that they were the real heads of it.

A most decisive step of the apostasy was to "remove the continual sacrifice" Daniel 11:31. They claimed everything the scarlet thread represented—scarlet indicates the blood of Jesus.

FULL OF NAMES OF BLASPHEMY

Among the *blasphemous pretensions* of Antichrist should be remembered several of its doctrines, *particularly* that cornerstone of all false doctrine, "the sacrifice of the Mass.'

The climax of doctrinal degeneracy was represented in the Romish doctrines of Transubstantiation and the sacrifice of the Mass—introduced during the fourth century A.D., at the Council of Constantinople.

It is the monstrous presumption of ecclesiastical usurpation by that system of the power to forgive sins, which is the sole prerogative of the glorious Redeemer, who furnished the sacrifice (scarlet—blood, ransom, sin- offering, liferights), that identifies papacy as the "woman arrayed in purple and *scarlet color*" which "sat upon a *scarlet colored beast*" *{Re 17:3,4}*.

From the introduction of this fatal and blasphemous error, God calls the papal system an "Abomination of Desolation"; before it was, as such, *set up* in power in A.D. 539. How well Papacy has earned this name, and how blighting has been its baneful influence, are well attested by the history of the "dark ages.'

"The corner stone of the Reformation was that the forgiveness of sins was effected by Christ alone, as a consequence of his sacrifice at Calvary; and not by indulgences, confessionals and Masses. In fact this question of the Mass lay at the bottom of nearly all of Rome's persecutions (Rev. 18:24). Bishop Tillotson remarks, 'This (*Transubstantiation—the Mass*) has been in the Church of Rome the great *burning* article; and, absurd and unreasonable as it is, more Christians have been murdered for the denial of it, than perhaps for all other articles of their religion.' " C102 p 2 "The Prophet Daniel (8:11- 12) tells how it assumed to itself honors and dignities, and applied to itself prophecies and titles, which belong to Christ Jesus; the true Chief or Prince or Head of the Church." And by substituting* the blasphemous doctrine of the Mass, it took away from Christ the *Continual sacrifice*, and the *base of His Sanctuary* was overthrown. "And it cast down the *truth* to the ground"; and it prospered marvelously in its doings. (Compare Jer. 51:7 with Rev. 14:8.) "The base, *or foundation truth* upon which the truly consecrated or Sanctuary Class is built, is that our Lord Jesus, by the sacrifice of Himself, has redeemed all, and will save to the uttermost all who come unto God by Him, without any other mediator, without priest, or bishop, or pope, and without any other sacrifice—any other being an abomination in God's sight, as teaching by implication the insufficiency of Christ's great ransom- sacrifice" —Heb. 7:25; 10:14.

"This doctrine of the *ransom* is the *base* of the sanctuary or holy temple—the consecrated Church." C102-C105.

"The continual sacrifice here mentioned is generally supposed to refer to the daily or continual burnt-offerings of the Jews at Jerusalem. And this taking away of the continual sacrifice has been laid to the charge of Antiochus Epiphanes... The Prophecy, however, passes by the typical temple or Sanctuary, and the typical burnt-offerings, and deals with the anti-typical Sanctuary or Temple of God, the Christian Church [2Co 6:16], and with the antitypical burnt-offering. Christ's meritorious sacrifice once for all and forever—a *continual*, ever-*efficacious* sacrifice, for the sins of the whole world.

"Christ's *continual* sacrifice was... set aside by a false doctrine advanced by Papacy—which gradually, but in the end fully and completely, set aside the merit of Christ's sacrifice as a *continual* and ever-*efficacious* one. This false doctrine is known as the Mass, or Sacrifice of the Mass. Protestants in general totally misunderstand this so-called sacrament.

"The five magical Latin words which, it is claimed, effect this change of bread and wine into *actual* flesh and blood, are, '*Hoc est autem corpus meum*.' This change is called *transubstantiation*—change of substance. It is claimed that any priest can thus create Christ in the flesh, *afresh*, to be sacrificed *afresh*... Carrying out this absurd theory, and *December 11, 1984 news: Pope John Paul II makes the pronouncement that one may not obtain forgiveness directly from God; it must be done through the church, and they must come one at a time, he says.

341 endeavoring to have it consistent with itself, Roman Catholic... theologians have written thousands of books...

"Thus we see clearly that Papacy has substituted a false or sham sacrifice, in the place of the one everlasting, complete and never-to-be repeated sacrifice of Calvary, made once for all time. Thus it was that Papacy took away from Christ's work the merit of being rightly esteemed the Continual Sacrifice, by substituting *in its stead* a fraud, made by its own priests.

It is needless here to detail the reason why Papacy denies and sets aside the true Continual Sacrifice, and substitutes the 'abomination,' the Mass, in its stead; for most of our readers know that this doctrine, that the priest makes in the Mass a sacrifice for sins, without which they cannot be canceled, or their penalties escaped, is at the very foundation of all the various schemes of the church of Rome for wringing money from the people, for all her extravagancies and luxuries. 'Absolutions,' 'indulgences,' and all the various presumed benefits, favors, privileges and immunities, for either the present or the future life, for either the living or the dead, are based upon this blasphemous doctrine of the Mass, the fundamental doctrine of the apostasy. It is by virtue of the power and authority which the sacrifice of the Mass imposes upon the *priests*, that their other blasphemous claims, to have and exercise the various prerogatives which belong to Christ only, are countenanced by the People." (c102, par. 1.) "The false system exalted itself (in the person of its head, the pope) even to be the Prince or ruler over the host. 'And it cast down the *truth* to the ground,' together with such of the host, and of the shining lights, or teachers, as held fast to the truth, and would not unite with it in its course of transgression. And, as we have seen... it prospered marvelously in its doings.

"The very foundation of the true Christian faith being thus cast aside, is it any wonder that the great apostasy fell into such depths of iniquity as it did? One error led to another, until only outward forms of truth and godliness remained; and the desolating abomination seated itself in the temple of God, defiling both the Sanctuary and the host, and exalting its head as Christ's vicar or representative." (C104, par. 1).

"In the midst of these scenes of the success of the Abomination of Desolation, Daniel hears the saints, holy ones, ask (Daniel 8:11-13). 'For *how long* shall be the vision, concerning the Continual Sacrifice and the transgression which maketh desolate, to give both the Sanctuary and the host to be trodden under foot?' All along since the abomination was set up, there have been saints who more or less distinctly

recognized its character and its defilements; and anxiously have such sought to know, crying to God, How long, O Lord! shall the truth be trodden in the mire; and error, blasphemy and abominations be allowed to prosper?—How long shall Antichrist, ‘intoxicated with the blood of the saints and martyrs of Jesus,’ and with its phenomenal success, continue to intoxicate and deceive the nations? *[Re 17:2,6 14:8 18:3]* And, anticipating their inquiry, and Daniel’s and ours, God gave the answer in advance, through his messenger. And though the terms could not even begin to be understood before the Time of the End, yet the fixing or limiting of the time gave to others as well as to Daniel the assurance that God has full control of the situation, so that naught can happen which he cannot and will not control, and ultimately overrule for good. This answer marks, not the beginning of the cleansing work, but a period when it would be in a measure finished. It reads: ‘UNTIL Two THOUSAND THREE HUNDRED DAYS, THEN SHALL THE SANCTUARY BE CLEANSED. C95- C104

Revelation 17:4

Verse 4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

And the woman was arrayed in purple (royalty), the pope claiming to be the vicerent of Christ; * and decked in gold and precious stones (Divine worship and authority and power); and professed to have and use the graces of the spirit. The golden cup of her fornication came from the demand for all to recognize and bow down to him, the pope and worship him alone. See 18:1 comment.

Please see Rev. 18:19 comments on "The Real Pope: The Ideal Rabbi." '95- R1763, R1764 "Pride, and every other cause from which haughtiness and oppression could again spring forth, will be entirely consumed by the great trouble of the Day of the Lord and by the after disciplines of the Millennial age—the last of which is described in Rev. 20:9." A320 "H.G. Guinness, an English writer of note... comments on the system whose mouth gives forth such utterances ('full of names of blasphemy'—verse 3), when he says—'If he that exalteth himself shall be abased,' what degradation can be commensurate with such self-exaltation as this?" B313 "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. I, even I, am He that comforteth you: who art thou, that thou shouldst be afraid of a man?... which shall be made as grass" Isaiah 51:7,12. (See Isa. 51:16 and Rev. 21:1 comment.) "What condescension on the part of the Almighty to thus consider our weakness when the darts of the enemy wound our hearts, and to pour in the balm of His consolation. He would not have one of His children whom Christ has made free, to come again under the bondage of 'the fear of man which bringeth a snare.' He would have every man in Christ realize his liberty from sin and superstition; and his solemn accountability to God for all his thoughts, words and doings. 'Sanctify *the Lord of hosts Himself*, and let *Him* be your fear, and let *Him* be your dread.'" '95- R1788 "The contrast between the many gradual reform movements of the past four hundred years and this final complete separation should be clearly discerned: they were permitted attempts to *reform* Babylon, while this recognizes her as beyond all hope of reform: 'Babylon hath been a golden cup in the Lord's hands, that made all the earth drunken; the nations have drunken of her wine; therefore the nations

*This claim to be the appointed Vicar of Christ was publicly reiterated in 1982 during the pope's visit to England, thus demonstrating that papal egomania is not yet dead.

342 are mad (intoxicated with her errors). Babylon is suddenly fallen and broken: wail for her; take balm for her wound, if so be she may be healed. *We would have healed Babylon*, but she is not healed: forsake her, and let us go every one unto his own country (to the true Church, or to the world, as the case may be; according as each is thus proved to be of the wheat or the tares): for her punishment reacheth unto heaven'—Jer. 51:7- 9. Compare Revelation 17:4 14:8 18:2,3,5,19 ." C156 "Babylon's fault is her false doctrines—the mingled wine in her cup—the 'golden cup' of the divine Word—wherewith she and the world are so intoxicated that they cannot understand the truth, but persecute

it...

"Children of God free... learn in the School of Christ that the advantages and liberties of the Kingdom of God (the Church) consist not in meats and drinks and clothing, but in righteousness and true holiness, represented by the wedding garment, 'without spot or wrinkle or any such thing.' " 11- R4817

THE CUP OF THE APOSTATE WOMAN

"The Scriptures speak of various kinds of intoxication. We can be intoxicated with the spirit of the world. But it would be impossible for true children of the Heavenly King to become thus intoxicated. We have a new wine which the Lord gives, and we should be fully satisfied and not to seek the intoxication of the world. Then there is a spiritual intoxication, the spirit of error. All the world are intoxicated with this spirit. All Christendom has been made drunk with the wine which comes from the golden cup mentioned in Revelation, which the apostate woman, has held out for all to drink. This cup is filled with false doctrines. These false doctrines were her mixture. Thank God! the intoxication of these is passing away, and we are able to see more clearly than ever before. But we see many who are still intoxicated...

"We should all be fully awake and watching to see what is the duty of the hour and then to be diligent in doing it." '15- R5633 "After having seen to our own purification in harmony with God, let us proceed to the cleansing of the Sanctuary. Idols and traditions of men in the form of venerable creeds of the past are defiling the temple of God. These must be gotten rid of. The vessels of the Lord's house must be cleansed of all defilements—their human traditions, heathen philosophies and superstitions. We must no longer worship a book and a cross, but must reverence the teachings of the Book and the significance of the cross.

"If the church of Christ could but faithfully perform her responsibility, under the direction of the King, it would mean a great revival of religion. It would mean the sanctifying of the people. It would mean the casting out of the idols of mammon—selfishness, filthy lucre and worldly fame: and a general bowing down of men to the Giver of every good and perfect gift." 11 R4813

EMBRYO KINGDOM PARABLES—Mark 4:26- 32; Matthew 13:33.

"Thy kingdom come, thy will be done on earth as it is done in heaven"—Matt. 6:10.

"Many of us in the past have overlooked the fact that nearly all of the teachings of the Redeemer appertain to the kingdom—his Messianic kingdom...

"Now we see the real import and connection of the Great Teacher's numerous utterances on this subject. As he taught us to pray, 'Thy kingdom come, thy will be done on earth, even as it is done in heaven,' he meant that we should have in mind God's glorious promise that eventually, through Messiah's kingdom, ignorance, sin and death will all be overthrown, and the willing and obedient of mankind will be released from these until 'every knee shall bow and every tongue confess' to the glory of God.

"Our Lord meant that we should connect this kingdom with the great promise made to Abraham, 'In thy seed shall all the families of the earth be blessed.' ... Galatians 3:29...

"The majority of Jesus' parables respecting the kingdom refer to the kingdom class of the present time rather than to the kingdom in its fully developed state during the thousand years of his glory...

"The first illustration of our lesson is that God's kingdom in its present embryotic condition is of slow, gradual, methodical development, covering the entire period of this Gospel age. It is like seed cast into the ground, which brings its maturity after many days and varied experiences—when it is finally harvested. Jesus and the apostles did the seed sowing, not only for their own day but for the whole wheat class developed throughout this age. And as Jesus explained in another parable, 'The harvest is the end of the age.' The gathering for the heavenly garner will be accomplished by the first resurrection.

"The parable of the mustard seed appears to represent the kingdom from the viewpoint of the world—as the nominal church, developed from the original little seed of the true Gospel. From that little seed we have a great institution today with many denominational branches. But alas! its thrifty development has invited into its branches the fowls of the air, which the Lord elsewhere describes as representing the wicked one and his angels—Satan and his representatives—who of course should have no place in the church; and they would have no place in it if the church were loyal and zealous enough to proclaim only the true Gospel and the narrow way of self-denial.

"Indeed, it is the neglect to preach this Gospel of the 'narrow way' that has brought such prosperity to nominal Christianity and made it a desirable place for the fowls of the air—Satan and his deluded ones—to lodge in its branches, to be the real life of ecclesiasticism. This seems to be the same picture which the same Great Teacher gives us in Revelation 18:2. There we read that the nominal systems are represented symbolically as Babylon; and there we read, 'She hath become the hold of every foul spirit and the cage of every unclean and hateful bird.' "The word 'cage' would seem to imply that these unclean birds are considered very desirable, and are held on to by nominal Christianity—probably because regarded as being amongst their best paying members and because of having the most attractions.

343 PARABLE OF THE LEAVEN—MATTHEW 13:33.

"Throughout the Scriptures leaven is used as the symbol of sin. Thus when Jesus in his purity was to be symbolized as the 'bread from heaven,' the Jews were directed to use unleavened bread. Again, at their annual Passover season, the Jews were directed to cleanse their houses of leaven, to burn it up, to destroy it. Here again leaven was a symbol of sin, corruption. St. Paul, commenting on this, writes to the church, 'Purge out, therefore, the old leaven (sin, malice, hatred, strife, etc.), that you may be a new lump'—that you may be, with Christ, the one unleavened loaf. It is of this loaf that he declares, 'For we, being many, are one loaf, and one body; for we are all partakers of that one loaf'—50 10:17.

"It is true that in one of the official sacrifices bread was to be baked with leaven; but this, we believe, was for the very purpose of symbolizing or representing us, the church, and the fact that we were by nature sinners, children of wrath, even as others, and that the baking would arrest the corrupting influences of the leaven; and this baking represented symbolically the experiences through which the church must pass in order that sinful and corrupting tendencies might be completely destroyed in us.

"In this parable our Lord represents a woman mixing leaven with a family baking of meal, with the result that the whole mass was leavened. Consequently, if any of the family desired pure, unleavened bread, it would be unobtainable, because the leaven pervaded the entire baking. What does this represent? We reply that in Scriptural symbolism a woman represents an ecclesiastical system. The woman in the parable represents a system organized and in power at an early date, and possessed of the pure meal—the pure food provided by the Lord for the household of faith.

"The woman mixed leaven, error, false doctrine, with all the meal, with all the food supplied. Not a particle of it was left uncontaminated. The result has been indigestion. The Word of God, originally pure, is no longer accepted. The leaven, or fermentation, has spread so that today the entire mass of theological doctrine is putrid and offensive to all Christian people of all denominations.

"The parable was a prophecy of what has occurred. It is time all true Christians were hearkening back from the creeds of the dark ages to the Words of Jesus, the apostles and the prophets... the teachings of the Bible... the unadulterated Word of God, which alone 'is able to make us wise unto salvation,' and by which alone 'the man of God may be thoroughly furnished unto every good work'—2 Tim. 3:15- 17." '12- R5049, R5050

Verse 5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

The pronouncement of the Most High in regard to the Roman Catholic Church and the Protestant churches is that she is the mother and they are her daughters, and that they are all harlots, having illicit relations with the civil government and all worldliness.

"The true Church is a 'chaste virgin'... The apostate church prostituted her virgin purity—both of doctrine and character—to suit the world's ideas..." D25 p 3.

The papacy acknowledges this relationship, not realizing how that defiles the Bride of Christ—eliminating them completely. The mystery is not to the true people of God, but to the world in general. To us it is the mystery of iniquity in a blasphemous creed.

"The various prophecies of Isaiah, Jeremiah, Daniel and the Apocalypse concerning Babylon are all in full accord, and manifestly refer to the same great city. And since these prophecies had but a very limited fulfillment upon the ancient, literal city; and those of the Apocalypse were written centuries after the literal Babylon was laid in ruins, it is clear that the *special* reference of all the prophets is to something of which the ancient literal Babylon was an illustration. It is clear also that, in so far as the prophecies of Isaiah and Jeremiah concerning its downfall were accomplished upon the literal city, it became in its downfall, as well as in its character, an illustration of the great city to which the Revelator points in the symbolic language of the Apocalypse (Chapters 17 and 18), and to which chiefly the other prophets refer.

"As already intimated, what today is known as Christendom is the antitype of ancient Babylon; and therefore the solemn warnings and predictions of the prophets against Babylon—Christendom—are matters of deepest concern to the present generation. Would that men were wise enough to consider them! Though various other symbolic names, such as Edom, Ephraim, Ariel, etc., are in the Scriptures applied to Christendom, this term, 'Babylon,' is the one most frequently used, and its significance, *confusion*, is remarkably appropriate...

"The Revelator intimated that it would not be difficult to discover this great mystical city, because her name is *in her forehead*... 'And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth' (Rev. 17:5)." D22, D23— *Chapter 2* "The grand and wholesome doctrines of Christ are thrust to the background... Yes, nearly all the doctrinal errors so tenaciously held by Protestants were brought with them from Rome... But alas! Protestants of today are not only willing, but anxious, to make almost any compromise to secure the favor and assistance of the old 'mother' from whose tyranny and villainy their fathers fled three centuries ago. Even those principles of truth which at first formed the ground of protest are being gradually forgotten or openly repudiated..."

"The claims of apostolic succession and clerical authority are almost as presumptuously set forth by some of the Protestant clergy as by the Papal priesthood... Yet Protestants are fully aware that it was in the exercise of the right of private judgment that the Reformation was begun and for a short time carried forward, although later a presumptuous domination of recognized leaders retarded the wheels of progress, and has, ever since, kept them strictly within the traditional lines and put a ban upon all who fearlessly step beyond them.

344 "Protestants are practically conceding the Romish position, and really have no answer to make; and anyone who can and does answer, and refers to facts, is denounced as a disturber by both Protestants and Catholics... Ensnared by this cunning craftiness... the popular current is set toward the Church of Rome, which is changed indeed in voice and power, but unchanged in heart... still justifying her methods of the dark ages... They are one and all 'harlot' *systems*. Confusion reigns in them all... Babylon—mother, daughters and accomplices, the nations styled Christendom"—Rev. 18:7; 17:2- 6, 18. D32- D35 "The Pope has recently, after two years' consideration of the subject, put under his ban three secret societies—

Knights of Pythias, Odd Fellows and Sons of Temperance. No Roman Catholic may hereafter belong to these orders. Similar restrictions have long since applied to the Masonic order.

"The Pope wishes to draw the line that his faithful will be forced into orders whose regulations will not hinder the full knowledge of the priests of all their affairs through the Confessional.

"The developed Christian will find membership in the order of the 'Royal Priesthood' quite sufficient. In it he will find use for all the hours not due to his family and himself. In it he will find the best of earthly fellowship, and with its Head, the perfection of fellowship." '95- R1759

LORD, HELP ME!—Matt. 15:25; Mark 7:24- 30 "Gentile Dogs" Healed: Faith The Syro- Phenician woman was a Greek. She understood... the Jews claimed to be God's people, and the Gentiles were styled 'Gentile dogs,' because they had never been in covenant- relationship with God. Yet the poor woman's faith in Jesus and her earnest desire for the relief of her daughter moved her to press her case and she answered, 'Yea, Lord, but the little dogs under the table eat of the children's crumbs.' She was one of these 'little dogs'; might she not have the crumb of comfort and blessing which she craved—the healing of her daughter?" '12- R5101 "She was humble as well as full of faith ... Our Lord was astonished as well as pleased by this demonstration of the woman's faith. Matthew says he exclaimed, 'O woman, great is thy faith!' Her request was granted, her daughter was healed." '06- R3787 She got her crumb.

"The centurion's servant was healed... In our Lord's metaphor this was another Gentile dog desiring a crumb from the children's table ... He got his request. The Centurion's faith, our Lord declared, was superior to anything that he had found amongst the Israelites, God's favored people." '12- R5101 "The more we study this subject of faith, the more we are convinced that in God's sight faith is not only indispensable but 'very precious.' We cannot come to God without faith, we cannot abide in his love without faith, we cannot receive day by day his mercies and blessings and leadings except by faith in his promises. We cannot realize ourselves as his children, begotten of the holy Spirit, and heirs of God joint-heirs with Jesus Christ our Lord, except as we exercise faith in his Word of promise to this effect. We cannot go on day by day following the Lord except as we are willing to walk by faith and not by sight, for this is the test which he puts upon all of his followers. We cannot see how the oppositions of the world, flesh and devil, which seem so baneful to us, are blessings in disguise except as we exercise faith in God's promises that it will be so... prepared for the heavenly Kingdom... by various lessons given us in the School of Christ." '06- R3787 "Ye should earnestly contend for the faith which was once delivered unto the saints"—Jude 3.

"The contention which God would approve is that earnest desire to have whatever God's Word teaches. We must... manifest the fruits of the holy Spirit—gentleness, brotherly kindness, love." '12- R5057 "Yes, in these times let us again urge the counsel of Paul—'Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them' [2Ti 3:14]; for it is written (John 6:45), 'They shall be all taught of God.' "' '91- R1320. 2 Thessalonians **2:15 3:6**.

"The secret of the Lord is with them that fear Him; and He will show them His covenant" Psa. 25:14.

"This is a very important matter to see or clearly understand God's Covenant... for God's Covenant is really the key to the entire Divine Plan... With our eyes anointed, and our hearts fully consecrated to the Lord and fully desirous to know just what is His will and His way, we look at the great Covenant, and behold, it opens gloriously before us... "' '97- R2209 "The principle which characterizes the bestowment of all God's favors is the general good of all." Rev. 14:1 and 17:14. A195

JEZEBEL—REV. 2:20 "The great antitypical Jezebel, the mother of harlots,' alarmed the reformers of the sixteenth century by her threats, and caused them to flee and to desert many of the prominent principles of the Reformation, for fear of the consequences; yet in the Lord's due time the antitypical Elijah—the church—was refreshed in spirit, and learned the lesson that God's revolutions were not to be expected along the lines of wholesale conversions from sin to righteousness, from ignorance to knowledge, from error to truth; but that the truth was to be inculcated gradually, and was to do its work

among the people, as the 'still, small voice' of righteousness, of conscience, of God. It is along these lines that the truth has been progressing for the last three centuries." '98- R2341, Isaiah 46:5, 9- 10: "To whom will ye liken me, and make me equal, and compare me, that we may be like? Remember the former things of old: for I am GOD and there is none else: I am God, and THERE IS NONE LIKE ME. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:" Isa. 41:21- 23. See THE GREAT PYRAMID—"A MIRACLE IN STONE," C374 p 1, in Supplement.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts... MY WORD that goeth forth out of my mouth shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"— Isaiah 55:9, 11.

"The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been SENT on that mission." A95 "It is when we get the grand sweep of **the divine Plan** that... we come to see that the election of the Jewish age and also of this Gospel age are but means to that grand end of blessing the world. Then we begin to discern **how high** are God's ways above man's ways, and God's plans above man's schemes; and to discern the heights and depths and lengths and breadths of God's love and provision for the blessing of the world ... glorious picture... What trials and difficulties we might well endure with such a prospect!" '07- R3964 Readers' Digest for May 1973 published an article entitled, "How a Saint 'Comes Marching In,' " page 193, which purported to show the Vatican process of producing a saint out of someone long since dead. A response to this appeared in print entitled, "Infernal Inquisition": "A saint? comes marching in?? Let's take a look!"

"The Truth has not been without its adherents from the first, who, though humble and unpopular, resolutely resisted papacy and the papal doctrines, practices, claims and traditions. They regarded the Pope as the head of all errors.

"To '*Papal saint*'! Dominic, is ascribed the honor of inventing the Infernal Inquisition. It was first established by Pope Innocent II in A.D. 1204. 'St. Dominic' was a monster, devoid of every feeling of compassion, who seemed to find his chief delight in scenes of torture and misery.

"During the crusade against the Albigenses, with a crucifix in his hand he led and encouraged the holy warriors to deeds of death and destruction. The inquisition or Holy Office is a tribunal in the Roman Catholic Church for the discovery, repression and punishment of heresy and other offences against the Church of Rome (The Chair of St. Peter, page 589). Dominic found abundant means of torture of his victims who would not renounce their faith and liberties.

"It was for such faithfulness in the service of Antichrist that Dominic was canonized a saint, and is today adored and prayed to by Roman Catholics. Thus Antichrist still upholds and honors its faithful heroes.

"It would be impossible briefly to convey any adequate conception of the horrors of the inquisition, or of the dreadful fear which it inspired among the people. Those not loud in their praise of Antichrist, or who ventured a criticism of his methods, were suspected of heresy. The proceedings of these trials were conducted secretly, and tortures were often employed to extort confessions, retractions or to implicate others, as the case might be.

"The tortures inflicted were almost too appalling to be credited in this age and land of freedom, yet their reality is confirmed by evidence which even Catholic historians cannot deny; and their fruitless attempts to apologize for them only tend to substantiate the evidence. Instruments of torture, relics of the inquisition, are still in existence which would render denial unavailing.

"The 'Holy Office' even employed physicians to watch the process of torture and stop it when death seemed likely to relieve the sufferer. See "The Time Is At Hand," (B) Chapter 9, "The man of Sin— Antichrist," pages B341- B346 as well as the entire chapter.

"Now let's take any reliable Bible Concordance and look up all the Scriptures containing the word 'saints'—beginning at Moses in the Book of Deuteronomy.

"Finally, let's do a little thinking!"

In the latter part of 1969 thousands at Anaheim Stadium heard the statement that Jesus taught endless torment—"hell." Did Jesus so dishonor His beloved and infinitely compassionate Father with this foul stain upon His righteous character? or is it rather the slander of blasphemous creeds?

"It is quite possible for men to reverently accept the Bible as a whole and as verbally inspired of God, and even to go through forms of Bible study, and still to reject or ignore its teachings, if only the mind be firmly fettered in a bondage of false creeds which pervert its solemn truths and make the Word of God seem to support false doctrines.

"Only so long as the mind can be thus held in slavery to priests and clerics can the Bible be of any use to the antichristian systems which claim its support. It was because the Papacy doubted her ability to effectually blind the eyes and fetter the consciences of men, that in the days of her power, she sought to conceal the book and to keep it in the sackcloth and ashes of dead languages. But failing to do this, her present policy is to pose as the friend of the Bible and of Bible study.

"It is quite possible, however, that in the not far distant future the truths of the Bible, which now make the character of antichrist so manifest to the household of faith, will show to the world the enormity of her sins and her fitness for destruction; and that this BOOK, which the 'infallible' head of the papacy is now virtually forced to admit as inspired in every detail, will be seen to contain the most scathing denunciations of the whole antichristian system, and that it is really her death-warrant." '94-R1625

Her own historians state, and apparently with pride and satisfaction, that in the thousand years of her reign, from 799 to 1799, she caused the death of fifty million people, to enforce her Christian(?) religion. We are thankful for protection; but her spirit is unchanged, and the confederacy will manifest it again, as soon as they feel they have the power. See Rev. 18:2 comment '06- R3746.

"Catholicism never changes its policy. It may change its action for the sake of policy, but it is the same now that it was in the days of Luther." '85- R813 See '89- R1134, R1138 at Rev. 13:16.

THE SPIRIT OF BABYLON RIGHTLY DIVIDING THE WORD

"Some fail to get the proper thought on the subject of evil speaking and appear to get the impression that any kind of criticism and any kind of objection to the belief of another

346 is evil-speaking. This is not the right thought. According to this thought our Lord and the Apostles did evil-speaking. Whoever has this conception should re-adjust his ideas so that they may conform to the Scriptural lines.

To tell that a certain brother now disbelieves what he formerly believed is not evil-speaking, if it be true. St. Paul spoke quite freely of false doctrines and mentioned particularly the names of some of those whose perverse teachings had been injurious to the cause, 'overthrowing the faith of some.' Our Lord Jesus criticized the misconduct of some in his day. He called attention to some as being hypocritical in that they did not practice their own teaching. But neither the Lord nor the Apostles made personal attacks, slandering others. To tell fairly what another believes and to show that it is wrong is far from evil-speaking. It is speaking the truth, which should always be spoken in love. In many instances it is a duty to speak.

"Only as we put off anger, malice, envy, strife, etc., may we put on meekness, gentleness, patience, long-

suffering, brotherly kindness, love.

"If the adversary could stir us up to anger, malice, hatred and strife, even in a good cause—even against Satan or those whom he is using to some extent as his servants [Ro 6:16]—he would thus be poisoning our hearts and separating us proportionately from the Lord and his Spirit. We cannot be too careful along these lines!

"Let us commend the vow* by our loving moderation. Let us remember that humility is the first of the graces and will have much to do with our standing the tests now multiplying in so many ways upon all who have named the name of Christ. As the testing begins with the church and proceeds to the world, so apparently in the church the testing comes first upon those in prominent positions. And these need to be the more watchful, the more prayerful, the more earnest, that they may be able to stand." '09- R4524 "Humility is important, not only on its own account, but also because the other graces of the holy spirit cannot be cultivated without it. The Apostle begins the list of these spiritual graces with meekness. How could one be gentle or make good progress in the cultivation of these graces if he were not meek? How could one be patient and submissive in the trials and difficulties of life if not meek? How could one be kind toward opponents and in all things if he were not meek? How could one be patient toward all if he were not meek? How could one have brotherly kindness except through meekness? How could one be Godlike except he possessed meekness? How could one be loving in the Scriptural sense without meekness? Along these lines all who will be of the church will be tested. And meekness and humility must be cultivated and must abound in the heart in order to enable the cultivation of the other fruits of the Spirit." '11- R4787 "The adversary's attempts are various. Some he beguiles with flattery, pride and ambition; others he would vanquish with despondency mingled with humility; others he attracts with the pleasures of the present life; others with ease and

*My Solemn Vow to God—'09- R4383 A Vow Unto the Lord '16- R5975. See Rev. 3:12. popularity; others with misdirected energy, which gradually leads them away from the narrow way. Some are seduced through too great a reverence of human teachings, human authority, subserviency to creeds and theories; while temptation comes to others along the line of disloyalty to God and to the leadings of his providence. Let us each remember that love for God means loyalty to Him and to his Word and to every leading of his providence and grace, and loyalty to the brethren. A little while and our trials will be ended. A little while and we shall see His face, if we are faithful." '09- R4525

CHARIOTS OF FIRE AND HORSES OF FIRE—1Ki 19:9- 18

"The record is that Elijah and Elisha were separated by chariots of fire; but that Elijah was taken up, not by these, but by a whirlwind into heaven (margin). We might draw different inferences from this, but feel safer to adhere closely to the wording of the text. The fiery chariots and horses we infer to be a part of the type, and shall not be at all surprised to find the fulfillment in severe persecutions which will come upon the last members of the Elijah class—persecutions unto death possibly. If this be the correct interpretation of the type there would be a special significance attaching to Elisha's seeing the departure of Elijah. It would seem to signify close personal friendship and loyalty between them down to the very close, and that the effect of these fiery trials would be to energize those who had previously been less energetic in the carrying out of their consecration.

"The whirlwind in the type should be interpreted, in harmony with general Scripture usage, as signifying a fierce trouble—a trouble, too, which would agitate the heavens, or ecclesiastical powers, as an earthquake would represent disturbances of the special conditions. Thus read in advance of the fulfillment, the type seems to imply that the end of the Elijah class will occur amidst great ecclesiastical commotions, accompanied by fiery trials—thus we think probably the change will come to the last members of the elect 'body. ' " '04- R3417

ELIJAH INSTRUCTED AND ENCOURAGED—1 Kings 19:9- 18 "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth" (Psa, 46:10). "This command, Be still, corresponds to the still small voice which Elijah heard—to what we as the antitypical Elijah are now

hearing from the word of God, namely, that not by earthly might nor by earthly power will the Lord establish his rule, but that in the coming time his King shall reign in Zion and execute judgments in the earth, rewarding the righteous and punishing the evil doer, with the result that all shall come to a knowledge of the Lord from the least to the greatest... the Spirit of the Lord shall be poured upon all flesh, as the mouth of the Lord has promised. This is the glorious message which the Prophet declares results from the great atonement sacrifice made by our Lord; his statement is that the Lord gave himself a ransom for all—"to be testified in due time"—1 Tim. 2:6..." '04- R3414 "Fear thou not, for I am with thee"—Gen. 26:24. "The

347 antitypical Elijah class... should realize that one with the Lord is a majority (See Isa. 50:7)... Why should we fear? What should we fear? 'If God be for us who can prevail against us?' True, evil doers do seem to prevail at times—do really prevail against us—as, for instance, the Jewish Sanhedrin prevailed against our Lord to his crucifixion; but such prevailing is only seemingly against us. In reality, as the Apostle declares, it is working out for us a far more exceeding and eternal weight of glory. We are to view the matters from this standpoint, and to rejoice in whatever tribulation divine wisdom may see fit to permit to come against us, anxious only that our union and relationship with the Lord may be maintained." '04- R3415 "Papacy claims that the Kingdom of God, Messiah's Kingdom, was established, in 799 A.D.; that it lasted a thousand years, just as the Bible declares Christ's Kingdom will last; and that it expired in 1799 A.D. They claim also that since 1799 this Kingdom of Christ (that is, the Papal system, represented in the Revelation as the Beast) has been suffering violence; and that during this time the Devil has been loosed, in fulfillment of Rev. 20:7. " D 1912 Foreword page vi.

HER HEART AND CHARACTER STILL UNCHANGED

"Those who are posted in history know something of the character of that great antichristian power, the Church of Rome, with which affiliation is so earnestly sought by Protestants; and those who are keeping open eyes on her present operations know that her heart and character are still unchanged. Those who are at all informed know well that the Greek Catholic Church has supported and approved, if indeed it has not been the instigator of, the Russian persecution of the Jews, 'Stundists' and all other Christians who, awaking from the blindness and superstition of the Greek Church, are seeking and finding God and truth through the study of his Word. The persecution incited by the Greek Catholic priests and prosecuted by the police are of the most cruel and revolting nature. But, nevertheless, union and cooperation with both these systems, the Roman and Greek Catholic Churches, is most earnestly sought, as also with all the forms of heathen superstition and ignorance." D205 (Published in 1897) "From our standpoint the gathering of the churches is the fulfillment of Scriptural prediction, and the Lord's intelligent and faithful and consecrated people are warned against having any part in any such Church federations, the Word of the Lord being to such," "Say ye not A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify Jehovah of hosts himself; and let him be your fear, and let him be your dread." Isaiah **8:12,13** Luke **21:36** Isaiah **50:10,11** "It is the tares that are to be federated and bundled and gathered together for the great trouble time... eventuating in anarchy, which by overthrowing all things incompatible with righteousness will prepare the way for the kingdom of God's dear Son at his second advent, a spirit being, in power and great glory, which will be manifested in various ways through earthly channels and agents." '06- R3877

WHITHER GATHERED—THE ATTRACTION

Matthew 24:20- 27. Please see D578- E583, to end of Chapter 12: "(We will examine Matt. 24:28, as the conclusion of verse 41 to make Matthew's account correspond with those of Mark and Luke.) D583 p 2; D610 " " And they (the disciples) answered and said unto him, Where, Lord? (Where will these be TAKEN?) and he said unto them, Wheresoever the body (the carcass, the food) is, thither will the eagles be gathered together'—Matt. 24:28; Luke 17:37.

"The lesson is that *in that day*, when the Lord is gathering his 'elect' from the four winds of heaven—from every quarter of the Church—he will attract them as eagles are attracted, by food, for which they have a keenness of vision and appetite; that in due time the Lord would provide the proper food, and his

true people would recognize it and be gathered to it—the ready and worthy taken and the others left.

"The food of 'present truth' now provided by our Lord, and the gathering of his saints by and to it, fits the description of this prophecy exactly... It is... a gathering together unto Christ himself, the true and only Master and Teacher...

"The gathered and gathering ones come together because they 'hunger and thirst after righteousness':and they are finding the satisfying portion which the Lord himself has provided; and each for himself is eating thereof. D610- D611. Matthew **24:29** Mark **13:24,25**. "The tribulation '*of those days*' should be clearly distinguished from the tribulation at the end of those days, in which this age and harvest will close: but this is not so clearly manifest in the accounts by Matthew and Mark as when we compare Luke's record—which seems to briefly summarize the events of the Gospel age, and, omitting the 'tribulation of those days,' refers only to the other tribulation with which the age will be closed. He says... Luke **21:24,25**.

"The fact is that the entire Gospel age has been a period of tribulation referred to in Matt. 24:9- 12, and now in verse 29. (1) The early Church was persecuted by civil Rome, while later, when Papal Rome got control, all who refused to approve her abominations were persecuted by her Jezebel) directly, or indirectly by the civil powers to which she was wedded (Ahab). And they were given into her power, and she wore out the saints of the Most High for a time, times and a half time 1260 years—until A.D. 1799. And this long persecution, in which 'many were purified and made white and tried,' and in which the Mother of Harlots was 'drunk with the blood of the saints, the martyrs of Jesus' (Rev. 17:6) ended... practically in 1776 and actually in 1799 when the Pope and his authority were humiliated before the World. * D584

Revelation 17:7

Verse 7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which bath the seven heads and ten horns.

And the angel said to me, I will tell thee this mystery of the woman, and of the beast with seven heads and ten horns.

*Vol. II, Chap. 9 and Vol. III, Chap. 4.

348 Daniel 7:2- 8: "This last specially notable horn, Papacy, is remarkable for its eyes, representing intelligence, and for its mouth—its utterances, its claims, etc.

"To this fourth beast, representing Rome, Daniel gives no descriptive name. While the others are described as lionlike, bear- like and leopard- like, the fourth was so ferocious and hideous that none of the beasts of earth could be compared with it. John the Revelator, seeing in vision the same symbolic beast (government), was also at a loss for a name by which to describe it, and finally gives it several. Among others, he called it 'the Devil' (Rev. 12:9). He certainly chose an appropriate name; for Rome, when viewed in the light of its bloody persecutions, certainly has been the most devilish of all earthly governments. Even in its change from Rome Pagan to Rome Papal it illustrated one of Satan's chief characteristics; for he also transforms himself to appear *as* an angel of light {2Co 11:14}, as Rome transformed itself from heathenism and claimed to be Christian—the Kingdom of Christ.' "* "... The *consuming* of the Papal horn... its power and influence, began... when Napoleon took the pope prisoner to France. Then, when neither the curses of the popes nor their prayers delivered them from Bonaparte's power, it became evident to the nations that the divine authority and power claimed by the papacy were without foundation. After that, the temporal power of the papacy waned rapidly until, in September, 1870, it lost the last vestige of its temporal power at the hands of Victor Emmanuel.

"Nevertheless, during all that time in which it was being 'consumed,' it kept uttering its great swelling

words of blasphemy, its last great utterance being in 1870, when, but a few months before its overthrow, it made the declaration of the *infallibility* of the popes. All this is noted in the prophecy: 'I beheld then (i.e., *after* the decree against this 'horn,' after its consumption had begun) because of the voice of the GREAT WORDS which the horn spake—Dan. 7:11 E260

THE LESSON OF SAMSON'S LIFE—Judges 16:21- 31.

"Be strong in the Lord and in the power of his might" - Eph. 6:10.

"Samson's special *consecration to the Lord* was followed by a Nazarite vow (Num. 6:2- 6). Sampson judged Israel twenty years...

"After settling in Palestine the Israelites did not remain earnest and loyal to God and inspired with the promise made to Abraham, that through their nation God intended to bless all nations under the leadership of Messiah. Idolatry came in. God allowed them to be oppressed by the heathen nations on either side of them...

"The Lord, knowing their condition, was preparing for *"*The fact that Rome is called 'the Devil' by no means disproves a personal devil: rather the reverse. It is because there are such beasts as lions, bears and leopards, with known characteristics, that governments were likened to them; and so, it is because there is a Devil, with known characteristics, that the fourth empire is likened to him.*" A258- A259 their deliverance, and he accepted the consecration of Samson and made of him His agent... but they were slow to learn.

"Samson judged Israel after the proper meaning of that word 'judging' in the original, but not according to the usual acceptance of the word today. He judged Israel in the sense of avenging wrongs that they sustained upon the enemies who committed those wrongs. Samson ... was a patriot. He was a firm believer in the Oath- Bound Covenant. He was hoping for the deliverance of Israel from all antagonists, and for the nation's exaltation as God's people to be his mighty power in the world for the blessing of all nations... Samson was a general in the field of battle, and in his own person and in his own ingenuity he represented infantry, cavalry and artillery, using every means at his command to break the forces of the oppressors and to deliver his people...

"The abject servility of the Israelites is manifested by the fact that, instead of cooperating with Samson and with him claiming the divine promises for the possession of the land of Palestine and the overthrow of all opponents, they so feared the Philistines and had so little faith in God that they were even willing to deliver Samson to the Philistines, and did deliver him bound...

"What a lesson again to the faint- hearted, that they should have courage to accept the Lord's promises and be obedient to his directions. They had already been in the land for a long time, but had failed to conquer it because of lack of faith, whereas with the proper faith one might have chased a thousand and two might have put ten thousand to flight—Deut. 32:30.

THE MODERN DELILAH—CHURCHIANITY

"When we remember Samson's zeal for God and for his people, when we remember his faithfulness to his vow as a Nazarite, when we remember his great strength—which enabled him with no other weapon than the jawbone of an ass to fight a large company of his enemies and to slay about a thousand of them—his undoing by a woman carries with it a great lesson. The Philistines directly and indirectly planned the seduction of their powerful enemy, using as a decoy the beautiful Delilah, and the man who was. So strong in other respects was found vulnerable from this point of attack.

"What a lesson to Spiritual Israelites! How we also should realize that the great adversary will be on the alert to use any snare or trap for the undoing of those who are faithful soldiers of the cross. If we were to draw an analogy as between Samson's temptation and the temptation of the body of Christ it would imply

that we should be specially on guard against the blandishments (flatteries) of the world and the adversary through the nominal church, which figuratively is called a woman—more, she is described in the Scriptures as a harlot—Revelation 17:5.

"... Similarly those who are strong in the Lord and in the power of his might through their faithfulness to the vows of consecration as followers of the Lord Jesus are in danger of going to sleep in the lap of the modern Delilah, Churchianity.

349 A spirit of drowsiness is their spirit, of rest from the activities and self- sacrifices of their vow, a spirit of slumber; and with that spirit goes their strength...

"Is there not in some respects an analogy between the experiences of Samson and the experiences of the church of Christ? Consider the activities of the early church and the victories they gained in the name and strength of the Lord. Consider how the adversary entangled and seduced the church, and how for a considerable time the stupor and drowsiness and ease and worldliness were upon those who vowed to be faithful to the Lord and his service. Consider how the strength of the Gospel message was lost while in that drowsy condition in the 'dark ages.' Consider how the eyes of our understanding were put out even as Samson lost his natural sight. Consider that even since the Reformation time the church has been to a large extent under the blinding influence of the adversary, a slave to churchianity and the world, even as Samson was the slave of the Philistines. As their slave Samson was used... to turn a great wheel for grinding their food; and thus indeed the church has been grinding food of a certain kind for many, while still a slave to the world and under its blinding influences.

"Hence it is important for us, not merely to believe, but to believe the truth. Our Redeemer prayed, 'Sanctify them with thy truth, thy Word is truth,' and the Scripture tells us of some who, not having sufficient love for the truth, are abandoned of the Lord to believe a lie, and through that false faith to find ultimately the condemnation of their heart attitude and to be counted unworthy a place with the 'very Elect.' Let us set the Word of the Lord above all other messages: yea, more than this, let us prize the divine word and plan above any of our own misconceptions and imaginings. Thus we shall be willing to buy the truth at any cost, and to sell it not for any price. Thus we shall be found acceptable to our Lord, and shall be kept strong in the Lord and in the power of his might, until our trials shall be finished and he shall say, It is enough; come up higher; enter into the joys of thy Lord." '07- R4087 to R4089

Revelation 17:8

Verse 8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition *destruction*; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

The beast that was (before 1799), and is not (since 1870), and yet is (especially since 1929), shall ascend out of the bottomless pit. This language fits the Roman Catholic hierarchy, and none else.

In 1870, King Victor Emmanuel I of Italy, took away from the pope all civil power or authority. The bottomless pit shows that he was expected to remain, devoid of temporal or civil authority evermore; but this prophecy states that he would regain it, and be the eighth head of the beast.

Therefore, in 1929 A.D., civil authority was restored to the pope by Mussolini. There the Vatican came into being as the world's smallest sovereign state—two miles long and one mile wide: and now he is the eighth head. Ever since

1955, because of too many factions, the Italian people have not been able to operate their governmental business through a President or King. * News reports have continued to confirm the chaotic condition of government in Italy.

June 16, 1978 news: Geovanni Leone, president of Italy, resigned because of payoff to Lockheed scandal and false tax returns.

July 8, 1978 news announced Pertini elected, Italy's new socialist president, whose duties are largely ceremonial.

Summer, 1979 NBC news reported that in Italy there have been forty- two governments in thirty- five years, and they are now trying to elect a new president.

July 27, 1979 NBC news: Italy is trying to put together its forty- sixth government since World War II.

There have been conflicting reports all along as to the count of Italy's falling "governments" since Word War II.

April 4, 1980: Cossiga sworn in, the forty- ninth government of Italy in thirty- six years.

June 20, 1980 NBC news: President Petini of Italy, whose duties are largely ceremonial, greeted President Carter.

May 13, 1981: Pope John Paul II was wounded in an assassination attempt. May 26, 1981 news carried reports of the numerous attempted governments in Italy since World War II and that the present government controlled by the Christian Democrat Party has been scandalized because of its corruption, and has resigned. Opponents charge that a secret Masonic Lodge was an organization set up to break the law.

June 15, 1981 news broadcast revealed that Italy has elected a non- Christian prime minister for the first time, the only one since Mussolini.

November 13, 1982: The Italian government collapsed today. The preceding Premier had held that office for two weeks, it was reported.

November 30, 1982: Italy got a new "government" today.

April 20, 1983: Italy is to have a new election in June; Parliament is to be dissolved.

June 20, 1983: Italy's new government will be the fortyfourth since 1945.

"Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops"—Luke 12: 1- 3.

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*Jewish Press, Feb. 24, 1984, Rome: The Vatican has lost control of the Jewish catacombs, which dates back to Roman times, under a 14- point Concordat it signed with the Italian government.

Under the new concordat signed Feb. 18, the Jewish catacombs will now come under Italian government control.

The new concordat was the result of negotiations that formally began in 1967. It marks the first change of Vatican- Italian relations since Benito Mussolini signed a concordat with Pope Pius XI in 1929. That concordat granted special privileges to the Vatican in an attempt to gain church support for the Mussolini regime.

The new concordat also officially ends the status of Roman Catholicism as the official religion of Italy.

In the words of Judge Giesepe Spinelli, "The Vatican came into existence as a city- state in 1929.'

THE RETRIBUTIVE CHARACTER OF DIVINE LAW

"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap"—Gal. 6:7.

"And as he (Paul) reasoned of righteousness, temperance, and judgment to come, Felix trembled..." Acts 24:25.

"Another feature of retribution upon the world during its Millennial trial will be the publicity which will then be given to the reaping and to the deeds of the past. Our Lord has so intimated, saying, 'There is nothing covered that shall not be revealed; neither hid that shall not be known,' etc. (*Mt 10:26 Luke 12:2,3*)... when in that day all that are in their graves shall come forth—when the murderer and his victim, the debtor and his creditor, the thief and his dupe, the defamer and the defamed, must face each other and the facts which, with even the secret motives, will be discerned. The terms of their reconciliation to each other and to the judge will be equitable, and will be known to all...

"There will be the necessity of facing the former victims of their ignoble cruelty; and that in the light of a new and healthy public sentiment that will manifest crime in all its horrid deformity. Truly such 'shall awake to shame and lasting (Heb., *olan*) contempt...' "The only standard of judgment in public sentiment, then, will be character." '94- R1655 Doubtless the most widely publicised Papal Machination of recent times is that involving the Vatican Bank Scandal—"God's Bank," some say. An account in Newsweek was as early as 1978.

It was June 18, 1982 that Roberto Calvi's body was found hanging beneath Black Friars (Friar meaning Brother) bridge in the heart of London. Whether it was a murder or suicide has not been determined, resulting from the \$1.4 billion swindle which has not been resolved. Phony banks or companies (paper) in Central America were alleged to have received funds. Members of "P2" breakaway group of free Masons are said to have had close links with the Vatican. Privately, the bank of Italy is furious with the Vatican bank. The scandal is traced from Latin America to London, to the heart of Rome; from the heart of Rome to the Vatican. Said one, "Faust made a deal with the devil; but Calvi was dealing with the Vatican." The utterly repugnant activities involving deaths, suicides, reducing victims to distress and poverty, etc., are sometimes done in the name of Christ. For shame! To thus dishonor that holy name! CBS Sixty Minutes, May 15, 1983.

In 1982 the New York Times reported that Arch- bishop Paul C. Marcinkus who for the last ten years had run the Vatican's free- wheeling but extremely secretive bank was a former chief of papal security and has been a controversial figure in financial circles as head of the Vatican bank. Although the bank was founded in 1942 many were completely ignorant of its existence, so secret were its alleged clandestine operations. Inquiries include, Why are its workings so secret? and not open to public scrutiny? Why did the Vatican have or need the bank in the first place?

THERE IS A LAW OF RETRIBUTION AT WORK DANIEL IN THE DEN OF LIONS Dan. 6:10- 23
"The Lord is thy keeper"—Psa. 121:5.

"Nothing gives us a higher opinion of the kings of ancient times, their willingness to recognize character and merit wherever it might be found, than does the record furnished in the Book of Daniel.'

* * * * " The Apostle Paul, in recounting his experiences, mentions perils of waters, perils of robbers, perils of his own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea; and caps the climax in the specification of 'perils *amongst false brethren*' (*2Co 11:26*). It is possible for human mouths to do us more harm than the mouths of brute beasts; the Apostle James points this out

when he says, 'Behold, how small a fire enkindles a great forest! And the tongue is a fire in the world of unrighteousness. The tongue is established among our members as the one which defiles the whole body and sets on fire the course of life, and it is enkindled of Gehenna; for every species, both of wild beasts and of birds and of reptiles and of sea- creatures, is tamable and has been tamed by the human race; but the tongue of men no man is able to subdue. It is an irrestrainable evil, full of death- producing poison'—James 3:6- 8.

"As God's providence was over Daniel, permitting him to come under the power of natural wild beasts, and making this a test of his fidelity to God and to principles of righteousness, so the Lord's providence sometimes permits his faithful ones to be exposed to the venom and malice and hate and misrepresentation and slander of human tongues, far more vicious and far more terrible every way than the wild beasts of the jungle, which can harm but for a moment. Nevertheless, as the Lord was able to deliver Daniel, he is not less able to send his angel (his providences) to shut the mouths of those who would do injury to his people. They may gnash upon them with their teeth, as the lions may have been permitted to do to Daniel, to test his faith in the Lord; yet we are to remember that all things are subject to Him with whom we have to do, and whose service we have entered through vows of consecration.

"In some instances it may please the Lord to grant a wonderful deliverance, as in the case of Daniel, while in other instances the providential dealings may result otherwise, as for instance in Stephen's case: his plain but kind statement of the truth to his Jewish brethren 'cut them to the heart," and 'they *gnashed on him with their teeth*, and cried out with a loud voice and stopped their ears, and ran upon him with one accord and cast him out of the city, and stoned him... And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge.' But even in such a case the victory was with the Lord's servant, of whom we read, 'But he being full of the holy Spirit looked up steadfastly into heaven and saw the glory of God.' And the record further is that Stephen, in the midst of such persecution, had the peace of God which passeth all understanding to such an extent that his face was 'as the face of an angel'—serene, calm, unperturbed—Acts 6:15; 7:54- 60.

"The Scriptural record is that after Daniel's deliverance King Darius caused all the conspirators to be cast into the den of lions, and that they were all... speedily devoured.

351 "This reminds us of how Haman was hanged upon the very gallows he had prepared for Mordecai. The Psalmist seems to speak of it as a principle associated with the divine government, that those who dig pits for others are likely to fall therein themselves (*Ps 7:15,16 9:15,16*). And who has not observed that those who gnash upon others with the tongue of scandal and falsehood, envy and malice, are likely in the end to be injured by the very falsehood and bitter words wherewith they seek to injure others? There is a law of retribution at work, in accordance with which a recompense of evil is dealt out to all evil- doers, either in the present life or in the life to come." '99- R2501 to R2503

Revelation 17:9

Verses 9- 10. And here is the mind which bath wisdom. The seven heads are seven mountains, on which the woman sitteth. °And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

The seven heads are seven mountains, or kingdoms, as mentioned above. And there are seven kings: Victor Emmanuel I; King Humbert I; Victor Emmanuel II; King Humbert II; Mussolini, dictator; President Enrico Deuteronomy Nicola; and President Luigi Einaudi. Five are fallen, and the two presidents are gone; and since 1955 they have not been able to establish another. They depend on a premier to transact governmental business; but the pope is the silent power back of him.

EXCERPTS FROM A DISCOURSE BY HUGH COX In 799 A.D. when the pope obtained civil authority, the woman on the scarlet beast (Rev. 17:3)—showing the ecclesiastical organization—he used that civil authority to enforce his ecclesiastical mandates. The "seven mountains" are seven governments

to support the Roman Catholic System.

Verse 9 states that "the seven heads are seven mountains on which the woman sitteth"; showing that support of this system is not limited to one city or country. It is not difficult to identify these: The first was Germany, because it was Charlemagne who gave the pope civil authority; the second is Italy; the third was France; the fourth was Spain; the fifth was Poland; the sixth was Austria- Hungary; and the seventh was England. Those are the seven countries- or mountains that supported that system, the scarlet coloured beast from 799 A.D. to at least 1799 A.D., for a thousand years. Consideration of the "kings," will show that it continued not only to 1799, but to 1870.

Continuing, verse 10 states that "there are seven kings." Seven kings, or rulers, would necessarily be of Italy, the only country having the pope in its confines. Italy did not have a king until 1861. Previously, she comprised several different states—as Sardinia and Venice, e.g. Not until 1861 was Italy unified sufficiently to have a king. The first king of Italy, when the various states became united, was King Emmanuel II of Sardinia who became King Victor Emmanuel I of Italy on February 18, 1861. He ruled for seventeen years until his death on January 9, 1878.

It was in 1870 that King Victor Emmanuel took away civil authority from the pope, which was intended to be permanent. But "the beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition (destruction)." See verses 8 and 11 and comments.

The second king was King Victor's son, Humbert, who reigned twenty- two years, until July 29, 1900 when he was assassinated; his son Victor Emmanuel II became king of Italy in 1900. He held that title forty- six years, when he abdicated, in 1946. But he was interrupted in the exercise of the of lice by Mussolini who from 1922- 1943 was a dictator for twenty- one years. The king had no power during all that time. Then Mussolini was murdered and the king assumed his authority for three years more, until he abdicated. His son, Humbert II ruled from May 9, 1946 to July 13, 1946, about five weeks, when he was exiled.

There were four who bore the name of king. Three did not, but exercised the of lice. From 1922 to 1943 Mussolini was dictator. Victor Emmanuel II was holding the title of king all that time and for three years after Mussolini's death. Then what happened? Italy became a republic.

Revelation 17:10

Verse 10. "Five are fallen, and one is, and the other is not yet come." What a perfect way to pin point a date! Had the statement been, the fifth is fallen, it could designate Mussolini.

From 1946- 1948 Italy was governed by Enrico Deuteronomy Nicola who became the first president, holding the office for two years. Then Luigi Einaudi was president from May 11, 1948 to 1955—seven years. That made "seven." 1. Emmanuel I; 2. Humbert I; 3. Emmanuel II; 4. Mussolini, 5. Humbert II; 6. President of the Republic, Enrico Deuteronomy Nicola; 7. President Luigi Einaudi. Now let us listen to the prophecy.

Verse 9 speaks of seven governments which supported that organization. Verse 10 states that five of the seven kings are fallen. That five would include Humbert II who reigned for only five weeks before he was exiled, and Italy became a republic.

Five are fallen. That brings us up to the republic. "One is, and the other is not yet come"—verse 10. The seventh brought us up to 1955. President Luigi was the seventh ruler, from 1948- 1955. He was the seventh. What about after 1955?

The beast, the papacy, the pope would be the eighth one brought up out of the bottomless pit—verse 11, 8. About a year ago (1957) several pages appeared in the Boston Herald reviewing the history of Italy.

The president was not mentioned. We called up to inquire the reason. The reply was that Giovanni Gronchi holds the office of president but he has never been noticed or accepted. His function, with his wife, is to receive visitors. All the government work is carried out by the premier, and Italy has been without a government since 1955. "The eighth" one is the pope.

An incident occurred early in the year which gives us an inkling of what is going on. There was an election this year, six hundred or more offices to be filled, and the office of president was not mentioned. Hence we knew that something secret was going on amongst those who did not want any president. A bishop of the pope became involved when a couple were married in Italy by a civil ceremony. The woman, the bishop declared, was merely a concubine. The incensed man had him brought into court and he was fined—

352 less than \$100. The pope rose right up and said he would cancel his memorial celebration if they effected the decision of the court against the bishop. And he did. He cancelled his memorial celebration for March. That revealed who holds civil authority in Italy. And the one that came "out of the bottomless pit" (verse 8) is the eighth one (verse 11).

In the fall of 1928 Mussolini and the pope had an argument about civil authority, and the pope wanted some land. Mussolini refused. Three months later they had another conference, and Mussolini yielded and granted the pope land, one by two miles, which is the Vatican. That constitutes him the greatest civil ruler in the world today, over 500,000,000 people. He immediately pronounced every Roman Catholic a citizen of the world's smallest church- state. But this proclamation of his was immediately hushed. We hear no further word about that; for this could involve loss of citizenship in various countries. It shows what mistakes a pope can make in his eagerness for influence, prestige and power. The recent pope has not exercised his civil authority. What he has done since 1955 has been done secretly, covertly. But it is fulfilling the Scripture just the same.

Revelation 17:11

Verse 11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition *destruction- Diag.*

The beast, papacy represented by the pope with civil authority, is the eighth, and was of the whole seven, and now has a limited time preceding destruction with the church union. All present religions are to be wiped out: For the whole earth shall be devoured with the fire of My jealousy; and then will I turn to the people a pure message, that they may all call upon Jehovah, to serve him with one consent. How can it be literal fire, when the people are not injured? See Zephaniah 3:8,9 Revelation 20:10.

"But ancient pagan Rome and Babylon had only a mere skeleton of sacerdotal power as compared with the complex and elaborate machinery and contrivances of doctrine and practice of Papal Rome, the triumphant successor to their scheme, who now, after centuries of cunning and skill, has its power so intrenched that even to- day, when its power is outwardly broken and it is shorn of civil dominion, it rules the world and controls kingdoms secretly, under cover, more thoroughly than the Roman emperors ever ruled the kings subordinate to them." B288 p2* "The Scriptures declare, God 'only bath immortality.' ... Death does not mean life; destroy does not mean preserve; when God declared, 'All the wicked will he *destroy*,' he meant it. When he declared, 'The soul (person) that sinneth it shall *die*,' he meant it. The penalty upon father Adam and, through him, upon all his race is a *death* penalty; and children, and all, die because of Adam's sin (Rom. 5:12); and the worst, therefore, that could befall the children of the wicked would be—death.

"All *die* and all need to be redeemed, else they would have no hope of a *resurrection*...

"How reasonable are God's ways! and how plainly they are stated in the Word—for those who have the eye and ear of faith—to those who are hearkening to the divine Word rather than to the creeds of the dark ages...

*"The Time Is At Hand" was first published in 1889.

"The marvel is that intelligent men will stick to such inconsistencies—simply because they are old and hoary. Why is it that they cannot go back to the still older theory of the Bible—beautiful, simple, reasonable, grand? It is because Satan is blinding them with fear...

"Ah, yes; the Lord foresaw it all, and declares, 'Their fear toward me (is not of me; I have neither done nor said anything to merit such sentiments, but) is taught by the precept of men'—Isaiah 29:13." '03-R3133 "How glad we are to know that ours is a God of Love—to know that the millions that are dying in frenzied strife... in due time... shall share in the general blessings of the world which Messiah's Kingdom will accomplish. Can we wonder that our Master left the message, 'When ye see these things begin to come to pass; then lift up your heads and rejoice; knowing that your deliverance draweth nigh'?(Luke 21:28).

"As our eyes of understanding are opening, we see with astonished wonder the lengths and the breadths, the heights and the depths of the great Creator's love and mercy. We perceive that the glorification of the church means the blessing of all then alive by the inauguration of the reign of righteousness and peace, and by the breaking of the shackles of sin and ignorance, and by the binding of Satan for a thousand years: And oh, so much more, the release of the thousands of millions of heathens who, for the past six thousand years, have been going down into the great prisonhouse of death—the Bible hell—the tomb! With this rosy view of the future, which the Bible so surely gives, darkness and clouds, sorrows and tears for the immediate present cannot daunt us. Our souls do magnify the Lord! We sing daily, hourly, the new song, 'True and righteous are thy judgments, O Lord God Almighty! Who shall not come and worship before thee, when all thy righteous dealings shall be made manifest?'—Revelation 15:3, 4; 16:7." '15-R5799 "The doctrine of everlasting torment which was engrafted upon the doctrines of the Christian church during the period of the apostasy, the great falling away which culminated in Papacy, sprang naturally from the Platonic doctrine of human immortality which paved its way; and was part of her scheme for raising money from her ignorant and deluded subjects.'

INTERESTING LETTERS COPIED FROM OLIVER SPENCER HAESTEAD'S BOOK—BY F. BENNER.

"The Rev. Dr. Theodore Clapp, in his autobiography, says he had preached, at New Orleans, a zealous sermon for endless punishment; that after the sermon Judge W., who, says he, was an eminent scholar and had studied for the ministry but relinquished his purpose because he could not find the doctrine of endless punishment and kindred dogmas, asked him to make out a list of texts in the Hebrew and Greek on which he relied for the doctrine. The Doctor then gives a detailed account of his studies in search of texts to give to the judge.

"He began his study with the Old Testament in the Hebrew, and prosecuted it during that and the succeeding year; and yet was unable to find therein so much as an allusion to any suffering after death; that in the dictionary of

353 the Hebrew language he could not discern a word signifying a place of punishment in a future state; that he could not find a single text in any form of phraseology which holds out threats of retribution beyond the grave; that to his utter astonishment it turned out that Orthodox critics of the greatest celebrity were perfectly familiar with these facts.

"He was compelled to confess to the Judge that he could not produce any Hebrew text. But still he was sanguine that the new Testament would furnish what he had sought for, without success, in Moses and the Prophets. He prosecuted his study of the Greek of the New Testament eight years. The result was that he

could not name a portion of it, from the first verse in Matthew, to the last of Revelation, which, fairly interpreted, affirms that a part of mankind will be eternally miserable.

"The Doctor concludes by saying: 'It is an important and most instructive fact that I was brought into my present state of mind (the repudiation of the dogma of eternal torment) by the Bible only—a state of mind running counter to all the prejudices of my early life, of parental precept, of school, college, theological seminary, and professional caste.' "" How could the Doctor expect to find any such teaching in the New Testament, after he discovered that it was not found either in Moses or in any other of the Prophets? And if he could have found any passage in his Greek of the new Testament which might seem to teach what he could not find on so fundamental a matter in Moses and the Prophets, would he have accepted it as genuine?"

"Oliver Spencer Halsted, "Ex- Chancellor State of New Jersey."

'11- R4923, R4924

HE (JESUS CHRIST OUR LORD) WAS TEMPTED IN ALL POINTS LIKE AS WE ARE, YET WITHOUT SIN—HEB. 4:15 "Our Lord's temptations in the wilderness... immediately followed his consecration and baptism at Jordan—Matt. 4:1- 11." "The suggestion that he use the spiritual power conferred upon him, and which he realized was in his possession, to minister to the necessities of his flesh, would, at first thought, seem reasonable; but our Lord at once discerned that such a use of the spiritual gift would be wrong, would be a misuse of it, a use for which it was not intended, and hence he rejected the suggestion, ...

"We are to remember that Satan's rebellion against the divine rule was instigated by ambition to be himself a monarch—'as the Most High' (Isa. 14:14). We recall that this was the primary motive of his successful attack upon our first parents in Eden—that he might alienate or separate them from God, and thus enslave them to himself... and was he not already 'the Prince of this world'—and so acknowledged in Holy Writ? [*Joh 14:30 12:31 16:11 2 Corinthians 4:4*]. Not that he had any divine commission to be 'the prince of this world,' but that by getting possession of mankind, through ignorance, and through misrepresentation of the false as the true; of darkness as the light; of wrong as the right; he had so confused, bewildered, blinded the world that he easily held the position of master or 'god of this world, who now worketh in the hearts of the children of disobedience'—the vast majority...

"Our Lord Jesus did not long hesitate. He had absolute confidence that the Father's wisdom had adopted the best, and only, adequate plan. Therefore he not only did not confer with flesh and blood, but neither would he bargain with the Adversary for *cooperation* in the work of the world's uplift.

"Here also we see one of the special besetments of the Adversary against the Lord's 'brethren.' He succeeded in tempting the nominal Church, early in her career, to abandon the way of the cross, the narrow way of separateness from the world, and to enter into a league with the civil power, and thus gradually to become influential in the world's politics. By cooperation with 'the prince of this world,' fostered and aided by the Adversary secretly, she sought to establish the reign of Christ on earth, through a representative, a pope, for whom it was claimed that he was Christ's vicegerent. * We have seen what baneful influences resulted: how this counterfeit Kingdom of Christ became really a kingdom of the devil, for his work it did. We have seen the result in the 'dark ages,' and that the Lord denominates the system 'Antichrist.' *See Vol. II, (B) Chap. ix.

"And although the Reformation started in boldly, we find that the Adversary again presented the same temptation before the Reformers, and we see that they resisted it only in part, that they were willing to compromise the truth for the sake of the protection and aid of 'the kingdoms of this world,' and in the hope that the kingdoms of this world would in some manner become the Kingdom of our Lord. But we see that the combination of the Church and the world influence, as represented in Protestantism, while less baneful in its results than Papacy's combination, is nevertheless very injurious, and a great hindrance to all who come under its influence. We see that the constant conflict of the 'brethren' is to overcome this

temptation of the Adversary, and to stand fast in the liberty wherewith Christ has made us free—not of the world, but separate from it...

"He was '*tempted in all points like as we are*' tempted; and he knows how to succor those who are tempted, and who are willing to receive the succor which he gives, in the way in which he gives it—through the teachings of his Word and its exceeding great and precious promises. The weaknesses which come to us through heredity were no part of our Lord's temptation...

"Nor do his 'brethren' have these besetments, as their temptations. Those who have become his 'brethren' through faith, and consecration, and begetting of the holy spirit... have received instead the new mind, the mind of Christ, the spirit of Christ, the spirit of a sound mind, the holy Spirit—the spirit of love; which seeks first of all the Father's will, and secondly, seeks to do good unto all men, as it has opportunity, especially to the household of faith—Gal. 6:10...

"It is the 'new creature' alone that is being tried, tested, fitted, polished and prepared for joint-heirship with Christ in his Kingdom; and not the body of flesh, which, of such, is reckoned dead." E110- E118 * This claim was again heard during Pope John Paul's visit to England (June, 1982).

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Revelation 17:12

Verses 12- 13. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. '3These have one mind, and shall give their power and strength unto the beast.

The ten kings are the leaders of the labor unions, which shall give their support to the confederacy, until her nefarious work is done: and iniquity shall be no more.

The remainder of the chapter is future.

Verse 12. "... Ten kings have received no kingdom as yet; but receive power as kings one hour with the beast"—or at the same time with the beast. Who are these ten kings that are having power at the same time?

The union leaders: and they are having such authority as seems unbelievable. Even though the government representatives are showing up their corruption and dishonesty, they are not in the least deterred. Why is it allowed? Because their votes are not counted. These labor leader kings receive authority at the same time with the beast.

The papal representative of the beast, the pope, comes out of the bottomless pit *by regaining civil authority* which was broken in 1799—the pope was taken prisoner by Napoleon—and the last vestige of civil authority was removed from the papacy, the beast, in 1870 under King Victor Emmanuel. Shorn of civil power and authority, he went into the bottomless pit. Under Mussolini's dictatorship he regained civil authority, as we have seen. In 1929 he came out of the bottomless pit.

The Scripture must be fulfilled: "The beast... shall ascend out of the bottomless pit, and go into destruction" (Rev. 17:8; 11:7; see also 20:1, 3, 7, 10).

What will be the attitude of those ten kings toward the great confederacy? Verse 13 refers to the church federation with civil authority.

Revelation 17:14

Verses 14- 17. Now do we know what to expect? When the conditions are so bad that this confederacy comes into operation, the kings of earth, rulers, governments, are going to support it. There are three parts: 6- 6- 6. Six is an earthly number: the Catholic part is all earthly; the Protestant part is all earthly; as is the civil government. The number 666 "is the number of a man" (Rev. 13:18).

That confederacy will be so strong that Bible students will not be allowed to meet together for Bible study *{Re 13:16,17}*. Those who do not have the number in their foreheads or hands: refuse to support the confederacy by sympathy, fear, or "worship"; they will "be killed" *{Re 13:15-18 17:17,16}*.

Revelation 18 describes the fearful downfall—violent, awful, terrible—of the great confederacy: "THE WOMAN... THAT GREAT CITY ..." (Rev. 17:18).

For fifty- nine years, from 1870- 1929, the pope was denied civil authority. Everything we see about this seventeenth chapter of Revelation is working out to perfection, to completeness.

October 7, 1969 newspapers carried from "Vatican City" (AP) an article headlined, "Pope Paul Reaffirms Doctrine That Christ Conferred Papal Power," which cites Matthew 16:18- 19 in support of the outrageous claim that St. Peter was the first pope.

A reply appeared in print that not only the devout Luther "could put no faith in popes and councils, unless my conscience be convinced by the Word of God" ('83- 504); but that the Synod of Bishops now have questions. It went on to explain Matthew 16:18- 19: "After the many proofs of his divine anointing, which his disciples had seen, Jesus had reason to expect their faith in his claim to the Messiahship, to be established. Hence the questions: (1) 'Whom do men say that I, the Son of Man, am?' and (2) 'But whom say ye that I am?' The former was but a leading question; the latter, the pointed one, calculated to bring out a full expression of their faith.

"And Simon Peter answered and said: 'Thou art the Christ the Son of the living God'! Such a prompt and full profession of his faith brought the immediate reward of the Master's approval (verse 18)... Jesus here gave Simon his surname, Peter (Greek, *petros*, a stone, a piece of a rock); and upon this rock (Greek, *petra*, the rock in mass, the foundation rock—this great truth which you have enunciated) I will build my church; and the gates of hell (*hades*, the grave, death) shall not prevail against it.' "The foundation 'rock' was Christ—'this rock'—which Peter had just confessed; and not Peter, as the church of Rome claims, and as some Protestants are now willing to concede. Peter himself disclaims such distinction, and such usurpation of Jesus' place, when he points to Christ as the foundation stone in the spiritual temple of God; and to *all* the members of his body as living stones to be built upon that foundation.' (**1 Peter 2:4- 6**, see also **Isaiah 28:16 Matthew 21:42 Acts 4:11 Romans 9:33 Ephesians 2:20 Psalms 118:22,23 1 Corinthians 3:11**)." '95- R1760; '10- R4645; '06- R3789; E375.

"The ability to bind and loose on earth and in heaven (Matt. 18:18- 19), while here expressed to Peter specially, applied also to all the other apostles. Note also Jesus' declaration in Revelation **21:14**). Thus we recognize the twelve apostles as God's inerrant mouthpieces.

"He who speaks (Rev. 3:7- 13) has not given his prerogatives to fallible men. He lent the keys to Peter to open the doors to both Jews and Gentiles (Acts 2:14- 40; 10:33- 46). But Peter fell asleep and the Master holds the keys. He it is who shall unlock the gates of hades and of death and shall free the long bound captives. No 'successor of St. Peter' ever has or ever can. If they had the power they would have tried it long ago.

"The church of Rome, claiming to be the oldest of all human church systems, claims the name of Christ and holds that Peter was its founder; but it can produce no evidence to this effect, for there was no Roman Catholic church in existence until centuries after Peter's day. '00- R2657 P3 Let us

note an example of Peter's becoming humility as he introduces his second epistle {2Pe 1:1-3}: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of the God and a Saviour Jesus Christ... According as his divine power hath given unto us all things that pertain unto life and Godliness through the knowledge of Him that hath called us by His own glorious power and virtue. "" The only ones recognized as having special authority 355 were the Apostles, whose teachings the true church has always had, and consequently never needed popes claiming to be 'Successors of St. Peter' in authority. The Apostle Peter needed no successors, and in his epistles opposes these would- be successors and their errors." '87- R984 "Never since those inspired apostles fell asleep has the church been able to add one iota to the heavenly wisdom revealed through them; and to whatever extent she has wandered from their teachings, she has manifested her folly by vain philosophies which exposes her ignorance and egotism." Read Jeremiah 51:44- 45 Daniel 7:25 Romans 8:9 Revelation 18:21,24 Matthew 23:8- 12 8:14 1 Timothy 4:14. '93- R1584

ENFORCED IDLENESS—HOW LONG?

"When our work is done, and that night closes in around us, we may expect not only to see the storm-clouds grow much darker, but also to hear and to feel the rising 'winds' which will culminate in a wild hurricane of human passion—a whirlwind of trouble. Then, having finished our appointed work, it will be our part to 'stand,' patiently, until our 'change' comes—Eph. 6:13.

"How long the Lord may be pleased to let his saints stand in enforced idleness so far as his work is concerned, we do not know, but probably only long enough to let faith and patience have their perfect work. Here these virtues will be most fully developed, tested and manifested. This test of patience will be the final trial of the Church. Then 'God will help her, at the dawning of (her) morning' (Psa. 46:5, *Leeser's* translation)—not the morning which is to dawn on the world at the brightness of her rising with her Lord as the Sun of Righteousness, but at the dawning of *her* morning, in which she is to be changed to the nature and likeness of her Lord. *Her* morning is to precede the millennial morning.

"That this dark night is already approaching, we are made aware, not only from the Scriptures but as well from the ominous signs of the times; and the fate of the Church then, so far as her human career is concerned, seems outlined in the closing pages of the lives of Elijah and John the Baptist, already referred to (Vol. II, pages 260- 263). The beheading of the one, and the whirlwind and fiery chariot which bore away the other, probably indicate violence to the last members of the body of Christ. Yet Zion need not fear; for God is in the midst of her, and will help her. Her consecration is unto death, and her privilege is to prove her faithfulness; 'The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be *as* his master, and the servant *as* his lord'—Matt. 10:24, 25.

"It will probably be in an effort at self- preservation on the part of 'Great Babylon'—'Christendom'—when she sees her power in politics, priestcraft and superstition waning, that the work of truth- spreading will be stopped as detrimental to her system. And probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence, pass into glory and escape from the severest features of the great time of trouble coming—just in the crisis of affairs when men begin to feel that desperate measures must be resorted to, to sustain the tottering structure of Christendom.

"Although the exact time of the deliverance or 'change' of the last members of the body of Christ is not stated, the *approximate time* is nevertheless clearly manifest, as *shortly after the 'door' is shut* {Mt 25:10}; after the truth, which Babylon now begins to regard as her enemy, and as calculated to accomplish her destruction, shall have become more generally known and widely circulated; after 'the hail' has to a considerable extent swept away the refuge of lies; and after the now smoldering and menacing hatred of the truth is thereby roused to an opposition so violent and so general as to effectually stop the further progress of the great work in which the saints are engaged. And God will permit this as soon as all the elect are 'sealed.' But, whatever of trouble or seeming disaster may await the saints while they remain in the flesh, and put a stop to the work which it is their meat and drink to do, let us take comfort in remembering that nothing can befall us without our Father's notice and permission,

and that in every trial of faith and patience his grace shall be sufficient for those who abide in him, and in whom his Word abides. Let us look beyond the veil, and keep the eye of faith fixed upon the prize of our high calling, which God has in reservation for them that love him—for the called and faithful and chosen according to his purpose—Rev. 17:14; Rom. 8:28. C230- C232. John **20:19- 29 1 Peter 1:7,8**. BLESSED ARE THEY THAT HAVE NOT SEEN AND YET HAVE BELIEVED 01- R2804 "And He led them forth by the right way, that they might go to a city *Y.(of busy concourse), enclosed place, ir of habitation*"—Psalm 107:7.

"The more of the true knowledge of the Lord we possess—the more of the knowledge which perfects our love for the Lord—the greater will be our faith, the more precious will be the results in this present life as well as in the life to come... Let us, then with full faith in him who has led us hitherto, go forth through the coming days conquering and to conquer, fighting against the world, the flesh, and the Adversary, strong not in ourselves, but in him who has called us and led us hitherto." '07 R4064 "We are to remember that we have given our all to the Lord, not only our lives but our physical strength, our mental strength, our reputation and influence and our money. If we made a full consecration to him, we gave our all, and we must judge of our Lord's estimation of our attitude by his words, 'He that is ashamed of me and my Word... of him also shall the Son of man be ashamed' (Mark 8:38); and again we remember the declaration, 'Them that honor me I will honor.' It is not surprising then that we find that those who are most active in serving the truth and who thus indicate their special love for it and its authority, the Lord, should have special evidence of his love to them in their spiritual health and progress and keeping by his power.

"I'm not ashamed to own my Lord, Or to defend his cause; Maintain the honor of his Word, The glory of his cross.'

"Let us be faithful, us to whom the Lord has been so gracious in the bestowment of such clear knowledge of his own character and of the harmony of his blessed Word in the 'Plan of the Ages.' "' 07 R4001

356 THE TRIUMPH OF GIDEON—**Jud 7:13- 23** "Though a host should encamp against me, my heart shall not fear"—Psalm 27:3.

"The selection of Gideon's army was an illustration of the Lord's method in the selection of a "peculiar people' who shall share with him the honors of victory in the conquest of sin and all its defiling host.

'The Lord had in mind a glorious victory, but it was to be achieved by his might and power alone... in their faith in God and their zeal in obeying his orders, as an evidence of the strength of their confidence in God.

"This zeal, inspired by a living faith in God, was just the element of character for which the Lord was looking; and these three hundred 'peculiar people,' full of faith and active zeal, were the only ones acceptable to God and privileged to share the honors of delivering Israel from a mighty host of oppressors.

"Just so the Lord Jehovah contemplates the conquest of the world for Christ (Zech. 14:3); and Christ, like Gideon, is called of God to lead a 'little flock' of 'called and faithful and chosen' ones (Rev. 17:14) forth to the conquest of the hosts of sin.

"Beloved, let us not be of those who draw back, or those who faint by the way; for glorious will be the victory of faith and zeal. Blessed is he that shall endure unto the end. Such shall indeed be 'a peculiar people, zealous of good works.' "' 95- R1875, R1876

GIFTS TO OUR KING "My son, give me shine heart, and let shine eyes observe my ways"—Prov. 23:26. '06- R3703

Verse 14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

They also will be against the truth people. But these will conquer, through death, for they are consecrated to the will of God, and will be prompt to sacrifice unto death, and will have a glorious awakening in their resurrection. Please see Eph. 1:4. Please see '07 R4082, R4083 at Rev. 3:11.

"We are the circumcision, which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh"—Philippians 3:2, 3.

"No natural man of the fallen race ever had a fully circumcised heart. And such as have it are dead to the world. Its hopes, aims and ambitions are crucified to them, and they are alive toward God. Any one who has the realization of such a condition of heart has in this fact a blessed evidence of his acceptance with God and of his heirship of all the exceeding great and precious promises—if so be that he *so continue*, faithful even unto death.

"Only such as worship God in spirit and in truth can stand... There is no assurance whatever that any will be able to stand in this evil day who have not devoted themselves fully and unreservedly to the Lord. But those who have done so, and who are still faithful to their covenant, have cause to rejoice in Christ Jesus, whose grace is sufficient for them, and whose precious blood purchased their ransom.

"Our confidence rests in God, who accepts us through the merit of his beloved Son... confidence based upon faith in Christ's great sacrifice, and a full consecration to his service—Phil. 3:10- 14... confidence in the salvation which God has provided in Christ Jesus, 'through faith in his blood.' "' 94- R1671 "Ah, yes! We remember it is written respecting the church, the bride class, 'God shall help her right early in the morning' (Psa. 46:5)—the morning of that Millennial day. The six days, epochs of one thousand years each, from Adam have passed, the seventh is already dawning and the time is near at hand when the bride, all glorious, shall be presented to the great King, the Father, by the great King, his Son, our Lord." '08- R4148 "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework"—Psalm 45:13, 14.

"NOW IS OUR SALVATION NEARER"—Romans 13:11

"This is the first Resurrection"—Rev. 20:5.

"The salvation of the church, through the glorious 'change' of the first resurrection, is nearing every day, we are sure, even though we do not know exactly how many days still remain before that glorious consummation. So also the world's salvation—the world's rescue from Satan, sin and death—is nearing every day, notwithstanding the fact that we cannot say positively just what day or hour Satan will be fully bound for a thousand years, and the Messianic blessings begin to supplant and to roll away the curse which for six thousand years has rested as a great pall over humanity—a dark night, soon to give place to the glorious Millennial day and the bright- shining of Messiah's kingdom." '14- R5450 "The coming of our Master as the King of Glory is timed by God to take place as soon as the elect church shall have been called and chosen and tested and found faithful.

"The great King of Glory is also the Good Physician. He only, can cure the disease of sin and its results. Through him God's promise to Israel will be fulfilled.' " CR116 top.

"It is a marvelous privilege to be of this Lord's goat class, the sanctified in Christ Jesus who are to share with him in his sufferings of the present time and then to reign with him throughout eternal ages of glory. Let us prove to God our appreciation of this glorious calling, by faithfulness even unto death." '16- R5878 See Rev. 8:5.

FAITH CAN FIRMLY TRUST HIM, COME WHAT MAY "In view of the fact that all of the called, chosen and faithful must be required to pass through the school of experience, discipline and testing with

a view to their final approval, how encouraging it is to know that the Lord will indeed be with us in every trouble; that he sympathizes with us in all of our trials, adversities, afflictions, perplexities, etc.... Our source of strength in battling with the current of life is never to be forgotten: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee"—Isaiah 43:2. Blessed thought! 'I can do all things through Christ who strengtheneth me,' and

357 He assures us, 'My strength is made perfect in weakness' [*Php 4:13 2 Corinthians 12:9*]... When we pass through the rivers of trouble they shall not overflow us, they shall not extinguish us; on the contrary, the Lord will pull us safely over to the other side, where we shall have life, and that more abundantly which He will provide for his bride—his elect." '07- R4005 "... When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee"—Isaiah 43:2—"nor the smell of fire had passed on them"—Daniel 3:27.

"In every trial He will direct the issue that we may be able to bear it." '16- R5862

TREASURES LAID UP IN HEAVEN—'16- R5862 "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also"—Matthew 6:19- 21.

"Every truth has its place and bearing upon the divine plan as a whole, and upon our doctrinal establishment, and hence upon our ability to 'stand in this evil day.'... The final overcomers of the bride class will be those who were not only called but also chosen, and also found faithful" (Rev. 17:14). All can readily recognize that, while sinners are called to repentance, only (tentatively) justified believers are called of God to this high calling, this heavenly calling of joint- heirship with their Lord in the kingdom... 'Many are called but few are chosen.'... Only such called ones as accept the call by making a full consecration of themselves belong to this 'chosen' class.

"The chosen ones, begotten of the holy Spirit and adopted as Spirit- begotten sons of God, are forthwith in the school of Christ, with a view to their development in grace, knowledge, love; and with a view to their testing as respects the thoroughness of their consecration even unto death... The great majority of the exhortations in the New Testament are addressed to this chosen class, accepted of God as probationary members of the bride company, the little flock, the body of Christ. To these come the exhortations to 'fight the good fight,' to 'bear much fruit,' to 'let their light shine,' to 'so run that they may obtain,' to 'lay aside every weight,' to 'strive to enter in,' to be 'faithful unto death, that ye may receive the crown of life,' to be 'filled with the Spirit.' They are exhorted that if the various fruits and graces of the Spirit be in them and abound, an entrance shall be ministered to them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ—2 Pet. 1:11." '07- R4078 "Be ye therefore followers of God, as dear children"—Ephesians 5:1.

"We are incompetent to be judges, and are not permitted to pass sentence or inflict penalty, but rather to say, 'The Lord rebuke thee' [*Jude 9*]!—in his own time and manner. so with us. Realizing that the Lord will rebuke present institutions in his own time and manner, we can say to ourselves, with the Apostle, 'Be patient, brethren; the coming of the Lord draweth nigh'—the establishment of his Kingdom, near at hand, will rectify all these difficulties...

"The New Creation, the Royal priesthood, has a special work... Their work at the present time, ... is to blow the silver trumpets—to sound forth the truth of the divine plan for such as have an ear to hear... specially amongst the Lord's people, finishing up the work of this Gospel age, garnering the wheat"—Matt. 13:37- 47. '07- R3939 p 1 and F608 "Sing unto Jehovah a new song, his praise in the congregation of saints... Let the high praises of God be in their mouth, and a two edged sword in their hand; To execute vengeance upon the heathen (Gentiles), and punishments upon the people (of Israel)" —Psalm 149: 1, 6, 7. '14- R5451 "Prophecy unfolds gradually. Today more is due to be understood than ever before." '15- R5803 "This Psalm (149) describes the time when they (saints) are to do a judging work in respect to the world in general, as well as in respect to Israel, God's people." '14- R5451 "Them that honor Me, I will

honor"—1 Samuel 2:30. "The way to honor God is to seek to know his will and to do it from sincere hearts... To seek the glory of God is the proper course for us, who are his children and whom he has blessed. The class to be honored by the Lord seek to honor him by showing forth his praises to others, both by proclaiming the pure message of truth and by our exemplary lives, that we may have his blessings now and may have the great honor that he has promised his faithful in the kingdom, so near at hand." '15- R5703 "We should rejoice to do his good pleasure. We should delight to do his will at any cost. Thus shall we work out our own salvation and please our Heavenly Lord" *{Php 2:12,13}*.

"We are each making history for eternity. We are to be either on the great plane of glory, the divine nature, or else... or..." '13- R5303, R5304 "The Master is to have but one bride class... It is a special privilege for us to be the representatives of the Lord and his divine plan... It should make us very humble, gentle and loving, remembering that such honors are not deserved by any of us, but are of the Lord's grace." '14- R5521

MANY CALLED, FEW CHOSEN

"O. how necessary to the saints is the truth! How wonderful the Lord's words, 'Sanctify them through thy truth, thy Word is truth!' Error can never sanctify, and in proportion as it is mixed in our minds with the truth, to that extent is the latter diluted and lacking in power." '06- R3720. Please see Rev. 20:4 "Baptism" F434- F436, F600 and CR412.

AS DEAR CHILDREN—EPHESIANS 5:1

"He has indeed blessings for all the families of the earth but the special blessing presented in the exceeding great and precious promises of glory, honor and immortality are for those who love him supremely, more than they love houses or lands, business or wealth, family or kindred or self.

"Our exhortation to all who have forsaken all to follow the Lord is that we do not look back, that we estimate that

358 we have made the grandest bargain imaginable, that we are in the way for obtaining the grandest prize imaginable, together with association with our Lord in his wonderful work and with the divine approval...

"Let us then faithfully persevere to the end of the race course." '06- R3721 "When we learn of the divine promise, 'To him that overcometh will I grant to sit with me in my throne,' it gives us the thought that a great victory must be won to prove ourselves worthy of the great honor to which God has called his church. And this victory, as we are happy to learn, is not always to the strong, but to those whom God will bless. And the conflict which God approves and will reward is... strife against unrighteousness, against sin, against everything which the divine law opposes. This strife and victory belong, first of all, in our own hearts and minds...'

"We are not, however, to forget that the great giant of sin and iniquity, which has dared the people of God for centuries, will be smitten down only at God's appointed time and by the antitype of David. The name David signifies Beloved. The antitypical Beloved is The Christ—Jesus the head, the church his body. Shortly, a sling- stone of truth is to smite down the great opponent; and the antitypical David will begin the Millennial reign which is to lift up the world and bless it. As members of this David class we must have the overcoming spirit, and its supporting faith and trust in God's promise and power." '15- R5662

Revelation 17:15

Verse 15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

And the waters, where the prostitute sat, are peoples, nations and tongues: drunk through the idea of union, civil and religious—and sadly disappointed.

"We do not expect a complete union between Catholics and Protestants, but a fraternization by which the majority of Protestants (measurably consolidated) will stand shoulder to shoulder, in aim and profession, with the Church of Rome... But great Babylon shall never recover her former power and prestige. Only for a little moment shall she seem to succeed and be able to say, I sit a queen and shall see no sorrow; but 'Strong is the Lord God who judgeth her' (Rev. 18:8). The true Christ and his Kingdom shall supplant antichrist and the kingdoms of this world, falsely called Christendom.

"The Lord shall smite the nations and slay anti-christ with *the truth*— the sword which proceedeth out of his mouth." '87- R996 "The glorious Jehovah... is our judge, Jehovah is our lawgiver, Jehovah is our King; He will save us"—Isaiah 33:21, 22.

"Our esteem, homage, and obedience must be to him whom Jehovah hath appointed—King Immanuel—enthroned in our hearts... If we confess him, he will also confess us before the Father and the holy angels—he will save us ultimately. Through us as his church, his body, he will, according to the original promise, bless all the families of the earth which we, with him, will then inherit.'

"THE HOUR OF TEMPTATION" "As the Apostle remarked, divisions are sometimes necessary that the approved course and the approved doctrines and the approved methods may be discerned, and that the true teachers be the more fully appreciated"—**1Co 11:18,19**

"Our ability to understand spiritual things depends not only upon our study of the Scriptures, which are able to make us wise, but also upon the measure of the holy Spirit which we possess. Hence the Apostle's exhortation, 'Be ye filled with the Spirit!' Ephesians 5:18 '16- R5981.

GOD'S PROMISE TO ABRAHAM REITERATED—Gen. 15:1- 18 "Fear not Abram: I am thy shield, and thy exceeding great reward"—Gen. 15:1.

"God was his *shield*— to protect him, to guard him, from the anger and power of all the kings of earth and their armies, and able and willing to make all things work together for his good. What a comfort was in this thought. How it reminds us that God is our shield also; our protector from every evil thing and power. The thought is beautifully expressed in one of our hymns: 'Shield of my soul, tho tempests rage, And 'gainst me hosts of foes engage, My refuge and my fortress thou; Before thee every foe must bow.' " '01 - 2853 "The consolation here offered to Abraham is that offered to all who are of the faith of Abraham, and its parallel in the New Testament is that precious statement of our Lord *{Joh 14:21,23}*—'He that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him... and we will come unto him, and make our abode with him.' so in the midst of all the temptations and trials that beset us in our earthly pilgrimage, while we walk by faith toward the blessed inheritance reserved for the overcoming saints, we also may recognize the voice of our God, saying, 'Fear not: I am thy shield, and shine exceeding great reward!' " '95- R1906 "Is any thing too hard for the LORD?" Gen. 18:14 "Ah, Lord God! Behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and THERE IS NOTHING TOO HARD FOR (or hid from) THEE"—Jeremiah 32:17.

"And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light"—Exodus 13:21.

"All Israelites indeed, as they go forth every morning to the journey of life, to the battle of life, to the trials and testings by the way, must surely learn to look unto the Lord as the Captain of their Salvation, as the one through whom alone Satan and his hosts can be defeated, through whom alone we can have the victory... calling to mind the goodness of the Lord and desiring his continued favor and protection in the shades of night." '07- R4039

BABYLON'S DOOM D37- D39; D Chapters 13- 14.

Revelation 17:16

Verses 16- 17. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

The ten horns, or leaders of the labor unions, hate the prostitute when all her promises fail, and they see anarchy staring them in the face; and they are going to tear her to pieces in disgust, and deep, deep trouble—there is no way out. For God will put it in their hearts to fulfill His will, and to agree with one another to support the church union, till the words of God be fulfilled in regard to all the prophecies concerning the confederacy: the downfall of all false religions; the establishment of the one true message; and the completion of the Little Flock Class in death, and resurrection glory; and the establishment of the New Covenant.

"Oh, glorious covenant! luminous with divine love and wisdom"—Rom. **11:33,31 John 1:9**. '97- R2209 "Truths so interweave that one lost or perverted injures presently the beauty of the entire fabric." '09- R4398 "The Bible supplies the Manna of Divine Truth. The truth needs to be gathered, ground and baked, but it is God's provision. It is wholesome and nutritious; it is the very thing that we, as the people of God, need for our strengthening and perfecting. Yet some crave the flesh pots of Egypt—the world's theories. Then He allows these to come within their reach... They are consumed by the fire, or fever, which the errors they crave produce." '13- R5307 "According to the Bible, upon the ashes of that time of trouble, Messiah's Kingdom will be established with full power and glory; to accomplish His great work of human blessing and uplift from sin and death. Christ will reign! Satan will be bound!—Revelation 20: 1- 4.

.. The coming trouble will be a battle between giants—on the one side financial giants, trusts, etc.; on the other side gigantic labor organizations. Both parties are preparing. Both parties expect to fight to the finish. Both parties expect to win. Both parties will be disappointed, for both will lose. The Bible predicts that the result will be most terrible—anarchy—'a time of trouble such as never was!'... The Scriptures imply that it will include social, financial, political and religious institutions. The anarchy of the French Revolution, and the anarchy which overthrew the Jewish nation, A.D. 70, are Scriptural illustrations of what may be expected soon. The Bible counsels Meekness and Justice as safeguards—Zephaniah 2:3." Photo- Drama Scenario PD92 "Even now, Labor, like the blind giant Samson, is groping for the pillars whose fall will overthrow present conditions." Photo- Drama Scenario PD89 By way of illustration, note the airline traffic controllers' attempted black- mail in their unlawful strike and preposterous demands in 1981. They lost but their spirit is unchanged. Shortly thereafter the threatened postal service strike was quickly settled.

FIFTH UNIVERSAL EMPIRE OF EARTH

"'Kingdoms of this world,'... give place to their ordained successor, the Kingdom of Messiah, the Fifth Universal Empire of earth [Da 2:44 7:14,17,27]." A270 p 1; A260- see Rev. 12:9 comment.

"The *setting up* of this Kingdom of the Highest, which is to be the fifth universal empire of earth... to have no end; and to bring blessings to all its subjects... No wonder that in type it is declared to be ushered in with a Jubilee trumpet (Lev. 25:9); and no wonder the Prophet Haggai (2:7) assures us that eventually it shall be recognized as the 'Desire of all nations.' " D617 top.

"For His anger endureth but a moment; in His favor is life: weeping may endure for a night, but joy cometh in the morning"—Psalm 30:5.

Ezekiel 21:24- 27. "This overturning of the crown, or dominion, has been accomplished. It was first turned over to Babylon, then to Medo- Persia, then to Grecia, and then to Rome... portrayed in Nebuchadnezzar's vision of the great image and in Daniel's vision of the four beasts. This overturned condition of Israel's dominion was to continue until Christ, the rightful heir to the throne of Israel and all the earth, who purchased it with his own precious blood, would come and take control. His, as we have seen, will be the fifth universal empire of earth, the Kingdom of God under the whole heavens. But unlike the preceding four dominions which were permitted for an appointed time, and therefore recognized, though not approvingly; this one will be approved and established by God, as his representative in the earth. It will be God's Kingdom, the Kingdom of Jehovah's Anointed. It will be established gradually, during a great time of trouble with which the Gospel age will close, and in the midst of which present dominions shall be utterly consumed, passing away amid great confusion." B76 p 1 "... I was not disobedient unto the heavenly vision; But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles"—Acts 26:19- 23.

"While the Lord forbids his people to fight with carnal weapons, and while he declares himself to be a God of peace, a God of order and of love; He also declares himself to be a God of justice, and shows that sin shall not forever triumph in the world, but that it shall be punished. Vengeance is mine, I will repay, saith the Lord' (*Ro 12:19 Deuteronomy 32:35*)... See references D549. And Ezek. 7:13- 24, D550.

... Our opinion, however, is that 'the worst of the heathen' (*Eze 7:13-24*) are those in Christendom who are 'without God' and without Christian sentiments or hopes; who hitherto have been restrained and held in check by ignorance, superstition and fear, who are rapidly losing these restraining influences.

"The Lord, by his overruling providence, will take a

360 general charge of this great army of discontents—patriots, reformers, socialists, moralists anarchists, ignorants and hopeless—and use their hopes, fears, follies and selfishness, according to his divine wisdom, to work out his own grand purposes in the overthrow of present institutions, and for the preparation of man for the Kingdom of Righteousness. For this reason only, it is termed 'The *Lord's* great army.' None of his saints—none who are led by the spirit of God as sons of God, are to have anything to do with that part of the 'battle.'

THE CONDITIONS OF THIS BATTLE UNPRECEDENTED.

"According to the predictions of the prophets, the conditions of this battle will be without historic precedent. As already suggested, this final struggle is graphically portrayed in symbols in the forty- sixth Psalm. (Compare also Psalms **97:2- 6 Isaiah 24:19- 21 2 Peter 3:10**)... High mountains (representing autocratic governemnts) will be 'shaken' by revolutions, and ultimately 'carried into the midst of the sea'—lost utterly in anarchy... the earth (the present social structure) will be utterly 'removed,' to give place to the 'new earth' (the new social order) wherein righteousness, justice, will prevail.

"It will be of little consequence then, that the ecclesiastical heavens (the religious powers, Papal and Protestant) will have rolled together as a scroll (Isa. 34:4; Rev. 6:14).

"The combined religious power of Christendom will be utterly futile against the rising tide of anarchy when the dread crisis is reached. Before that great army 'all the host of heaven (the church nominal) shall be dissolved, and the heavens shall be rolled together as a scroll (The two great bodies which constitute the ecclesiastical heavens; viz., Papacy and Protestantism, as the two distinct ends of the scroll are even now rapidly approaching each other, rolling together, as we have shown); and all their host shall fall

down (fall off, drop out; not all at once, but gradually, yet rapidly) as the leaf falleth off from the vine, and as a falling fig from the fig tree' (Isa. 34:4); and finally these 'heavens, being on fire, shall be dissolved, and the elements (of which they are composed) shall melt with fervent heat'—2 Pet: 3:12. D552 "Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God"—Matt. 4:4. "Jesus meant that all hopes of eternal life depend upon God—upon the divine Plan and its promises... The divine plan, dating from before the foundation of the world, is that all of God's creatures, created in his likeness and abiding in faith, love and obedience, in harmony with him, shall have life everlasting. This is God's general word upon the subject... that obedience is the condition of life everlasting...

"Our Lord's prompt decision, therefore, was that to disobey the Father's will, and thus to secure bread for the sustenance of his body, would be a great mistake; that food thus secured could sustain life for but a little while—that His better plan would be to trust in the Word of God, the divine *promise* that those who love and serve and obey him shall ultimately come off conquerors and more, and have eternal life with God... Our Master's conclusion is full of instruction for us his disciples, seeking to walk in his footsteps. "' 02- R3058 "We have learned recently of some readers of this journal who have not read the Millennial Dawn volumes entire" (A, B, C, D, E, F—which followed publication of "Tabernacle Types and Shadows of the 'Better Sacrifices' " early in 1881 given by illumination of mind). "This is a great mistake. None can rightly understand or appreciate the precious truths presented herein, unless he first have a clearly outlined view of the great divine plan of the ages (Eph. 3:11—See Diaglott): and hence we urge upon all that they begin this study *at once*.

"In view of the fact that our earthen vessels are so leaky we all need to replenish our stock of grace and truth continually; and hence we advise repeated readings of the 'Studies In the Scriptures.' When reading them you are really reading the Bible; for they are merely an arranged and systematized Bible. It is for this reason that, like the Bible, they do not grow old to the Truth- hungry." '00- R2653 top "Meantime let us remember the Apostle's inspired description of this trouble—that it will be as travail upon a woman with child, in spasms or throes of trouble, with shortening intervals between. It has been just so thus far; and each future spasm will be more severe, until the final ordeal in which the new order will be born in the death agonies of present institutions.

"... But in this 'battle' he will cause the wrath of men (and their ambition and selfishness) to praise and serve him, and the remainder he will restrain..." D548 "While they be folden together as thorns (for Protestantism and the Papacy can never perfectly assimilate; each will be a thorn in the other's side), and while they are drunken as drunkards (intoxicated with the spirit of the world), they shall be devoured (they shall be overwhelmed in the great tribulation, and, as religious systems, be utterly destroyed) as stubble fully dry"; for the Lord "will make an utter end: affliction shall not rise up the second time." Blessed promise! "For behold, the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch (for further development)"—Nahum 1:9, 10; Mal. 4:1.

THE TIME OF JACOB'S TROUBLE.

"While the trouble and distress of this day of the Lord will be first and specially upon Christendom, and eventually upon all nations, the final blast, we are informed by the Prophet Ezekiel (38:8- 12), will be upon the people of Israel regathered in Palestine. The prophet... represents them as gathered there out of the nations in great numbers, and, with considerable wealth, inhabiting the formerly desolate places; and all of them dwelling safely at the time when the rest of the world is in its wildest commotion—Ezek. 38:11, 12. Please see Jeremiah **16:14- 17,21**—D553, D554 Chapter 11 "But yet one more wave of anguish must pass over that chastened people; for, according to the prophet, the final conflict of the battle of the great day will be in the land of

361 Palestine... Jeremiah **30:7 Ezekiel 38:11- 13 15,16 Zechariah 14:2,3 Isaiah 28:21** . Please see references D555 last p. and those on page D556 D. "The Lord then declares his purposed destruction of the wicked host... a revolution and strife which will involve whatever may still remain of the

homegovernments of the various peoples, and complete the universal insurrection and anarchy—the great earthquake of Revelation **16:18- 21**.

"The testimony of all the prophets is to the effect that the power of God will be so marvelously manifested in Israel's deliverance, by his fighting for them (incidentally for all), with weapons which no human power can control—including pestilence and various calamities—poured upon the wicked (Israel's enemies and God's opponents) until speedily all the world will know that the Lord has accepted Israel again to his favor, and become their King, as in olden times; and soon they, as well as Israel, will learn to appreciate God's Kingdom, which shall speedily become the desire of all nations. The Prophet Ezekiel, as the Lord's mouthpiece tells of the glorious outcome of this victory, and the results to Israel and to all the world (Ezekiel 39:21- 29). Please see D557, D558.

"‘ The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.’ But ‘who can stand before his indignation, and who can abide in the fierceness of his anger?... He will make an utter end (of iniquity): oppression shall not rise up the second time’—Nahum 1:7, 6, 9.

"Thus by the battle of the great day of God Almighty the whole world will be prepared for the new day and its great work of restitution ... living and dead... unto their own LAND... of RESTITUTION!" D Chapter 11

Revelation 17:18

Verse 18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The true church is likened to a woman, a virgin; The false system, to evil women who are false to their Bridegroom. The mills of God grind slow, but they grind exceeding small; though he wait with patience long, with exactness grinds he all. Amen.

"And the woman which thou sawest is that great city (which spiritually is called Sodom and Egypt, where also our Lord was crucified—Rev. 11:8) which reigneth over the kings of earth (who have committed fornication with her... standing afar off for fear of her torment saying, Alas, alas, that great city Babylon, that mighty city! Because in one hour came thy judgment. And the merchants of the earth weep and mourn over her, Because no one buys their merchandise any more; the merchandise of gold, and of silver, and of precious stones, and... and of bodies and souls, lives, of men... Because in one hour such great wealth is laid waste...) Rev. 18:9- 13, 17.

GOOD COURAGE REQUIRED FOR OVERCOMING

"Be of good courage and He shall strengthen your heart, all ye that hope in the Lord"—Psalm 31:24.

"But a courage from right principles, based on faith in the Lord, is not one of braggadocio, but a courage that is noble and pleasing to God. It has its source in a realization that God has promised, and that God is watching, and desires us to be joint- heirs with his Son in his kingdom. He is merely testing us to see whether we will prove faithful. And this courage with us must also be to do things in the right way. " ‘ 13-R5330 Isaiah 10:24—"Therefore thus saith Jehovah of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian (see verses 5- 7, 12—Assyrian signifies "low, level"—socialistic, communistic): he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while and the indignation shall cease, and mine anger, in their destruction. And Jehovah of hosts shall stir up a scourge for him, according to the slaughter of Midian... And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing (the Anointed One, the Messiah). He is come to Aiath (ruin), he is passed to Migron (slip); at Michmash (hidden) he laid up his carriages: They are gone over the passage: they have taken up their lodging at Geba (height); Ramah (the height) is afraid; Gibeah

(high) of Saul is fled. Lift up thy voice O daughter of Gallim (heaps); cause it to be heard unto Laish (crushing—a Sidonian city at the northern extremity of Palestine, afterwards called Dan), O poor Anathoth (answers)." Isaiah 10:24- 30.

"These verses describe the experience of the confederacy. Aiath means ruin of all its hope; Migron, *slip*, is where it makes a mistake; at Michmash, it invokes help; Geba is where it reaches the *height* of its power; Ramah, *THE height*, it desires, but is afraid to try it; Gibeah is as *high* as it thinks possible; at Gallim, it sees *heaps* of destruction before it; Laish marks the end of trust in any gods; Anathoth is the confederacy, home of the Priests."(isaiah book pg. 44) "They (the Assyrians—socialists, communists) are gone over the passage (into Anarchy)..."(isaiah 10:29).

"The present war is the one we have expected. It will drain the world of blood and treasure. Then the nations, sick, weak faint, will fall a prey to Socialism, which will become anarchy. Thus in accord with the Bible predictions earth will be prepared to welcome Messiah's kingdom as 'the desire of all peoples'—Hag. 2:7. '14- R5526 "The great time of trouble of the Scriptures will be brought on by anarchy—the general uprising of the people; as the Prophet says, 'every man's hand against his neighbor, no peace to him that goeth out or to him that cometh in'—Zechariah 8:10. "' 14- R5526 "It may be that a further step will be to declare a State church standard of religious doctrine, and to proscribe us, who cannot assent to it, as 'religious anarchists' also worthy of death. Let us not forget that our Lord and his apostles thus suffered as religious anarchists, because not in accord with the so- called orthodoxy of their day... 'Rejoice; your redemption (deliverance) draweth nigh'—Luke 21:28." '06- R3890 "Messiah's kingdom has not yet been established. We are still praying, 'Thy Kingdom Come.' 362 EARTH'S FIVE UNIVERSAL EMPIRES

"When God removed his typical kingdom from the earth, the message to that last king, Zedekiah, was, 'This shall not be the same. I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is and I will give it unto him' (Ezekiel 21:27). Thus was intimated an interregnum, as far as divine rulership in the world was concerned, from Zedekiah's time until Messiah's Millennial kingdom. Meantime, however, God did give the Gentiles an opportunity to show what kind of kingdom they would be able to establish in the world. From the days of Zedekiah, 606 B.C., to the present time, we have had four distinct kinds of government, and the fourth one modified in a deceptive manner. These kingdoms were (1) Babylonia, (2) MedoPersia. (3) Greece, and (4) Rome. The present governments of Europe are the Roman Empire under a new gloss, or pretense. Their laws, methods and ambitions are the same as those of the Romans exactly; but deceiving and being deceived, they style themselves Christian kingdoms; and by common consent, the whole world is accustomed to speaking of these as Christendom—that is, Christ's kingdom.

"The Bible pictures this; and in the symbolic image which represented all these governments, the feet were of iron the same as the legs, but were smeared with miry clay to make them look like stone feet—stone being the symbol of God's kingdom. so these kingdoms of Europe today at war and manifesting anything but a Christian spirit—manifesting anger, malice, envy, hatred and strife, which the Apostle says are 'works of the flesh and the devil'—these are the kingdoms which are claiming to be Messiah's kingdom, and are represented in the feet of the image, colored like the stone kingdom, which is shortly to fill the whole earth—Daniel 2:31- 45.

(5) "The FIFTH Universal Empire of Earth"—(A260, Rev. 12:9 comment; A270; B76; D617—) Rev. 17:16, 17.

"Messiah's kingdom is pictured as 'a stone kingdom, which is shortly to fill the whole earth—Daniel 2:31- 45.

"Messiah's kingdom is pictured as 'a stone cut out of the mountain without hands,' without human power; and it, in the days of these kings, represented by the toes of the image, is to smite the image and grind it to powder; and the stone is to become the great mountain, or kingdom, of the Lord in all the earth. This smiting, we believe, is near at hand, the present war of Europe being intended of the Lord to weaken the

nations and to prepare them for the next stage of trouble, the great earthquake, which in symbol signifies revolution.

"Following the revolution quickly, is to come the great symbolic fire which is to destroy the present order of things entirely. This fire represents anarchy, the overthrow of all rule and authority. Thus God is allowing man to prove to himself that his best attainments are but imitations and ultimately lead to disaster. The lesson learned, all mankind will be ready for Messiah's kingdom, which will then be ushered in and be 'the desire of all nations'—Haggai 2:7." '15- R5673

JOHN THE BAPTIST BEHEADED

"Fear not them which kill the body, but are not able to kill the soul"—Matt. 10:28.

"John the Baptist was the last of the prophets, and the greatest, in that the special favor was granted to him of being the forerunner and introducer of the Messiah. Aside from his privilege in this respect and his faithfulness in the position to which he was called, we see in the man a most worthy and beautiful character. He was self-sacrificing and devoted to God—willing to fare on locusts and wild honey, to be clothed in coarse clothing and to make his abode in the desert, because the special service to which he was called required such conditions.

"Then when the multitudes, drawn by the power of God manifested in him, came to him from every quarter, and he became very popular, never did he seem lifted up with pride and vanity. Even when the Son of God came to be baptized of him, instead of becoming vain under such an honor, he shrank from the task, saying, 'I have need to be baptized of thee, and comest thou to me?' No thought of envy or self-exaltation seems to have entered his mind. He was willing that his glory should be totally eclipsed by the presence of the one greater than he—his cousin according to the flesh—yet whose shoe's latchet he declared himself unworthy to loose. 'He must increase,' said he, 'but I must decrease'; and while the fame of Jesus was being noised abroad, the worthy prophet soon found himself within the confines of a prison dungeon where he was cruelly beheaded, as the world's reward for his faithfulness to his mission.

"He had fulfilled his mission and proved his worthiness of a distinguished place in the earthly phase of the kingdom of God. Consequently there was no effort on the Lord's part to interfere with, or to influence, the powers of darkness that for a year restrained John's liberty and finally took his life.

(See B Chapter VIII.) In this view of the matter we see King Herod as the representative of the world power of the present time, Herodious, his unlawful wife, as the representative or type of the ecclesiastical power of Christendom now seeking and longing for union with, and the co-operation of, the civil powers. Such is to be the result of the present movements in both civil and ecclesiastical circles for closer bonds of sympathy and co-operation. John, as we have shown, was a striking type of the true church in the 'harvest' or end of this age. We, like John, must stand aloof from all those whose cry is, 'A confederacy' (Isa. 8:11-13); and by our teaching and example declare *unlawful* the proposed, and 363 sure to come, union between church and civil government.

"The type is a striking one, and the fulfillment thus far is none the less so; but carried to its end it gives to the faithful overcoming church a premonition of the approaching final test of faithfulness. As the course of John incurred the wrath of the infamous woman who ruled the king and thereby accomplished John's beheading, so the course of the John class—the true church—will incur the wrath of the antitype... As God will in due time bring John forth to power and glory, so the only deliverance the faithful elect can hope for will be through the depths of the valley of the shadow of death into the glorious kingdom of our Lord and Saviour Jesus Christ, whose they are and whom they serve." '95- R1754 "John, like Elijah, was a type or illustration of the entire Gospel church in the flesh—in its earthly career." B251...

"John's position in the future will be with Abraham, Isaac and Jacob and all the prophets, amongst whom he was one of the chief, privileged to participate as a member of the earthly phase of the kingdom... one

of the 'princes in all the earth.' And as a servant of the kingdom he will be greatly honored and blessed and used, in that position to which by the grace of God he was called.

"God desired two classes and hence in his plan called two classes, both honorable and to honorable service—the one on the earthly plane, the other on the spiritual. There was no obligation to 'call' either class; it is an honor to be called and to be used of the Lord in any part of his service; and all thus used will be perfect, each on his own plane, and be perfectly satisfied with his estate.

"John's candor in reproving Herod for living in adultery with his brother Philip's wife, brought against him not only Herod's ill-will, but especially the ill-will of the woman. It would seem indeed that it was the woman, Herodias, that was the instigator of Herod's entire course toward John. We read, 'Therefore Herodias had a quarrel against him and would have killed him; but she could not, for Herod feared John, knowing that he was a just man and an holy, and saved him; and when he heard him, he did many things, and heard him gladly'—Mark 6:19-25.

"The wickedness and intense malignity of the woman's heart against John, simply because of his reproof of her wrong course, is fully shown by the fact that at her instance the daughter chose the death of John in preference even to half of Herod's kingdom." '98- R2279

Revelation 18:1

CHAPTER 18 REVELATION

"Just as in the end of the Jewish age all men were in expectation of some great change about to take place (Luke 3:15), so now in the end of the Gospel age, all men are in similar expectation".

D167 "The foretold storm of indignation and wrath is seen to be fast approaching, and the various sects seriously doubt their ability to stand alone in the tempest shock. Consequently all the sects favor union; but how to accomplish it in view of their conflicting creeds, is the perplexing problem." D171 "The great Parliament of Religions held in Chicago in summer of 1893... was a *grand compromise of Christianity with everything unchristian.*" D181

COMPROMISING THE TRUTH

"The great religious Parliament was called together by Christians—Protestant Christians; it was held in a professedly Protestant Christian land; and was under the leading and direction of Protestant Christians, so that Protestants may be considered as responsible for all its proceedings. Be it observed, then, that the present spirit of Protestantism is that of compromise and faithlessness. This parliament was willing to compromise Christ and his gospel for the sake of the friendship of antichrist and heathendom. It gave the honors of both opening and closing its deliberations to representatives of papacy. And it is noteworthy that, while the faiths of the various heathen nations were elaborately set forth by their representatives, there was no systematic presentation of Christianity in any of its phases... Were the professed representatives of Christ's gospel ashamed of the gospel of Christ? (Rom. 1:16)." D187, D188 "While Christendom stood representatively before the representative heathen world, boastful of its religious progress, and knowing not that it was 'poor and blind and miserable and naked' [Re 3:17], the contrast of an evident feeling after God on the part of some in heathen lands was very marked; and the keenness with which they perceived, and indirectly criticised, the inconsistencies of Christians is worthy of special note." D210 "The Scriptures declare that 'a thousand shall fall at thy side': and the Apostle Paul urges, 'Take unto you the whole armor of God, that you may be *able to stand* in that evil day'; and John the Revelator significantly inquires, 'Who shall be able to stand?' The entire tenor of Scripture indicates that

364 it is God's will that a great *test* should now come upon all who have named the name of Christ, and that all the great mass of 'tare' professors should fall away from all profession of faith in the *ransom-sacrifice* made once for all by our Lord Jesus' 'because they never received this truth in the love of it—2

Thess. 2:10- 12.' " D217 "It is merely a stroke of human policy to try to quiet the fears of the church by crying, Peace! Peace! when there is no peace {Jer 6:14}. This cry of peace issuing from the church representatively is characterized by the same ludicrous ring of insincerity that issued from the nations representatively at the great Kiel celebration noted in the previous chapter. While the civil powers thus proclaimed peace with the tremendous roar of cannon, the ecclesiastical powers proclaim it with a great, bold, boastful compromise of truth and righteousness. The time is coming when the Lord himself will speak peace unto the nations {Zec 9:10}; but it will not be until he has first made known his presence in the whirlwind of revolution and in the storm of trouble—Nahum 1:3." D238 "Surely, as saith the prophet, 'The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid' {Isa 29:14}. 'Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird (bind) yourselves (together) and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word (for unity) and it shall not stand'—**Isa 8:9,10 Psalms 2:1- 5.**

"When God's chosen people—spiritual Israel now, like fleshly Israel anciently—abandon his Word and his leading, and seek to ally themselves with the nations that know not God, and to blend divine truth with the world's philosophies, they take such steps at a peril which they do not realize; and they would do well indeed to mark God's recompenses to his ancient people, and take warning." D239 "Let all the children of light watch and be sober {1Th 5:5,6} ; let the soldiers of the cross be valiant for the truth, and receive no other gospel, though it be declared by an angel from heaven (Gal. 1:8); and let them negotiate no union with any class save the consecrated and faithful followers of 'the Lamb of God, which taketh away the sin of the world.' "Not until the true church, whose names are written in heaven, the loyal and faithful consecrated ones begotten and led of the spirit of God—is endued with power from on high, not until she has reached her full development and has been exalted with Christ in the Millennial Kingdom, will she be able to accomplish the world's conversion to God and his righteousness." D242, D243 "With dignity and authority, when the appointed time comes, he will take unto himself his great power and begin his glorious reign; and who shall hinder or obstruct his way?... D267 The headline on the official News Letter of the Episcopal church of Pennsylvania in the latter part of 1977 was as follows: "' Charismatic,' or Dead in Ten years." A lengthy article stated that unless the church does become 'charismatic,' i.e., holding the Pentecostal beliefs of 'healing,' 'born again,' 'speaking with tongues,' etc., their church would be 'dead' in ten years! The periodical went on to tell of the 'wonderful' meeting of World Council of Churches in Europe, of which it is reported that a Brahmin headed the meeting. It also reported a coming meeting in Kansas City of people of 'all faiths.' The account of that meeting reported 20,000 people assembled—interdenominational.'

From our standpoint this is that great compromise of Truth and Righteousness, by hypocrisy and deceit, promulgated in the "Great Parliament of Religions" in 1893—GONE TO SEED!

"The stated object of the Parliament was fraternization and religious union; and anxiety to secure it on any terms was prominently manifest. They were even willing, to revise their phraseology to accommodate the heathen religionists, and call it religious unity, dropping the obnoxious name Christian, and quite contented to have Jesus step down from his superiority and take his place humbly by the side of the heathen sages, Gautama, Confucius and Zoroaster.

"The spirit of doubt and perplexity, and of compromise and general faithlessness, on the part of Protestant Christians, and the spirit of boastfulness and of counsel and authority on the part of Roman Catholics and all other religionists, were the most prominent features of the great parliament." D184 par. 1. "The Day of Vengeance," Chapter VI.

"The 'sure word of prophecy' indicates very clearly that the various Protestant sects will form a cooperative union or federacy, and that Catholicism and Protestantism will affiliate, neither losing its identity. These are the two ends of the ecclesiastical heavens which, as their confusion increases, shall roll together *as a scroll* {Isa 34:4 Revelation 6:14} for selfprotection—as distinct and separate rolls, yet in close proximity to each other." D258, par. 2. Please see Revelation **18:8,21.**

"From some of the presentations of Revelation we are inclined to the belief that when church federation

shall have enabled it to considerably control politicians, it may again be the privilege of some of the 'members' to again suffer violent deaths for their loyalty to the truth. But this will not be severe experience for those who, like the apostles, rejoiced that they were counted worthy to suffer for the name and cause of our Lord. 'Rejoice and be exceeding glad, for so persecuted they the prophets before you,' are our Master's words.

'... The glorified Christ will permit the trouble to go 365 only so far as to teach the world a great lesson; that its rule of selfishness means in the end destruction—to be devoured one of another. It too will teach the foolishness of human boastings in *Revelation* present wisdom, civilization, etc.'" '04-R3405 "The United Federalists": "The Trilateral Commission"—a subsidiary organization.

THE WORLD COUNCIL OF CHURCHES

The following is from a discourse by Ralph Gaunt on "None Dare Deny a Conspiracy—But God!" *[See 1 Thessalonians 2:4]* **None dare deny a conspiracy. It is a tool of the Adversary: in ancient times; in our Lord's time; in Paul's time; and conspiracy is being used today. It is real. See Isaiah 8:12- 13 Psalms 83:5. Let us ever remember that God is overruling for good—"BUT GOD!" This is the Day of Vengeance—Volume 4. How the enemy is working is important for the Lord's people to know. It is a conspiracy that is attempting to set up a World Government, combined with the World Church.**

In 1947 an organization was formed which called themselves, "United World Federalists," composed for the most part of the wealthy. Their president made the statement, "Once having joined the World Federated Government, no nation could secede or revolt because of the atom bomb in its possession. The Federal Government of the world would blow that nation off the face of the earth. Such are the proposed methods of the United World Federalists. In succeeding years they have become more subtle in their advocacy of a world super- state. The game is still the same but the rules have been somewhat changed. It has become more subtle, more highly psychological. They have now adopted the course of patient- gradualism. To work gradually, very patiently, not to make haste too rapidly. Like water dropping on a rock, they plan to wear down all opposition in time. But the evidence is that its leaders are running out of patience. Its leaders now have contingency plans, well prepared to move considerably faster.

Although less than one American in a thousand would consider for a moment the suggestion that our political leaders have actually advocated world government, the truth is that the United World Federalists have been endorsed by big officials and politicians such as Harry Truman, Adlai Stevenson, Hubert Humphrey, Richard Nixon, Jacob Javits, Dwight Eisenhower, Frank Church, Justice William Douglas and Ronald Reagan. These are facts, documented facts.

The United World Federalists ran into problems. Their aim was to set up one- world governemnt by conquest or consent; by consent, or conquest. To avoid further delay in their goal, a sub- sidiary organization was formed called The Trilateral Commission. The founding meeting was called by David Rockefeller, chairman of the board of the ChaseManhattan Bank. He called together 200 leading bankers, business men, politicians and labor leaders throughout the world. Jimmy Carter is a member of the Trilateral Commission. It is no secret. Shortly after the formation of the Trilateral Commission, it issued this statement: "The world is not likely to unite willingly behind a common ideology or a super- government. The only practical hope is that it will now respond to a common concern for its own survival." From its early beginnings in 1948 the World Council of Churches has set its goal of one- world Church and one- world government. In 1975 a conference of the World Council of Churches in Nairobi, Kenya, saw the largest representation of delegates that this growing organization has ever experienced. Observers included Roman Catholics, Buddhists Hindus, Moslems, and Sheiks. A secret service agent from Moscow, a KGB agent by the name of Metropolitan Nikodim, was elected one of the six presidents.* At the Nairobi Assembly, newly elected president Nikodim presented his Christian peace manifesto which openly asserts that there cannot be world peace until all the means of production are in the hands of a World State. Nicodim has toured all the United States, preaching this doctrine in churches—a KGB agent, elected to serve

as one of the presidents of the World Council of Churches.

In the Foreword of Volume 4, Bro. Russell gives this warning to God's people: "The Bible points out that about this time the Nominal Church systems of the world will rise to great prominence again in connection with the Civil powers... Already, they are rolling together as a scroll—the one side, Catholic; the other, Protestant, opposed and yet connected—each side united and federated to the best of its ability.

"But the Bible declares that this reign 'as a queen' will be a short one, and that the fall of Babylon will be tremendous—like a great millstone cast into the sea. It will be during the power of this so-called 'queen,' for a little season, that the world will be under a great strain as respects any presentation of the Truth. And those found loyal to God and to principle will doubtless suffer therefor." Foreword D 1916 page iii, par. 1- 3.

We suggest reading in the Fourth Volume pages 143- 150 under the heading, "The United States Unique in Her Position, Yet Threatened With Even Greater Evils Than the Old World." Page 146, par. 2: "The American people are being aroused to a sense of danger to their liberties...

But alas! the remedy which the masses will eventually apply will be worse than the disease..." Page 147, par. 2: I read in a book (Gaunt continues) that in our own fair city of Jackson, Michigan, Nov. 8, 1919, a large communist cell had been broken up there. I couldn't believe it. I went to the library and in the news for Nov. 9 there were pages and pages giving details of the fact. It seemed unbelievable; but it is a fact of life.

The purpose of these remarks and of this line of reasoning is—"BUT, GOD"! The Lord overrules and protects us through these experiences, for our good. The Lord is not slack concerning us as some men count slackness. God saved Meshach, Shadrach and Abednego; He saved Daniel; there is a beautiful lesson with Joseph; with Solomon and Adonijah; the beautiful lessons with our Lord; with the Apostle Paul; Brother Russell also. Brother Russell was not unaware of them. They WERE overruled! They WERE overruled by God's grace, for Brother Russell's perfection as a

*September 5, 1978, Metropolitan Nikodim died of an alleged heart attack in Vatican City at a meeting with the new Pope John Paul II.

366 New Creature. And we feel that this is still going on today. Our position is to meekly and humbly and reverently follow the leadings of the Lord. And remember that sometimes, as Joseph said to his brethren, "You meant it for evil; but God" means it for good.

The Satan inspired conspiracy would probably succeed in thwarting the development of the final members of the Church, but for one thing—"BUT, GOD!" Just as Jesus' enemies were the tools used to further God's purposes, so the present day conspiracy will further His Plan and purposes.

These United World Federalists, the Trilateral Commission and the World Council of Churches, are facts of history that can be checked out. You can go to the public library or check in documents. It is all there.

Just as our Lord could say that His life was not taken from Him, but He gave it of himself; may it be said of us that we sacrifice our lives. It is because we have desired, because we have chosen, to consecrate our lives; and because we have dedicated ourselves to principles of truth and righteousness. The present day conspiracy will merely be the tool by which the final members of the Church will prove their faithfulness unto death. "Be thou faithful unto death and I will give thee a crown of life.'

It was heard on TV, July 3, 1983, that the World Council of Churches has contributed millions of

dollars toward the enemies of freedom all over the world including Central America. Thirty- two so- called Christian denominations support this travesty of Christianity by donating millions of dollars. A growing number of contributors now want out.

The January, 1983 issue of the Reader's Digest carried a revealing article entitled, "Do You Know Where Your Church Offerings Go?" The National Council of Churches, established in 1950 has become increasingly politicized. It was presided over by President William Howard from 1979 to 1981. In 1980, Methodists, chief contributor of the NCC, contributed close to \$8 million. Additional millions have been contributed by other denominations. It is alleged that the National Council which in the last decade supports "Marxist Leninist movements in the Third World," has become obsessed with "the alleged injustices of America," which policy is agreeable to Soviet- front organizations. "But most of the great human- rights outrages of our time have never been condemned by the NCC's governing board. The official policy- making body of the NCC has failed to pass resolutions denouncing the atrocities of Idi Amin in Uganda; the killing of half a million non Moslems by Moslems in the Sudan; Vietnam's creation of almost a million boat people; the barbarities of the cultural revolution in China; the Soviet invasion of Afghanistan—to name but a few.

"On the other hand, the NCC governing board has passed resolutions censuring, among others, El Salvador, Turkey, Nicaragua (under Somoza), Chile, South Korea and Guatemala, whose violations cannot be compared to those of countries the NCC governing board has ignored.'

Early in the year 1983, and since, there have been various reports through the news media of the growing influence of the radical left wing Marxist element, prospered by the Communist party and directed from Moscow, upon the activities of the World Council of Churches. The rather weak and confused attempt of the President of the NCC to defend its policies and activities, appears obvious in its apparent lack of awareness of the true situation.

Church money, and churches themselves, are supporting highly political movements; manifesting the hypocrisy of supporting those who are repressing the poor instead of helping them. There is a movement for withdrawal from membership in the WCC.

"Facing Facts in Central America," which appeared in the July, 1983, issue of the Reader's Digest is a revealing assessment by the U. S. Permanent Representative to the United Nations, Jeane Kirkpatrick. Speaking of the situation in Central America, she states that there has been so much discussion among the communist insurgents of "revolution without frontiers," of "liberating and unifying" Central America, "so many threats to Honduras, so much bullying of Costa Rica and guerrilla activity in Guatemala, that it is hardly possible to doubt the regional character of Soviet/Cuban/Nicaraguan goals.'

Representative Kirkpatrick calls attention to the fact that "We station troops in remote places, provide billions of dollars in economic and military assistance to governments of all sorts in Asia, Africa and the Middle East.

"Neither the moral nor military misgivings expressed with regard to Central America are evident with regard to these other regions. Nobody objects when we rush weapons to Thailand or trainers to Lebanon. Nobody talks about human rights when there is murder and mayhem in Zimbabwe. Why?'

A CALL FOR A NEW CHURCH COUNCIL

The National Council of Churches, under heavy attack by conservatives, religious and political organizations for its alleged support of left- wing causes, now faces another challenge that ultimately may undercut its authority.

Some leading Protestant churchmen believe that the NCC is no longer adequate to encompass the burgeoning movement for Christian unity; they want a new ecumenical body that would include not only the mainline Protestant and Orthodox churches, but the Roman Catholic Church and conservative evangelicals as well.

About 40 heads of Protestant denominations will meet with the president of the National Conference of Catholic Bishops and evangelist Billy Graham in a two-day, closed-door session in Minneapolis next month (March) to hear a proposal for such an organization. *Newsweek*, February 21, 1983.

Revelation 6:14; Isaiah 34:4. "At that time we may expect strong opposition from Churchianity upon the true, faithful followers of Jesus, resulting in serious persecutions—perhaps even unto the death. But the triumph of Babylon will be short. Soon the sentence already pronounced will be executed and she shall fall like a great millstone into the sea—into anarchy—into destruction, never to rise again." C 1916
Foreword LET US MAKE US A KING

"The Lord organized the church very much along the same lines as he organized natural Israel. He is the head of the

367 church—the guide and director and instructor of the church. He guarantees that all things shall work together for good to those who love him and follow his guidance. For a time the Lord's people were content with such leadership as he raised up for them in his own way: content, that the Lord should direct through the leaders of Zion and that no man should be called lord, or master, or king. For a time spiritual Israel looked only for such instructors, lawgivers, judges, teachers and assistants in the spiritual way as the Lord in his providences raised up for them. But, by and by, there came a time when they said, Let us make us a king—let us have a head in the Christian church such as there is in all the heathen religions around us. The Lord had already pointed out to his people a great Leader by whom he had made them free; that all they were brethren, and that only one was Lord and Master; that they should recognize each other only as servants; and that the one who served most thoroughly—through the Lord's supervision—was to be esteemed as raised up and provided by divine providence for the service, and to be esteemed in proportion to his humility and loyalty to the Lord and his Word.

"The spirit of subserviency and the desire to have a head, led, first, to a division amongst the Lord's people into two classes called clergy and laity, a division not recognized nor sanctioned in the Word of the Lord; and, secondly, amongst the clergy it led to the exaltation of some called archbishops, to the position of lordship over districts; and, thirdly, it led to the choice amongst the archbishops of one to be a chief, or pope; and ultimately it led to this chief being considered infallible and a divinely appointed king over spiritual Israel. As there were some better and some worse amongst the kings of natural Israel, so there were some better and some worse amongst the popes who ruled in spiritual Israel for centuries.

"Finally, as there was a split in the kingdom of Israel between the ten tribes and the two tribes, so there came in time a split in spiritual Israel nominal; and Protestantism arose, no longer recognizing the popes as kings in spiritual Israel. However, the spirit of subserviency being still present, and the spirit of liberty wherewith Christ had made his people free being still lacking, the Reformation movement led to the appointment and recognition of numerous petty kingdoms in spiritual Israel—the Lutheran house and the Episcopal house and the Presbyterian house and the Methodist house, etc., etc., with their various ecclesiastical princes and potentates, doctors of divinity, etc.—fording it over God's heritage—I Peter 5:3. '03- R3217

Verse 1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

This verse announces the Second Advent of our dear Lord in 1874. To have such unlimited power as to lighten the whole earth with His glory could apply to no one else. What a wonderful vision John the Revelator had!

"The word *parousia* signifies presence, but does not signify any outward manifestation of that presence. It is used in respect to the first stage of the second advent, in which our Lord is said to come 'as a thief in the night' to reckon with his own servants and to take the faithful of them with him to the heavenly mansion or condition prepared for them.

"Our Lord's *parousia* and the gathering of the elect, we understand, has been in progress since October, 1874. It will continue until all of the 'elect' shall have been gathered and glorified. In one sense our Lord will continue to be present as the world's King to the conclusion of the Millennial age; but his *parousia*, in the sense of secrecy of presence, will terminate when, as the Scriptures declare, 'He shall be revealed in flaming fire (judgments), taking vengeance on all who will not obey the truth,' but enlightening and revivifying all who will hear and, to the extent of their opportunity, obey his message. The *parousia* is to the church and for the church only. The epiphania or *apokalupsis* of the Lord in power and great glory is not to the church nor for the church, but to the world and for the world. 'When he shall thus appear we also shall appear with him in glory,' the Apostle declares—Col. 3:4.

"Applying these things to the Atonement Work of this Gospel age and the resulting restitution work of the Millennial age, the matter is clear. Our Lord, as the great High Priest, ascended on high and applied his blood—the merit of his sacrifice—on behalf of the church—the antitypical priests and Levites. Immediately, as shown in the type, after making atonement for our sins, the High Priest appeared at the door of the tabernacle—amongst his consecrated ones waiting at Pentecost in the upper room. His presence was manifested amongst them by the holy Spirit. The sacrificing of the church, made acceptable by Jesus' blood, began. The work has progressed ever since with those who are spiritually seated with Christ in the holiest. Soon the last of the great Priest's 'members' will have suffered in the flesh.

"Now, in the harvest time, he is present to gather the sleeping ones and to further test and perfect 'us who are alive and remain.' The High priest is doing no work outside of the 'holy' of the antitypical Tabernacle. His presence is unknown to the world. Soon Bridegroom and bride will be ushered into the presence of the Father in eternal glory. The 'marriage supper of the lamb' will be celebrated; and then bride and Bridegroom, Head and members complete in glory, will come forth to bless the world. That crowning day of joy to the church will be followed by our Lord's *apokalupsis* and *epiphania*. To the world he shall be revealed in flaming fire of the time of trouble; but nevertheless with power and great glory, 'and all his saints with him.' The Great Mediator of the new Covenant will not be seen with the natural eye, nor by any except as their eyes of understanding open and they begin to grasp the situation. The first to 'look upon him whom they pierced' will be the natural Israelites (Zech. 12:10). Brought into Covenant relationship with God through the 'better Mediator than Moses,' they will be trained, chastened, blessed and uplifted by him during the Millennium; so that by the end of the Millennium they shall be ready for the everlasting covenant condition of perfection in harmony with God." '10-R4543, R4544 Matthew 16:28- 17:9; Mark 9:1- 4; Luke 9:27- 31. "The great Teacher explained that what the disciples had witnessed was merely a vision. Moses and Elijah had merely appeared to be present, just as in the vision given to St. John—the Apocalypse. Persons were seen and heard in John's vision. So in this also. Every purpose was served just as well as

368 though Moses and Elias had been personally present.

"As for Jesus, he, of course, was personally present, but not glorified, as the vision showed him. He had not yet passed beyond the veil into the heavenly, glorious state. His garments were not white, but merely were made to seem so. His countenance did not really glow like the sun, but merely so appeared. St. Peter, referring to this very vision, declares that it was no fanciful fable, even though it should not be classed as on an equality with divine revelation made through the prophets. He says, 'We have not followed cunningly devised fables when we declared unto you the power and coming of our Lord Jesus Christ, for we were eye-witnesses of his majesty when we were with him in the holy mount and

heard the voice from the cloud. But we have a more sure word of prophecy to which we do well to take heed as to a light shining in a dark place until the day dawn'—2 Pet. 1:19.

"Christian experience today runs along the same lines. The more earnest and zealous of the Lord's followers are invited to go up with Him into the Mount of Transfiguration. Our eyes of understanding are opened. We see wonderful things—old things in a new light and new things as they become due to us in our day. Surely the advanced Christian sees his Master resplendent with a new brightness as he comes to closer fellowship with him and with the Father in the Holy Mount! May this be our blessed experience, dear friends... Seated with Jesus in the heavenlies, may we appreciate more and more the things of the kingdom, as in contrast with earthly things.

"Let us not forget that that transfiguration scene was a picture of the coming kingdom. The resplendent Jesus represented our Lord in glory, while Moses represented the Law Covenant. Elijah represented the church of this Gospel age, which will end her earthly career by being taken to heaven, even as Elijah typically was carried into the heavens. Both branches of the kingdom, both divisions of the church, the Jewish and the Christian, stand related to Messiah ("They that are with Him are called, and chosen, and faithful"—Rev. 17:14.), the center of the divine blessing promised for all the families of the earth.

"There will be a regeneration to human perfection during the thousand years of Messiah's glorious reign. The promise for them (the world) is in restoration to human perfection and an earthly Eden." '11- R4889, R4890

"LET US DRAW NEAR" '00- R2670, R2671

"Having Our Body Washed With Pure Water"... "the *pure* water of divine Truth"...

"Let us therefore draw near, with a true heart, and with the confidence of faith, being sprinkled as to our hearts, and pure from an evil conscience, and our body being washed with pure water"—Heb. 10:22 (Syriac translation). '96- R2021 Having Our Hearts Sprinkled ..."The precious blood of Christ, the blood of consecration... only in the Beloved One. "... '00- R2671 "Jehovah's decree respecting Christ, 'Thou art my *Son*, this day have I begotten *literally borne* or *delivered*. Rev. 1:5, '97- R2149, R2150 thee,' had already been recorded through the prophets; and also his decree, 'Let all the angels of God *worship him*' (*Ps 2:7 97:7 Hebrews 1:5,6*). Our Lord Jesus knew this. He also knew that the angelic messengers of Jehovah had in the past been *worshiped as representatives of Jehovah*; and that he himself was the chief messenger, the only Begotten Son, the 'Messenger of the Covenant,' whom the Father had sanctified and sent into the world; he knew consequently that whoever honored him honored the Father also.

"Indeed, his own words were, 'He that honoreth not the Son honoreth not the Father which sent him'—John 5:23; Mal. 3:1.

"The Greek word translated *worship* in the New Testament is *proskuneo*, ... The significance is *reverence*.

"The Hebrew word rendered *worship* in the Old Testament is *shaw-kaw* and signifies to *bow down*.

"Abraham '*bowed himself (shaw-kaw)* toward the ground, and said, My Lords (*Adonai*)... let a little water be fetched and wash your feet, and rest yourselves under the tree.' These words and acts were while he thought them merely 'three men'—Gen. 18:2- 4.

"... It will be apparent to all that the prohibition of the First Commandment—'Thou shalt not *bow down thyself (shaw-kaw)* to them nor serve them,' was not understood, nor meant to be understood, as a prohibition of *reverence, homage, etc.*, to the honorable, or to those in honored positions among men. Nor did the Jews err in doing *reverence (shaw-kaw)* to angels who came with messages in Jehovah's name and acknowledging him. And such reverence was approved—never reproved.

The Commandment warns against image worship or any worship of any *rival* gods. This, Jehovah cannot

tolerate. Hence there was no impropriety for any Jew who recognized Jesus as the 'Sent of God' to do him *reverence, obeisance*; and much more proper is it for all those who recognize our Lord Jesus according to his *claims*— as the Son of God.

"Exceptions to this liberty would be in cases when the *man* to whom *reverence, obeisance* or *worship* is rendered is the recognized *representative* of a false god—as a pseudo- Christ or false Christ—Antichrist. Homage to the popes would, we believe, come under this head of false or wrong worship; because in his of lice he claims falsely to be 'Vicegerent Christ.' It was on this ground that our Lord Jesus refused to acknowledge Satan and his great power in the world. It was an *actively evil* power, designedly opposed to the laws of Jehovah.

Please read E72- E76, Chapter 2. "I and my Father are One"; John 10:30; 17:9, 20- 23 included.

Revelation 18:2

Verse 2. And he cried mightily with a strong voice, saying, Babylon the great is faDen, is faDen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

And he cried with such a loud voice concerning the downfall of Babylon that it was heard in a world-wide message through the human agency of that faithful and wise servant, Pastor C.T. Russell.

In 2 Corinthians **6:17** "Paul makes a quotation from the Old Testament to support his teaching of the preceding verses, that Christians should be separate from unbelievers... The

369 quotation is as follows: 'I will dwell among them and walk among them, and I will be their God and they shall be to me a people—Depart from the midst of them and be ye separate, and touch not the impure; and I will receive you, and will be to you for a Father, and you shall be to me for sons and daughters, saith the Lord Almighty.' ...

"We think the pith of the apostle's reasoning is directed against association with false *religious systems*...

"Whatever God condemns and disapproves *we* are to condemn and discountenance both in word and in deed—not even to encourage or countenance with our presence.

... More dangerous because associated with more *light*, are the worldly practices and customs of the nominal church of Christ today, which constitute her the *Babylon* of God's word. As we have already seen there is a message to us, to leave Babylon and thus discountenance the worldly corruptions which have of late years been brought into God's Temple as Idols to distract and divide the worshiper's attention. Therefore, 'Come out of her my people, that ye be not partakers of her *sins* and receive not of her plagues. And this voice must be obeyed at any cost, or you become one of the *idol worshippers*. 'What agreement hath the temple of God with idols?' "' 81- R227 See Rev. 9:20.

"From the Apostle's exhortations to the Church, to watch for the Lord's return, taking heed to the sure word of prophecy, and from his care in pointing out the signs of Christ's presence, the character of his work at that time, etc., it is evident that he was quite as anxious that the Church should be able to recognize the Lord's presence when he should come, as that they should not be deceived into the error that he had come, before the time of his presence. A fall into the latter error, in the early part of the age, exposed those who embraced it to the deceptions of the Antichrist *principle* which was even then working; while a failure to recognize the Day of the Lord, and his presence in the day when his presence is due, exposes those failing to recognize him to the continued deceptions and false doctrines of Antichrist, and blinds them to the grand truths and special privileges of this day. Hence the Apostle's anxiety for the Church at both ends of the age, and his warning—'Let no man deceive you by any means.' Hence also the exact description of the Man of Sin, in order that he might be recognized in his time. "

B268, B272. See B276 p 1—and the entire Chapter 9, "THE MAN OF SIN—ANTICHRIST. " 2
Thessalonians 2:9- 13.

VENERABLE TRADITION

"While Christians in this end of the age are inclined to forget even the promise of the Lord's return... the early Church looked for it anxiously, and with joyful anticipation, as the fruition of its hopes, the reward of all its faithfulness and the end of all its sorrows... and hence they were in danger of being deceived on this point unless they were careful students of the teachings of the apostles on the subject.

"The Church at Thessalonica, impressed with the erroneous teachings of some, to the effect that the Lord had come again, and that they were living in his day, evidently supposed that the idea was in harmony with Paul's teaching in his first epistle to them... *{1Th 5:1-5}*.

"Learning of the serious error into which they had fallen, of supposing the day of the Lord's presence to have already come, Paul wrote them a second epistle, the central thought of which was the correction of this error. He says 2 Thessalonians **2:3- 8**. Paul could write thus positively of the development of the Man of Sin before the Day of the Lord, because of his study of Daniel's prophecy, to which our Lord also referred (Matt. 24:15); and probably because Paul himself, in his 'visions and revelations,' had been shown the great havoc which this character would work in the church.

"The only ground of his objection was, that there must *first* come a falling away, and, in consequence of that falling away, the development of the Man of Sin—which... must rise, flourish and begin to decline—*before* the day of the Lord's presence. B268- B274

TREES OF RIGHTEOUSNESS

"As ye have therefore received Christ Jesus the Lord, sowalk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving"—Colossians 2:6, 7.

"The Apostle is... addressing those especially who have already accepted Jesus Christ as God's Representative—those who believe that God has sent his Son into the world to be the Redeemer of the race of Adam, and by and by to be the Deliverer of mankind from the power of sin and death. All those who are in Christ Jesus have received him with this understanding. This is the only message which God has sent; this 'the faith which was once delivered to the saints.'... We are to be diligent to study and be grounded and built up in God's Word *{2Ti 3:17 John 17:17}*... We shall have all eternity in which to learn all the wonders of creation, but now we are to apply ourselves especially to the mastery of spiritual truth, the deep things of the mystery of God, revealed to his saints for a specific purpose.

AN ESTABLISHED CHRISTIAN NOT A BIGOT

"The general sentiment among the teachers of false doctrine, and even among the world in general, who do not believe in the necessity or the advisability of being established in faith, is that to be established is to be bigoted. Those who are so unfair in mind as to receive and tenaciously hold what they have never proven, either by sound logic or by the authority of the Word of God, are rightly called bigots. But one who in simple, childlike faith accepts and firmly holds to what God has inspired, what he has caused to be written in his Word for our instruction, is not a bigot, but a strong, established character; and will stand when all the structures built upon the numerous theories and imaginings of men shall have fallen. The great day now upon us is trying every man's character- structure, of what sort it is; and but very few, even among professed Christians, will stand the test.

"The few who will pass safely through this crucial trial without loss are those only who have become established in the truth of God, 'rooted and grounded and built up into Christ.' The difference between a strong and steadfast Christian and a bigot is that one is established in truth, and the other is established in

error. The 'fire' of this day will continue to burn and to manifest the great difference between

370 the two classes, until all have been tested and tried and found worthy or unworthy.

"The narrow way remains narrow unto the end of the journey; a mere profession of faith and a certain round of observances are not sufficient. Remember that we are to confess the Lord by our looks, by our manner, by all the acts and words of life.

"Only by continual scrutiny of ourselves in the light of God's Word can we make real progress in the narrow way in which our Master walked. Truth is to become brighter and fuller and more luminous as we go onward... The Lord... for the kingdom... wants those that have grown and matured—strong, sturdy 'trees of righteousness'—Isaiah 61:3.

GOD'S WORD ALONE WILL UPBUTLD

"Delve into the promises of God more and more... and you will grow ... because nourished, fed... become established in The Faith, and not in your imaginings nor the imaginings of others. Our faith is to grow stronger and more vigorous day by day. It is not to be a faith in ourselves or in anything apart from the Lord... All that we know as children of the Lord has come to us through the channel of Jesus, his holy apostles, and the prophets of old; and we are to continue feeding at this same table with thanksgiving.

"Our spirit should be one of deepest gratitude and thankfulness that we have been granted this glorious divine revelation. Following thus in the Lord's way, we find the only true joy, and can make the only true progress. 'If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ' "—2 **1:10,11**. '14- R5557 to R5559

Revelation 18:3

Verse 3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

The coming confederacy will see the fulfillment of this verse in the renewal of the union of state and ecclesiastical authority and power. The affiliation of kings and priests, in the figures and statutes recognizing the union of Catholics and Protestants, will be very great. Indeed some evidence or sign of membership will be, unbelievably, necessary. See Rev. 9:6.

While the world and the nominal church declare this to be a time of union and "confederacy," God declares it to be a time of separating—Isaiah 8:12 Revelation 18:4 2 Corinthians 6:17- 18 "But to leave Christendom, repudiating her temples, her forms of godliness, her social enchantments, her flatteries and honors, and to brave her denunciations and anathemas and her various powers of boycott, and to flee to the Lord and the true Kingdom, repudiated, ignored and denied by the worldly wise and worldly- good, is surely quite a flight, quite a journey; and few but the 'saints' will even think of starting on it. The perils of the way are portrayed by our Lord in a manner that would seem overdrawn and contrary to his usual custom, if applicable only to the physical sufferings of the believers who fled from Judea in the close of the Jewish harvest: but his words are manifestly appropriate to the spiritual flight and trials of this harvest time. In a word, this command to flee, and the description of its trials, can only be properly understood in connection with the command of Revelation (18:4), 'Come out of her, my people, so that you may have no fellowship with her sins, and that you may not receive of her plagues.' " Matthew 24:15- 22 Mark 13:14- 20 . **D573- D574**

WORD OF CHEER AND ENCOURAGEMENT

"Dear Brother Russell:... Our minister has called time and again and kindly solicited my return. I have deferred telling him of my change of views only out of consideration for him, as he has been deep in affliction the past year, and when I look at his kind face and think how I may hurt him, I cannot but forbear... Pray for me that I may do all for Him that I can find to do.'

"(I am glad, dear Sister, to note that you are 'tenderhearted' But, dear Sister, when you feared to cause pain and disappointment to an earthly minister and friend, did you forget the Friend above all others—the Lord—and his smile of approval? Remember the poet's words, "O. let no earthborn cloud arise, To hide thee from thy servant's eyes.' "Let us see to it, dear Sister, that the Lord's approval has first place in our hearts—Editor.") '01- R2889 "It is evidently not evil surmising if we are on the lookout for false teachers, who our Lord declared would come amongst his sheep to mislead them. Neither can it be evil speaking to call the attention of the sheep to such false teachers. The Master and the apostles foretold and forewarned against them and so should all who are faithfully following the Master's example.'

"But we are to distinguish them in the manner which our Lord and the apostles clearly indicated: however smooth, polished, educated, gentle, they may be on the surface, we must get to know them better ... before we may dare trust them as leaders of the flock... This our Lord intimates by telling us to beware of them if they are ravenous, greedy, selfish, even though outwardly they may have a sanctimonious air." '06- R3746, R3747 "My teaching is not Mine, but His that sent Me"—John 7:16.

"We pause here to remark that the teachings of all the Lord's representatives should be along this same line—not human speculations and philosophies, but the Word of God—'He that bath a dream let him tell a dream but he that bath my Word let him speak my Word' (Jer. 23:28). 'To the law and to the testimony: if they speak not according to this Word it is because they have no light in them' (Isa. 8:20). 'Teach the Word, be instant in season,' and even when inconvenient to yourself *[2Ti 4:2]*. 'The Word of God is powerful and sharper than a two-edged sword' *[Heb 4:12]*. 'Sanctify them through thy truth, thy Word is truth' *[Joh 17:17]*. 'They took knowledge of them that they had been with Jesus,' and learned of him (Acts 5:13). Thus it is that those who are faithful and loyal to the Lord and the

371 word of his testimony speak not vaguely and indefinitely to the world, but declare the message of God, the 'good tidings of great joy which shall be unto all people,' 'in due time.' "' 06- R3726 "For this God is our God for ever and ever: He will be our guide even unto death"—Psa. 48:14.

"It is for us to look for the Lord's providences in our affairs at this time, and to find them guiding us, sheltering us from the heat of persecution and tribulation and trial, and again at other times enlightening us, refreshing us in the dark seasons. And this leading of divine providence is intended to be ours so long as we are of the true Israel of God, until we pass over Jordan into the heavenly Canaan and need such special providences no further. Blessed are those whose faith is awake and on the alert, and who discern the Lord's favors which the world will not discern, and which only those in the right attitude of mind can appreciate. O. Lord, help us more and more to appreciate thy leadings, thy providences, and to trust to thy wisdom in all of life's affairs, until thereby we shall be guided by thy Word and thy grace to the heavenly Canaan and its rest!" '07- R3997 "Blessed be the Lord, who daily loadeth us with benefits"—Psalm 68:19.

"How loving and tender is our God, and how wise and strong! His promises have never failed those who have put their trust in him. We may feel that our efforts to be good and do good are very unproductive, that the opposition from without and within is very strong. But it is when we are weak, when we realize our own helplessness and incompetency, that we may be strong in the Lord and in the power of his might. It is then that we may realize that his strength is made perfect in our weakness. The fact that we are weak and lame does not separate us from the love and power of our God, while we are striving to do his will; for 'he knoweth our frame, he remembereth that we are dust.'" '15- R5803 "And they shall be all taught of God"—John 6:45.

"He who would continue to be taught of the Lord must continue to listen for His voice, continue to be in the hearing and obeying attitude of heart. The difficulty with some apparently is that their own wills are not fully extinct, dead—that their consecration is not complete; hence while consecrated enough to wish not to disobey the Lord's voice, they have certain ideas of their own respecting what His voice should say, and they prefer to interpret His message in conformity to their own preferences: they will do more or less their own wills; and will to hear the Lord's voice directing them in accordance with their own wills. This is a most dangerous situation and is generally accompanied by self-conceit and self-assertion and will ultimately lead far from the Christian's goal. Let each of us resolve by the Lord's grace that we will, out of an honest heart, continually seek to hear the pure Word of God, and that with a desire to obey it as far as we are able" '07- R4092 "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"—John 7:17.

"This is a message from the Master's own lips. He gives us the key to a clear knowledge of His doctrines, namely, that the student must be fully consecrated to God and fully

371 desirous of knowing His will and His Plan. In order... to see the Truth, from the Divine standpoint of the Divine revelation, we must draw near to God in the spirit of our minds, consecrated in our heart. We must will to do His will... It is to these that the promises of our text apply... Shall we not... determine, in our wills to do God's will? If so, following the instructions of the Word of God... we shall doubtless be blessed and enabled fully to know, to appreciate, to understand, the doctrines of Christ—the deep things of God, which are revealed to this class by the Spirit of God. " ' 12- R5137 "Verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them"—Luke 12:37.

"Whoever admits that we are in the harvest time at all—that we have been in it since 1875—must acknowledge this also, that the Lord promised that at that time He would cause His people to sit down to a bountiful repast of spiritual food and that He will be their servant and bring forth to them 'things new and old.' All who recognize these things must recognize these STUDIES IN THE SCRIPTURES as being identified with the fulfillment of that promise.

"The lesson to us all is, 'Humble yourselves under the mighty hand of God, that he may exalt you in due time.' Be not heady, high-minded and worldly-wise, but humble teachable, and full of faith in the divine promises, which are so rapidly fulfilling and culminating in this day of his preparation." '10- R4709, R4710

Revelation 18:4

Verses 4- 5. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. sFor her sins have reached unto heaven, and God hath remembered her iniquities.

The voice of God, or His representative, is now heard, saying, Come out of her, my people, and escape her plagues: for her sins have reached to Heaven, till there is no remedy. For this they are willingly ignorant of, that the Word of God condemns as harlotry, such a mingling of his people and the world.

"And I heard another voice from heaven, saying (not audible, but by a display of the truth showing Babylon's real condition), Come (and in coming we are coming directly to our Lord) out of her ("We would have healed Babylon, but she is not healed; forsake her."), my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

"... and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up to the skies" (Jer. 51:7- 9; 8:22, 7- 13).

"Because the word of the Lord by his prophets and apostles is made void, and set aside without attention, and creeds formed in the past 'dark ages' are the lightless lanterns of them that walk in darkness ... 'there is no peace' when her whole system is diseased, and needs thorough cleansing with the medicine of God's word—the truth. 'They should have been ashamed of their abominable work...' I will surely make an end of them, saith the Lord..." C155- C158 "Babylon literal fell because, when tried in the balances by the Lord, she was found wanting: mystic Babylon falls for a similar reason. Literal Babylon never was Israel, but

372 the Israelites were for a time swallowed up in Babylon; likewise, mystic Babylon never was spiritual Israel, tho for a long time spiritual Israel has been in captivity to mystic Babylon. As the same Cyrus who overthrew literal Babylon made the proclamation which permitted literal Israel to return from captivity, so it is the King of kings who, upon taking his great power as earth's new king will set free all of the Lord's people—and in advance he sends the message to those who have ears to hear, saying, 'Babylon the great is fallen, is fallen, and is become the habitation of demons and the hold of every foul spirit, and a cage of every unclean and hateful bird... Come out of her, my people, that ye be not partakers of *her* sins, and that ye receive not of *her* plagues"—Rev. 18:2- 4.

"The great feast which preceded the fall of Babylon would seem to correspond well with the great denominational union expected soon, and the season of rejoicing which will accompany it. The gold and silver vessels of the Lord's house which were profaned may fitly represent not only the precious truths of divine revelation, but also the Lord's consecrated people—the golden vessels representing the 'little flock,' and the more numerous silver vessels representing the 'great company.' What may be the character of the defilement and injury of these is of course problematical, but in any case we remember that those consecrated vessels were all highly honored, and restored to the Temple by Cyrus, and likewise we know that not only the truths of divine revelation will all be cared for by our Lord, but also that all that are his shall be glorified in the spiritual temple which he will rear shortly. "' 99- R2498 "' 'Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues'—punishment"—Rev. 18:2- 4.

"Those who *remain* after seeing Babylon and her blasphemous doctrines in the light now shining are reckoned as endorsing the blasphemies and deserving the 'plagues' most thoroughly—as much or more than the 'tare' class of Babylonians, because they have greater light.

"We should be prompt to obey and thus to show that to us God's will is superior to every other consideration.

"'Christendom' was *united* in the dark ages, and the results were terrible, every way. The more truth and reformation came in, the more did 'Christendom' split up. Had the reform continued, and had the light of truth shined still more clearly, the result would have been that split after split would have occurred, until each individual Christian would have stood *free*, and all denominationalism would have perished. This would be the ideal condition; for all the *unions* of the past and present are unscriptural and tend to impede the Christian's progress. They are *mechanical* unions.

"The influence of a *federative union* among all the great denominations of Christendom... that the Scriptures indicate... will be baneful: whatever is encouraging or helpful to Babylon is proportionately injurious to the true church... they are raising the standard of moral and political reform, the banner of a new crusade.

"... Moral and political reform is a worldly work and not the commission of the church which is anointed to preach, not such reforms, but *the cross of Christ and complete*

regeneration of heart.

"... It will be the rising of the masses in revolution that will, as God's agency, hurl the Babylon system to utter destruction.

THE GENUINE FAITH

"... No other Gospel was ever worthy of so intelligent a class of servants, whose only pay in the present time is the divine blessing 'a hundred fold more in this present time with persecution—and in the world to come eternal life'—'glory, honor and immortality.' But as respects this Gospel its most honorable servants feel that all that they have and are, are offerings far too insignificant to testify to God their new- found appreciation of his glorious character and plan. They feel impelled to pay their vows unto the Lord, to keep their covenant of self- sacrifice even unto death, because they have the *genuine* faith in the Lord's promises, which *works by love* and purifies the heart from pride and selfishness." '00- R2553 to R2555 "Repent ye therefore, and be converted, that your sins may be blotted out, when the (appointed) times of refreshing shall come out from the presence (face) of the Lord"—Acts 3:19.

"To whom he said, This is the rest wherewith ye may cause the weary to rest; and this the refreshing: yet they would not hear"—Isaiah 28:12.

"We are resting in the Lord's promises—we are resting in his strength and in his ability to make good his promises; for we know that he who has called us is able to fulfill 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 the Lord, in the knowledge of the truth, we shall have this to comfort and strengthen us; and we shall thus have more of the peace of God every day, and be able to abide in his love. "' 14- R5432

WITH STAMMERING LIPS

Isaiah 28:11 tells of the stammering lips with which the message is being told, little by little, line upon line. Is it not so?

"Through these stammering lips of the lord's consecrated humble ones a proclamation is made throughout Christianity, saying, 'This is the rest wherewith you may rest, and this is the refreshing.' There is no doubt at all that this brief description of the harvest message is very appropriate to the divine plan of the ages. It is indeed to those who can receive it, a message of rest and refreshment; but, as the prophet pointed out, the majority will not hear. Nevertheless, the message of the lord is to be sent forth, line upon line, precept upon precept, tract upon tract, here a little and there a little, that every true child of God may be reached and be gathered out of Babylon. 'Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues.' "' 04- R3456 "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"—2 Corinthians 6:17, 18.

373 "The thought of being accepted as the sons and daughters of the Lord Almighty must be impressive to every heart in proportion as it is appreciated... And when we see that the divine arrangement through Jesus' sacrifice covers all of our unintentional blemishes and weaknesses, surely we cannot ask for more—that it should cover from the divine sight intentional weaknesses, intentional blemishes or even slackness on our part in putting away all filthiness of the flesh and of the spirit... God has but one standard and that standard is perfection of holiness." '07- R3987 "We believe that the restitution call could not begin until the sacrifice of the church is completely finished, and until the High Priest, with every member of his body, is fully clothed with the honors and dignities of his office, represented in the garments of glory and beauty." '00- R2676 "Ezekiel is one of the prophets referred to by St. Peter as prophesying respecting coming 'times of restitution'—blessings of Messiah's kingdom to be inaugurated at the close of this age, as soon as the church shall have been elected to be the royal priesthood and shall be glorified with the great Prophet, Priest, King, Mediator, their Head and Lord. St. Peter declares that these 'times of restitution' are mentioned by all the holy prophets since the world began; and Ezekiel's reference to them marks him as one of the holy prophets—Acts 3:19- 23. '11- R4881

Revelation 18:6

Verse 6- 8. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she bath filled, fill to her double. 7How much she bath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8Therefore *because she will violently struggle for life and power* shall her plagues come in one day *suddenly*, death and mourning, and famine; and she shall be utterly burned with fire *symbolic fire—destructive calamities*: for strong is the Lord God who judgeth her. See Rev. 6:14.

Reward her equally for all the misery she has caused the faithful ones: this seems to infer that the faithful ones will have the punishment of such religious leaders in their own hands—God has given His Church this authority. The punishment justice demands is very severe, including plagues, death, famine, and fire, and also remorse and shame.

See Revelation 3:13 for reference to Revelation 18:7 from '16- R5993. Isa. 47:1- 11: Compare Isaiah 47:9 with Revelation **18:8,7**. D42, D43. Jeremish 51:1, 6, 8, 9, 45. Compare Rev. 17:3- 6; 18:1- 5.

"They that see thee shall narrowly look upon thee, and consider thee, saying, Is *THIS the one* that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"—Isa 14: 12- 17. F 618. Revelation **6:14** **Isaiah 34:4** **Nahum 1:10**.

"Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south: But God is the judge; he putteth down one, and setteth up another. For in the hand of Jehovah there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink. But I will declare for ever; I will sing praises to the God of Jacob"—Psalm 75:5- 9.

How easily the Lord can bring down one and set up another without coercing the will of any, to accomplish His purposes and bring His prophecies to pass exactly on time. A stubborn Pharaoh was raised up who would be hardened by the Lord's goodness and mercy in removing plague after plague. Napoleon was raised up when in due time the Lord would break the persecuting power of the papacy in 1799. To the astonishment of the world, "The god of Babylon—the Pope—in great humiliation was taken prisoner! "And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he bath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of Jehovah"—Jeremiah 51:44, 45.

"And there was given unto him a mouth speaking great things. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." "And he shall speak great words against the Most High"—Rev. **13:5,6** **Daniel 7:8,25**. See B305; D 40, D33- D34.

In 1978 within three months there were three popes. After the death of Pope Paul VI (August 6), John Paul I reigned as pope only a matter of days, when he died, making way for the younger, more vigorous man who took the name John Paul II (October 16), and who appears to be a man the Lord has raised up to prosper the union of ecclesiasticism, Catholic and Protestant, with the civil government, in fulfillment of prophecy, in a Confederacy which is to be the highest manmade mountain the world has ever known— one world church; one world government—united.

It is interesting to note how effectively the Lord checked Russian ambition within the ranks of ecclesiasticism by simply removing the former KGB agent, Nikodim, one of the six elected presidents of the World Council of Churches, in an alleged reported fatal heart attack while he was in attendance for the papal installation ceremony at the Vatican.

How wonderful "the stately steppings" of our God! In every detail of prophetic fulfillment.

THE NECESSITY AND JUSTICE OF THE DAY OF VENGEANCE

"Verily, I say unto you, All these things shall come upon this generation"—Mt 23:34- 36 Luke 11:50,51.

"We may therefore regard that visitation of wrath upon fleshly Israel as a foreshadowing of the great indignation and wrath to be poured upon Christendom in the end of this age. Those who in their haste incline to view this course of the Almighty toward this generation as unjust, have only failed to comprehend that perfect law of retribution, which surely, though often slowly, works out its inevitable results. The justice, yea, the necessity and the philosophy of it, are very manifest to the thoughtful and reverent, who, instead of being inclined to accuse God of injustice, apply their hearts to the instruction of his Word.

374 "God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction—for the lessons which experience (their own and others) is designed to teach; and if men fail to heed the lessons of experience, or willfully neglect or spurn its precepts, they must suffer the consequences." D49 "Concerning the responsibility of the heathen nations, the Apostle Paul *(Ro 1:18-32)* tells us very plainly what is the mind of the Lord... The Justice of God in punishing all nations (Isa. 34:2) is manifest... If the Jews had 'much advantage every way' over the Gentile nations, chiefly in that unto them were committed the oracles of God *(Ro 3:1,2)*, what shall we say of the nations of Christendom, with their still greater advantages of both the Law and the Gospel? Yet it is true today of Christendom, as it was then of the Jewish nation, that the name of God is blasphemed among the heathen through them (Rom. 2:24).

"When Babylon, Christendom, goes down suddenly, the effects will be most serious upon all the more or less dependent nations, which, in the symbolic language of Revelation, are therefore represented as greatly bewailing the fall of that great city Babylon—Revelation 18:9- 19.

"It is written, 'Vengeance is mine: I will repay, saith the Lord' *(Ro 12:19 Deuteronomy 32:35)*. And the Judgment of the Lord upon both Christendom and Heathendom will be on the strictest lines of equity." D68- D73

DEVELOPMENT AS NEW CREATURES IN CHRIST

"Strong meat belongeth to them who are of full age, even those who by reason of use have their senses exercised to discern both good and evil"—Hebrews 5:14.

"The Word of God is powerful and sharper than a two edged sword"—Hebrews 4:12.

SYSTEMATIC STUDY NECESSARY

"Those who are of humble, teachable mind, seeking a 'thus saith the Lord' for all they accept, not trying to upbuild any theories of their own, but to follow only the Lord, can generally, by taking the STUDIES IN THE SCRIPTURES and their Bible, and taking up the plan step by step, in a systematic, orderly manner, as it is presented, proving every statement by the sure Word of God, see the truth regarding these fundamental doctrines with little difficulty. In this way they gain a comprehensive view of the whole plan of God, and can see how its various features fit and dovetail into one another; this would be impossible if they heard first only a portion of the plan, disassociated from the rest.

"One must learn to take Bible truths in their setting—to see what they mean, how they apply, to whom they apply, etc.—or all will be confusion and contradiction. One can bring sweet music from an instrument only when he learns how to manipulate the keys, how to combine the various chords; otherwise only discord is the result.

RESPONSIBILITY OF THOSE LONG IN THE WAY

"There are certain principles laid down in the Bible. We need to get a grasp on these principles and apply them in our daily lives. There is the principle of justice—a foundation principle. This principle must be recognized and practiced before we are in a proper condition to build upon this foundation the principles of love, mercy, gentleness, etc. all of which must be incorporated into our lives, our characters as children of God. We need to learn what justice means, what true love means.

SANCTIFY THEM BY THY TRUTH: THY WORD IS TRUTH—JOHN 17:17.

"He that bath a dream let him tell a dream, but he that bath my Word, let him speak my Word faithfully"—Jeremiah 23:28 and following verses. "The standards of the world along these lines have become much perverted, and we need to be properly taught from the only authoritative source—the Word of God. We must learn how to apply these principles." '15- R5689 "Those who have real and sincere faith in God are willing to take him at his word." '03- R3200 "Those who have been for some time drinking from the fountain of truth, and feeding at the table of the Lord, where the food is pure, unadulterated, nourishing, should be fully established in the first principles of the doctrine of Christ. Much of the superstructure of 'gold, silver and precious stones' should be already erected, and the good work of character- building should be progressing steadily day by day. We should be firmly rooted and grounded in Christ, so that nothing can move us. We should be able to discern clearly between truth and error on every important point. We should be so loyal to the Lord and his Word that we shall rejoice in the glorious privilege of proclaiming it at every suitable opportunity. We should know what we believe and why we believe it, and be courageous and uncompromising in declaring the truth which has so blessed our own hearts and lives." '15- R5688, R5689.

"For if the trumpet give an uncertain sound who shall prepare himself to the battle?" [1Co 14:8]

Revelation 18:9

Verses 9- 10. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her when they shall see the smoke of her burning. I9Standing afar off for the fear of her torment, saying, Alas, alas, that great city *religious government* Babylon, that mighty city! for in one hour is thy judgment come.

The civil rulers will reap great profits from the union of church and state, and will greatly bewail her downfall, which precedes the downfall of the civil governments; and they will say, Alas, alas, so much profit gone to waste! meanwhile acknowledging that her treatment is just, as it is well deserved.

FAITH THE BASIS OF TRUE REST "We which have believed do enter into rest"—Hebrews 4:3. '14- R5433

"ANOTHER VOICE FROM HEAVEN" "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"—Rev. 18:4.

375 REVELATION: A BOOK OF SIGNS

"The Revelation of our Lord to St. John is a book of signs, in which the things stated symbolize the things meant. To illustrate: In this book a woman is used to represent a church—a pure woman a pure church, a false woman an apostate church. In Revelation **17:1- 6** a picture is given of a false woman, disloyal to her engagement, and therefore no longer worthy to be the bride of Messiah. This unfaithful woman is branded 'Babylon.' We read that she sat upon a beast, a symbolic statement of her control of the power at Rome.

"In her hand this woman held a golden cup full of abominations, and thus symbolically she is represented as making all nations drunk with the wine of false doctrine. The cup suggests that the unfaithful church,

symbolized by this woman, had once been the receptacle of divine truth—‘Babylon hath been a golden cup in the Lord’s hand’ (Jer. 51:7). In Revelation 17:5 she is called ‘The Mother of Harlots’—a term suggesting a mother church, and daughter churches which are said to closely resemble the mother. As the mother was called ‘Babylon,’ the daughters—so like their mother, bear also the family name.

BABYLON—MOTHER AND DAUGHTERS

"All about us we see the fulfillment of this prophecy. We see that the daughter systems have proceeded out of the mother system; that they are all developed from her...

"A fair examination of the denominations shows that they are more or less in sympathy with the mother system. Revelation **18** traces the history of the Apostate church and foretells that Babylon—both Papal and Protestant systems—will fall. But the Lord has a true church, to which he says, ‘Come out of her, my people.’

PROPHECY A GRAPHIC PICTURE OF HISTORY “During the Jewish age, God made various types and pictures. The Jews themselves were typical. The Scriptures also show that there are two Israels, one of which is to be as the ‘stars of heaven’ and the other as the ‘sand of the seashore. *{Ge 22:17 Isaiah 8:14 1 Corinthians 10:18 Galatians 6:16}* Natural Israel was used of God to make types of the spiritual things—‘better things.’ Their Jubilee years were types of the antitypical Jubilee of better times; their Levitical priesthood was a type of the Priesthood in glory, etc.

"As Cyrus, a type of Christ, overthrew Babylon, so a part of the work of the second advent will be the overthrow of antitypical Babylon—Jer. 51:6; Rev. 18:21.

BABYLON THE SYMBOL OF CONFUSION Originally ‘Babylon’ signified ‘Gate of God.’ But the word came subsequently to have the meaning of confusion, mixture; and in this sense it is used in the Revelation. Babylon is a symbol of confusion... Through the prophecy we hear the command, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues’ (Rev. 18:4). Be not of those who cannot see the errors of Babylon and who, consequently, are not of the called ones.

"Whenever any true Christian comes to see the error in which he has been held, and which Babylon has taught... the voice of the Lord through his Word tells him that he must stand for truth and righteousness.

"This Book of Revelation shows us by symbols that dire trouble is coming upon Babylon.

GATHER MY SAINTS TOGETHER UNTO ME

"The Lord’s people are to separate from all things which are in conflict with the divine Word. We are not to organize another denomination; for the original call was to membership in the body of Christ.

"‘Come out of her, my people,’ is a call to associate with Christ, with Messiah. This call is given by the Lord through the Prophet when he says, ‘Gather my saints together unto me; those that have made a covenant with me by sacrifice’ (Psa. 50:5). They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with him.

"Dearly beloved, we are permitted to enjoy wonderful things! By the grace of God, we are privileged to see the meaning of things that were once mysterious, not only to us, but to our parents. While some in Babylon"—in bondage, in darkness" (07- R3933)—are going into infidelity, some out of Babylon are becoming stronger spiritually, entering by hope ‘into that which is within the veil.’ If Christ is our Forerunner, we shall enter there with him. To do so will mean to become partakers of The Messiah, by becoming the bride of Messiah, as symbolically represented. The true church is to become associated with Christ in his kingdom. Then will come the promised blessings to ‘all the families of the earth.’ " 12- R1902

WHO MAY FALL FROM GRACE '12- R5093

"The manner of life here during the present existence may indeed affect the opportunity and future destiny of the world. If they knowingly violate obligations, they sin against light and they injure their characters; but they cannot sin away their share of the merit of Christ's sacrifice, for they have not yet received that share. Only the consecrated children of God are in the position to do so; as the Apostle points out, 'It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the holy Spirit, and have tasted the good Word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance'—Heb. 6:4- 6.

"This thought will well bear repetition: The only class that can fall away are those who have been made partakers of the holy Spirit; but if any of those who have been brought into full harmony with God, through the begetting of the holy Spirit, neglect or misuse their blessed privilege, there remains for them no more an interest in the great Atonement; because they have received their portion in Christ's redemptive work.

KNOWLEDGE BRINGS RESPONSIBILITY

"Those who died under the law will eventually have an opportunity to receive God's grace in Christ Jesus. But if they were cut off from life under the typical penalty of death, how much more severe would the penalty be upon those who have the understanding and enlightenment through the antitypical Moses—Christ! The intimation of the Scriptures is

376 that such will die the second death for willful disobedience. For such there is no hope of recovery whatever. Let this solemn thought be made emphatic. There will be a recovery from the death by Moses' law. But for those who die the second death, there will be nothing further. They have had their share in the Atonement. 'Christ... dieth no more!' Rom. 6:9." '12- R5093

Revelation 18:11

Verses 11- 13. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more; '2The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, '3And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and Me flour, and wheat, and beasts and sheep, and horses, and chariots, and slaves *some, body* and souls *psuche* of men. ("And bodies and lives of men"—Diag.)

The merchants of the earth are astute business men who find much traffic and profit in the handling of her merchandise, the most of which is based on superstition. The greatest profit is in regard to the souls of men.

CULTS

"The teachers of false doctrines, the leaders of all these CULTS, ancient and modern, which deny or make void the Scriptures, are deceived. The evil spirits are responsible for much of the confusion and difficulty in which the world is today. "' 15- R5800 2 Timothy **3:16- 17** : "The Scriptures which God inspired... are profitable for doctrine, containing the full statement of the divine plan; and no human authority is competent to add thereto." '97- R2166 c1 p2 "Through the faithful and prayerful use of the 'Bible Keys,' the Bible will become to you 'a new book'—THE BEST OF ALL BOOKS." '02- R3066 c2 p3

AN AMBITIOUS AGGRESSIVE NATION

"Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth

his desire as *hell (sheol, oblivion)*, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people"—Hab. 2:5.

"Here, apparently, an ambitious nation is referred to, an aggressive nation. It might be very fitly applied to the nations of the present time, which are scouring the world to bring smaller and less civilized nations under their control and patronage. Or it might refer to the Man of Sin, and his world- wide influence, through which he draws his revenues from all nations under the sun. In any case, the thought is that covetousness is like death (oblivion), in that it never has enough; its capacity cannot be satisfied." E374, E375 "Had our Lord's sermons and parables been interlarded with appeals for money, it would have sapped their life. Nothing appeals to us more than does the evident unselfishness of the Master and all his specially chosen ones, Judas being the only exception, and his avarice cost him his fall (*Joh 12:5,6*). The love of money and show and the begging system of Babylon today is much against its powerful influence; and the absence of this spirit amongst the Lord's faithful now, as at the first advent, tells much in their favor with those who study them as living epistles, not fully appreciating their teachings.'

"Let those ambitious for this world's luxuries and wealth seek them in the fields of trade or in the lucrative professions; but let none become ministers of the Gospel of Christ from any other motive than love for God and for his Truth and for his brethren; a love that will rejoice in sacrificing ease and wealth and honor of men—not grudgingly, but heartily. But alas! nominal Christianity has grown great and worldly, and her servants are honored with the titles Reverend, Very Reverend, Most Reverend and Doctor of Divinity; and with these honors and titles go salaries—not according to the minister's needs, but on the commercial basis of his ability to attract large congregations and wealthy people. The natural result has followed—'The priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us.' " "Thou shalt not muzzle the ox that treadeth our the corn.' The ox was to be free to provide for his necessities, but no more. The Apostle has given us the keynote of his own successful ministry, saying: 'I will not be burdensome to you: for I seek not yours, but you... And I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved' "—2 Cor. 12:14, 15.

"Following in the footsteps of Jesus will not lead us in the direction of salaries: neither will the footsteps of his chief apostle, Paul... Acts **20:33- 35** **1 Corinthians 9:12** **2 Corinthians 11:9**. F286- F288

SOME OF THE GOOD PHYSICIAN'S ANTIDOTES FOR HEART IMPURITY

"The Good Physician has pointed out antidotes for soulpoisoning—medicines which if properly taken according to directions will sweeten the bitter heart. Instead of envy it will produce love; instead of malice and hatred and strife, love and concord; instead of evil- speaking and backbiting and scandal-mongering it will produce the love which thinketh no evil and which worketh no evil to his neighbor; which suffereth long and is kind, which vaunteth not itself, is not puffed up, which never faileth and which is the spirit of the lord and the law of the spirit of life in Christ Jesus. Let us all take these medicines, for they are good not only for the violently sick, but for the convalescing and the well. The following are some of the prescriptions: (1) "He that bath hope in him purifieth himself even as he (the Lord) is pure"—1 John 3:3... we flee from these evils of the soul as from deadly contagion. Our hearts (wills, intentions) become pure at once and we set a guard not only upon our lips, but also upon our thoughts—that the words of our mouths and the meditations of our hearts may be acceptable to the Lord.

(2) "Who gave himself for us, that he might redeem us from all iniquity, and *purify* unto himself a peculiar people zealous of good works"—Titus 2:14. "Why were we redeemed?... The redemption was not merely a redemption

377 from the power of the grave—it was chiefly *from all iniquity*.' And the Lord is not merely seeking a peculiar people, but specially a people peculiarly cleansed, purified. This medicine will surely serve to purge us from iniquity if we are anxious to make our calling and election sure.

(3) "Pursue righteousness, fidelity, love, peace, with all who call upon the Lord with a pure heart"—2

Tim. 2:22. "We not only need to start right, but also to *pursue* a right course. We may not follow unrighteousness even for a moment; whatever it may cost, justice and righteousness must be followed... Had they followed righteousness they would have seen the Lord's character in his good works as well as in his wonderful words of life: they would have seen that so far from being a blasphemer he was 'holy, harmless, separate from sinners'; they would have seen that his accusers were moved by envy and hatred... As the Lord was treated so will his 'brethren' be treated. And the more pure our hearts the less will they be affected by slanders and backbitings and evil- speakings, and the more will we realize that those who have bitter hearts from which arise bitter words, are impure fountains in which is the gall of bitterness, and not the sweetness of love.

"Next comes fidelity, that is, faithfulness... But notice that God's Word puts righteousness first. Fidelity, love and peace can only be exercised in harmony with righteousness; but unrighteousness not being proven against a brother, our fidelity and love and peace toward him must continue, and indeed must increase in proportion as envy and slander and all the fiery darts of the Wicked One assail him 'without a cause.' This valuable prescription will help to keep our hearts free from the poison and bitterness of roots of bitterness which the Adversary keeps busily planting.

"Justice is purity of heart—freedom from injustice. "Righteousness is purity of heart—freedom from unrighteousness.

"Love is purity of heart—freedom from selfishness.

(4) "Seeing ye have *purified* your souls in obeying the truth through the spirit (the spirit of the truth) unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently"—1 Peter 1:22.

"This medicine is for those who have used the other prescriptions and gotten clean. It points out that the purity came not merely through *hearing* the truth, nor through *believing* the truth, but through *obeying* it..

"Let all the 'brethren' more and more take these medicines which tend to sanctify and prepare us for the Master's service, here and hereafter." '99- R2517, R2518

"THE SEED IS THE WORD OF GOD": "THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM." Luke 8:11; Matthew 13:38

"That on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."—Luke 8:15.

"These are they which are sown on good ground; such as hear the Word, and receive it, and bring forth fruit"—Mark 4:20.

"But whose keepeth his Word, in him verily is the love of God perfected"—I John 2:5—"To have the very highest ideal—that we love as God loves." '13- R5276 "Let us, dear brethren, not only be sure that our hearts are of the good ground sort, and be sure that we have received and are developing the good seed, the Word of the kingdom, but let us seek also to bring forth much fruit. Seeing that some of these may bring forth thirty, some sixty, and some an hundredfold to the Master's praise, let us determine that by the grace of God, which we know is ours and will assist us, we will be of those who bring forth fruitage an hundredfold—to our largest possible capacity and measure of service to our King.

How may we increase our faithfulness? We answer, by increasing honesty of heart, which prepares us for increased measure of the seed and which enables us to bring this forward to perfection. The harvest is nigh; let us give diligence, therefore, while still there is opportunity, that the Master may find us fruitbearing to the very largest degree of our possibilities of nature, surroundings, and opportunities" '06- R3765

THE ELECTION HOPE PURIFYING

"The exceeding great and precious promises are the channel of the power of God working in the elect both to will and to do of his good pleasure." '05- R3587 "The exceeding great and precious promises of God, by which these are called or begotten, are incorruptible *seed*, and wherever retained and nourished will develop into being of the divine nature {1Pe 1:23 2 Peter 1:4}. '94- R1642

GOOD SEED FOR GOOD GROUND—Matt. 13:1- 9; 18- 23.

"From a boat our Lord taught a most wonderful lesson respecting the method used by the Almighty in the selection of the 'little flock,' whom he invites to be members with Christ Jesus in the administration of his Millennial Kingdom. The kingdom message or invitation is the 'seed' which is under consideration in the above parable, which, under favorable conditions, germinates and brings forth the required fruitage of character- development. Our Lord was the great Sower of this good seed of the kingdom...

"The 'seed' is the message of the kingdom." '10- R4634 "Whoever comes not to the Father through a reverential fear, does not appreciate the privilege of relationship and contact with the great King of the Universe." '07- R3965

Revelation 18:14

Verses 14- 16. And the fruits that thy soul lusted after are departed from thee and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. 15The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

The fruits thy soul lusted after, reverence, fear, obedience, penances, fade away: with less and less superstitious fear; less and less reverence of "the cloth"; less and less reverence and respect: until *thou shalt find them no more at all.*

378 ORIGINAL SIN AND ITS PENALTY- Genesis **3:1- 15**.

"Where sin abounded, grace did much more abound"—Rom. 5:20.

"The Lord has revealed Satan's present triumph as 'the prince of this world,' and his soon- coming overthrow and binding, and eventual destruction by the King of kings and Lord of lords"—'01- R2839 to R2842. PLEASE READ 2842 c2 p1- 3.

"The inspired words: 'God resisteth the proud but showeth his favor to the humble,' and 'Pride goeth before destruction and a haughty spirit before a fall,' are evidently as true of nations, as of individuals, though specially applied to Christians" (James 4:6; Prov. 16:18).

SUBMIT YOURSELVES THEREFORE TO GOD—James 4:7.

THE LAW OF RETRIBUTION

"Retribution seems to be a law more easily discerned in national than in individual affairs... When God foretold to Abraham Israel's bondage and oppression in Egypt, he added, 'And also that nation whom they shall serve, I will judge' (Gen. 15:14). And only from this standpoint of retribution can we properly understand 'the plagues of Egypt.' And in this we seem to have an illustration of general law whose operation can only be clearly discerned through the glass of history which takes in the sweep of centuries—the Law of Retribution.

"A noteworthy illustration is Spain... once a queen amongst the nations with more possessions than they

all... She discovered 'the new world,' planted colonies and held title to more than half of it ... yet piece by piece she has lost it.

"What was Spain's crime? Her crime was practically the same as that of every other nation that has fallen—the same that is briefly charged by inspiration against Sodom: 'Pride, fullness of bread and abundance of idleness—neither did she strengthen the hand of the poor and needy' (Ezek. 16:49). Spain's prosperity developed pride—instead of gratitude to God, and realization of increased responsibility as a Steward. Pride begat arrogance, injustice, misrule and tyranny...

"Yet Spain was one of Papacy's oldest, most loyal and devoted daughters, for centuries... Can she not claim that the 'Holy Inquisition' was of her own invention? and is it not a part of a just retribution that, as France suffered in expiation of her national sins, so Spain should suffer for hers?

"Not only Christians who refused to worship the Man of Sin suffered at the hands of Spain, but the natural Israelites also. Spain was their bitterest foe who first persecuted them and expelled them. The histories of Holland, the Netherlands, Mexico and Peru all tell the tale that the *spirit*, which centuries of papal inculcation developed, was an evil spirit, a devilish spirit; the very reverse of the spirit of Christ.

"Draper... dealing with Spain's crimes in Mexico, Peru and Central America, wrote in his—'Intellectual Development of Europe': 'It was one unspeakable outrage, one unutterable ruin; without discrimination of age or sex. Those who died not, under the lash in a tropical sun died in the darkness of the mine. From sequestered sand banks, where the red flamingo fishes in the gray of the morning; from feverstricken mangrove thickets and the gloom of impenetrable forests; from hiding places in the clefts of rocks and the solitude of invisible caves; from the eternal snows of the Andes, where there was no witness but the all-seeing sun, *there went up to God a cry of human despair. By millions upon millions, whole races and nations were remorselessly cut off* ' "' 98 - R2305, R2306

THE ROYAL LAW OF LOVE

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." Romans 15:1- 3.

"We are enlisted under the banner of Christ, which is the banner of love... The Apostle tells us that this is the example set before us by our leader, our Pattern—'For even Christ pleased not himself.' He was not in the world to seek to do the things pleasing to his own flesh. Quite to the contrary, he renounced his own fleshly interests and gratification, for the benefit of mankind. So we covenant to do when we essay to walk in his steps. The denial of self, the taking up of the cross, means the renouncing of self-will and the leading of an unselfish life, in accord with the divine pattern and the divine plan.

OUR BRETHREN OUR NEIGHBORS IN CLOSEST SENSE "... closest to our hearts... As relates to earthly obligations of course our family would have the first claim... All the children of God are our brethren; they are particularly our neighbors because they are on our own plane. We should especially seek to please these to their edification. This does not mean that we should necessarily please them according to the flesh; for this would, in many cases be quite the reverse of their edification. If we please the brethren rightly, we shall rather 'stir up their pure minds,' their spiritual minds, to love and faith and zeal, to good works. This implies that the word please is used here in a limited sense.'

"... If we cannot please them by that which is good, we are to avoid unnecessary contact... We are to do good and to edify only... We should let our light shine, that they may see our good works, and thus 'glorify God in the day of their visitation.' A sweet, kindly spirit is the very best recommendation we can give the world now of the power of the truth. The Lord's people should be kindly disposed toward all men—in the church especially, but also toward all with whom we come in contact.

LET YOUR LIGHT SHINE!

"For such self- sacrificing love how necessary is the spirit of humility, gentleness, patience and faith... This blessed law of Christ, the law of love, should rule in all who have taken by consecration the name of Christ. Its hallowed influence should radiate from us as a powerful witness to the effect of the grace of God in the heart." '14- R5556, R5557 379 CHARACTER DEVELOPMENT

"It is not the flesh that is to grow up into the Anointed in all things, but the new creature. And the new creature never was a sinner. From its very start or begetting it was holy... The Lord has provided spiritual bread and spiritual water for the new creature in the Bible, and its progress will be in proportion as these are recognized and assimilated.

"Character- development is thus a daily, yea, an hourly, experience to these new creatures. The character of Jesus becomes more and more their spirit, their disposition. If they maintain their original consecration, if they practice the lessons of the Lord's Word, and if they grow strong in the Lord through partaking of the Lord and his Spirit, they are thus becoming more and more copies of God's dear Son ... The flesh warreth against the spirit and the spirit warreth against the flesh; and the two are contrary (Galatians 5:17). The new creature fights his good fight of faith in that he stands loyal to the Lord and continues to seek in every way the will of God, as did the Savior. According to the Bible, it will be a fight to the finish. If the flesh conquers, the new creature dies—and that will mean the second death. If the new creature conquers, it will be by the death of the flesh.

"The test of Jesus' character was humiliating, resignation to the Father's will in everything, even unto death, even the death of the cross. This demonstrated his love to the Father, his loyalty to the principles represented in the Father's character and government. These are the tests upon all the followers of Jesus. Whoever has this love and this loyalty is, to that extent, a copy of God's dear Son—not in the flesh, but in the spirit.

"Let us all be fully agreed as to the grand perfection of character of the heavenly Father and of our Savior, and as to the fact that this heart- desire must be in us if we would have the mind of Christ ... The putting forth of endeavor to resist the adversary and every evil shall make the new creature the stronger. We have the promise, 'He will not suffer you to be tempted above that ye are able, but will with every temptation provide a way of escape'—1 Corinthians 10:13.

"Thus it was with our dear Redeemer: At the very close of his ministry came his most severe tests, and he cried in an agony of spirit, 'If it be possible, let this cup pass from me.' (Matthew 26:39) The triumph of the new creature is shown in the succeeding sentence, (Luke 22:42). 'Nevertheless, not my will, but shine, be done.' As with the Savior, so with the disciple—there is a struggle, a fight, to the end of the journey. With the Master every trial brought a victory. With his followers, because of their inherited weaknesses of the flesh, this is not so except as the Lord by his grace turns a partial defeat into a victory.

"The new creature, even partially defeated, is exhorted by the apostle to come with courage to the throne of heavenly grace, to obtain mercy and find grace to help for future needs. In doing this, he is doing what God intended and foreordained for him. But 'if we say we have no sin (and as respects our flesh, no imperfection of act, word, thought) we deceive ourselves and the truth is not in us. (But) if we confess our sins (our shortcomings), he is faithful and just to forgive us our sins and to cleanse us from all iniquity' (1Jo 1:8,9).

He is just, for this is his plan. This is the arrangement he has made, that he might be just and yet be the Justifier of him that believeth in Jesus.

"In making this provision for the weaknesses of our flesh, God is not compromising with sin. And in accepting this provision, we as new creatures are not compromising with sin, either. It is not the new creature that sins. Its hopes, aspirations, desires are proper. But because of the weaknesses of the flesh and surroundings of evil, the new creature cannot do all it would, but must be continually striving,

attaining and setting its mark higher and higher, as clear knowledge of the divine will is gained. This is fruit-bearing, character development, acceptable in the Lord's sight through Jesus Christ, but not acceptable in any other way; for our very best endeavors are more or less blemished by the imperfections of our flesh.

"Thus we perceive the necessity for our continuing under the robe of Christ's righteousness—wearing the wedding garment which he has provided—until our glorious 'change' shall come, the resurrection change. Then we shall be through with our flesh and through with every provision which God has made for the covering of its blemishes; for we shall be new creatures complete, spirit-bodied as well as spirit-minded. The Apostle emphasizes this, saying, 'Flesh and blood cannot inherit the kingdom of God.' We must all be changed. He explains the change, saying, 'Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body'—1 Corinthians 15:42-44." '16-R5902, R5903

Revelation 18:17

Verse 17- 18. For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by the sea, stood afar off, 18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

Suddenly and unexpectedly is this condition apprehended: and thou knowest not from whence it comes. The shipmasters are the denominational leaders.

RETRIBUTION FOR WILLFUL SIN

Isaiah 26:21 seems to refer to the operation of the principle of justice in God's judgments upon the world. The heavenly Father stands for justice, and he has appointed that all of his mercy shall be exercised through the Lord Jesus Christ. Our Lord will be specially identified with the trouble upon the nations, but it will not be so much his work as the Father's. The day of trouble is called the day of Jehovah. We read that 'In that day his feet shall stand upon the Mount of Olives,' and that there shall be a great earthquake—Zech. 14:4.

... The Scriptures seem to indicate that in the end of this age He will intervene in the affairs of mankind, and execute justice in the time of trouble.

"In the Scriptures, justice is represented as calling for retribution. The blood of the murderers' victims is said to cry for vengeance. Whether the sin has been literal murder, or has been some injustice which has led to crime or suicide, Justice will require of humanity this much of retribution on this score. Justice demands that the children of Adam shall suffer. " ' 13- R5255 380 "Every purpose of Jehovah shall be performed against Babylon. The mighty men of Babylon have forbore to fight... their might bath failed; they became as women... One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted"—Jeremiah 51:29- 32.

Very secretly is this opposition carried on for a time. The passages in the confederacy *are stopped*: there is less and less freedom; and the rods of authority are burned with fire. The loss of papal and priestly authority is a matter for sorrow when "the time of her harvest shall come" (Jeremiah 51, verse 33)—the time for the judgment of the confederacy which was built on creeds.

PRACTICAL LESSONS FROM THE LIFE OF ELI

"It is the Lord; let him do what seemeth him good" - 1 Samuel 3:18.

"Through Samuel the Lord had sent Eli a message indicating that disaster would come to his house... these words represent humility on the part of Eli... It is quite remarkable that Eli should manifest no resentment against the channel the Lord had used! Eli had received Samuel into his family when the child had been consecrated by his parents...

"Those who are meek and teachable themselves, often find great difficulty in being sufficiently positive in the dealing with others who are properly under their control... But it is good to be able to carry out with firmness the will of the Lord in respect to others, and at the same time be meek and submissive in respect to the Lord, his providence and arrangements.

LESSONS FOR THE CHRISTIAN

"As Christians we may learn valuable lessons from this incident. We should make sure as to our willingness to receive the truth in whatever way the Lord is pleased to send it to us, whether from the mouth of a little child, or whether unlearned men, like St. Peter and St. John, may bring it.

"It may have been difficult for the priests of the apostles' day to hear those unlearned men speaking with power the message from God; and they would say, Surely God would not speak through such stammering lips! God would surely not pass us by—we who have spent years in study, and who are recognized as priests of the divine order! Being in this wrong attitude of heart and mind, they rejected not only those humble men with their message, but also the Lord Himself.

"This is also the spirit of the world. Whoever is faithful in speaking the Word of God from the Bible will have less and less attention from the worldly-wise... these great teachers who would like to make a new Bible after their own heart!

"It is the duty of the Lord's people today to recognize that the present order of nominal church systems is passing away, and will presently be overthrown in the great time of trouble... We must not be surprised, therefore, that their anger is aroused against us, as we tell them of the time of trouble that is before us...

"The great company are weak in standing forth for the Lord, and yet submissive in the time of trouble, and loyal to the Lord's cause and the interests affiliated therewith.

"Samuel would seem to represent more clearly the little flock class, and Eli the great company class—the latter being weak in some respects, but loyal at heart to the Lord. But it is the Samuel type that we should seek to copy—so fully out of sympathy are we with unrighteousness and sin, and so fully in accord with righteousness. We are ready to speak God's message, which must necessarily be a very unpleasant one. As it is unpleasant for us now to tell forth the approaching disaster that will involve both church and state, so to Samuel it must have been a very unpleasant duty to go to his best friend, his benefactor, bearing from the Lord a message of disaster to himself and his family.

"We would do well to speak sympathetically of these things. "‘ 13- R5296- R5297 Isaiah **29:1,2**. Ariel means "Lion of God" and refers to Christendom, Catholics and Protestants, now joining together as the confederacy. God knew all about it at least twentyfive hundred years ago. He expresses his attitude toward it in this word *Woe*. Nevertheless, let them carry on their religious services for a few years. Jeremiah **9** has to do with the confederacy. Verse 1, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Jeremiah is setting a good example here. How sympathetic he was toward them! and we should emulate his example. All their leaders are going down in disappointment. The lesson will endure for all time.

Because of their idols and creeds, He says they are *all adulterers*, and *treacherous men*: their union with the civil government is adulterous; and espousal of their idols is treacherous. In that confederacy is brought together all *religions* of the world, *for their destruction*; even as He will gather together *all nations* against Jerusalem, *for their destruction*.

Nevertheless He is sympathetic with their desire, their intention, their endeavor, to convert the world to Christ. It is all a failure—contrary to His will and His plan, which necessitates its removal. Verse 3. "And they bend their tongues, like their bow, for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith Jehovah." They know not my gracious plan for their salvation and future blessing, which *will be permanent*. (The above comments are from the Isaiah and Jeremiah books.) "We do sympathize with them, both... at the present time and also regarding the things... coming upon them. More and more we receive word of ministers, telling us that they perceive that the power of God is departing from their congregations, and that evidences are on every hand that they have been wrong doctrinally, and that the general trend of the present time is toward social unrest and upheaval." '13- R5296, R5297

"O! teach me, Lord, the art
With wisdom to remove
The errors that deceive the heart,
And truth to clearly
prove.

O! arm me with the mind, Meek Lamb, that was in thee;
And let my fervent zeal be joined
With grace and
charity.'

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Revelation 18:19

Verse 19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Casting dust on their heads indicates sorrow and mourning, but after all it is worldly and selfish, and not very sincere; their attention can be easily and quickly transferred to someone else, or anything that would promise peace and prosperity.

"Christendom is practically in the same condition today that Judaism was in, when it crucified the Lord and persecuted his followers.

"Then the chief sect of the Jews called themselves God's holy people (meaning of the word Pharisee), and the whole nation stood on a plane of outward morality which the Lord declared was in his sight a farce. He called the leaders whited sepulchers, inwardly full of corruption. He told them that while they washed the outside of the cup they left it filthy within; that while they made broad their phylacteries and prayed in public, in their hearts they were far from a condition of holiness or love—so far that they would be willing to wrongfully take a home from a poor widow if the outward forms of the law permitted and if the transaction would not bring too much reproach (Matt. 23:14, 23- 28). It is much the same today: there is an outward gloss or veneer that in many cases is hypocritical; an outward form of worship, a drawing near with the lips while the heart is far from him; busy with fashion and dress and pleasure and money-making idolatries, if not with grosser sins.

"Our Lord prayed that his true followers might be kept by heavenly power free from such conditions—out of sympathy with them; not of them. And we believe this has been true all down throughout this Gospel age. We believe that the Lord's prayer has been fulfilled; and that his scattered little flock, the branches of the true vine, have flourished in heart, spiritually; keeping up a separate life entirely, from the nominal system, which is only a part of the world. We believe that the same is true today; and that these in the world, but not of it, are now, in the harvest time, being called out of Babylon; 'Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues.' ... The Lord has so arranged matters respecting the popularity of error, and the unpopularity of the truth, that the number ready and glad to forsake all to follow the truth and the right, will be few.

SANCTIFY THEM THROUGH THY TRUTH

"The Lord's followers will be kept because they are not of the world: because they have taken a positive stand on the Lord's side; because they have reckonedly died to the world and sin, and been begotten again of the holy Spirit to newness of life. (2) They will be kept in the world, but not of it, by the power of the truth in their hearts. The truth will sanctify, or separate, them. Not any truth, not all truth, but *the* truth—the truth of the divine revelation respecting the divine character and the divine plan, and their relationship to these. Summing this all up the Lord declares, 'My Word is truth'—the truth which, only, sanctifies and separates my disciples from the world.

"We are aware that 'doctrine' has become very unpopular in every quarter of the world and in the nominal church. No wonder! The doctrines, the creeds, of the various sects and parties of Christendom are so mingled with error, so offensive to the spiritual senses of the spiritual mind, that they could have no pleasure in partaking of such things from their tables. The prophet describes the matter. saying. 'All tables are full of vomit'—every creed formulated in the dark ages is necessarily repulsive today. But the truth, 'Thy Word is truth, ... IT SATISFIES MY LONGINGS as nothing else can do. "' 05- R3552

JUSTICE: RIGHTEOUS RETRIBUTION

"How advantageous it would be to the whole world if this principle were generally recognized—if all realized the truthfulness of God's Word: that every trespass must receive a just recompense of reward! We have lost such an appreciation of justice, and such a looking for a righteous retribution, in the fog of a very false doctrine that ascribes only the one punishment for every sin; and that an unthinkable one; everlasting torture. In the first place, how few there are that really believe that doctrine; or are really influenced by it! Its monstrosity makes it unbelievable, and turns the mind away from the proper view of the real punishment which God has foretold ... The Scriptural theory is, 'Whatever a man soweth, that shall he also reap.' ... It is impossible for humanity to improve upon the divine arrangement... of the justice and the love of God—that God's just penalty against sin is death; but that He has made a provision through Christ for a release from that penalty, during Christ's Messianic reign of a thousand years. Then every member of Adam's race will be granted a full opportunity of reconciliation with God... lost by father Adam's sin. "' 13- R5225

LEOPARD- LIKE SPOTTED—REV. 13:2.

"Papacy is the most crafty and guileful institution on earth. Chameleon- like, it adapts itself to its surroundings. In Mexico and South America it flourishes at the expense of the poor benighted ones ... whose profitable ignorance they make no attempt to remove. In the United States they build and maintain colleges and parochial schools and pose as the sincere friends of education to gain a standing and attract wealth and public funds. They offer no explanation of the fact that almost all the ignorant and degraded of our population are from countries and families where Romish superstition has ruled for centuries and where practically no effort is made to remove it.

"A notable illustration of the spottedness of papacy is found in the fact that while the bishops and priests in Spain are violent agitators against the United States as a Protestant nation—promising prayers for and blessings upon the Spanish soldiers and ships that would destroy the Protestants, yet when a priest in New York State voiced the same sentiment, he was promptly relieved of his congregation. Yet he

382 merely said that American Catholics could not fight against Spain—because with all its pride and cruelty and ignorance and superstition, it is most solidly Roman Catholic. Rome knows that she must hold her freer American 'children' with a light and chiefly American tether.

"Roman Catholics have been blind and unreasoning for a long time; but they are waking up. They begin to see that the prayer of the pope and the clergy for their success, means a curse; and that heavenly blessings pronounced upon their naval vessels presage disastrous defeat... that the so- called infallible 'Lord God the Pope' has little wisdom and little power in respect to earthly affairs...

"We sympathize with the poor... we sympathize with the politically troubled masses... But we fully believe that these lessons and experiences are needful to mankind. It is a blessed thing to have a God who is too wise to err, too just to be unkind. It is a blessing to know, through his Word, of the rich provisions of his grace... for all... also as regards the affairs of nations... trusting him where we cannot trace him.

"Romanism is steadily progressing in Great Britain.

"The tendency of our day... is preparing the way for the rolling together of the heaven—Protestant and Roman Catholic—in the near future—Matt. 24:29; Rev. 6:14; Isaiah 34:4; (B), Volume 4, Chapter 12." '98- R2305 to R2309

THE REAL POPE—MELCHIZEDEK, PROMISED

"Ah, how much the world needs the real Pope, the real Anointed One: our Lord Jesus; with the true church, the royal priesthood, to take control of the world as the promised priest after the order of Melchizedek—a priest upon his throne. 'Thy kingdom come! Thy will be done on earth as in heaven.' " '95- R1859

MESSIAH—THE IDEAL RABBI—THE HOPE OF ISRAEL

"It is the Messiah that Israel needs—the ideal Rabbi for whose coming they are longing. No other competent rabbi will be found. He, as Jehovah's 'Anointed,' will yet make them 'a blessing in the midst of the land.' "(Isaiah 19:24- 25) '95- R1763, R1764

JOHN 11:25, 32- 45.

FULL OF SYMPATHY, JESUS WEPT '

"We are glad of these words which constitute the shortest verse in all the Bible—'Jesus wept.' They tell us, as no elaboration could have told, of the sympathies of our Master's heart; they tell us that we have an High- Priest who can be touched, who was touched, who is touched still, with a feeling of our infirmities; a sympathetic feeling... The Lord presented to us in the Scriptures is the only great and sympathetic Immanuel known to the world—'To us He is Precious. ' "' 05- R3530 "Dearly beloved of the consecrated household ... as the cries of the groaning creation come up into the ears of the Lord of hosts (James 5:4) with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to co- operate with our heavenly Father's Plan for the establishment of his Kingdom of righteousness and peace." '02- R3067

Revelation 18:20

Verse 20. Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her.

Now the new heavens, including the Apostles and Prophets, are called to even rejoice at the great earthquake, and destruction of the oppressing, pseudo- kingdom of God. There is another god, the god of this world, who is the very antithesis of Jehovah, in everything but greatness and glory. So now the trees of the wood rejoice in peace and quietness and all good things: these are men of right minds and hearts.

"The discovery in the Scriptures of the divine plan of the ages... links them all together as parts of one harmonious whole which cannot be broken." '93- R1584 "The divine plan is complete and harmonious with itself in every part, and... it is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvelous display of wisdom, justice, love and power. It carries with it its own

evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension." A348 "Is it not just like our God? Does it not gloriously illustrate the breadth of his mighty mind, the scope of his marvelous wisdom and power, and the depth of his love and grace?

"The man Christ Jesus... gave himself a ransom for all upon which fact rests the whole superstructure of the wonderful and glorious plan.'

"'A ransom for all' is the scarlet thread running all through the Scriptures." '91- R1321 "The doctrine of 'A ransom for all' is the scarlet thread running all through the Scriptures." '86- R876 "Question: Did Jesus satisfy Justice when He ascended into heaven?

"Answer: Justice is always satisfied. Justice never lets go until it has an equivalent. Justice was satisfied, for instance, when Adam was condemned to death on account of transgression. Justice has been satisfied all along in holding Adam and his race for that sin. Justice is satisfied now to allow the Church to pass under the present conditions, because a deposit is in the hands of Justice fully equivalent to the requirements of the Church and more. Justice will not be satisfied to release mankind until the ransom-price shall have been fully paid over into the hands of Justice. This will be after the Church is completed and glorified." '16- R5880

OUR CLEANSING—INWARD AND OUTWARD "As we fill our minds with God's promises, the whole character, the whole life, becomes more transformed—transformed by the renewing of your minds...

THE PERFECTING OF HOLINESS "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"—2 Cor. 7:1 The promises are indeed the power of God unto our cleansing—our salvation—as pointed out by St. Paul—Romans 1: 16.

GREAT AND PRECIOUS PROMISES "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons 383 and daughters, saith the Lord Almighty' (2Co 6:17,18). What a promise! What a suggestion!—that we, by nature defiled and imperfect, should not only have the notice of our sovereign Creator, but should be invited to become his children and be given the assurance of his parental affection for us—that 'like as a father pitieth his children, so the Lord pitieth them that reverence him.' How wonderful it seems! And then, as the Apostle elsewhere declares, this is not the end of the matter, but merely the beginning; for he says, 'If children, then heirs, heirs of God, and jointheirs with Christ, if so be that we suffer with him, that we may be also glorified together'—Rom. 8:17.

"We are to suffer gladly and joyfully whatever cup the Father may pour for us, knowing that he is too good to be unkind, too wise to err.

"'Let us then, dearly beloved, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.' As the Apostle Peter declares, 'If we do these things, we shall never fall, for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ'—2 Peter 1:10, 11. "' 15- R5739

GODLINESS ATTRACTS PERSECUTION—2Ti 3:12.

THE LORD YOUR GOD DOTH PROVE YOU

"Why does God permit his people to suffer?.. The Scriptures reply that it is because God is working out a great plan that will eventually bring blessings to all who will do righteously; for God wishes to show the evil effects of sin, its deteriorating effects. God's purpose is that after the six days of sin and death are ended, in the seventh day there shall be a blessing for the whole groaning creation. 'Jehovah God will

wipe away tears from off all faces'—Isa. 25:8.

"And there is a particular reason why God should permit persecution to come upon his consecrated ones. 'The Lord your God cloth prove you,' test you. Why? What is he proving? We profess to be loyal children. We profess to be laying down all that we have. And now 'the Lord your God cloth prove you, to know whether ye love the Lord your God with all your heart and with all your soul'—Deut. 8:2; 13:3.

"How much will you endure? How patiently will you endure? To what extent will you endure? Those who will endure most, and endure most patiently, will give evidence of the best character. And those who demonstrate the best character will have the highest positions in the kingdom. Each will get a position according to his faithfulness. But as star differeth from star in glory, so it will be in the kingdom. He who fights the greatest fight against his own nature, and demonstrates most the love and zeal of his heart, such is the one who will have a high place.'

"Woe to the man whom Satan fighteth not!" '14- R5395

THE VOICE FROM HEAVEN Rev. 18:4 "After the apostles 'fell asleep,' the people of God gradually drifted into error of doctrine and practice, which culminated in the dark ages. A great system developed, and led into confusion and darkness.

"When we come down to the Reformation, we see that instead of getting entirely free from Babylon and her errors, the various systems then formed partook to a considerable extent of the spirit of the mother system from which they had separated. The same spirit of persecution that was manifested in the 'mother' has also been manifested more or less in the 'daughters.' The enslaving power extended from medieval times to the Reformation; so that, looking out upon the so-called Christian world today, we see that there could not be a better word used to picture existing conditions than the word 'confusion.' "In the picture given us in Revelation of this time, the Lord's rejection of the apostate systems is declared in the words, 'Babylon is fallen, is fallen!' Psa. 46:2; Jer. 51:62-64; Rev. 18:21. We believe these prophecies are to be fulfilled in the very near future." '14- R5478

Revelation 18:21

Verse 21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

A mighty angel, existing circumstances, took up a great millstone and cast it into the sea. This is going on right now. The confederacy is to be lifted up, till the force of circumstances will change again, and will cause the downfall of this great system. God's object in the lifting up, now going on, is to throw it down all the harder and more completely. No more blasphemous creeds will be allowed to operate in place of the Bible.

"The writings of the Apostles were divinely inspired... Consecrated human agencies were used... as God's honored instruments. The word of the Lord, through the apostles, is not the product of the church; but of divine revelation. And never since those inspired apostles fell asleep, has the church been able to add one iota to the heavenly wisdom revealed through them; and to whatever extent she has wandered from their teachings, she has manifested her folly by vain philosophies which exposes her ignorance and egotism. '93- R1584 "The Book of Revelation contains predictions recorded long after literal Babylon was in ruins, and hence evidently applicable only to symbolic Babylon; yet the close resemblance of the words of the prophets, apparently directly addressed to literal Babylon, are thus shown to belong in an especial sense to symbolic Babylon. In this larger fulfillment, Egypt represents the world; Babylon represents the nominal Church, called Christendom; while, ... Israel often represents the whole world in its *justified* condition, as it will be—its glorious Royal Priesthood, its holy Levites and its believing and worshiping people; justified by the sacrifice of the Atonement, and brought into a condition of reconciliation with God. To Israel the blessings are promised; to Egypt the plagues; and to strong Babylon a wonderful,

complete and everlasting overthrow, 'as a great millstone cast into the sea' (Rev. 18:21); never to be recovered, but to be held in everlasting odium." A313 It is necessary to a proper understanding of "things which must shortly come to pass" Rev. 1:1—to trace throughout the prophecies the outworking of the Plan of God set forth in the Law and the Prophets, and fulfilled in Messiah; and 384 in doing so to note the Lord's *modus operandi* which, by the close of "the Day of Jehovah's Vengeance" (Isa. 63:4 and 34:8), will have culminated in two heavens and earth shaking events (*Hag 2:6,7*) to precede the inauguration of the Kingdom of Messiah and the call to "Restitution of all things spoken by the mouth of all the holy prophets since the world began," through the promised New Covenant: 1. All false religions are to be gathered together into a Confederacy, for complete and final destruction. The shackles to freedom of worship shall fall; henceforth, a "Thus saith the Lord" for each item of faith and practice will end all controversy. 2. His determination is to gather all Gentile "nations against Jerusalem to battle," that He may miraculously destroy them, as enemies—His revenge is that he may do them good—in such a spectacular manner that all may see that He has taken up the cause of Israel. This is the end of "Jacob's trouble"—"I have hewed them by the prophets; I have slain them by the words of my mouth"—as Israel enters into her Land of Restitution (Ezekiel 39:21- 29—D557, D558; B200), a time for blessing all families of the earth, beginning with the living nations.* "Then shall they know that I am Jehovah their God, which caused them to be led into captivity among the heathen: but gather them now unto their own land, and leave none of them any more there"—Ezekiel 39:28.

"The Passover type indicates that it was God's purpose to save all Israelites; and that as a nation they represented all of mankind that will ever come into harmony with God and be granted everlasting life in the land of promise. Let us note that there were two Passovers—the one in which only the first-borns were passed over; and another greater one at the Red Sea, when by divine power the whole nation of Israel was miraculously delivered and led across the channel of the Sea, especially prepared for them by the accentuation of winds and tides. These passed over dry-shod and were saved; while the hosts of Pharaoh, representing all who eventually will go into the second death (*Re 2:11 19:11 20:14,15 21:8*), were overwhelmed in the Sea. The Passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam's race who desires to come into accord with the Lord and to render him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage." '16- R5870 "Not until the sacrifice of the goat had been complete, and its blood had been sprinkled upon the Mercy Seat, was there a passing over or remission of the sins of the people." '04-R3319 "For thus saith Jehovah of hosts, Yet once, a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations: and the desire of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts"—Haggai 2:6,7.

"Upon this great system which has appropriated the name of Christ, while misrepresenting his teaching and his spirit... God is about to pour his indignation, which will involve the whole world with it; but before doing so, he *'"Brief Monograph of the Prophecies" pg. 8 forewarns his people to come out of her (Babylon—confusion), that they be not partakers of her sins, and that they receive not of her plagues. But while calling them thus to come out of Babylon, he calls them also to come into another place, or condition rather—'Enter thou *into thy chambers* and shut thy doors about thee: hide thyself... until the indignation be overpass.' "The place of hiding is the secret place of the Most high, under the shadow of the Almighty (Psa. 91:1- 9). This secret place of the Most High, Beloved, is the place of intimate communion and fellowship with God, through the blessed privilege of prayer and through faith in his precious Word and his promised providential care.'

"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; Thou shalt keep them secretly in a pavillion from the strife of tongues"—Psalm 31; 19, 20.

"Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world, but especially the nations of Christendom—rest from the pride and folly of man in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in an equally vain attempt to evolve the clear principles of truth and

righteousness from the present confusion of human traditions (Psa. 31:20). Here we find rest, peace, light and joy, which the world can neither give nor take away." '95- R1788 "' Abide under the shadow of the Almighty' (as the typical tabernacle was covered by the cloud which symbolized the Lord's presence and protection). 'The secret counsel of the Lord is for them that fear him, and his covenant (is) to make it known to them'—Psalm 25:14.

"These dwellers in the secret place of the Most High are therefore provided in these perilous times with a clear knowledge of the divine plan, which enables them to see both the necessity for the present method of divine discipline upon the world, and also the peaceable fruits of righteousness which shall result therefrom." '96- R1913

Revelation 18:22

Verses 22- 23. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman shall be found any more in thee; 23And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom, and of the bride, shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

No more will the light of a candle, or any divine Truth, be found in her or in any comparable institution. The voice of the Bridegroom and of the Bride shall not be heard in her at all. Her sorceries consisted in using earthly and wrong hopes and promises of emoluments, to overcome any sense of injustice or disobedience to God: to obtain the support of men of affluence and influence.

THE PEOPLE THAT KNOW THE JOYFUL SOUND "There are a few (but alas how few!) who not only hear 'the joyful sound,' but who discern that the discord is of the

385 adversary, and that the joyful sound, if separated from Satanic inharmonies, is beautiful, harmonious beyond any other sound or song. Full of the spirit of the song themselves, they haste to make its beauty known to others, and to point out the origin of the discord. They feel certain that it will be merely necessary to indicate the discord and its source; to have others, like themselves, instantly discern and reject the discord, and rejoice more fully than ever in 'the joyful sound'—the true Gospel. But alas! what disappointment is theirs: they find that even amongst the 'Protestant' fifteenth of humanity, not only is the darkness great, but the depravity of heart and mind are so dense that the darkness and discord are *preferred*; and the joyful sound,' the good tidings of great joy for all people, is spurned; and considered to be the discord that is of the adversary. Only here and there can any be found who '*know* the joyful sound'—who can distinguish the joyful sound of the heavenly message from those by which Satan has 'deceived all that dwell upon the earth' "—Rev. 18:23; 19:20; 20:3. '00- R2569.

"The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus"—Phil. 4:7.

'Great peace have they which love Thy law; and nothing shall offend (stumble) them"—Psalm 119:165 "God's law represents God's will. All who are right minded, rightly disposed, will rejoice in having God's will well done. Originally, God's will was written in man's nature. After sin had effaced it there, God wrote it upon tables of stone for Israel. It is the righteousness of this law that Christians obey (the divine regulations, the divine requirements, whatever they may be) so far as possible. We delight to do God's will.

"To love God's law, then, would be to appreciate the fact that God has a great purpose; to take delight in finding out what God's will is; and to have full confidence in His justice, wisdom, love and power. Great peace have all those who do so. They do not understand every dealing of Divine justice, but their faith holds to the fact that He is too wise to err. Thus they have peace in confiding their interests to Him. "' 11- R4898 "Whatever God condemns and disapproves, we are to condemn and discountenance; both in word

and in deed—not even to encourage or countenance with our presence.

"... Therefore, 'Come out of her my people, that ye be not partakers of her *sins* and receive not of her plagues. And this voice must be obeyed at any cost, or you become one of the *idol worshippers*. 'What agreement bath the temple of God with idols?' "' 81- R227 "There is a continual temptation to the New Creation by the nominal church system—not only through false doctrines, but also in formalistic piety and hypocrisy, in which they draw nigh to the Lord with the lips, while the heart is far from him—while the thoughts, sentiments, words and deeds are wholly out of accord with the spirit of truth and the consecration which it inculcates. The temptations to the New Creation from the world would be comparatively powerless were it not for the fact that the nominal church combines the worldly spirit, aims and ambitions with the name of Christ and an humble service to him. The ease, honor of men, emoluments, freedom from sacrifice, and sureness of attaining the best things that this world can give, are the baits and allurements, the snares and traps, which Babylon holds out to the New Creation; and that continually. No others of the Adversary's snares are so alluring, so deceptive, so powerful, as this one." F656

"HAVING DONE ALL, STAND"

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day; and having done all, to stand"—Eph. 6:13.

"Most evidently some have received the truth in large measure, and some in lesser measure; in proportion as they had the right or the wrong kind of love. Pride and self-love have hindered many from taking the sword of the spirit in the proper manner; pride and denominational love have hindered others; and we are safe to say that all who handle the sword of the spirit, the Word of God, are in great danger of doing injury to themselves thereby, except as they speak the truth in love—in the love of it—in appreciation of it, as God's great revelation of himself and of his purposes.

THE LORD HATH DONE GREAT THINGS FOR US, WHEREOF WE ARE GLAD

"We are glad to be recipients of these bounties in common with you all; and glad to have been used of the Lord, as a broken and emptied vessel, to bear to his dear ones some of the refreshments he is now so bounteously providing. And we have a deep concern that the Lord's grace be received, not in vain, by any of us—that we should all be profited, strengthened, by the meat in due season which our present Lord is dispensing to the household of faith as never before... in full accord with our Lord's precious promise that at his second coming, when he would make up his jewels, gather his very elect, his bride, he would first knock... (Matt. 13:52). How wonderfully, how accurately, this matter is being fulfilled before us today! It is the Lord's doing and it is marvelous in our sight. The eyes of our understanding discern clearly, and we rejoice therein.

The due time having come, our present Lord having come in to sup with us, having girded himself as our servant, having brought to our attention the things both new and old, we are feasting. All the precious food has a richer and a better flavor. It is cleaner, sweeter. For instance, setting aside those special features of the truth which belong to the harvest time: respecting the reaping, the presence of the Lord, the fulfillment of the prophecies, etc., etc.; look again at the old things that God's people have recognized as true for centuries, and note how appetizing they are to us now; how strengthening to faith, how refreshing!

"Take, for instance, the 'precious blood.'... We saw not the beauty and the grandeur, until now in the harvest time the Lord himself has disclosed the real significance of the word 'ransom'—a purchase price—and shows us just how our Lord Jesus left the glory and became holy, harmless, undefiled, separate from sinners, the man Christ Jesus; and how then he 'gave himself a ransom for all, to be testified in due time.' Ah! what a store of gracious knowledge, 386 mingled with precious love, is opened to us by this appreciation of how Jesus Christ by the grace of God tasted death for every man. Now we can see, as we could not previously, the meaning of the word propitiation, satisfaction. Now we can see

that he was the propitiation for our sins—the sins of believers of this present time.

THE OX KNOWETH HIS OWNER, AND THE ASS HIS MASTER'S CRIB—ISA. 1:3

"This is our Lord's complaint through the Prophet against many whom he has favored, both in natural Israel and in spiritual Israel—that they do not exhibit the wisdom of even the brute beast. One would think, after our blind gropings in the past, after our failure to find anything in the Bible; that we would know assuredly that the present satisfaction and blessing and enlightenment and refreshment are from the Lord himself.

"As the ox would be able to know his owner, we surely ought to be able to know our God and to recognize his supervision in our affairs. But not so with all. Some, we are sorry to say, seem to overlook the divine supervision of the church and the divine arrangement respecting this harvest time and the present development of the truth.

"The miraculous supply of manna to natural Israel in the wilderness was not, in our estimation, more wonderful nor a better foundation for faith in the divine providences than is the present supply of spiritual manna to the spiritual Israelites. Nevertheless some know not the Lord as their owner, but still 'belong to' various sects and parties and denominations.

"The Lord attaches no blame whatever to the wheat on account of the tares being mingled, but explains that in the time of harvest they are to separate. Neither does he express disapproval that his people were in 'Babylon' for centuries—confused, bewildered by 'traditions of men' and 'doctrines of devils.' But he does tell us that he does expect that, when the true light shines upon the path of the just in the harvest time of this age, all who are awake and loyal will see the day star and the dawning Millennium, and that they will hear, as the voice of God, the message of present truth; and that they will be strengthened and energized by His Word as meat in due season; and that, if then thus energized and awake, they are loyal to him and to the principles of his government and to the honor of his name and to their privileges of service, they will promptly recognize the truth as the voice of God, saying to them, 'Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues'—Rev. 18:4.

OF YOUR OWN SELVES SHALL MEN ARISE, SPEAKING PERVERSE THINGS, To DRAW AWAY DISCIPLES AFTER THEM—ACTS 20:30.

"The ass knoweth her Master's crib: She knows to look for her food as of her Master's providing, and goes again to the same crib, where she receives his bountiful supply, that she may be again and again refreshed and nourished. But our Lord intimates that the stupid ass could give pointers to some of his people. And how true this is!

"Let us remember his words to the disciples on the subject of self-seeking—'Except ye become as little children ye shall in no wise enter the kingdom of heaven'—Matt. 18:3." '07- R4043 to R4045

Revelation 18:24

Verse 24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

When the record is unfolded or opened up, it will be found that much of the blood shed in the world is attributable to religion, even to those called by the name of Christendom, Christ's Kingdom. Both Catholic and Protestant religious wars have been the worst—more awful than those of heathendom.

See PROTESTANTS, AWAKE! The Spirit of the Great Reformation Dying. How Priestcraft Now Operates. Matt. 23:1- 13. Comment on Rev. 13:16. '89- R1134 "We believe the papal system to be Satan's handiwork, and as really Antichrist as it was when, with greater power, it 'wore out the saints of

the Most High,' and practiced outward evil, and prospered in it. The same false doctrines still underlie her system; and only opportunity is lacking for the same display of devilish intolerance that during the dark ages marked her pathway with blood." '92- R1468 The Italian Baptist Association of America recently quoted from a letter by Father Patrick Henry O'Brien to a former Catholic of Philadelphia, PA, Rev. A. Di Domenica. The letter states that "If necessary, we shall change, mend, or blot the present Constitution so that the President may enforce... our program and all phases of human rights as laid down by our saintly Popes and the Holy Mother Church.

"We elected our worthy President (Reagan) by the greatest majority ever recorded in history. We are going to have our laws made and enforced according to the Holy See, and the Popes and the canon law of the Papal throne. Our entire social structure must be rebuilt on that basis. Our educational laws must be constructed to the end that atheism, the Red peril of totalitarianism, PROTESTANTISM, communism, socialism and all other like, ilk, and stamp, be driven from this fair land.

"The cross was planted on our shores by a staunch Roman Catholic. This land belongs to us by every right... Now we demand what is really ours, and we are going to have it...

"We want as Cabinet Members children of the Holy Mother Church holding important positions in the entire structure of our government.

"We control America and we do not propose to stop until America or Americans are genuinely Roman Catholic and remain so. God help us.'

Someone recently revived the expression, "It's a short walk from Hallelujah to Hoot.'

THE GREAT APOSTACY OVERRULED Revelation **9:7,8,9,10,11** "... The Lord is taking a hand, with the view to the overthrow of present institutions and the preparation of the earth for the rule of righteousness—the kingdom of God's dear Son—the Millennial kingdom.

387 ALL THE RIGHTEOUS BLOOD REQU'RED "Let us not forget our Lord's words respecting a somewhat similar class which suffered in the time of trouble at the end of the Jewish age. He said that all the righteous blood shed from Abel's time down to the death of Zacharias should be required at the hand of that generation... The generation of our Lord's day had so many more advantages than all the generations preceding, that it deserved severer penalties. As our Lord points out, they had the experiences of the past, and disapproved the doings of their fathers who slew the prophets; nevertheless, with greater light, they did worse; they slew the Son of God and persecuted the members of his body—his church.

"Similarly the Scriptures indicate that in the end of this age the Lord will require of the living generation a penalty for much of the unrighteousness of the past—and especially for the blood of all the saints shed throughout this Gospel age in civilized lands. We perceive that much of the evil done against the Lord's holy ones of the past has thus far failed of punishment.

"Great systems which, in the name of the Lord and in the name of religion, persecuted the true church, have practiced and prospered and not yet received their just recompense of reward. Some of these martyrs of the past are pictured to us under the fifth seal as inquiring, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' "This is a symbolical picture of justice long deferred, crying for vengeance; representing those who are actually dead and know not anything, and cannot know anything until the resurrection. The answer to this query before the seat of Justice is given. We are told that it would be but a little while until others are similarly maltreated, and the intimation is given that then the judgment will come which will compensate for the whole.

"This is the awful trouble of the near future, when great Babylon will go down as a great millstone into the sea (Rev. 18:21), when every man's hand will be against his neighbor's in anarchy, when there will be no peace to him that goeth out or to him that cometh in—a time of trouble such as was not since there was

a nation nor ever shall be afterward.

"It is that trouble which the little flock, the Lord's goat class of faithful sacrificers, will escape, directly or indirectly; and that the great company class will not escape—but on the contrary share. They will come up out of this great tribulation with washed robes, made white in the blood of the Lamb. Not that their sufferings will wash their robes, but that in their sufferings they will learn to appreciate, as never before, their relationship to the Lamb of God and to his atoning merit; and by faith will be permitted to apply the same to their own cleansing." '07- R4036

EDOM (CHRISTENDOM) SHALL BE A DESOLATION: BABYLON—HER PLAGUES... Every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof "Jeremiah 49: 17, 18. See verse 16 and Obadiah 3,4 ." Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith Jehovah." "Every one that goeth by Babylon

confusion shall be astonished, and hiss at all her plagues"—Jeremiah 50:13. "And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof"—Jeremiah 19:8. (*shamem*: to be silent, astonished—Young's) "And I will punish Bel (the God of Babylon, the Pope)"—Jer. 51:44. D40. "Is THIS the ONE(ish); ..?" Isa. 14:16.

"In symbolic prophecy a 'city' (Please see D page D25- D26 for detailed presentation of "that great city" Babylon.) signifies a religious government backed by power and influence...

"The fact that Christendom does not accept the Bible term 'Babylon,' and its significance, confusion, as applicable to her, is no proof that it is not so. Neither did ancient Babylon claim the Bible significance—confusion. Ancient Babylon presumed to be the very 'gate of God'; but God labeled it, Confusion (Gen. 11:9): and so it is with her antitype to- day. She calls herself Christendom, the gateway to God and everlasting life; while God calls her Babylon—confusion. " D25, D26.

BABYLON'S DOOM

"Upon the prophetic page we may clearly read the doom of Babylon, Christendom; and it is none the less clearly expressed in the signs of the times. That her destruction will be sudden, violent and complete is thus forcibly stated: 'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus, with violence, shall that great city Babylon be thrown down, and shall be found no more at all' [Re 18:8,21 Jeremiah 51:63,64,42,24-26] . And yet that it was to undergo a gradual consuming process is shown by Daniel (7:26)—'But the judgement shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.' The Papal *dominion* (and much of the abject reverence of the people for ecclesiasticism in general); as already shown (Vol. 3, p. 40) was broken down at the beginning of the Time of the End—1799; and, though the subsequent process of consumption has been slow, and there have been occasional signs of apparent recovery, which never seemed more flattering than at present, the assurance of Papacy's final destruction is positive, and its death- struggle will be violent. First, however, *she must attain more of her old- time prestige*, which will be shared with a CONFEDERATED ASSOCIATION of her daughters. Together they will be lifted up, that together they may be violently thrown down. Isaiah 8:12.

"That the punishment of Babylon will be great is assured. It is written prophetically that, 'Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.' 'And he bath avenged the blood of his servants at her hand.' 'Her sins have reached unto heaven, and God bath remembered her iniquities. Reward her, even as she rewarded you, and double unto her double according to her works. In the cup which she bath filled, fill to her double. How much she bath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, 'I sit a queen, and am no widow, and shall see no sorrow' (Rev. 16:19; 19:2; 18:5- 7). While the broadest application of this language is, of course, to

388 Papacy, it also involves all who are in any degree in confederation or sympathy with her. All such

will be sharers in her plagues (Rev. 18:4). Although the kings of the earth have hated the harlot and cast her off (Rev. 17:16), still she says, 'I sit a queen, and am no widow,' loudly boasts of her right to rule the nations, and claims that her former power will soon be regained.

"Yes, as the day of trouble draws on, ecclesiasticism will endeavor to use its power and influence more and more to secure its own political welfare, by its control of the turbulent elements of society; but in the crisis of the near future the lawless element will spurn all conservative influence and break over all restraints; the red hand of Anarchy will do its dreadful work; and Babylon, Christendom, social, political and ecclesiastical, shall fall.

"' Therefore,' says the inspired writer—i. e., because she will violently struggle for life and power—'shall her plagues come *in one day* (suddenly), death and mourning and famine, and she shall be utterly burned with fire (symbolic fire—destructive calamities), for strong is the Lord God who judgeth her'—Rev. 18:8.

"' Thus saith the Lord, Behold I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me (all in sympathy with Babylon), a destroying wind; and I will send into Babylon fanners that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about... Destroy ye utterly all her host'—Jer. 51:1- 3.

"And I will render unto Babylon (to the Papacy specially), and to all the inhabitants of Chaldea (or Babylonia—Christendom—to all the nations of the so- called Christian world) all their evil that they have done in Zion in your sight, saith the Lord' (Jer. 51:24). As we call to mind the long train of evils by which Babylon has oppressed and worn out the saints of the most High (the true Zion), and how it is written that God will avenge his own elect, and that speedily; that, according to their deeds, he will repay recompense to his enemies; that he will render unto Babylon a recompense *{Lu 18:7,8 Isaiah 59:18 Jeremiah 51:6}*, we begin to realize that some fearful calamity awaits her. The horrible decrees of Papacy—the reproach and reward of which Protestantism also is incurring by her present compromising association with her—for the burning, butchering, banishing, imprisoning and torturing of the saints in every conceivable way, executed with such fiendish cruelty in the days of her power by the arm of the State, whose power she demanded and received, await the full measure of just retribution; for she is to receive 'double for all her sins—Rev. 18:6.' And the nations (of Christendom) which have participated in her crimes and guilt must drink with her to the dregs that bitter cup.

"' And I will punish Bel in Babylon (the god of Babylon—the Pope); and I will bring forth out of his mouth that which he hath swallowed up (Hebrews shall repudiate in his extremity the 'great swelling words' and blasphemous titles, which he has long appropriated to himself—that he is the infallible vicar, 'vice- gerent of Christ,' 'another God on earth,' etc.), and the nations shall not flow together any more unto him. Yea, the wall of Babylon (the civil power that once defended it, and that in a measure does so still) shall fall... Thus saith the Lord of hosts: the broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire (shall be destroyed); and the people shall labor in vain, and the folk in the fire (to prop and save the walls of Babylon), and they shall be weary' *{Jer 51:44,58}*. This shows the blindness of the people, and the hold Babylon has on them, that they will labor to uphold her against their own best

389 interests; but notwithstanding her desperate struggle for life and to conserve her prestige and influence, like a great millstone cast into the sea, Babylon shall go down, never again to rise; 'for strong is the Lord God that judgeth her'—Rev. 18:8. Only then will the people realize their wonderful deliverance, and that her overthrow was by the hand of God—Rev. 19:1, 2. " D37- D40. Chapters 13, 14. See Rev. 20:1- 3.

Revelation 19:1

CHAPTER 19 REVELATION

Verse 1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

There are different grades of angels or spirit beings: there are angels, cherubim, seraphim, etc., created on different levels of spirit nature, or different levels of work or office. These, evidently, have had much to do with the earth for six thousand years, or during the one day of seven thousand years, the time when God placed the affairs of the earth in the hands of Jesus, for adjudication: a wonderful job, so to speak, of carrying out a blueprint of a plan, and interfering as little as possible with the permission of evil. These angels have been interested all this time, and now are shown commenting on God's judgment of the confederacy through the Messiah, and expressing their pleasure and harmony with that judgment as being correct.

"We note the Scripture testimony that just prior to the great collapse in anarchy there is to be a revival of Papal influence in the world, and that Protestantism, considerably unified or federated, will be in practical sympathy and co-operation with Papacy; and that in fact (tho not in theory) Catholicism and Protestantism will for a short time jointly rule the civilized world (through the civil powers) and appear to have begun a *human* Millennium; but while the cries of Peace! Peace! are still heard, will come the great cataclysm of social revolution which shall demolish all present institutions and demonstrate the futility of all selfish human schemes, and by heart-broken discouragements prepare mankind for the great blessing which God has in store—the Kingdom of God. " ' 98- R2369 "The whole civilized world is to be made to feel, as far as possible, that its only bulwark against Socialism is Romanism. It is because Protestants everywhere are catching this thought that so many advances are being made Romeward by all denominations." '98- R2370 "As we have viewed the failure of Christendom to adopt the spirit of Christ's teaching, and seen how the knowledge and liberty gained from his teachings were blended with the spirit of evil, selfishness, and as from present foreshadowings we mark the sure approach of the dread calamity—anarchy and every evil work—we see the justice of its permission, and read therein the divine law of retribution. And though we lament the evils which incur the

390 retribution, yet realizing its necessity and justice, and having learned also the ends of mercy to be attained eventually by this very means, our hearts exclaim, 'Great and marvelous are thy works, Lord God Almighty. Just and true are they ways, thou King of nations'—Rev. 15:3, Margin." D526 "TEMPTED IN ALL POINTS LIKE AS WE ARE"—"For in that he himself bath suffered, being tempted, he is able to succor them that are tempted"—Heb. 2:18.

Matt. 4:1- 11: "Satan in the first temptation had found our Lord fully obedient to his consecration and unwilling to use his heavenly powers selfishly. In the second, he had found Him unwilling to exercise anything but a proper, rational trust in God, in harmony with the Lord's Word.

"Now he tried a new plan wholly different:... he now proposed a *compromise*. He said in effect, You are anointed of God to be the King of Earth; yet you yourself must see what difficulties must be in your way... You perceive that the path marked out for you in Jehovah's arrangement, by which he proposes that you shall become the Lord and King of the earth, is a path of severe trials, difficulties and dangers, amidst which if you make but one misstep, you will forfeit all... Really, I should be glad to have you undertake the work of rescuing mankind from its degradation, and establishing just such a kingdom as you propose to establish—a reign of righteousness, justice, peace and love; and I would be willing to cooperate. Now, therefore, my suggestion is that... you... undertake the work of bringing mankind to righteousness under my patronage... Consider well now, how much better is this plan which I suggest than the one which you have been entertaining as outlined in the Scriptures. Furthermore, this would involve my own conversion to righteousness, which surely would not be amiss either in your sight or in the sight of Jehovah. You need have no hesitation about adopting this my plan ...

"Here was the strongest temptation of all. Our Lord knew that the Father's will was to reconcile the world unto himself; He knew that it was for this purpose that he had come into the world; he foresaw that according to the divine arrangement (as outlined in the Scriptures, in type and in prophecy), a long,

tedious battle with evil was involved; and now, here suddenly, a door of escape from his anticipated troubles was opened almost seemingly providentially at the beginning of his ministry:...

"Which path should he choose? There were many strong reasons pointing to the proposition of Satan, and the depression of spirit which had come over him through the study of the Scriptures, and finding the narrowness and difficulty of the path of life which the Father had marked out, combined with the physical weakness resulting from his forty days' fast, placed our dear Master at a great disadvantage, and served as a test of the severest kind to his love, faith, and loyalty toward God. But he came off victorious, and promptly so; answering 'Get thee hence, Satan (do not try to tempt me to become your follower and servant), for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve (I will follow the divine program at any cost).' "A temptation similar to this comes to the members of the body of Christ through the same adversary and his various agencies. It is a temptation to adopt some *other* plan than the divine plan for doing good, blessing mankind and establishing a kingdom of righteousness in the earth. How many honest Christians, finding the Lord's way very narrow and yielding good results very slowly, have undertaken to improve upon the divine method by schemes and arrangements devised by themselves or by others..." '98- R2244. See R2245p1—et Revelation **12 10- 11**—"Satan's Success With Anti- Christ."

"Not until endued with the holy Spirit, after his baptism, had he that divine miraculous power at his command which would have permitted him to turn stones into bread... The method of obtaining the food would not have been a proper or legitimate one. But why not, if he had the power, if he were the Son of God and God had given him this ability—why not use this power to satisfy his legitimate cravings? We reply, that the power that was given him was to enable him to carry out the consecration which he had made, and which involved the sacrifice of his flesh instead of its preservation. 'He might use this holy power upon others, to demonstrate his mission and to draw the attention of the people to the glorious restitution times prefigured in his miracles; but he might not use this holy power in any selfish manner for anything personal. To have done so would have been to misuse it and would therefore have meant sin.

"We also have received of the begetting of the spirit; and although we have the spirit in less measure than our Master, it is for the same purpose—not to be used selfishly for the feeding of our material bodies nor for the healing of our bodily ailments, but simply and only for the service of the Lord, the brethren, the truth. As our Lord declared in the garden, he could have asked the Father and have had twelve legions of angels to protect him; and so he could have asked the Father and have had the stones turned into bread, which would have nourished his body: but as our Lord declined to do both of these possible things; so should his followers, having consecrated their lives to the Lord, refuse to ask for divine interference for their own personal and temporal convenience or advantage. To do so would be to ask amiss; to ask selfishly, to ask what would be in opposition to the consecration made." '04- R3298 391 SPIRIT- BEGOTTEN: NOT YET BORN OF THE SPIRIT

"The anointed Jesus, filled with the Holy Spirit at the moment of baptism, was the *divine* 'new creature' (though not *perfected* as divine until the resurrection): and that relationship he always claimed, saying, 'The words that I speak unto you I speak not of myself (as a man) but the Father that dwelleth in me (by his spirit), he doeth the works. The word which ye hear is not mine, but the Father's which sent me' John **14:10,24**. 'Not my will (as a man) but shine (Father—the divine) be done' in and to this 'earthen vessel' consecrated to death—Luke 22:42." T54, T55 "Jesus was a perfect man when He offered himself (the bullock in the type) to God.

"The antitypical High Priest, the divine- minded, spiritbegotten one, though not yet born of the Spirit, was ready and able to accomplish the sacrifice of the atonement at the first advent, and proceeded to do it, as typified in Aaron. Leviticus **16:3,6,11- 14**. TS 55 "The fire from the 'Brazen Altar' represented the trials to which he was subject; and its being carried along by the priest, signifies that our Lord must, by his own course of faithfulness, bring his persecutions upon himself. And when the perfections of his being (incense) came in contact with the trials of life (fire), he yielded perfect obedience to the Divine will—a sweet perfume. Thus is shown his temptation in all points, yet without sin." T56 "Our dear Redeemer...

could have commanded the stones to become bread, but he would not; and fasted forty days... He would endure whatever the Father might permit to be poured into his cup of bitter experience; accepting only the common blessings of nature open to all mankind. When weary, he *rested*; or, became so weak that he could not carry his cross, and sank under it. But he would not pray for strength. It would have been in opposition to his covenant or *consecration unto death* to have thus sought divine aid in resisting death. '01- R2838 "During the forty days in the wilderness our Lord had come to see that the dominion of earth could be attained only through great suffering. He was weak from his long fast; and all the details of prophecy were before his mind. He saw himself as a lamb, dumb before its shearers; as the serpent lifted up in the wilderness. Satan's suggestion was a temptation. But after consideration, He saw that Satan was asking him to violate his covenant—to go contrary to God's will. Immediately he answered, 'Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.' "Then the devil left the Lord, finding nothing to work upon—so loyal was Jesus to the very Word of Jehovah. Afterwards, the angels came and ministered to him" ' 12- R5084

ST. PAUL'S THORN IN THE FLESH

"And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness"—**2Co 12:9**..."This is a wonderful text... Doubtless St. Paul's experiences in connection with his thorn in the flesh, were given to him and recounted in the Scriptures largely for the benefit of ourselves and of all who, from his day until now, have been suffering under peculiar experiences, trials; whose necessity and value were not clearly discerned.

"St. Paul, blinded by the great light which accompanied his conversion, finally received the Lord's forgiveness and the restoration of his sight in considerable measure... The measure of his afflictions remained, helped the Apostle, doubtless, to appreciate very distinctly how close is the relationship between the church and her Lord, as members of the one sacrifice, as explained in the Lord's Words, 'Why persecutes" thou Me?' "St. Paul explains to us that he did request healing—the removal of this grievous affliction or 'thorn.' He tells us that he did this three times. There is a point in connection with the matter which apparently up to that time he had not discerned clearly; namely, that the healing of his eyes would be so much of restitution blessing. But St. Paul, like the others of us, had been called of the Lord not to restitution but to sacrifice; as he himself explained the matter... Romans 12:1... Instead of removing the difficulty, the Lord promised the more grace ... to compensate for it... No wonder the Apostle, when he understood the situation, cried out, 'Most gladly therefore will I rather glory in my infirmities, that the power of Christ will rest upon me—2 Cor. 12:9.'" '09- R4433 "All of God's people are surely welcome at the throne of grace; and they are invited to bring all their burdens and cares there and to obtain mercy and find grace to help in every time of need. But the saints are never invited to pray for their own physical healing. They are, however, assured that it is the Father's good pleasure to give the *holy Spirit* to them that *ask it*. And the intimation clearly is that physical ailments, sorrows and pain work out for God's people the graces and fruits of the spirit, if properly received and patiently endured. It is to those so afflicted that the Lord speaks, as to St. Paul, 'My grace is sufficient for thee.' With this assurance the Apostle could glory in *afflictions*; and so may we also learn to do—2 Cor. 12:7- 10. "This one prayer of the Apostle, repeated, he tells us, three times, is the only prayer for physical healing by any of the apostles, so far as the Bible record shows. It was offered early in the Apostle's experience, before he had learned that his high calling was not to health and wealth and earthly blessings and ease in their enjoyment; but to *sacrifice* all these, that thus becoming a sharer in the sufferings of Christ he might attain to the heavenly condition—glory, honor and immortality—by and by. Thus also our dear Redeemer prayed not for earthly blessings... He could have commanded the stones to become bread, but he would not." '01 - R2837 "Our Lord's utter refusal of every other way of carrying out his mission than the one which the Father had marked out, the way of self- sacrifice, the narrow way, was indeed a great victory. The Adversary left Him, finding nothing in Him that he could take hold of or work upon, so thoroughly loyal was He to the very Word and the Spirit of Jehovah. And then, the trial being ended, the holy angels came and ministered unto the Lord—doubtless supplying him with refreshment such as he had refused to exercise the divine

392 power to obtain for himself. And such we may recognize as being the experience of our Lord's

followers: with victory comes a blessing from the Lord, fellowship of Spirit, refreshment of heart, a realization of divine favor that makes stronger for the next trial." '00- R2568

Revelation 19:2

Verse 2. For true and righteous are his judgments: for he bath judged the great whore, which did corrupt the earth with her fornication, and bath avenged the blood of his servants at her hand.

The great force that Satan has used to lead the true Church away from the true worship of God, and from realization of the need of a righteous character, even to an established mark—has been the idea of the union of church and state; which looks propitious for the salvation of the world, but works out so differently, by reducing all religious earnestness and sincerity to a worldly level or condition, causing the great majority, who run for this inestimable prize, to fail. Thus there is a Great Company who fail, and a greater company who do not get started. See Revelation 18:21 Revelation 7 13- 14. "THE GREAT COMPANY ARE NOT IN THE COURT"—Q312.

"The only ones in the Court now are those in a *tentatively justified condition*— the Great Company are not in the Court. At the close of this Age there will no longer be a *tentative justification*. There will be nobody in the Court condition, except the actually justified. If the Great Company will be excluded from the glory of the priestly office, at the end of this age, then it will be theirs to serve in the Court, as the Levites of the next age. But those in the Court now, during this age, are only those in a tentatively justified condition." Q312.

Please see Ezekiel 44:10- 14 in contradistinction to Ezekiel 44:15- 16.

"Confidence in God and reliance upon His promised 'grace to help in every time of need... 'I can do all things through Christ, which strengtheneth me.'... 'I will not heed what man may say of me or do to me. so long as I have the Almighty Creator for my Father, and the Redeemer for my elder Brother, I shall be content; relying on their 'exceeding great and precious promises' " ('12- R5113)— "With Faith so tenacious that the Promises become 'living realities, inspiring zeal and faithfulness.' "' 95- R1885 "When we follow Christ—His merit gives us association and cooperation with Him; gives us weight and influence and power for God and His cause. 'Ye are complete in Him'; 'accepted in the Beloved.' "' 03- R3149 "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory"—Col. 3:4.

"God has a special pleasure in those who *delight* to do his will, and who do not need to be whipped into an appreciation of right and wrong. These he calls 'overcomers.' These have the likeness of the Lord [*Php 3:21 I John 3:2*], and are accounted worthy to be with him where he is and to share his honor, glory and kingdom and power"—Rev. 17:14.

"It is not because the 'little flock' of 'overcomers' *suffer more* than the great company of tribulation saints that they are to get the prize, but simply because they suffer *gladly, willingly, self-sacrificingly*. The tribulation saints doubtless suffer as much as the 'overcomers' or more; and the 'overcomers' have so much pleasure, in the divine favor, in connection with their sufferings in this present time, that it makes their *willing* services and sacrifices seem but light afflictions which are thus working out for them a far more exceeding and eternal weight of glory.'

"As for the Restitution race and prize... some droppings and showers of restitution favor are already manifest, but the fact remains that full restitution is not yet offered as a prize, and cannot be offered until the church shall first be perfected in glory...

"The Gospel age as the great antitype of the Day of Atonement, must first close; its 'better sacrifices' (the

church head and body) must be finished to the uttermost and be accepted before God, before the great High Priest can or will lift up his hand (power) to bless the people with the restitution call and blessings." '94- R1669 "Following Jesus' death, a new divine order of things was ushered in... Faith in God... the realization that the cause in which they fight is one approved of God... a faith gradually developed in previous victories over lesser foes, as in David's case—helps to give courage and strength for battling with the most terrifying giants we may encounter.

"Remembering this, each Christian should be daily on the alert to overcome the little weaknesses, the little frailties—to become conquerors in the little battles with selfishness, anger, malice, envy, evil-speaking. Victories over these, and experiences gained with God's help in overcoming these, give preparation step by step for the greatest trials and the grandest victories. " '15- R5662 "Paul advised: 'Whatsoever things are true, honest, just, pure, lovely, of good report, virtuous or praiseworthy—think on these things.' This is the way he reached forward to the things before; and thus also we must gather our inspiration to holiness and our courage to endurance and persevering faithfulness, even unto death." '95- R1885 Psalm 23:6: "These promises God has promised to such as love him—who have made a Covenant by self- sacrifice (Psa. 50:5; Mal. 3:17)... resolve henceforth to trust the Word of the Heavenly Father implicitly." '00- R2643 Please see 2 Peter 1.

"To battle with the world, the flesh and the devil requires more strength than we possess; we heed the courage coming to us from this Divine assurance given to Joshua: 'Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest'—Joshua 1:9. '02- R3080

HIS SAINTS SHALL NEVER BE MOVED

"But it is only the faithful who are thus kept... who... make the proper effort to know the will of God that they may do it... causing the voice of his praise to be heard; and grace sufficient is their portion... These faithful ones will not fall... These will be strong in the Lord and in the power of his might, even though they be required for a time to follow where they cannot see.

"Let our entire trust be centered in God. Let us continue to rejoice in Him (Jeremiah 9:24)... knowing that HE IS FAITHFUL. " '14- R5501

393 "The saints of God... in the ripening... for the garner... will be transformed shortly by a share in the first resurrection. 'Then shall the righteous shine forth as the sun in the kingdom of their Father.' Then Satan shall be bound for a thousand years. Then the Messianic kingdom shall control the world. Then the knowledge of the Lord shall fill the whole earth. Then the true light shall shine and the darkness flee away. Then all the blinded eyes of understanding shall be opened. Then every knee shall bow and every tongue confess to the glory of God; and the world, redeemed by the blood of Jesus, shall have fullest opportunity for obtaining the blessings of restitution and an earthly Eden and everlasting joy. And then the willful rejector and opposer shall be cut off in the second death, from which there will be no resurrection, no recovery—they will be taken and destroyed as brute beasts—2 Pet. 2:12."... '11- R4849, R4850

I AM JEHOVAH THAT HEALETH THEE—EXODUS 15:26.

"For more than six thousand years our earth has been under a divine condemnation because of Father Adam's sin and its propagation through his posterity, and because of God's sentence against sin. For these reasons, as the Apostle declares, our world has been under a 'reign of Sin and Death' {Ro 5:14-19}. And it still is; for the curse, or penalty, has not yet been lifted. Thank God, the Bible abounds with precious promises that a better day is soon to dawn! That glorious epoch is to be inaugurated by Messiah's Kingdom, for which Jesus taught his people to pray, 'Thy Kingdom come; thy will be done on earth, even as it is done in heaven.' Then will come a glorious change to the world. Satan shall be bound for a thousand years. The reign of Sin and Death will cease, and a reign of Righteousness and Life will begin.

It will be a grand work. The promise of Jesus is that eventually there shall be no more sighing, no more crying, no more dying; for the former things of sin and death will have passed away and he will have made all things new, as the great King of kings and Lord of lords—Revelation **21:4,5 19:16 1**

Corinthians 15:26,54 ‘15- R5779, R5780 "Under the sophistries of the great deceiver, Satan, both the world and the Church nominal have been robbed of the blessed assurances of the coming time of righteous judgment. They know that the Bible tells of a coming judgment day, but they regard it with only fear and dread; and because of this fear, there is to them no more unwelcome tidings than that the day of the Lord is at hand. They put it far away from them, and do not wish to hear it even mentioned. They have no idea of the blessings in store for the world under that glorious reign of him whom God hath appointed to judge the world in righteousness. Among the greatest of the blinding influences which Satan has devised to keep men in ignorance of the truth regarding the judgment day, have been the errors which have crept into the creeds and hymn books of the various religious sects. Many have come to esteem these errors as of paramount importance to the Word of God.

"How differently did the prophets and apostles regard that promised day of judgment! Note the exultant prophetic utterance of David *[1Ch 16:31-34]*. He says:

"Let the heavens be glad, And let the earth rejoice; And let men say among the nations, Jehovah reigneth. Let the sea roar, and the fulness thereof; Then shall the trees of the wood sing aloud At the presence of Jehovah, BECAUSE HE COMETH TO JUDGE THE EARTH.

O give thanks unto Jehovah, for he is good; For his mercy endureth forever.’

"To the same day the Apostle also points, assuring us that it will be a glorious and desirable day, and that for it the whole creation is groaning and travailing in pain together—waiting for the great judge to deliver and to bless the world, as well as to exalt and glorify the Church—Rom. 8:21, 22.

"In John **5:28,29** a precious promise for the world of a coming judgment- trial for life everlasting is, by a mistranslation, turned into a fearful imprecation. According to the Greek, they that have done evil—that have failed of divine approval—will come forth unto resurrection (raising up to perfection) by judgments, ‘stripes,’ disciplines. See the Revised Version." "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done ill, unto the resurrection of judgement." A146- A147

Revelation 19:3

Verse 3. And again they said, Alleluia. And her smoke rose up for ever and ever.

Again they said, Alleluia. And the smoke or remembrance of her punishment, and downfall, remained forever.

"Her *smoke* rose up forever and ever." That is to say, the remembrance of the *destruction* of these systems of deception and error will be lasting; the lesson will never be forgotten—as smoke, which continues to ascend after a destructive fire, is testimony that the fire has done its work." H64 "For it is the day of Jehovah’s vengeance, and the year of recompences for the controversy of Zion ... and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever"—Isaiah 34:8- 10; see also Zeph..1:15; Joel 2:2.

It is the day of Jehovah’s vengeance; and the year of troubles on the union, because of ignoring the Word of God: choosing creeds, man made, for the basis of union, tailored to fit each sect. Their terms of membership, with all rules, regulations, contributions, penances, will become like streams of pitch, very combustible, generating also great heat—to destruction.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty (cunning), so your minds should be corrupted from the simplicity (purity), that is in Christ"—**2Co 11:3**.

"It is well that the Lord's people strive to live a rejoicing life, giving thanks always to the Father in all things, and rejoicing to be counted worthy to suffer shame, etc., for the

394 cause of Christ. But as the apostle elsewhere declares, Let us rejoice with fear; let not our rejoicing be of that reckless, self- satisfying kind which might ensnare and entrap us; let our rejoicing be in Him who loved us and who bought us and who is ever present with us, our best Friend and truest Guide. Let us rejoice, not in feelings of our own strength and courage and wisdom, but in the fact that we have a Savior and a great One, who is able to deliver to the utmost all that come unto the Father through him. Thus may the Lord be our strength, our confidence, our shield, our buckler." 06- R3886 "It is a faithful saying: for if we be dead with Him, we shall also live with Him: if we suffer we shall also reign with Him; if we deny Him, He also will deny us—2 Tim. 2:11, 12.

"Others interpret the trials of life as evidences of Divine disfavor, and fail to realize that they are designed of the Lord to shape and polish our characters and thus to work out for us a far more exceeding and eternal weight of glory. Because of their misunderstanding they are profited little by many of life's experiences through which they are called to pass—they feel the rod, but not discerning the loving purpose behind it, they fail to learn the lesson intended... It is not enough that we have tasted of the brook of experience, that we have learned something of obedience ... endured some trials, that on some occasions we have learned obedience through the things we have suffered; we must continue drinking until we can gladly say—'Father, Thy will, not ours be done.!' " 02- R2936 "Faithful is He that calleth you, who also will do it" - 1 Thess. 5:24.

"It is our Father's good pleasure to give the Holy Spirit to those who ask, and to make all things work together for their good, and to bring them under the leading of the great Chief Shepherd and ultimately to the Kingdom. In other words, 'He is faithful who has called us, who will also do it'—He will do all He has promised to do, exceedingly more abundantly than we could have asked of Him or expected. The whole matter is with us: if our consecration is based upon faith in the redemptive work of our Lord, if it is a full and complete consecration, and if we live it out day by day, the results will be all, and more, than we ever expected." '05- R3659 "But the Lord is faithful, who shall establish you, and keep you from evil"—2 Thess. 3:3.

CHRONOLOGY STRONG- INTERWOVEN WITH PROPHECIES

"We have suggested that... God wished to give us a chronology... and yet wished that it might be so obscure and indefinite as to require faith on the part of his people. We pointed out further that we could not exercise that faith were it not for the fact that this chronology seems to be interwoven and interlocked with numerous prophecies—and these prophecies, in turn, interwoven and interlocked with other prophecies and fulfillments not dependent upon the chronology...

"The chronology still seems as strong as ever to the Editor. He sees nothing to alter or amend... The Lord is still our

Shepherd. No good thing will he withhold from those who follow him as his sheep, harkening to his voice and ignoring the voice of strangers. His promises will stand sure; and these, as all other tidings, shall work together for good to those who love him—the called ones according to his purpose—Romans 8:28." '14- R5450 "This know also, that in the last days perilous times shall come"—2 Tim. 3:1, 16.

"Beloved... in these times let us again urge the counsel of Paul—'Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them' (2Ti 3:14); for it is written (John 6:45), 'They shall be all taught of God' "(Isaiah 54:13).

"We are to 'seek first (chiefly) the kingdom of God.' It is to be our chief concern and to receive from us all the time, attention, thought, energy, influence and means we have... to sacrifice in the interest of heavenly things." '01- R2765 "The glorious results will more than compensate the trials and difficulties.

"'Faith can firmly trust him, come what may.'" '09 R4337 "The Lord is my light and my salvation; whom shall I fear? "The Lord is the strength of my life; of whom shall I be afraid?" Psa. 27:1 "God looks at the new creature...

"The will is a part of our heart, just as the rudder is a part of the ship. The new will is the rudder to steer us this way or that way. The more we understand the Word of the Lord, the better we understand how to guide our lives. Therefore we are to keep our hearts and purify them by the knowledge of God's truth, the study of God's truth. To do this, the will must ever be on the alert, watching with prayer and thanksgiving...

"... It is our desire that Thy will be done in us—even that we love righteousness and hate iniquity.' 'Very well, then,' the heavenly Father says, 'I will put you into the school of Christ, where you will learn righteousness.' "Day by day we are learning in the school of Christ. Our different experiences are a part of the general instructions for those who love righteousness and who desire to be taught of the Lord.

"God says, 'I have set before you life and death, blessing or cursing.' There is a curse for every one who loves unrighteousness; there is a blessing for every one who loves righteousness. so during the thousand years of Christ's reign the world will be on trial for everlasting life or everlasting death. All who are obedient will get everlasting life. But all who have the spirit of Satan will be destroyed in the second death. Rev. 21:8 "Only those who are more than mere overcomers will be of the royal priesthood. There is no excuse for our getting into the great company. Let us keep our hearts with all diligence. Let us watch our hearts. If they are in full harmony with God's will, we shall have little trouble with our tongues. 'Out of the abundance of the heart the mouth speaketh.'—Matt. 12:34.

"Dear friends, let us resolve that since we have covenanted with the Lord to become dead to the old life, to the old ambitions, to the things of the past, these are to be all given over. We will wish to think as the Lord would have us think, to view all the affairs of life as he would have us view them, and to be influenced by the ambitions which he sets before us in his Word. Thus doing, we shall, as new creatures, grow into the character likeness of the Lord.'

"It is not the Lord's intention that his people should have heart- satisfaction in anybody, on the earthly plane. It is his intention that thorough loyalty to Him and to his Word will make us realize our individual responsibility to Him, and draw us individually close to Him, that in Him we may each find the companionship, joy, and peace which all true hearts crave... that lofty sentiment and aspiration which the Lord designs for us and which He alone can satisfy." '13- R5246 to R5248

Revelation 19:4

Verses 4- 5. And the four and twenty elders and the four beasts *living ones* fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. sand a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

The four and twenty elders or prophets found the destruction in harmony with their prophecies. The four attributes of God: Justice, Wisdom, Love, and Power; when personified, found themselves saying the same. And as the judgment came from God, they all fell down and worshipped Him. Also a voice came from the throne, saying, The Head of the Little Flock Class, Messiah, concurs in its Justice, by saying, Praise God, all ye His servants—in full approval.

"THE MORNING COMETH AND A NIGHT ALSO." THE NIGHT WAS LONG—ITS SORROWS AND TEARS WERE MANY—GOD'S PROMISES ALONE ILLUMINATED IT—THE MORNING

HERE AT LAST—A WONDERFUL DAWNING—THE DAY TO BE STILL MORE WONDERFUL—
PROOFS ALL ABOUT us... A BRIEF NIGHT OF TROUBLE SETTLING DOWN... AFTER IT A
GLORIOUS SUNBURST.

"Watchman, what of the night?... The morning cometh, and a night also"—Isaiah 21:11, 12.

"Not to the longings of men's hearts, but to the promises of our God, do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history thus far has been a night time.

"The Prophet David explains, 'Weeping may endure for a night, but joy cometh in the morning' (Psalm 30:5). Thus prophetically, we are assured that there will be a morning whose glory, brightness and blessings, will fully compensate for all the dark shadows of the night time past. Isaiah **21:11,12** is another prophecy along the same line. The message of the Lord is, 'The morning cometh.' St. Paul writes that up to his time the world had been under a reign of sin and death, not under a reign of righteousness and life (Romans 5:21). He points out also that the day of the Lord will come, and will come gradually, stealthily, taking the world unawares—'as a thief in the night'—1 Thess. 5: 1- 6. '16- R6103

SOWING TO THE FLESH—THE RESULT DEATH "If we sow to the spirit, if we walk after the spirit, we shall be overcomers; we shall reap life everlasting. We must not yield to the old creature. By yielding we are sowing seed to the flesh." '16- R5934 "TAKE HEED TO YOURSELVES"—"Remember Lot's wife"—Luke 17:32.

"This injunction of our Lord, to 'remember Lot's wife, also applies particularly to the Lord's people who have heard his call of the present time to 'come out' of Babylon, and have left this condemned 'city.' Whoever, therefore, is being led of the Lord's angels (messengers) to a place of safety ere the foretold destruction overtakes the present order, as were Lot and his family before the destruction of Sodom, let him not look back or otherwise manifest sympathy with that which is condemned of the Lord to overthrow and destruction.

HEART LOYALTY AND OUTWARD LOYALTY IN NEXT AGE "In the next age, when the world shall have been brought to a knowledge of the truth, the opportunity will be granted them to show forth what is the real attitude of their hearts toward God. Some after coming to see the goodness and loving kindness of the Lord, will still prefer sin; and God's sentence upon them will again be the sentence of death—second death. If these then prove that their wills have not been wholly given up to God, that they do not yet appreciate the costly provision made for their salvation, and the value of righteousness, they will be destroyed as unworthy of divine approval and unworthy of everlasting life. If the demonstration which will then have been given them of the wisdom, the justice and the love of God will not have changed their hearts to entire devotion to him and to his glorious and righteous will, any further opportunity would be utterly useless. They will be cut off from earth as cumberers of the ground, that only the righteous, the holy, may live throughout the ages of eternity—Rev. 4:6; Rev. 19:4- 5.

"... Those who are bought with blood—the precious blood of the Son of God, through whom they were created—who were redeemed at such a Sacrifice, should rejoice to bind themselves to all eternity to the God who so loved them and should count it their most precious privilege to render homage and worship and praise, forever, to such a Creator and such a Redeemer.'

NOT MY OWN, BUT SAVED BY JESUS "The church of Christ realize, as none others can, the mighty significance of the words, 'Ye are bought with a price, and ye are not your own.' Our decision has been made that we will indeed be the glad bond- servants of him who thus loved and bought us. We have no rights left. Our all is on the altar of sacrifice with our Lord; and God has ratified our decision. We are now under the most binding obligations. Unless our lives are laid down in harmony with our contract, we can never have eternal life on any plane.

"Of these who have assumed this obligation there are two classes. " ...' 16- R5949 "All of the apostles

assure us that it is not God's purpose to permit the reign of sin and death to continue forever. They 396 tell us that the divine program is that Messiah, in the Father's appointed time, will take to himself his great power and reign King of kings and Lord of lords—putting down sin and every evil thing, uplifting humanity and granting a divine blessing... that God had planned... in himself from the foundation of the world; and that although he had permitted sin to enter and death to reign, he had made fullest provision for the Redeemer to die for our sins, and eventually to become the Restorer and Life-giver to Adam and his race—to as many of them as will accept everlasting life on the divine terms.

"The apostles tell us that during the 'night time,' since Jesus' death, God had been doing a special work—selecting from mankind a special class, a saintly few—'the church of the first-borns, whose names are written in heaven.' These are not taken from any one nation or denomination. This 'little flock,' to whom it is the Father's good pleasure to give the kingdom *{Lu 12:32}*, is composed of all the saintly followers of Jesus, who walk in his steps in the narrow way during this Gospel age. Their experiences are to qualify them for association with their Redeemer in his Messianic kingdom. Their trials, their obedience and their sufferings for righteousness' sake, are to work out for these a far more exceeding and eternal weight of glory. Suffering with the Master for the truth's sake in the present life, they are to share his glory, honor and immortality in the life to come. They are to be his joint-heirs in his kingdom—**Gal 3:29 2 Timothy 2:11,12.**'

"How wonderful, how beautiful, how appropriate are the word-pictures of the Bible! No one but the Lord knew of the great divine plan. No one but him, therefore, could give these pictures of its development. In various terms and figures of speech the Bible attempts to give us a little glimpse of the glorious conditions of that day. The new day and the kingdom will be 'the desire of all people.' In that day the righteous will flourish, and evil-doers will be cut off from life. During that thousand-year day of Messiah's kingdom, Satan is to be bound, 'that he may deceive the nations no more.' (Revelation **20:2,3**. See Isaiah **65:22 11:9 Habakkuk 2:14 Jeremiah 31:34 Philippians 2:11 Isaiah 45:23 1 Corinthians 1:21 3:19**) "The world is just on the verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof. They are corroborating the Bible unwittingly; for they believe it not, and know not the character of its messages.

"The dawning of the new age is already here... Some few have been calling attention to the fact that we have been in the Millennial dawn since 1874." "THE MORNING COMETH AND A NIGHT ALSO," '16- R6013, R6014 and "THE EARTH TREMBLED AND FELL," '16- R5989.

Revelation 19:6

Verse 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. See 3:12, 20; 7:10 and 21:2 comments.

Now also is heard the voice of the Great Company, saying, Alleluia; for the Lord God omnipotent reigneth. Thy Word is forever settled in Heaven.

SINCERE LOVE FOR TRUTH—HONESTY

"Just as Christian Scientists pervert their minds by continually misrepresenting facts until their sense of truth on every subject seems to be perverted, so that argument, facts and logic are alike wasted on them, so it is with the 'nine out of ten' Christian ministers, who habitually prostitute the truth for name and station and salary. Bible testimony, quotations of the apostles, no longer have the weight of truth in their minds because of their long subordination to policy, their so long continued sacrifice of truth.

"We believe that without a love for truth none will be favored with the light of 'present truth.' More than this, we hold that if sincere love for truth—honesty of thought and deed—be yielded, sacrificed to pride,

ambition, vain-glory, or any other thing, the result will be the loss of present truth. Let us ever keep in memory our Lord's message through the Apostle, that now in the end of this age he will send strong delusion that all may believe a lie who have pleasure in untruth—who received not the truth in the love of it {2Th 2:10-12} . Let us guard our consciences, realizing that their perversion would surely work our injury, our alienation from the Lord, and our rejection from his service now and hereafter." '06- R3847 "The requirements or conditions attached to the invitation to share with Christ the coming glories and dignities, are plainly stated... and all who share 'his death' will also share 'his resurrection.' ' See Phil. 3:8- 11. " 93- R1542

SOBRIETY, VIGILANCE, STEADFASTNESS 1 Peter 5:8,9.

"Peter intimates that the power by which we are to resist the adversary is the power of faith—'whom resist, steadfast in the faith.' And John expresses the same thought, saying, 'This is the victory that overcometh the world, even our faith' {1Jo 5:4}. If we are not strong in the faith, how can we endure hardness for it? Faith must grasp the exceeding great and precious promises of God and appreciate their value. Faith must lay hold also upon the power of God and find the grace to help in every time of need. And faith in a personal righteous God, whose eye is ever upon us, must steadily cultivate those elements of character which are always pleasing and acceptable to him, and which Peter tells us are most essential to our final overcoming in this warfare—2 Pet. 1:5- 10.

"He urges that, in addition to our faith in the exceeding great and precious promises which inspire zeal and give us renewed courage, we should give all diligence to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.' Then he adds, 'For if ye do these things, ye shall never fall. "' The steady persistent cultivation of these graces of character will also clarify our spiritual vision, enabling us the more fully to comprehend the truth of God, and thus, 'by the armor of righteousness on the right hand and on the left,' we shall be able to 'withstand all the fiery darts of the adversary' and to win the victory of faith and make our calling and election sure.

397 "With this view of the great battle of life to the Christian what a work we realize to be before us, and what necessity for sobriety, vigilance and steadfastness! It is a life work, a life battle against a mighty foe entrenched in our flesh.'

"Be assured the ever watchful enemy will take advantage of our unguarded moments and our unfortified conditions if such there be." '95- R1859

THE MINISTRY OF ANGELS- Psalm 34:7. '15- R5633 to R5635 "We think of all the spirit beings as under the direction and guidance of Jesus Christ. Into his hands God has committed all power in heaven and on earth. All the angels of God were made subject to him; and through these, under the control of our Lord, all the interests of God's people are supervised...

"The Lord will deliver each of us in the way that will bring us the largest measure of blessing... We should be full of confidence in him—that we are subjects of his choicest care at all times.

EACH SAINT HAS HIS MINISTERING ANGEL "We think that this principle is illustrated in the Book of the Prophet Daniel. Daniel had been praying and after some little time his prayer was answered. The angel Gabriel, who was the Lord's messenger to Daniel, explained to him certain things. At the beginning of his supplication the Lord had purposed to send him an answer. Gabriel had been sent especially to inform him, but had been detained by certain other duties. The fact of his detention should not give us the thought that Daniel or any of the Lord's people would ever be neglected; but that while minor affairs of Daniel were under the guidance of some lower angel, there were important matters that were entrusted to Gabriel as the plenipotentiary, as it were, in regard to Daniel's interest and other matters. There was a delay, and Gabriel mentioned what the delay was; the prince of Persia had withstood him for twentyone days.

"We have heretofore pointed out that this Gospel age has been different from the Jewish age and preceding ages; that after the Gospel dispensation was ushered in, outward demonstrations, such as the gifts of the holy Spirit—the gift of healing, the gift of tongues, the interpretation of tongues, and discerning of spirits—and angelic visitations passed away; and that during the Gospel age it has been God's will that the spiritual house of Israel should walk by faith and not by sight, and that therefore it would be inappropriate after the church was fully established, to expect angels to appear, to manifest themselves outwardly...

"The Lord's people of the present age are to find their instruction in his Word. There is no need of a book on Mormonism or Spiritism or New Thought or of clairvoyant or clairaudient power for the Lord's children. These are all snares of the adversary and his demons.

"The followers of Christ have the Bible and the invisible ministries of the holy angels to provide for their interests and to providentially guard and guide their affairs. This, to us, is very real and of great comfort. If we had the thought that God was doing all this personally, we would think that he had certainly forgotten us. But having the assurance of his word that not a hair of our heads can fall to the ground without our Father's attention, our mind can rest in the fact that he accomplishes his purposes in Christ for his children through the ministrations of the holy angels." 15- R5634, R5635

THE KNOWLEDGE OF GOD—ITS VALUE "Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus Christ our Lord, according as his divine power hath wrought unto us all things that pertain unto God and life and godliness, through the knowledge of him that hath called us by his own glory and virtue"—2 Pet. 1:2, 3—Reading of Sinaitic manuscript.

Matt. 25:31- 46. "When the Son of Man 'shall sit on the throne of his glory' he has promised that his faithful *Ecclesia*, his Bride, shall share that throne and glory, and shall share in that Millennial judgment of the nations, including 'all that are in their graves.' F419 "All through this pilgrimage we are standing at the bar of our Lord's judgment: He is testing us, proving us, to see whether or not we love him and the things which make for righteousness and peace; and if so, how much we are willing to sacrifice for righteousness' sake. He marks the degree of our love by the measure of our self- denials and self- sacrifices for his sake, the Truth's sake." F675 p 1.

"It is still true of the body of Christ as it was true of the head, 'The light shineth in darkness and the darkness comprehendeth it not.' But of the by and by it is written, 'Then shall the righteous shine forth as the sun in the kingdom of their Father'; 'The Sun of righteousness shall arise with healing in his beams.' This will be the great Millennial day; and as a result of the shining forth of the elect church, we are assured that all darkness will disappear and the light of the knowledge of the Lord shall fill the whole earth.' "Before these, shining out as helps by the way, in letters of light, are the 'exceeding great and precious promises' of God's Word, which to other hearts are unilluminated, dark and almost meaningless.

WHICH AND WHAT ARE THESE PROMISES?

"Oh, they are so many and so precious that it is difficult to know which would rank first. Perhaps first of all is the precious promise, 'It hath not yet appeared what we shall be, but we know that when he shall appear we shall be *like him*, for we shall *see him as he is*.' Please see these precious gems enumerated '97- R2138.

"Finally, all of these exceeding great and precious promises are summed up by the Apostle in his declaration that, through this knowledge of God and through the influence of these precious promises, it is God's will that we who by nature were children of wrath even as others 'might become *partakers of the divine nature*. ' Oh, what a rich promise is here! How exceedingly great and precious!

"Such knowledge is too wonderful for us!

"Such promises and such knowledge properly inspire our hearts to love, obedience and self- sacrifice, that

we may please Him who has called us to His own nature and fellowship; and, as the Apostle says, 'He who bath this hope in him purifieth himself, even as He (the Lord) is pure.' 398 "It was to this intimate knowledge of, or acquaintance with, the Lord and its reward that the Apostle Paul referred, saying—'That I might *know him* and (experience) the power of *his resurrection* (the first or chief resurrection, by) being made (fully) conformable unto his death—(which full surrender is possible to those only, who *know him* well and have drunk in his spirit)'—Phil. 3:10." '97- R2136 to R2138

Revelation 19:7

Verse 7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

See Ezekiel **44:15,16 40:46.**

Then they, the Great Company, say, Let us be glad and rejoice: for the marriage of the Lamb has come, and His wife has made herself ready. Thus God wipes away their tears of disappointment, and all is peace and joy in Heaven. Rev. 7:17

"WITNESSES "" And he said unto them... Ye shall receive power, after that the holy Spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"—Acts 1:7- 8.

"How faithfully the apostles performed their mission! How truly, as the Apostle Paul declared, **they shunned not to declare the whole counsel!**... But these faithful witnesses consulted not with flesh and blood as to what they should preach—they told... the TRUTH..." '06- R3911 Please see F213- F214.

"And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures... And ye are witnesses of these things"—**Lu 24**... "And they worshipped Him, and returned to Jerusalem with GREAT JOY!" (Verse 52) "And the Spirit itself (through the Word of God) beareth witness with our spirit, that we are the sons of God"—Romans 8:16... "Take heed, beloved, that no man take thy crown"—Rev. 3:11.

"Oh, how blessed to be the people of God!..." '95- R1787

THE ROYAL PRIESTHOOD "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who bath called you out of darkness into his marvelous light... Ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as living stones are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ"—**1Pe 2:9,3- 5.**

"Eye bath not seen, nor ear heard, neither have entered into the heart of man, the things which God bath prepared for them that love him. But God bath revealed them unto us by his spirit; for the spirit (or mind) of God in us, is so anxious to know his truth, that it) searcheth all things; yea, the deep things of God.'

"Let us devote ourselves to the one thing in hand, avoiding foolish questions and genealogies and contentions... for they are unprofitable and vain (Titus 61:1). Let the bride of Christ be diligent in making herself ready (Rev. 19:7), for the marriage of the Lamb is the event of the very near future." '03- R3199, R3200. See '12- R5045.

FAULTFUL WE WERE BY REASON OF THE FALL. CR39 "Dear brethren let us grow up into our glorious Head in all things until, made perfect and complete we are presented 'faultless before the

presence of his glory with exceeding joy'—Jude 24. '16- R5979 FAULTLESS "Able to present me faultless?

*****" Faultless in his glory's presence! Faultless in that dazzling light! Christ's own love, majestic, tender, Made my crimson snowy white!" F 194 Habakuk 3:17, 18: "Those who will then understand—the great company—will rejoice in the Lord... And they will say, Let us rejoice and give glory to the Lord, for the bride bath made herself ready! We see in this glorification of the church the beginning of the great blessing. Soon we may expect to see the ancient worthies here. Then will come the fulfillment of all God's gracious promises. So we will not lose heart, but will trust in the Lord.

"Our Lord Jesus spoke of the great company—the foolish virgin class—in his sermon on the mount (Matt. 7:21- 23). After the last member of the little flock has gone beyond the veil, the great company will be thoroughly awakened and will say, 'Lord, Lord, may we not come in? We are ready now, dear Lord; we see where we have made our mistake. We see matters differently; we realize what privileges and opportunities for sacrifice we once enjoyed, but missed. May we not enter even now?' But the Lord will answer, 'Depart from me. I do not recognize you...' The Lord merely says, 'Depart from me.' Matthew **25:1- 12**: "After the wise virgins had entered with the bridegroom, the door was shut. Then came the other virgins saying, 'Lord, Lord, open unto us!' But he answered, 'Verily I say unto you, I know you not.' "... He means that, having recognized his bride... My bride is complete. So the foolish virgin class are rejected from a place in the bride class, but they are received as associates and assistants. Their rejection will give them cause for grief. Realizing that the door of opportunity is closed to them, they will cry, Oh, we have lost the great prize!...

"But this great company are afterward pictured as saying, Let us be glad! Let us rejoice! Let us glorify God, because the bride has been taken!... It is our own fault that we failed to get into the bride class... We were stupefied by the 'doctrines of demons' (1Ti 4:1). We are glad that we are now awakened. We rejoice that God's plan is being so gloriously outworked. Our lamps are burning now. We are blessed as never before. Let us be glad and rejoice in that the bride is glorified.

399 CUT OFF FROM THE FOLD "Our Lord Jesus was cut off from the earthly fold when he died. And as with our Lord, so with us. We must be cut off from the fold here before we can enter into the fold above. It may appear to the great company for a time as though all things are failing, and not coming to pass; but from God's standpoint the fig tree will be budding and the olive will be bringing forth her fruit. There will be no miscarriage of God's purposes. The church will reach her full glorification; and then the vine will bear glorious, ripe fruitage for all mankind." '14- R5383, R5384

THE GENERAL ASSEMBLY "But ye are come unto Mt. Zion, and unto the city of the living God, that heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the first-borns, which are written in heaven"—Hebrews 12:22- 23.

CHURCH OF THE FIRST- BORN 'Let us for the moment revel in the green pastures of Hebrews **12:22,23** and refresh ourselves with the still waters of its divine assurance... In our minds we have gone beyond the veil, the trials and triumphs of the present narrow way are past, the general assembly of Convention of the Church of First- Borns has commenced. First among those whom we shall notice will be 'The Lamb that was slain,' our precious Lord Jesus who left the heavenly glory and endured and suffered and died, the Just for the unjust, to bring us to God—to open up for us and to all mankind the way of life, the way of righteousness to divine favor and blessings. First of all we will be glad to do Him homage and to acknowledge that all of God's blessings and favors have reached us through Him; our Redeemer, our Friend, our Advocate; and now, our heavenly Bridegroom, most precious of all relationships—our Lord. That will, indeed, be a gala day when the betrothed Church shall be united, wedded, to her Savior. If it was a glorious privilege to be 'betrothed to one husband, even Christ,' and to have his provided care and assistance in making ready for the marriage, how grand will that moment be when we shall be made one with the Lord, and like Him, and sharers of His glory and immortality (Re 19:7,9).

"Next, doubtless, we must become acquainted with all the dear members of 'The Bride,'...

"Before our presentation in the august presence of our Creator, the Heavenly Father, we will be made acquainted with what the Apostle, in our text, describes as 'An innumerable company of angels.' The mutual joys of this acquaintance can be better imagined than described. Gabriel will be there—he who has been described as one of the chiefest of the angels to whom is accorded the honor of our dear Redeemer's earthly begetting of the spirit to His mother Mary... By and by we shall learn which of the angels specially served us during our pilgrim journey toward the kingdom condition... how, as the Lord's providential agents, they shielded us and assisted us from time to time according to the divine promises to help in every time of need.

"Finally the gala day of all will come when we shall be ushered into the presence of the great King Eternal, the 'God and Father of our Lord and Savior Jesus Christ,' and we shall see His face and join with the angels and cherubim and seraphim in chanting, 'Holy, holy, holy, Lord, God Almighty; the whole earth shall be filled with Thy glory!' "Approximately the Scriptures tell us that our heavenly Lord himself will introduce us to the Father; and oh, what holy joy is in the assurance that He shall 'Present us faultless' *[Jude 24]*.

This glorious presentation to the Father is, in the Scriptures, termed the marriage feast—the nuptial feast—a feast of joy, of exhilaration, of blessing such as has never been known on earth, nor even in heaven before." CR37- CR39 "Looking back to the type, we see that in the spring of A.D. 33, three and a half years after the beginning of the Jewish harvest (A.D. 29), our Lord typically took unto himself his power and exercised kingly authority. See Matthew **21 :5- 15**. And evidently the only object of that action was to mark a parallel point of time in this harvest, when he would in reality assume the kingly office, power, etc.; in the spring of 1878, three and a half years after his second advent at the beginning of the harvest period, in the fall of 1874. The year 1878 being thus indicated as the date when the Lord began to take unto himself his great power, it is reasonable to conclude that there the setting up of his Kingdom began, the first step of which would be the deliverance of his body, the Church, among whom the sleeping members are to take precedence." C232 p 1- C234 "Our belief that the Kingdom began to be *set up*, or brought into power, in April, 1878, be it observed, rests on exactly the same foundation as our belief that the Lord became present in October 1874; and that the harvest began at that time. There 'the mountain (kingdom) of the Lord's house,' the Church, began to be 'exalted above the mountains' (kingdoms) of earth, and there the work of judging 'Babylon,' Christendom, and all the nations of the whole world, began; preparatory to their final overthrow.

"Several Scriptures show that there is a special work for the last members of the body to do on this side the veil, as important and as essentially a part of Kingdom work as that of the glorified members on the other side the veil. While the glorified Head and those members of the body on the other side the veil have the complete supervision of the great changes now in progress and about to be inaugurated in the world, the fellow- members who remain in the flesh are the agents of the Kingdom in publishing, by word, by pen, by books and by tracts, the 'good tidings of great joy which shall be unto all people.'... Kingdom work it is indeed, and accompanied also by Kingdom joys and blessings... the joys of a full appreciation of the divine plan and of the privilege of working out that plan; and, in conjunction with their Lord and Redeemer, of offering everlasting life and blessings to all the families of the earth. Psalms **149**. C234- C238 "The 'change' to these 'feet' members will bring them into the same fellowship and glory and power already entered by the members who slept: they will be 'caught away' from earthly conditions to be united 'together' 'with the Lord in the *air*'— in the spiritual rulership of the world. As already

400 shown (A318), the 'air' here mentioned symbolizes *spiritual rule* or power... But in due time the present 'prince of the air' shall be bound (Rev. 20:1- 3), and shall deceive no more; and the present heavens, the great Antichrist system, will 'pass away with a great noise,' while the new Prince of the air, the true spiritual ruler, Christ Jesus, will take the dominion and establish the 'new heavens' (Rev. 21:1); uniting with himself in this power, or 'air,' his bride (Rev. 21:2); the overcomers' of the Gospel age. Thus the 'new heavens' will supersede the present 'air' powers." C238

Revelation 19:8

Verse 8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Now the result of her faithfulness in sacrificing, and building character in love and likeness of her Bridegroom, becomes apparent, as she is clothed in a robe of pure white: her own righteousness, the mark of the Prize.

PUT YE ON THE LORD JESUS CHRIST "Here we have the thought. Our hearts are already consecrated to the Lord. We are already adopted into his family by the begetting of his holy Spirit. But our flesh is not perfect and it continues to love many of the garments of the old nature, which we are to put off. Gradually we are to substitute the new clothing, the livery of heaven, by which all may know us outwardly as well as know us by profession to be children of God, brethren of Christ, 'heirs of God and jointheirs with Jesus Christ our Lord.' "Putting on the Lord Jesus is not the work of a moment, nor of an hour, nor of a month, nor of a year; it is the work of a life time. But unless it be begun it will never be completed. And indeed we may be sure that we can never fully put on Christ's characteristics. However, the Lord will see our endeavor, our strenuous fighting to put off the old nature, to put off the works of the flesh; and to be clothed with the garments of righteousness, suitable to our relationship to him—the livery, the clothing, that will make us separate from the world, sanctified to God through Jesus Christ our Lord. " MAKE NO PROVISION FOR THE FLESH, urges the Apostle. Let us hearken to the voice of the Lord through the Apostle and close every avenue whereby the flesh might attack us in a moment of weakness or inattention. Let us throw out the pickets of prayer and watchfulness against every thought and word and act not in fullest harmony with the Spirit of our Lord. Let us thus, by the aid of the vow, put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its desires." '09- R4402 "The robe of Christ's righteousness, imputed to the church as a covering for her blemishes and to make her acceptable, gives place, or becomes transformed, into a robe of her own righteousness, in the resurrection. As our Lord Jesus is represented as robed in white linen, so the bride is pictured as arrayed in fine linen, 'the righteousness of saints.' (Rev. 19:8) The imputed robe merely covers our fleshly blemishes and imperfections in the present time.

"The new body which God will give us in the resurrection will be perfect of itself and need no imputation of the merit of Jesus. The spirit body of those who will attain to the 'first resurrection' will be absolute, complete, perfect, as was the resurrection body of Jesus. The robe of Christ's righteousness, imputed to cover our fleshly imperfections, we will need no more, because we will no longer have the fleshly imperfections.

"The new robe is said to be embroidered. And this figure carries with it our endeavors, at the present time, to develop the character- likeness of Jesus—to perfection, in the spirit. As we read, 'It (the new creature, the soul) is sown in weakness, it is raised in power; it is sown in dishonor, raised in glory: it is sown an animal body (needing the imputation of Jesus' merit); it is raised a spirit body' (in full possession of its own merit)." '12- R4998

"RAIMENT WHITE AND CLEAN" "Under the symbol of white raiment, the Lord, throughout his Word, represents the righteousness of those whom he accepts as his people. Their righteousness, in the future state, will be personal righteousness or holiness; and the guarantee of this is the promise that all who are accounted worthy, as 'overcomers' of the world, to be joint- heirs with Christ in the heavenly kingdom, will in the resurrection be granted new, perfect, spiritual bodies, free from sin and impurity of every kind, and fully in harmony with their new wills or characters developed during the trial- time of this present life. That will be a time of which the Apostle speaks, saying; 'When that which is perfect is come, that which is in part shall be done away.' Those who attain to that glorious condition are symbolically represented as being clothed in white linen (Rev. 15:6), representing their personal purity, completeness and perfection at that time: as it is written, 'to her (the bride, the victorious church) was granted that she

should be arrayed in fine linen, clean and white; for the fine linen is the *righteousness of saints*'— Rev. 19:8.

"Thus seen the church in glory will stand arrayed in its own righteousness—the 'righteousness of the saints'; but at the present time the saints have no righteousness of their own in which to present themselves at the throne of grace. As expressed by the prophet, 'all our righteousnesses are as filthy rags.' "" While our robe covers all our unwilling personal blemishes and uncleanness in our Lord's sight, and in the sight of brethren who see each other from the Lord's standpoint, yet the Lord desires and requires that we shall come into such close sympathy with absolute purity and righteousness in thought, word and deed that we will 'cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the reverence of God' [2Co 7:1]. And to this end he grants his sanctified (consecrated) and white robed ones, the cleansing power of his truth; that thus his elect bride might be cleansed by 'the washing of water, by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing'—Eph. 5:26, 27.

"But oh, how few of the consecrated have so great a love for purity, so great a desire to keep the garment unspotted from the world, that they are thus careful to have every wrinkle quickly removed; and thereafter, to guard the robe more zealously than ever. Yet these, and these alone, walk with the Lord in white and are overcomers, who in due time shall be glorified with him and sit with him in his throne—401 and it is their names that shall not be blotted out of the Lamb's book of life. (Rev. 3:5)

THE QUEEN AND HER VTRGIN COMPANIONS "It is appropriate that we should remind ourselves afresh of the beautiful suggestion laid before us, through the prophet David, respecting the wedding garment of the bride. (Psa. 45:9- 14) Here the Lord, through the prophet, tells us that the bride, as the queen, shall be presented before the King in 'raiment of fine needle work' as well as in 'clothing of wrought gold.' The gold clothing, as we have heretofore seen, represents the immortality (an element of the divine nature) with which the church shall be invested in her resurrection glory. The raiment of fine needle work can be none other than the fine linen garment, clean and white, mentioned in Revelation. But here we have the additional suggestion given, that this garment will be finely embroidered... All who would be accounted worthy to be his 'elect' companions, should in all respects be copies of the Bridegroom. Rom. 8:29.

"The careful setting of the stitches, in the embroidering of this wedding garment, has been the chief duty and constant occupation of the espoused virgin while waiting for the nuptial feast, at the return of the Bridegroom... and He will accept of our imperfect work as though it were perfect; and in the resurrection, he will grant us ideal bodies with ideal powers and the ideal character; embroidered perfectly upon the new robe, which will be *ours* through his grace.

"And even here, the great company, the foolish virgins, not worthy to be the bride, and hence rejected from that place of the 'elect,' are nevertheless pictured, in verses 14 and 15 [Ps 45]—'The virgins her (the queen's) companions that follow her shall be brought to thee; with gladness and rejoicing shall they be brought (Even though it be through great tribulation, they shall ultimately shout Hosanna!); they shall enter into the King's palace.' "Master, Say On!" Poems and Hymns of Dawn, page 120. '97- R2159 to R2162 "In presenting the matter of holiness, perfection of character, Christ- likeness, we have been careful, in STUDIES IN THE SCRIPTURES, to point out that this does not signify a perfection in the flesh; which, the Bible shows us everywhere, is an impossibility. We have shown that it does mean a perfection of heart, of intention, of will, of endeavor. 'Blessed are the pure in heart, for they shall see God.' 'Sanctify the Lord God in your hearts.' 'Be ye transformed by the renewing of your minds'— Matthew 5:8 1 Peter 3:15 Romans 12:2.

"... We should always remember the force of the Apostle's statement, 'Ye are complete in him (Colossians 2:10), and the Master's words, 'Without me ye can do nothing' and again, 'If ye abide in me'—John 15:5, 7....

"When we made such a self-surrender our Redeemer imputed to us his own merit, covering all our blemishes and making us acceptable to God. This, his gift, is figuratively styled the wedding garment.

"But this imputation of the Savior's merit was not given to the New Creature, but to the old creature. It was when we were thus robed by our Savior that we were acceptable to the heavenly Father, who justified us in spirit, in mind, and begat us with his holy spirit. From that moment we were embryo new creatures, but without any proper spirit bodies. The Lord left us in the fleshly bodies covered with the robe of Christ's righteousness. It is the Father's will that while we as new creatures thus tabernacle in the flesh, we should grow in grace, grow in knowledge, grow in love—grow in all the fruits and graces of the holy Spirit. '16- R5902

Revelation 19:9

Verse 9: And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Happy are these who are called to the marriage supper of the Lamb, as it is based on their overcoming, and receiving the palm branch of victory; and they are loved and appreciated by the Messiah, and all the members of the Bride. It has brought a spiritual resurrection to them, and a wonderful life as companions of Messiah and His associates (Bride), or members of His Body who have passed through the Aaronic Priesthood, and are now of the Melchizedek Order. The Great Company will have honorable service. There were twelve angels at the twelve gates of 'that great city' (Rev. 21:12).

"I will lift up mine eyes unto the mountain, *from whence cometh my help. My help cometh from Jehovah, which made heaven and earth"—Psalm 121:1, 2.

"... and the rulers take counsel together, against Jehovah, and against His Anointed...

"Then shall he speak unto them in his wrath, and vex them in his sore displeasure (saying), Yet have I anointed My King upon Zion, My holy Mountain"*—Psalm 2:2- 6.

"Our present distresses and tribulations are all working out for us a far more exceeding and eternal weight of glory, if we are rightly exercised thereby. And if as true Israelites we have confidence in the Abrahamic promise, we have it, as the apostle describes, as an anchor to our souls both sure and steadfast, entering into that which is beyond the veil, whither our Forerunner is entered for us—and has made atonement for us—and from whence he provides us the blessed deliverance which we hope soon to experience in the resurrection change, when, in a moment, in the twinkling of an eye, we shall be made like him, see him as he is, and share his glory"—Hebrews **6:19,20** **1 Corinthians 15:52**. '07- R3983
"God resisteth the proud, and giveth grace to the humble"—1 Peter 5:5.

"Above almost everything else, beloved, let us guard well our humility." '96- R1920 "The Lord's followers... should know on the great Teacher's authority through the Apostle that God... shows His favor to the humble, the poor in spirit, to such an extent that only the humble will share with the Lord in the inheritance of the Kingdom." '06- R3734 Matthew 5:5: '00- R2586 c 1 p 5.

CONVERTING A SINNER "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of **Har*, is translated mount, or mountain, 486 times—see Young's Analytical Concordance.

402 sins—James 5:20." "James applies it to backsliders from the truth. This will be seen by reference to the preceding verse. It is more clearly expressed in the Emphatic Diaglott; therefore we quote from it: 'My brethren, if any one among you wander from the TRUTH, and some one turn him back; know you that he who turns back a sinner from his path of error will save his soul from *death* and will cover a multitude of sins.' "From this we see that the converting, or turning back, is of one who has been

enlightened and tasted the good word of God—the truth—but who had wandered into error...

"*Faith and character*, are very intimately related, and we caution all against the too prevalent view that 'it matters not what you believe (truth or error) if you live morally.' This is a device and snare of the devil, by which he hinders many from searching for *the truth*, and thereby hinders the complete sanctification which is *impossible* without a knowledge of *the truth*.

"Jesus attested that knowledge of truth was *indispensable* to entire sanctification; when he prayed the Father for his disciples, 'Sanctify them through thy truth; thy Word is truth.' And our text implies that to lose the truth, to wander into error, will result in the loss of the *sanctifying power*—hence a loss or cessation of their sanctification, which, if it continue—if they be not *turned back* from error—must result in *death*.

"... Yes, it is these, our '*brethren*,' and it is the more impressive when we remember that it is the new life which might be forfeited, or the *second death* incurred, by turning aside from the truth.

"Looked at thus, with what carefulness should we hold fast the truth ourselves, and with what earnest solicitude should we endeavor to help the brethren who have 'wandered from the truth,' and to shield the flock of Christ from the snares of error!

"The word '*wander*' well expresses how all errors gradually grow and stealthily intrude upon the sanctified. Seldom or never does our Adversary *commence* with open error or direct infidelity; but the danger lies in the fact that Satan seeks to clothe himself with a mixture of truth, so that as 'an angel of light' he may cause the unguarded to wander [See 2 Corinthians 11:14].

"While many are seeking to turn the world to God, few are claiming the promise of our text by seeking the wanderers of the flock.

"While watchfulness against the encroachments of the enemy has been very necessary all through the age, it is specially so now. As a 'roaring lion' he has gone about in times past terrifying and persecuting the Church, but they fought the enemy in the open field, and many sealed their testimony with their blood. But in these last times our enemy, still the same, pursues a different policy. Assuming the garb of an angel of light, a messenger of truth, he seeks to poison the food of the hungry household of faith...

"But if in the face of the foe a soul may be saved from death (the second death) that should be sufficient reward.

"... It is pre- eminently our privilege and work to use our utmost endeavor to turn back the wanderers to the truth, and thereby to the sanctification upon which the new life depends...

"In conclusion, we remark that there are *many* truths. There are philosophic and historic, and scientific truths, but from all these we may *wander* without loss of life. These are all good and valuable, and furnish excellent employment for the *natural mind*, and both in this and in the coming age will tend to bless and elevate. But these are not the truths commended to the *sanctified in Christ Jesus*. NO, it is *divine* truth. 'Sanctify them through THY TRUTH. Thy Word is truth.' We question whether it be possible to be proficient in more than one line of truth. Hence the propriety of following the examples set us, and giving all diligence to make our calling and election sure, receiving truth, which working in us, will sanctify us to the service of Him who is '*The Truth*.' "
"83- R494 "We should bear in mind that the Lord is now selecting, electing, a sanctified class for a very special position, a very special work—First, for a thousand years they are to be associated with the Lord Jesus Christ in the regeneration of the whole world, including all who have lived since the time of Adam—for their uplift from sin and death to the heights of human perfection, from which Adam fell; and then they are to reign with Christ their Head and be associated with him in all his future work throughout eternity. This is why it is called a high calling, a heavenly calling." "The

very God of peace sanctify you wholly"—1 Thess. 5:23.

"The Apostle in our text {1Th 4:3} is practically saying, Here we are as Christians, the called of God. NOW, what is the one thing God would have us do? Would he have us keep a seventh day? Would he have us abstain from eating meat? Would he have us adopt some certain forms or idiosyncrasies? NO. The will of God is our sanctification ... We believe that there is no step more necessary to be seen clearly by God's professed people than this one, and none more necessary to be made plain to others. The word sanctification not only has in it the thought of this definite and complete consecration at the beginning, but also takes in the entire process of transformation of character and preparation for the Kingdom. It progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way." '16- R5876.

THAT WICKED ONE TOUCHETH HIM NOT "Our highest interests, our real interests, are matters of our Father's constant care. If we keep very near to the Lord, we are protected from the power of the fallen angels, who would if permitted, bring about our ensnarement and overthrow. They cannot really harm us if we are watching and keeping our garments white. Only a lack of faithfulness would subject us to their power to any extent so far as our new creature interests are concerned. They can neither harm our bodies in any way nor cause any violence to us, unless the Lord permits it for our highest good—perhaps for our deliverance and exaltation, as in the case of our Master...

"... And we cannot be touched by the great adversary, if we remain true to our covenant—true to the vows we have taken to the Lord. The adversary can never touch our real selves as new creatures save by our own unfaithfulness." '14- R5540.

403 "We believe that the kingdom of God is in process of erection, and the gathering of the saints now in process of completion. With the completion of this class will come the inauguration of the kingdom.

"... There are fallen angels that operate through occult influences and that are intent upon defiling especially the saintly class. But they are intent upon defiling all.

"The purer the person, the more surely will he be the target. You notice that the speckled birds are more a mark for the huntsman than are the others. Thus all who are bearing the vessels of the Lord's house are special targets for the fiery darts of the wicked one... Whoever the wicked one touches receives defilement—a measure of injury. And there is a measure of culpability in the individual before he is touched.

"Doubtless it is the experience of all of the Lord's children that in proportion as their hearts are clean their spiritual vision is clear. And in proportion as they depart from this purity, in that proportion they would have less and less opportunity for service—for bearing the vessels of the truth.'

"We are told that some of the ministers of Satan are thought to be ministers of God {2Co 11:13-15 Revelation 2:2 3:9}. "' '13- R5259.

"The prophet Daniel says that particularly in this time of the end, 'many shall be purified and made white and *tried*'; and Malachi compares the trials of this time to the 'refiner's fire' and to 'fuller's soap,' which are designed to refine and purify the Lord's people. The Apostle Paul urges that we fight the good fight of faith and patiently endure afflictions to the end {1Ti 6:12 2 Timothy 2:3} . And many are the words of consolation and blessed comfort offered by the Psalmist and others to the tempest-tossed and suffering people of God. See Psalms 77:1- 14 116:1- 14 34:19 31:24 2 Thessalonians 3:3. '95- R1823 "For God hath not given us the spirit of fear; but of power and of love and of a sound mind" 2 Timothy 1:7.

"The spirit of fear in a Christian is the spirit of doubt, and marks a lack of faith, a lack of the holy Spirit. The spirit of fear is a fruitful source of evil in spiritual matters, in every feature of the Christian growth, individually and as a Church; and it is also closely identified with physical weakness and disabilities. The child of God who is filled with the holy Spirit is a giant in comparison with his own natural self; because his fears are quelled, his heart is established, his faith is rooted and grounded, and his soul is anchored sure and steadfast, within the veil. "... E249. 1 Peter **5:10**—'95- 1860 100:2 p 1; '11- R4750 c2 p4 "Our advice is the same that we have already given... that the Lord's people not only go to him at the opening of each day and ask for divine wisdom and supervision, and then through the day seek to live in accordance with that prayer, but additionally at the close of the day we have recommended a special self-inspection as respects the things done, the things neglected that should have been done, and the things done that should not have been done, in accordance with our vows of consecration to the Lord. If these reckonings and balancings every night with the Lord continue, and if they are done honestly, by a conscience that is not perverted, but that balances truly, we may surely expect that such, in harmony with the Lord's Word, will be keeping themselves in the love of God. They will be growing in grace, growing in knowledge, growing in love; and 'the wicked one will not touch them.'... a great blessing, comforting their hearts... strengthening them, for the future... fitting and preparing them for... the heavenly kingdom." '16- R5958

Revelation 19:10

Verse 10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

John was so impressed by the glory and majesty of this angel, representing Jehovah, that he wished to kneel down in appreciation and worship. But the angel forbade him, and rightly; thus showing that exaltation and meekness may go together, and will, if one is of the character likeness of God Himself.

DO IT NOT, WORSHIP GOD "The answer of the angel, when Jacob in turn asked for his name (Gen. 32:29), reminds us of the words of the poet: "O! to be nothing, nothing—To Him let their voices be raised He is the fountain of blessing, Yes, worthy is He to be praised.'

"The angel seemingly had no desire to flaunt his own name and have it handed down to posterity. He was content that he was the mouthpiece and representative of Jehovah God, and desirous that the Lord alone should have the honor and distinction of having conferred the blessing, and that the instrument through which the divine favor was extended might not be in evidence to detract from the glory of the Lord. Would that all of us who are the Lord's people could take exactly this unselfish view of our various opportunities to serve the Lord and his brethren—to be willing to be out of sight ourselves that all might the more clearly see that the blessings conferred are from the Lord alone. This thought is brought to our attention in Rev. 19:10, where John, as a representative of the church, having heard and seen wonderful things, fell at the feet of the angel to worship him who had showed him these things. The command was 'See that thou do it not, for I am thy fellow-servant—worship God.' So if there come to any of us a thought of doing homage to the Lord's messengers or servants through whom his blessing has been bestowed upon us it will be proper for him to give the admonition, 'Do it not, worship God'; and in any event it would be our duty to fully recognize that our blessings come not from any human being but from God, however much he may use human instrumentalities in conveying his blessings. He alone is to be honored and revered and appreciated as the Author and Giver of every good and perfect gift—James 1:17." '07- R3970 "Delight thyself also in Jehovah; and He shall give thee the desires of shine heart. Commit thy way unto Jehovah; trust also in Him; and He shall bring it to pass"—Ps 37:4,5 "It is when continued trust in the Lord and His many responsive providences in our lives have ripened into 404 precious personal acquaintance and intimacy that we learn to delight in Him. Yes, it is when heart answers to heart, when pleading prayer brings recognized answers of peace, when the Divine love and

care have been clearly seen in the guidance of our way that we can recognize the abiding presence with us of the Father and the Son John **14:21,2 17** . Then, however dark may be our way... the thought of Divine protection is ever with us...

"To them He is the One altogether lovely. His law is their delight. His friendship and love are their very life. When the heart has become thus centered in God, it is the most natural impulse to commit its way unto Him...

"Surely these have the desires of their heart, and no good thing shall be withheld from them." "The steps of a good man are ordered by Jehovah: and he delighteth in His way"—Psa. 37:23. '15- R5803 "Love so amazing, so divine Demands my life, my powers, my all." '89- R1133

Surely there will always be some opportunities of service if we watch for them! When the Harvest ends, it will soon be time to 'turn the pure language (message) to the people,' whoever may be here to do it"—Zephaniah 3:9. '16- R5827 "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me"—John 5:39 "NO words of man are to be taken as instead of the Word of God... The Scriptures must be searched, but only by coming into a condition of heart harmony and teachableness, and then by a full consecration receiving the holy Spirit, can we hope to understand the divine message and to obtain therewith the eternal life which it promises to those guided and taught of the Lord." '09- R4334 "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the prophets, and the psalms, concerning me"—Luke 24:44.

A PROPHET LIKE UNTO MOSES "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you. And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people"—Acts 3:22, 23.

"The testimony of Jesus is the spirit (power) of prophecy—Rev. 19:10.

Acts 3:19- 21: "We find Peter discussing the second coming of Christ, and under the power of the holy Spirit explaining to the people that with his second advent would come great blessing, 'times of refreshing from the presence of the Lord,' but that the heavens would retain him until those blessed times of restitution should be due. He connects this argument with the words of Moses' prophecy showing that the great Prophet, of whom he was but a type, would have its fulfillment... by him of whom Moses, in the law, and the prophets did write—the Christ. John 1:45. Galatians 3:16- 29.

This work of raising up the great Prophet (Head and body) from amongst mankind, to a higher nature, even to be 'partakers of the divine nature' *{2Pe 1:4}* will soon be accomplished. Then what glory! What blessing, when this great

Prophet, Priest, and King shall exercise, in the name and spirit of Jehovah, the authority of earth, to bless mankind, to cause the social uplift which the whole world so greatly needs, but which can come from no other source... Hallelujah! What a Saviour! What a wonderful comprehensive Plan! '01- R2859, R2860 "The One whom we are to please, the One with whom we have to do, the One whom we love above every human tie, is our Lord. We desire to do his will. As for the brethren, let us do the best we know how for them. Let heavenly wisdom be our guide. Let us faithfully follow Jesus in the narrow way, whatever others about us may do; and soon we shall hear his sweet 'Well done.' '14- R5501 "The light of present truth does not contradict the light of past truth, but confirms it and further clarifies our vision and increases our hope and our joy, ... in the 'path of the just, which shineth more and more unto the perfect day.'" '10- R4680 THE BLESSING OF THE "CUP OF SALVATION" - Psa. 116: 12- 14. '14- R5538, R5539. Please see.

“ 16- R5857 Poem- THE CUP OF JOY IN THE KINGDOM "YE ARE MY WITNESSES, SAITH JEHOVAH" - Isaiah 43:10.

"Our Father's ear is ever open to the cry of his children. They are as dear to him 'as the apple of his eye.'

They are graven upon the palms of his hands.' 'As one whom his mother comforteth, so will I comfort you,' is his promise to his own. All that we can render will be at best very, very little in return for all his bounties, for all his matchless grace toward us. But the measure of love and zeal that accompanies our little all will indicate the measure of our gratitude to our dear Redeemer." '14- R5538, R5539 "There is none other name under Heaven given among men, whereby we must be saved...

"With great power gave the apostles witness of the Resurrection of the Lord Jesus: and great grace was upon them all"—Acts 4:12, 33.

"Therefore they that were scattered abroad, went every where preaching the word"—Acts 8:4. '09 R4391; R4330 c 2 p 3 last 3 lines—"Simony" In Olden Times and Now.

A MINISTER AND A WITNESS As I went to Damascus, with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, **why persecutes" thou me?** It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, **I am Jesus whom thou persecutes"**. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, **to make thee a minister and a witness** both of these things which thou hast seen, and of those things in the which

405 I will appear unto thee, Delivering thee from the people, and from the Gentiles, and unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God. I continue unto this day, WITNESSING BOTH TO SMALL AND GREAT, SAYING NONE OTHER THINGS THAN THOSE WHICH THE PROPHETS AND MOSES DID SAY SHOULD COME: THAT CHRIST SHOULD SUFFER, AND THAT HE SHOULD BE THE FIRST THAT SHOULD RISE FROM THE DEAD, AND SHOULD SHEW LIGHT UNTO THE PEOPLE, AND TO THE GENTILES"—Acts 26:12- 23.

HELP OF GOD Acts **26:19- 29**. "Having therefore obtained help of God, I continue unto this day" (Verse 22).

"In referring to the preservation of his life, the Apostle... declares that he obtained help of God, by whom he had been sustained to the time of his speaking... Speaking from the highest standpoint of his own appreciation, and ours, he gave the credit for his deliverance to the Lord... The Lord's saints are the special objects of his care, and the angel of the Lord encampeth round about them and delivereth them.

"What great opportunities they had to become members of the little flock, the Lord's associates on the throne." '03- R3197 c 1 last p, R3198 c 2 p 3 last sentence.

COME UNTO ME AND DRINK With appreciation, with satisfaction, only to take more and more... Let us appreciate more and more the Truth, the water of life, and let us see to it that we get it pure from the fountain, and that we recognize no other fountain than the Lord Jesus; however much we may appreciate the channels through which the supply may have come to us." '08 R4132 c 2 p 2.

Revelation 19:11

Verse 11. And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he cloth judge and make war.

"The Apostle points out the sin of judging, and of having respect of persons, aside from the standpoint of character. He declares that as there is but one great standard, He who gave that standard, that law, is to be the Executor of His own Law, although He may appoint various representatives. His special representatives are to be Christ, and the church associated with Him, in glory as Judges. But they will judge by that standard given by the Great Lawgiver; and there will be no other law in competition with it." '16- R5887

And now it is time, according to the Plan of God, for the work of Salvation of the world to begin. Everything necessary is ready: a covenant arrangement; a mediator; a ransom price; a sin offering; authority and power; a Passover lamb, or goat "*Your lamb shall be without blemish, a male (or, kid—margin) of the first year; ye shall take it out from the sheep, or from the goats*"— Exodus 12:5; the reward of Restitution; also the Second Death: and now a message, pure and clean and righteous altogether. All those who are sincere in their consecrations will find it possible to perform the requirements of salvation. Their best is required, all necessary assistance is provided, and it is done. Please see the Supplement, FOUNDATION OF CHRISTIAN DOCTRINE: THE PASSOVER.

"As those Jews who were unclean, and hence could not keep the Passover properly in its proper season, were permitted to do so on the 14th of the *second* month (at the full of the next moon), the lesson taught seems to be that all prevented (by ignorance) from accepting Messiah as their Redeemer, when offered to them, will have an opportunity of doing so when, in the times of Restitution of all things, their nation (moon) shall again be full of blessings, in the latter harvest." *R5191 and R2270.

"That the blood covers more than the first- borns is shown by the fact that in the type it was sprinkled not merely upon the first- borns, but upon the house..." ' 13- R5273 F459- F460.

"The Apostle Paul informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts"—**Heb 10:22 12:24 1 Peter 1:2.** "... Return... put away the strange gods ... and prepare your hearts unto Jehovah, and serve him only; and he will deliver you..." [1Sa 7:3].

"In Jesus' day the time had come for the fulfillment of the type of the Passover. Jesus himself was to be the Passover Lamb. By faith the merit of his sacrifice, his blood, was to be sprinkled upon the doorposts of his people's hearts; and his flesh, *the merit of his earthly perfections*, was to be eaten or appropriated by them in their minds. With it they were to eat the unleavened bread of the divine promises and the bitter herbs of trials and adversities, and withal they were to drink wine, the blood of the grape, symbolically implying their participation with the Lamb in his ignominy and sufferings, and in the glories of the future [1Co 10:16,17 Matthew 26:29]. The antitype of the cup in its higher sense will be the new joys of the kingdom which all the faithful in Christ will share with the great King of glory, when he shall take unto himself his great power and reign." ' 10 R4703 "We must eat of the unleavened bread of truth, if we would be strong and prepared for the deliverance in the morning of the new dispensation. Thus we put on Christ, not merely by faith; but more and more we put on his character and are transformed into his glorious image in our hearts and lives." '16- R5870 "There were two Passovers." R3959; R5640; R5870. "The church of the first- born, alone, is being spared at the present time—being passed over, provided they are under the blood." "They are the only ones as *yet* in danger of the SECOND DEATH." R. R3960; R5641 "What a blessing comes to us with the celebration of this memorial! What a burning of heart for further *appreciation*, 406 and growth in grace and knowledge, and for further participation in the privileges of the service to which we are called, not only as respects the present but also as respects the future!

"Who that APPRECIATES the *invitation* of God to membership in this *Ecclesia*, and the consequent participation in the sacrifice unto death now, and in the glorious work of the future, does not rejoice to be accounted worthy to suffer reproaches for the name of Christ, and to lay down his life in the service of the Truth, as members of his flesh and of his bones?" F467 "Only those are invited to this table of the Lord—this' feast of spiritual blessings; of communion and fellowship with God, of a knowledge of the deep things of God; the exceeding great and precious promises; and of joy in co- operating with him in his plan

of salvation—who desire to forsake all other tables; for ‘Ye cannot be partakers of the Lord’s table and of the table of devils’ [1Co 10:21]. Only deeply APPRECIATIVE ones are desired at this feast—those who will gladly, cheerfully, forsake all to enjoy the favor. Our Lord Jesus expressed this fact forcibly when he said Luke **14:26,27,33**.’ ‘96- R1957, 1958—for end of PARABLE (c2 p1, 2) see Rev. 3:20 comment.

"What is the relationship between the sacrificed Passover lamb and the Atonement Day sin-offering? The Day of Atonement sacrifices were divinely placed exactly at the opposite end of the year, apparently to disassociate the two types... ‘09- R4492, R4493 Exodus 12:7: "And THEY shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it.’

"On the Atonement Day, the blood of the bullock was sprinkled seven times, as representing fullness, completeness, efficacy—applied on behalf of the High Priest’s body, and household. Similarly, subsequently, the blood of the Lord’s goat, the second offering of the Atonement Day, was sprinkled seven times, representing similarly perfection, fulness, completeness, efficacy... applied on behalf of ‘all the people.’ ” ‘05- R3508 Leviticus **16:14,15**: "And Aaron the *high priest*, shall take of the blood of the bullock, and sprinkle it with his finger upon the Mercy Seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring its blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.’

On the Day of Atonement in the fall, the 10th day of the 7th month, *the High Priest* alone, sprinkled the blood of atonement on the mercy-seat.

"The Israelites were commanded to celebrate the Passover three months before the Law Covenant went into operation, as the first feature of the Jewish law." *The people* sprinkled the blood.

The former sprinkling represents JUSTIFICATION: the latter represents APPRECIATION OF JUSTIFICATION, for the people could not justify themselves; it is a picture of the people applying the blood to their own hearts in APPRECIATION OF THE ATONEMENT made for them which is further illustrated in eating of the Lamb—by faith

in the perfect human nature of our Lord, their justification.

The only ones amenable to the *second death* are those for whom the blood has been applied, the merit of the human perfection of our Lord. The safety, the protection, is HEART APPRECIATION of our JUSTIFICATION, passing us over the Second Death. When ATONEMENT has been applied for the world, THE CHRIST will be the Passover for the people.

CROSSING JORDAN INTO CANAAN ‘02- R3084- R3086 The Ark of the Covenant, borne by the high-priest and the under-priests, representing the Lord himself, his grace, his goodness, his promises; stood in the midst of Jordan—effecting a cancellation of the sentence of death—in order that the Millennial blessings might be attained by all under the lead of Joshua’s antitype. Our great High Priest and his church, the royal priesthood, must first pass into Jordan before any of the people could pass over: Adamic death; Second Death!

"THERE IS A SIN UNTO DEATH"—1Jo **5:16**. "From our present viewpoint, it will not surprise us if the number going into the second death will be a considerable one... Daily we are coming to see in a clearer light the high standard which God will require of all who will be granted life eternal at any time and on any plane ..." ‘09- R4400 "WALK HONESTLY AS IN THE DAY"—Romans 13:8- 13. "Put ye on the Lord Jesus Christ"—Rom. 13:14. ‘09- R4401, R4402 "When thou vowest a vow unto God, defer not to pay it"—Ecclesiastes 5:4. "That character development must be completed before he can be pronounced an overcomer.’

"So long as there is a fear of the second death, and a desire for eternal life and a desire for harmony with God, there is hope. Two classes are described as being ‘twice dead, plucked up by the roots.’ One is a

class which, after having received the holy things of God as new creatures, turn back to the world, to its aims, its pleasures, its desires, its ambitions, its sins. These, completely repudiating the covenant of sacrifice, are in a hopeless condition as respects the future life... or, perhaps, worse than the world, they are acrimonious and bitter against the members of The Christ, and against the truth, which they once appreciated but have left.

"Another class who go into the second death are pointed out as guilty of doctrinal deflection—the renouncing of the Redeemer; the loss of appreciation of the merit of his sacrifice, and of the opportunities which that sacrifice secured to us in the way of sacrificing." '11- R4872

HUMAN WORKS VS.

WORKS OF THE NEW CREATURE "Beloved, work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure"—Philippians 2:12, 13.

"This salvation to the high calling is to be worked out by the development of character. '15- R5759

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Revelation 19:12

Verse 12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself.

The one putting forth this glorious message had eyes like a flame of fire; and on his head many crowns. These indicate many previous trials in which he came off victorious. Now we, and all the world, may have confidence in him; for he is tried and true, and has obtained a name all his own, given by Jehovah Himself in appreciation of His faithfulness and ability.

"THE *GIFT OF LIFE*" PERFECTION OF BEING IS GOD'S REWARD FOR PERFECTION OF CHARACTER.

It should ever be borne in mind that perfection of being and perfection of character are two different things. Perfection of being is the work of God; while perfection of character is the work of the intelligent creature, wrought out in obedience to divine law and under the divine direction and supervision. Adam was a perfect being, innocent, free and glorious in his pristine beauty; but in the work of character-building he soon failed and hence lost his perfection. Character cannot be developed wholly without trial.

"In the case of our Lord, this valuable plant of character, perfect in its infancy, maintained its perfection through all the tests applied to it; until it was finally made perfect in completeness, being established, strengthened, settled.'

"And being made perfect, he became the author of eternal salvation *unto all them that obey him*; called of God an high priest after the order of Melchisedec.'

"Although he was a Son who had always recognized and delighted to do the Father's will, yet he was not counted perfect in the sense of that established and demonstrated character which was the necessary requirement for the priestly office to which he was called. For this office he must be proved beyond all peradventure by the severest tests; and that before many witnesses, in order that all might know the strong foundation upon which they could build their hopes. It was for this purpose that his sense of loyalty was put to the severe test which it met in Gethsemane. Possibly even our Lord himself did not realize the strength of his righteous character until brought face to face with this last trial. There he was tried and proven to the uttermost: and under the fiery ordeal, his character, always perfect to the full measure of its testing; gained by Divine grace, its glorious perfection of completeness. Hebrews 5:7- 10 '95- R1807

MADE PERFECT THROUGH SUFFERING

"It became him (the Father) for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their Salvation perfect through sufferings"—Heb. 2:10.

"So high an exaltation to the 'glory, honor and immortality' of 'the divine nature,' made it proper, in the divine wisdom, that certain *tests* should be applied; the meeting of which should *make perfect* the title of God's Only Begotten Son to share all the riches of divine grace, and 'that all men should honor the Son even as they honor the Father.' Heb. 2:10; 12:2

"We are to remember that it was in connection with these *tests* of his obedience to the Father that there was set before him a certain joy or prospect, as it is written—'For the joy that was set before him he endured the cross, despising the shame' (Heb.12:2)...

"The Father had promised him not only a return to the glory of spirit- being which he had with the Father before the world was, but a more excellent glory—to be exalted far above angels, principalities and powers, and every name that is named, and to be made an associate in the Kingdom of the Universe, next to the Father—on the right of the majesty on high; and partaker of the divine nature, with its inherent or immortal life...

"He... never faltered, never wavered; but manifested in every particular, and to the utmost, faith in the Father's Justice, Love, Wisdom and Power; and unhesitatingly endured all the oppositions and contradictions of sinners against himself, with all other besetments of the Adversary; and by this means; through suffering, he '*made perfect*' his title to all the joys set before him; and in consequence was perfected as a being of the very highest order, viz., 'of the divine nature.' Thus it was true of the Only Begotten of the Father that

THOUGH HE WERE A SON Yet Learned He Obedience By the Things Which He Suffered.

And Being Made Perfect He Became the Author of Everlasting Salvation Unto All Them That Obey Him.'

Heb. 5:8- 10

"The inspired Apostle thus explains that our Lord, already undefiled, perfect; already a 'Son,' already fully obedient to the Father under favorable conditions; *learned* what it meant to be obedient under most adverse conditions, and being thus tested and proved worthy of perfection on the highest plane of being, the divine nature, he was perfected in it when the Father raised him from the dead to the excellent glory set before him—to be, first the Deliverer of the Church which is his body; and afterward, 'in due time,' of all who, being brought to a knowledge of the Truth will obey him.

"Note the harmony between this and the Apostle Peter's testimony—'The God of our fathers raised up Jesus... Him bath God exalted with his right hand, to be a Prince and a Savior'—Acts 5:31.'

"Thus our Lord Jesus demonstrated before the Father, before angels, and before us, his 'brethren,' his fidelity to the Father and to the principles of the Father's government. Thus he magnified the Father's law and made it honorable: demonstrating that it was not too exacting, that it was not beyond the ability of a *perfect* being, even under the most adverse conditions. We, his followers, may well rejoice with all of God's obedient and intelligent creation, saying, 'Worthy the Lamb that was slain, to *receive* power and riches and wisdom and strength and honor and glory and blessing'—Rev. 5:12.

"And as our Lord glorified is the Captain of our Salvation, it implies that all who would be soldiers of the cross, followers of this Captain and joint- heirs with him in the Kingdom, must likewise be *made perfect* as 'new creatures' 408 through trial and suffering. And as the sufferings through which the Captain was

made perfect, as a new creature, were the things which he endured through the submission of his own will to the Father's will, so with us; our sufferings are not the ordinary sufferings of pain, such as the 'groaning creation' shares, and which we share to some extent, as members of the world. The sufferings which count in the development of the 'new creature' are those *voluntary* and *willing* endurements on account of the Lord and the Lord's Word and the Lord's people—the hardness which we endure, as good soldiers of the Lord Jesus Christ, while seeking to do not our own wills, but to have perfected in us the will of our Captain, the will of our Heavenly Father. Thus we are to walk in his footsteps, realizing his watchcare, and availing ourselves at the throne of the heavenly grace, of his helps by the way; and trusting his promise that all things shall work together for good to us, and that he will not suffer us to be tempted above that we are able, but will with every temptation provide a way of escape; and that in every trial he will grant grace sufficient—for every time of need. Thus are his 'brethren' also now on trial and now being *made perfect* as new creatures in Christ—'made meet for the inheritance of the saints in light'—Col. 1:12." E118- E121 "... 'Fear not,' 'hope thou in God,' and mark his loving providences as—"Through waves and clouds and storms, He gently clears the way"—until a blessed acquaintance with God through such experiences develops in the heart that perfect love that casteth out fear... the blessed rest of faith; and like the eagle that soars above the storm cloud, live at such an altitude of Christian experience as to enable you to rejoice in the Lord always and in everything to give thanks.

"... Yes, the abiding presence of God, manifested to the hearts of his people now, even today, in the midst of its cares, its vexations, its labors, its trials of faith, patience and endurance, this is the blessed present privilege of all his saints. And not only the presence of God, but also of his dear Son, our Lord and Saviour, is also vouchsafed to us so long as we faithfully maintain our covenant relations with him." '95- R1906

THE WORLD'S REDEEMER PICTURED—Isaiah 52:13- 53:12.

"The Lord hath laid upon him the iniquity of us all"—Isa. 53:6.

"This little section of Isaiah's great prophecy is a very striking one... The Lord's people would now know his name (Isa. 52:6)—understand and appreciate his true character...

"Then, pointing to the Millennial reign of Christ, verses 13- 15 picture the high exaltation and honor of Jehovah's servant Son, our Lord Jesus, saying, 'He shall deal prudently, He shall be exalted and honored and shall be very high.' The whole earth shall be filled with the knowledge of the glory of the Lord, which will then shine forth through the blessed and wise government of Immanuel, as has been declared, 'The desire of all nations shall come': they shall see that the way of righteousness is the desirable way, the blessed way, the way of true wisdom and happiness, and all who will refuse to come into this attitude shall be cut off from amongst the people in the second death—Acts 3:23." '05- R3589 See T50p3

A NEW NAME—GOD- GIVEN "' If ye be Christ's then are ye Abraham's seed and heirs according to the promise'—Gal. 3:29. The distinguished honor of sitting in the throne has passed to the spiritual Israel...

(Gen. 32:28): "The changing of Jacob's name to Israel reminds us of other similar changes: for instance, amongst our Lord's disciples Simon was renamed Peter, and again Saul of Tarsus was renamed Paul.

"But God proposes a new name for his people—his church—the bride, the Lamb's wife. As Jesus was our Lord's name and he became the Christ, the Messiah, so all who become members of his body come under his new name, and are recognized of the Lord and may be recognized of each other as members of the Christ (*Re 3:12*); and again, the Lord, prophetically speaking of Christ, says, 'This is the name whereby he shall be called, The Righteousness of Jehovah' (Jer. 23:6): and again, speaking of the bride of Christ, we read, 'This is the name by which she shall be called, The Righteousness of Jehovah' (Jer. 33:16). The name of the bridegroom is given to his bride—"They shall be mine, saith the Lord, in that day when I make up my jewels' (*Mal 3:17*). And those who will get this new name, we may be sure, will all be called upon to demonstrate that they will be overcomers. They must all pass approval before the

Lord for their faith and their persistency in holding to him and his gracious promise—the Oath- Bound Covenant." '07- R3969, R3970

Revelation 19:13

Verse 13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

He had on a vesture dipped in blood: and His name is the Word of God. That name may be applied to the Bible, or to Jesus Christ the Messiah; it fits either. The blood is always the same, the blood of the great sin offering with which Messiah will blot out all Adamic sin, to the last vestige pertaining to those going faithfully up the Highway, and the Way, of Holiness. The *blood* represents the Life Rights of the Man Jesus: they were first given to the perfect man, Adam; lost by him through disobedience; placed in the Mosaic Law Covenant; passed to the perfect Man Jesus; then secured by the New Creature, Christ, in the sacrifice of Jesus; and deposited by Him when on Calvary He died. They became a very efficient Sin Offering for the justification of the Church during the Gospel Age, and will be the justifying power during the Millennial Age for the whole world. What a Saviour !

"The Prophet Isaiah (63: 1- 6) depicts in very strong language the work of our Lord Jesus among the nations at this time, and in the days just ahead. "He bath trodden the wine- press alone, and all his garments are stained with blood, the wrath of God. See STUDIES IN THE SCRIPTURES, Vol. 4, pp. D18, D19, D51. '15- R5697, R5698 "The reply to the Prophet's inquiry—'Who is this that cometh from Edom, with dyed garments from Bozrah?' (Isa.

409 63:1; 34:6, 8)—is, 'I that speak in righteousness, mighty to save.' It is the same mighty one described by the Revelator (Rev. 19:11- 16), the 'King of kings and Lord of lords,' Jehovah's Anointed, our blessed Redeemer and Lord Jesus.

"The fact that the King of kings is represented as treading the winepress '*alone*' indicates that the power exerted for the overthrow of the nations will be divine power, and not mere human energy. It will be God's power that will punish the nations, and that will eventually 'bring forth judgment (justice, righteousness, truth) unto victory.' "'He shall smite the earth with the rod of his mouth, and with the breath of his lips (the force and spirit of his truth) shall he slay the wicked' (Isa. 11:4; Rev. 19:15; Psa. 98:1)... But in the end it will be known that the grand victory of justice and truth, and the punishment of iniquity with its just deserts, was brought about by the mighty power of the King of kings and Lord of lords.' " D17- D19 "The Scriptures say that the life is in the blood (Lev. 17:11)... Lev. 17:10- 14... This life principle that God gave to man seems to reside in the blood.

"If we, as his disciples, lay down our life for the brethren, we are doing what Jesus did. This is all to be applied for the world. He took that earthly life, not to keep it; but to turn it over, eventually, to all mankind. The right to human life is still in his control. He is the One who, as the great Mediator, will give to the world the life he poured out.

"He now imputes his merit to the church, that we may share with him in his suffering and in his glorious kingdom; on the spirit plane... Our Lord's earthly life was... laid down... personally, forever, that humanity might get it. He has not yet accomplished this, in the sense of turning life over to them, but he gave up his life with that purpose in view." He is the Testator of His own last will and testament.

.. When he was raised from the dead he still had a right to that earthly life, with the understanding, however, that he was not to use it for himself, but that he would give that life to all the world who were willing to receive it, assigning it to them at the end of his reign of a thousand years, during which his church will reign with him.

"His life was not taken from him... Lev. 18:5; Ezek. 20:11; Luke 10:28; Rom. 10:5. He laid it down

voluntarily, in harmony with the divine will. He laid it down that it might become an asset in the hands of divine justice, so that when the time should come he might use that asset for mankind—
John 6:51.

"In the beginning it was the divine purpose that our Lord's human life should be laid down forever, that he should not take it again. He consecrated his life at Jordan, and finished the sacrifice at Calvary. Throughout the Gospel age he has been sacrificing his mystical body. Just as soon as he shall have finished the sacrificing of all these body members, then their life- right, which belongs to the great High Priest, will be used for the purchase, the redemption, of the world; by the sealing of the New Covenant. Immediately after this, his kingdom will be established. This further application of his merit, his life-right, which will not be made until the whole church has passed beyond the veil, is symbolized by the sprinkling of the Mercy Seat with the blood of the goat. The blood of our Lord and the blood of his body, is all one blood.

It is one Priest of many members. It is one atonement for all—for the sins of the whole world—1 John 2:2.

"The blood represents not only the death of Christ, but also the death of all the members of his body, to whom merit is imputed. This the Apostle expresses in the same connection—1 Cor.10:16, 17, Diaglott... that is to say, a union in common with him, a partnership, as represented in the cup and in the bread (loaf). The Whole matter has its origin in him." '13- R5341, R5342 "All those life- rights which our Lord possessed when He died were symbolically represented in the blood of the bullock; and with that blood the sprinkling was done in the Most Holy.

"There was just one moment when the knife in the hand of the high priest smote and slew the bullock. That moment represented the moment when our Lord, at Jordan, became dead as a man and alive as a New Creature; when 'He, through the eternal Spirit, offered up Himself without spot to God'. But it was not as a New Creature that He offered up Himself, but as the *man* Christ Jesus. His spotless humanity was what He there offered. This He did through the eternal Spirit of Sonship and loyalty to God; and this was the opportune moment, the moment foretold in prophecy. *Then* He as acknowledged a Priest. If Christ were on earth, on the earthly plane, He could not be a priest according to the flesh, not being of the family of Aaron. The only Order of Priesthood, therefore, to which He belonged was a spiritual Order, the one mentioned in the Scripture which says: 'Thou art a Priest forever after the Order of Melchizedek' (Psa. 110:4). He was not a Priest according to the flesh, but as a New Creature.

"The High Priest came into his office by virtue of his work of sacrifice. The bringing of the bullock into the Court meant its presentation for sacrificial purposes. So with Jesus. When He came to John at Jordan, He made a surrender of Himself. This the Father acknowledged. The disciples of the Lord presented themselves, but they were neither accepted as sacrifices nor begotten of the Spirit, until Pentecost. On that day, while they were waiting, God accepted the sacrifice, and made them priests at that moment" (Revelation 5:10). Q696 or '11- R4877

JUSTIFICATION "Nor should it be difficult for us to realize that although there could be antitypical Levites (justified by faith in a coming atonement) before our Lord Jesus came into the world, yet there could be no antitypical priests, for he was the Head or Chief Priest, and in all things had pre- eminence, and made atonement for the *blemishes* of his '*Body*' and of 'his house' before any could become his brethren and members of the royal priesthood. Our Lord himself stated this matter very pointedly; and succinctly pointed out the line of demarcation between the faithful ones that preceded him and the faithful ones who would follow after him, walking in his footsteps, and becoming his joint- heirs. Of John the Baptist he said, 'Verily I say unto you, Among them that are born of women there bath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of Heaven is greater than he' (Matt. 11:11). " T108.

410 "As *sinner*s we *had* no relationship to God. When we *believed* and *turned from sin* we had a justification by faith TENTATIVELY imputed to us, *permitting us to draw nigh* to God and *to hear his*

message through Christ— speaking peace to us and informing us of the high calling and assuring us that ‘*Now is the acceptable time*’; that during this Gospel age *he is willing to accept us as living sacrifices through the merit of Jesus and* to beget us of the holy Spirit to the divine nature. The moment we accepted those terms our Redeemer became our Advocate, and immediately the entire contract was closed and we were begotten of the holy Spirit. We were no longer in the flesh, but in the spirit— *no longer in the Court*, but in the Holy... But the *new creature* needs an advocate." ‘10- R4585 "Jesus said, I came NOT to call the righteous, but SINNERS to REPENTANCE"—Mark 2:17; Luke 3:8; Acts 13:24.

"MY SON, give me THINK HEART, and let *shine* eyes observe my ways"—Prov. 23:26.

Why did Abraham take an oath of Eliezer to go to his kindred to take a wife for Isaac?

Genesis 24:3- 4. "As the limitation for Isaac’s bride was that she must belong to the family of Abraham, so the limitation of those called to be members of the bride of Christ is: (1) That they shall not be sinners, not of the world, but of the ‘Household of faith.’ Sinners are called to repentance, but not called to be the bride of Christ—only believers are honored by this call... and the invitation to become members of the bride, the lamb’s wife." ‘07- R3953 "My son, give me shine heart..." Prov. 23:26.

THE TRIBE OF LEVI—THE TENTATIVELY JUSTIFIED "As Israel typified the world, so the TRIBE of Levites typified the ‘household of faith,’ or *all believers in Jesus and his Ransom.*" T26 p 2.

"The typical Levites were the whole tribe of Levi... The tribe of Levi was divided into two classes, a priestly class and a Levitical or servant class. In the antitypical are two classes on the spirit plane—the royal priesthood, composed of Christ and the church, his bride; and also the servant class, ‘the virgins, her companions, who follow her,’ and who are to enter into the King’s palace with rejoicing. As these do not come up to the high standard required for admission into the bride class, they are not counted worthy of being in this class who are presented unto the King ‘in raiment of needle work.’ Nevertheless, they must all be grand characters, worthy to receive palm branches, indicating their victory over sin and all evil—Psa. 45:13- 15; Rev. 7:9- 17. ‘ 12- R5023 "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). "It was not by custom nor by accident that Abel chose his sacrifice, but *by faith*. Evidently he had been seeking the mind of the Lord and had found it; and thus was enabled to offer acceptably." ‘94- R1614 "And they ("the Levitical priesthood after the order of Aaron"—Heb. 10:11) truly were many priests, because they were not suffered to continue by reason of death.’

"Our Lord sprang out of Judah" according to the flesh: "Jehovah swore and will not change, Thou art a Priest for the Age according to the order of Melchizedek: By so much was Jesus made a surety of a better Covenant. But He, on account of his continuing for the age, possesses the Priesthood which changes not. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. " **Hebrews 7:11,14,21,22,23- 25** . See Diaglott.

Revelation 19:14

Verse 14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

The armies in Heaven would be composed of the Little Flock and the Great Company. And as He, Messiah, is Lord of all, any other companies of spirit beings He wished to use might be included—but especially, the Little Flock (the Bride) and the Great Company (the Bridesmaids).

"If thou, Lord, shouldest mark iniquities (imputing them to us), O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared (reverenced)"—Psalm 130:3, 4.

"How precious are such assurances when the soul is painfully conscious of its infirmities, of its utter

inability to fully measure up to the perfect law of righteousness! How blessed it is to know that when our hearts are loyal and true, our God does not mark against us the unavoidable blemishes of our earthen vessel! If we come daily to him for cleansing, through the merits of our Redeemer, our failures are not imputed to us, but freely forgiven and washed away. The perfect righteousness of our Savior is our glorious dress, arrayed in which we may come to God with humble boldness, courage—even into the presence of the great Jehovah, the King of kings and Lord of lords." '15- R5802 "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord"—Psa. 31:24.

"Deal courageously, and the Lord shall be with the good"—2 Chron. 19:11.

"Do your duty, whatever may be the Lord's will for you. Hope in the Lord, even though your motive will be misunderstood. We should have the good courage to stand for what is right, whether our reward be in this life or in that which is to come." '13- R5330 "Blessed are the merciful: for they shall obtain mercy"—Matt. 5:7.

"Forgiveness... must be from the heart, sincere. In proportion, therefore, as we each realize our need of Divine mercy through Jesus, in that same proportion let us be very merciful to others—especially toward the brethren." '06- R3735 "The 'great company' class is the Levite *class*... only because of failure to be of the priestly class, the sacrificing class '10- R4656; c 1 last; R4677 last 2 p.

"The priestly class will be the antitypical temple of God; the Levite class, the great company, will serve God in and through that temple class." '14- R5408 "Looking back at the type in the Law, we find that there were 8,580 Levites appointed in the typical service, while only five priests were appointed for the typical sacrificing (Num. 4:R4648; Exod. 28:1; T118)."

411 THE GREAT QUESTION—Mark 8:27- 9:1 "Thou art the Christ, the Son of the living God" Matt. 16:16.

"The great question of eighteen centuries ago is the great question of today! Who is Jesus?... He was... a good man, a most able Teacher... He was... more, much more. To be The Christ, he must have been 'the Man Christ Jesus,' who gave himself a ransom- price for all, to be testified in due time (1Ti 2:5,6). And this signifies that he must have been, not of ordinary birth, but extraordinary, born from above... He was The Christ, the Sent of God, who left the glory of the Father and was made flesh that he might 'taste death for every man' ... We behold him as the great Redeemer of the world, whose death was necessary as a ransom, or corresponding price, to secure the release of mankind from the death sentence and to make possible the resurrection of Adam and his race.

"More than this, the word Christ signifies The Anointed. The Bible declares that the Anointed Lord shall be the Great King, Prophet and Priest, whose kingdom shall be under the whole heavens—a kingdom which shall last for a thousand years; and shall destroy sin and all who love sin; and which shall lift up all humanity willing to return into harmony with God. According to the Scriptures, this Jesus is—the Messiah. And his present work is the gathering of a bride class, to be his joint- heir in his glorious kingdom, which will be set up soon after the elect church shall have been completed by the glorious change of the first resurrection.

"What think ye of Messiah? What think ye of his invitation to become his associates in his glory and kingdom? What think ye of the cost of self- denial, self- sacrifice? What think ye of the great reward? Let those who have made the consecration review the terms; let those who have not made this consecration do as Jesus said: 'Sit down and count the cost,' before making a decision, so that if they become his disciples they will do so intelligently, and be loyal and faithful in their course.

"Only those who appreciate the 'High Calling of God in Christ, 'The Heavenly calling'—only such will have the necessary incentive to run with patience the race upon which they started when making a consecration; and only those who run the race faithfully will win the prize; and only by the assistance of the Great Advocate can any hope to come off conqueror and 'more than conqueror,' through his precious

blood. " ' 12- R5120

THE CHURCH'S PART IN THE SIN- OFFERING—'13- R5195 to R5197.

"Christ also suffered for you, leaving you an example, that ye should follow his steps" *{1Pe 2:21, R.V.}*.

Leviticus 16: 14, 15; T61, T66, T67. 'Because the Scriptures picture the Lord and the church as the Sin- offering, therefore we believe it. St. Paul addresses the church as the anitypal goat class when he says Hebrews 13:11- 13 2 Timothy 2:11,12.

THE CHURCH'S SACRIFICE OF EARTHLY RIGHTS... "The church's part in the Sin- offering, therefore, is that she receives, as a reward for her faith and obedience, the privilege of sacrificing with her Lord. Her share is thus accomplished when she presents herself a living sacrifice. The Lord's part begins when he accepts the offering. He stands sponsor for his church and, as the Advocate, becomes responsible for those under his care.

"Those who are called the church are privileged to participate in the sacrifices of the present and in the glorious work of the future. A part of that future work will be the sealing of the New Covenant. The church will have a share in this sealing in the same sense in which she has a share with her Lord in his glory. The entire merit is in the Lord; and by his grace we are what we are and have part in the glorious work. By virtue of membership in the body of Christ in glory, the church have part in the Sin- offering and are sharers of all that is Christ's, including the work which he will accomplish.

"When we present ourselves as living sacrifices, we make consecration unto death and consequently, if accepted, lose forever all right to life on the human plane. We present our bodies that we may become priests of the new order, or profession, under the great High Priest, to whom we have given our lives... we cease to be; we are beheaded, so far as all earthly hopes or aims are concerned. By virtue of his perfection, our Lord has a right to everlasting life. We never had a right to everlasting life, but are enabled to present ourselves because of his acceptance of our sacrifices as his own." Please review '13- R5195 to R5197.

.. Flesh and blood cannot inherit the kingdom of God' *{1Co 15:50}*. Therefore we purpose that by the assisting grace in Christ we will present our bodies sacrifices even unto death, that according to his covenant with us, he may exalt us in due time *{1Pe 5:6}*. We do not merely forsake sin, but give up that to which we have a right in earthly interests.

BLEMISHES, SPOTS AND WRINKLES DEFINED

"The robe of Christ's righteousness, otherwise termed the wedding garment, is a very beautiful figure of speech illustrative of a certain great truth. Since only new creatures, only those begotten of the holy Spirit, are granted this robe, and since these are not under condemnation and are not reckoned according to the flesh... 'Whosoever is begotten of God doeth no sin'—1 John 3:9 R. V.

"... The robe of Christ's righteousness does not cover the imperfections of the new creature; for the new creature never had any imperfection. In God's sight the new creature has a standing, and is pure, spotless. The flesh is not the new creature; but the old, which is reckoned dead; and then, as St. Paul says, is also reckoned alive, as revived or quickened—Eph. 2:1- 7; Col. 2:13; Rom. 6:4.

"Our quickened flesh, then, by the grace of God is represented as pure, desirable in His sight, and in proper condition for the marriage—the union with Christ. Whatever spots might appear on this robe would, of course, be as figurative as the robe itself, and would represent blemishes. These would not be ours as new creatures, but would result from the fact that for the time being the new creature must tabernacle in the flesh, until it is given its new body.

412 "Blemishes are the weaknesses and imperfections of the flesh. Spots are not those wrong- doings of

which we are unconscious, but those which we seem to recognize as contrary to the will of God. These spots may be of different sizes, representing discrepancies, or various degrees of imperfection. In addition to these weaknesses, failings, faults and mistakes, there may be some little carelessness, indolence, neglect of using an opportunity. These may be considered, not as blemishes or spots, but as wrinkles on the robe of Christ's righteousness.

"St. Paul seems to wish to give us the thought of the absolute purity of the class that will ultimately be presented to the Father by our Lord, when he says that the church will not have a spot or wrinkle or any such thing, but will be 'holy and without blemish' (Eph. 5:27). This figure, of course, represents perfection of mind; for our bodies cannot be brought to that condition, because of the fall of Adam. All mankind are born in sin and shapen in iniquity—Psa. 51:5.

THE NECESSITY OF POSSESSING A TENDER CONSCIENCE "It is the duty of the new creature to detect the imperfections, errors and shortcomings of the flesh, and to go immediately to the throne of the heavenly grace with them, to obtain mercy and forgiveness. Only those with tender consciences will keep their garments unspotted. The failure to do this seems to be the reason why many fail to make their 'calling and election sure.' They are not particular about these little things; they are careless of opportunities, etc. Thus their robes become spotted and quite unfit for the marriage ceremony.

"The Scriptures show us that this class will go through a time of great trouble, during which they will do what they failed to do at the proper time—'wash their robes and make them white in the blood of the Lamb' (Rev. 7:14). By this process of purification, they will come up and will bear palm branches instead of wearing crowns of glory. Instead of being members of the Temple class, they will be servants in the Temple.

"The robe of Christ's righteousness, the figurative expression which means the imputation of the merit of Christ to those who are accepted as members of his body, is not only styled 'the wedding garment' (Matt. 22:11-14), but is also beautifully pictured as the bridal robe *[Ps 45:13,14]*. There we read that the bride will be brought before the great King in garments of needlework. Thus we get the thought that while this robe is provided for us when first we become members of the family of God and of the prospective bride of Christ, nevertheless, there is an individual work for each to accomplish.

"This special work is represented as embroidery. The design, we as Christians are to trace with painstaking zeal; for it requires great skill, close attention. This robe of Christ's righteousness, which is represented as being ours in the sight of God, will continue to be ours throughout the everlasting future. It will no longer be ours by imputation, but by right of possession. By that time we shall have made. our characters, by the grace and assistance of the Lord, copies of the character of God's dear Son, our Redeemer. Then we shall no longer need the imputation of Christ's merit to cover our blemishes; for the new body which we shall receive in the resurrection will be without spot or wrinkle—without blemish. It will be perfect." '13- R5196, R5197 "Their reward is the crown of life, immortality, to be seated in the throne, and to constitute the temple of which our Lord is the cap- stone, the chief corner- stone." '97- R2161

Revelation 19:15

Verse 15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

The sharp sword out of his mouth will be the message of the Kingdom: bringing in the terms, rules regulations of the New Covenant: The object is the common salvation; to help men up to Restitution, to what Adam fell from. Therefore, these rules, terms, etc., are important, and must be met, and kept. All necessary assistance will be supplied. The noncooperative will deserve treatment in the winepress of the wrath of God. Please see '07 R4082, R4083 at Rev. 3:11.

"‘ Cry aloud and spare not; lift up thy voice like a trumpet, and show my people their transgression, and the House of Jacob (the Jews, God’s ancient covenant people) their sins’—especially grievous transgressions. Isaiah **58:1,2** .

"The truth itself is to be the sword. It is a sharp two- edged sword, even the Word of God (Rev. 1:16). ‘The Word of God is quick and powerful, and sharper than any two- edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow.’ We are to ‘cry aloud, and spare not,’ to point out what the Scriptures have to say—on proper occasions... with gracious words we may point to the conditions of today, the dangers that are now before the world, and the proper position to be taken by those who would wholly follow the Lord." ‘15- R5630 "One of the pictures of David’s Psalm (45) represents that Christ shall ride forth as a great conqueror. ‘Gird thy sword upon thy thigh, and ride forth prosperously’ (Ps 45:3,4), is a cry prophetic of Jesus in his glorified condition. ‘Thy right hand (thy power) shall teach thee terrible things’ (Verse 4). Yes, there will be a terrible time of trouble. ‘Thine arrows shall be sharp in the hearts of the king’s enemies, by which they shall be made to fall’ (v. 5). How many in the world are enemies of Christ? How many in the world are enemies of the Lord in the sense of not being his servants, not being in harmony with him? They are all going to fall under these arrows. The Lord is going to shoot out these arrows at them all. They will be the same kind of arrows St. Peter shot out on the day of Pentecost. He was talking with some of the Jews, and we read that they were cut to the heart. What cut them? His words cut them. They cried out, ‘Men and brethren, what must we do?’ So I will be glad when the whole world gets cut to the heart, and when some of the Lord’s arrows, the declarations of his Word, shall enter in and show them just where they are, and shall cut them to the heart. It will be a happy day for them. Their eyes will open then to see what the love of God really is. And that is what the prophet says the world shall know—the knowledge of the glory of God will fill the whole earth. That is what is going to bless them all. They have been hearing bad tidings of great misery, which has misrepresented our Lord

413 and the heavenly Father for all of these centuries; they are going to hear something of the good tidings which shall be unto great joy—they are going to have a blessing." CR164 p7 "Daniel... says, Then shall Michael, the great Prince, ‘stand up, ‘... to assume authority, to give commands... David says of Christ prophetically, ‘He uttered his voice; the earth melted’—Psalm 46:6. The great time of trouble will be precipitated, and the earth (organized society) will melt, or disintegrate, under the change of administration going into effect when the new King utters his voice of command. At his command, systems of error, civil, social and religious, must go down, however old or firmly entrenched and fortified they may be. The sword out of his mouth shall cause the havoc (Rev. 19:15): *The truth* on every subject, and in all its varied aspects, shall judge men, and, under his power and overruling, shall cause the overturning of evil and error in all their thousand forms." B147 "Only fear Jehovah, and serve him in truth with all your heart: for consider how great things he hath done for you"—**1Sa 12:24**.

"Faithfulness to God should be the keynote of all our desires. "‘ 03- R3224 ‘Oh, how blessed to be the people of God! Even in the present life the reward of His favor is beyond computation." ‘95- R1788 "Let us see to it that God’s glory is our chiefest desire. Let each of us, then, daily, weekly and yearly raise to God our ‘Ebenezers,’ if we would increase our faith and joy and love. " ‘ 14- R5481 "Each day and week and month and year should find us more awake and more zealous and more APPRECIATIVE of our wonderful privileges. ‘09- R4401 "The Lord declares through the Prophet David, Psalm 149:5- 9: "That these saints will use the ‘sword’ to execute vengeance upon the Gentiles and punishments upon the people (of Israel), seems to imply that these saints, whatever their condition, will be in authority; for the Scriptural injunction to them elsewhere is that they should ‘judge nothing before the time.’ This Psalm (149), therefore, describes the time when they are to do a judging work in respect to the world in general, as well as in respect to Israel, God’s people.

"A somewhat similar description of The Christ in glory is given us in Revelation 19:11, where he that is called ‘Faithful and True’ goes forth in righteousness to judge and make war. The heavenly armies follow him (v. 14), and out of his mouth goes a sharp sword, that with it he should smite the nations—V. 15.

"Just how the kings and nobles—financial, political and social—will be bound, and just what kinds of fetters of strength will be used, we may not know until qualified; but the outworking of all these will be, as expressed in Psalm 149:9, 'to execute upon them the vengeance written; this honor have all of God's saints.' Whether we participate in this work on this side of the veil or on the other side makes no difference to us. In any event, whatever we shall do at any time under the guidance of the Lord's holy Spirit will be in harmony with justice; and all the time intermingled with sympathetic love. None except those possessing and controlled by this, the holy Spirit of God, will ever be permitted participation in the kingdom glories and power." ' 14- R5451 "The second Psalm points out that the Redeemer will not pray for, ask for, the world until, at his second advent, he is ready to establish his kingdom; his church having first been gathered to glory. Then he will ask for the heathen ... or Gentile... all, out of fellowship with God, 'enemies through wicked works.'.. The lessons of the time of trouble will be salutary... The judgments will be especially at the beginning. All who learn righteousness will thereby deliver themselves; and as they come into harmony with the King of kings and Lord of lords (Rev. 19:16), blessings will be their portion, uplifting them gradually to human perfection.

"... The great King... will be doing the greatest good for his enemies in bringing upon them punishments for their wrong course—shame, publicity, contempt. These things will be necessary to arouse them to an appreciation of their true condition and show them their privileges.

'...Fiery judgments upon the world are the Master's design, not for the world's injury, but for its blessings. We read that as a result of St. Peter's preaching at Pentecost the truths struck home to the hearts of his hearers—'They were cut to the heart' (Acts 2:37). But we realize that this was a great blessing, in that it prepared them for the message of divine mercy. So here we read of the Lord's slaying his enemies (Luke 19:27); they will be cut to the heart. A picture of this slaughter is given us in Revelation, where the Lord is represented in glorious majesty, with a sword proceeding out of his mouth, that with it he should smite the nations (Rev. 19:15). Blessed smiting! The sooner it begins, the better for the world, we might say; and yet we remember that God's time is best for everything. "Another similar picture of the progress of Messiah's kingdom is given us in figurative language, as follows: 'Gird thy sword upon thy thigh, O thou most Mighty, with thy glory and thy majesty. Thy right hand shall teach thee terrible things. Thine arrows shall be sharp in the hearts of the King's enemies; whereby the people shall fall under thee"—Psalm 45:3- 5.

"Here the establishment of Messiah's kingdom with power, great glory and majesty, is presented in pictorial imagery; and the sharp arrows of divine truth are represented as slaughtering the hosts of error. This terrible carnage will mean a great blessing; for the Lord smites to heal, and when his Word cuts to the heart the effect is to destroy the enemy. Unless the enemies of the Lord be thus brought into subjection to him, nothing will remain for them but the final extinction mentioned by St. Peter: 'It shall come to pass that the soul that will not hear that Prophet shall be destroyed from amongst the people' "—Acts 3:23—Rev. 20- 14. '14- R5493 "It will be a terribly hot fire, a fearful storm, a dark night of trouble, which will precede the glorious brightness of that Kingdom of Righteousness which can never be shaken, that Millennial day in which the Sun of Righteousness will shine

414 forth in splendor and power, blessing and healing the sick and dying, but redeemed, world"—Compare Mal. 4:2 and Matt. 13:43.

"David, the prophet through whose Psalms God was pleased to foretell so much concerning our Lord at his first advent, gives some vivid descriptions of this Day of Trouble by which his glorious reign will be introduced; and he uses these various symbols—fire, storm and darkness—alternately and interchangeably, in his descriptions... A318, A322- A324 (Chapter 15)

Revelation 19:16

Verse 16. **And he bath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.**

The name open to all is "King of Kings, and Lord of Lords." That is His, because of His possession of the highest form of nature, the divine. And that came to Him by way of inheritance. That is a prize that no one could earn or merit; but it can be obtained by being a child of Jehovah, and an heir, through Him.

CHOOSING A KING "The Lord is our king; he will save us"—Isa. 33:22.

"When the great king complete has taken the reins of government; the best of mankind will flock to him, anxious to know and to do his will and to be in full accord with him as the representative of the heavenly Father and his kingdom. " 03- R3219 "The Israelites indeed, will feel... that 'the Lord is our King.' ... Our esteem, homage and obedience must be to him whom the Lord bath appointed, King Immanuel. If he be enthroned in our hearts it will be comparatively easy for us to be loyal to him in our conduct and in our words, wherever we may be. If we deny him, he will also deny us; but if we confess him he will save us ultimately: through us as his church, his body, he will, according to the original promise, bless all the families of the earth which we, with him, will then inherit—Gal. 3:29. '03- R3219

JESUS BECAME HEIR OF THE ABRAHAMIC COVENANT "By fulfilling its conditions—by obeying the Law perfectly, as none of the imperfect human family *could do*— our Lord Jesus *became heir of all the blessings promised in that Law Covenant made with Israel at Mount Sinai; and thus also he was proved to be THE SEED OF ABRAHAM to whom the entire Abrahamic promise now applied.* Our Lord thus secured to himself the *sceptre* (the promised right or authority of earth's dominion) which for centuries had been promised should be merited by, and given to, some one in the tribe of Judah and family of David. The great prize, for which Israel had been hoping and striving and longing for centuries, was won at last by the Lion (the strong one) of the tribe of Judah. Shiloh, the great *Peace-maker*, had come: He who not only made peace between God and man by the blood of his cross, when he redeemed mankind from the condemnation of death justly upon all; but he who also, when he takes his great power and reigns King of kings and Lord of lords, will overthrow all wrong and evil and sin, and establish peace upon a sure basis of holiness. He is the Prince of Peace.

"When the sceptre (the *right*) under the covenant passed to our Lord Jesus, that Law Covenant *ended*; for how could God continue to *offer* to others, on any conditions, the prize which had already been won by Shiloh? Hence, as the Apostle declares, 'Christ made an end of the Law (covenant), nailing it to his cross'—Col. 2:14.

"Thus the 'Prince of Peace' secured for his subjects both forgiveness of sins and restitution; and established an everlasting kingdom on the basis of righteousness, such as could in no other way have been brought about. Thus was fulfilled the prediction, 'The scepter shall not depart from Judah, nor a law-giver from between his feet (loins) *until* Shiloh come.' Then it did depart from Judah, being given to 'the Lion (the strong one, the highly exalted spiritual creature, the Lord of glory) *from* the tribe of Judah,' who now holds this scepter (or title to authority) as King of kings and Lord of lords... But Alas! when the peaceful one who made peace and reconciliation for iniquity, by the blood of his cross, came, they despised and rejected him, expecting not a great High Priest, but a great general.

"Shiloh having received the scepter, or title, to 'all power in heaven and in earth' (Matt. 28:18) at his resurrection, because of his obedience unto death, will indeed, bless Israel first—but not fleshly Israel, for they are not all true Israelites who are called such according to the flesh (Rom. 9:6). See Rev. 2:9. Shiloh the *heir*, is seeking and finding children of Abraham according to the spirit—such as share the Abrahamic disposition of faith and obedience, both from his natural posterity and from among the Gentiles—to be a people for his name (Acts 15:14).'

"And bath put all things under His feet, and gave Him to be the head over all things to the church—Ephesians 1:22. "... But he awaits the Father's appointed time... before he will take his great power and begin his glorious reign—See Revelation **11:17,18.**" B85- B87.

The "Day of Jehovah," The "Day of Vengeance." The "Day of Wrath." **Isaiah 61:2 63:1- 4 1:16- 19**

Psalms 110:5 Matthew 22:37- 39. Please see A307- A309.

"God has established certain laws, in harmony with which he operates; and those who from any cause come into conflict with these, reap the penalty or wrath of their own course. God's counsel to mankind has been continually rejected, except by the few; and, as we have shown, he permitted them to have their own way and to drop him and his counsels from their hearts (Rom. 1:28).

"He then confined his special care to Abraham and his seed, who professed to desire his way and his service. Their hardness of heart as a people, and the insincerity of their hearts toward God, not only naturally prevented them from receiving Messiah, but just as naturally prepared them for, and led them into, the trouble which terminated their national existence.

"And so the light borne in the world during the Gospel age by the true Church of Christ (the class whose names are written in heaven) has borne witness to the civilized world of the difference between right and wrong, good and evil, and of a coming time in which the one will be rewarded and the other punished (John 16:8- 11; Acts 24:25). This would have had a wide influence upon men had they heeded the

415 Lord's instruction; but, willful as ever, they have profited little by the advice of the Scriptures; and the trouble of the Day of the Lord will come as a consequence of the neglect. Again, it may be said to be the wrath of God inasmuch as it comes through disregard of his counsels, and as a reward of unrighteousness...

"The trouble of this Day of the Lord would not come, could not come, if the principles of God's law were observed to any considerable extent. That law briefly summed up is—Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself (Matt. 22:37- 39). It is because the depraved or carnal mind is opposed to this law of God, and is not subject to it, that, as a natural consequence, the trouble will come, as reaping after sowing." Please see Isa. 1:16- 19.

"The 'Day of Jehovah' is the name of that period of time in which God's kingdom, under Christ, is to be gradually 'set up' in the earth; while the kingdoms of this world are passing away and Satan's power and influence over men are being bound. It is everywhere described as a dark day of intense trouble and distress and perplexity upon mankind. And what wonder that a revolution of such proportions, and necessitating such great changes, should cause trouble.

Small revolutions have caused trouble in every age; and this, so much greater than any previous revolution, is to be a time of trouble such as never was since there was a nation—no, nor ever shall be—Dan. **12:1 Matthew 24:21,22**. This period is called the 'Day of Vengeance of our God,' and a 'Day of Wrath'.

"It is called the 'Day of Jehovah' because, though Christ, with royal title and power, will be present as Jehovah's representative, taking charge of all the affairs during this day of trouble, it is more as the General of Jehovah, subduing all things, than as the Prince of Peace, blessing all.

"Meantime, as false and imperfect views and systems fall, the standard of the new King will rise; and eventually he shall be recognized and owned by all as King of kings. Thus it is presented by the prophets as Jehovah's work to *set up* Christ's dominion: 'I will give thee the Gentiles for shine inheritance, and the uttermost parts of the earth for thy possession' (Psa. 2:8).

"' In the days of these kings shall the God of heaven set up a kingdom' (Dan. 2:44). The Ancient of days did sit, and there was brought before him one like unto a son of man; and there *was given* him a dominion, that all kingdoms should serve and obey him {*Da 7:9,13,14,22,27*}. Added to these is Paul's statement that, when Christ shall accomplish the object of his reign, 'then shall the Son also himself be subject unto him (the Father) that PUT ALL THINGS UNDER HIM'—1 Cor. 15:28. A 307- A309 "My counsel shall stand, and I will do all my pleasure... yea I have spoken it, I will also bring it to pass; I have

purposed it, I will also do it"—Isa. 46:9- 11; 14:27. '95- R1834, R1835.

"All can preach in some way. The more we do, the more happy we should be." '16- R5893 "We have not followed cunningly devised fables, when we made known unto you the power and coming (presence) of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy (of divine revelation); whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy Spirit"—2 Peter 1: 16- 21.

"If we would be *filled* with the Spirit of God, we must drink deeply of the fountan of Truth—his Word."
E205

HOW WE ARE TO WAIT ON THE LORD "Wait on the Lord, be of good courage, and he shall strengthen shine heart"—Psalm 27:14.

"Take no step unless you feel sure that the Lord is directing and guiding. Watch for the meaning of his providences. Study his Word. Let not your faith depart from its moorings. 'Be of good courage!' 'Good' courage is courage of a good degree, not merely a little courage. Be of strong courage; 'and he shall strengthen shine heart: wait, I say, on the Lord.' The word heart here may be understood to mean the soul, the being—especially the intelligent portion of us. The Lord will support us, he will fortify us and make us strong to bear, strong to do his will as it is made known to us. They that wait upon the Lord shall not want any good thing.

TRAITS NECESSARY TO SUCCESS "Courage, fortitude, persistency, in the service of the Lord are very necessary to the child of God... The precious promises of God's Word, which are only for his people, those who are wholly his, give these every reason for hope; they have full authority to be strong and of a good courage. The children of God will have trials and experiences similar to those of the world, besides experiences and trials peculiar to them as followers of Christ. These come not to us in a haphazard way, however, as to the world, but are under the direct supervision of the Lord.

"As they study the Lord's Word... they see that they are to walk by faith, and not by sight. They learn that they are not to expect to have outward and tangible manifestations of his favor, but that they are to suffer with Christ—that hereunto they were called [*1Pe 2:20,21 Acts 14:22*]. They learn that they must be obedient, and they come to see what obedience means.

"The Master learned obedience—learned what obedience meant—'by the things which he suffered.' The narrow way is not an easy path.

All the trials and difficulties which the Master underwent in the laying down of his life, preceded him as a sweet incense, a precious perfume, beyond the veil; into the Most Holy, as shown in the type—Lev. 16:12, 13. '15- R5711, R5712

Revelation 19:17

GOD WILL NOT FORGET '87- R957.

Verses 17- 18. And I saw an angel standing in the sun;

416 and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; '8That ye may eat the flesh of kings,

and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

These verses together form a prophecy of anarchy, than which nothing is more terrible. Also it is the natural result of sin and selfishness in the way of business, or to make a living. Such a period is not only contained in prophecy, but the ingredients are being formed, and prepared, and brought together.

”*No man hath ascended up to Heaven but he that came down from heaven—even the Son of Man*”—John 3:13. Elijah is said to have ascended to heaven; but, from our Lord’s statement above quoted, that must be understood to refer to the air—as, when it is said that ‘the fowl fly in the midst of heaven’ it certainly cannot refer to the *heavenly condition*; which flesh and blood cannot enter nor even see without a change of nature, which change has been promised only to the Gospel church.” ‘04- R3378 The "Day of Jehovah," The "Day of Vengeance," The "Day of Wrath." A, Chap. 15.

"It should not be forgotten that though the last forty years of the existence of Israel as a nation was a day of trouble, a ‘day of vengeance’ upon that people, ending in the complete overthrow of their nation, yet their day of wrath was but a shadow or type of a still greater and more extensive trouble upon nominal Christendom; even as their past history as a people during their age of favor was typical of the Gospel age, ... All then will see why these prophecies concerning the day of the Lord should be, and are, addressed to Israel and Jerusalem more or less directly; though the connections show clearly that all mankind is included in the complete fulfillments.

Take another prophetic testimony (Zeph. 1:7- 9, 14- 18). ‘The Lord hath prepared a slaughter, he hath bid his guests. And it shall come to pass in the day of the Lord’s slaughter that I will punish the princes and the king’s children, and all such as are clothed in imported clothing. And I will inflict punishment (also) on all those (marauders) who leap over the threshold on that day, who fill their masters’ houses with violence and deceit. (This shows not only that there will be a great overthrow of wealth and power in this time of trouble, but that those who will for the time be the instruments of heaven in breaking down present systems will also be punished for their equally unjust and unrighteous course; for the coming trouble will involve all classes, and bring distress upon all the multitude).” A315 THE MAN OF SIN—ANTICHRIST: Rapid Development of Antichrist. B Chap. 9, pp. B293- B299 "Papacy claims that it was organized in the days of the apostles, and that Peter was the first pope; but this is not only without proof, but is most positively contradicted by all history; which shows that though the *iniquity of ambition* worked secretly for a long time, it was hindered from developing into Antichrist, and from making such open claims, until the Roman Empire began to disintegrate.” B296 "THE TIME OF THE END," OR "DAY OF HIS PREPARATION." Daniel 11. C, Chap. 2.

"Daniel 11:27 applies not to Rome and Egypt, but to two kings or *powers* in the Roman empire—the Imperial power gradually dying, and the Clerical power slowly coming to life and ambition. Each sought to use the other for its own selfish ends, while denying such designs. It reads: ‘And the heart of the two kings shall be to do mischief, and they shall speak lies at one table; but it shall not prosper (then), *because* as yet the end is unto *another time*. ‘ Or, to express the thought more plainly, a certain period of 1260 years had been appointed of God as the length of Papacy’s persecuting power; hence the union or league between the clergy and the civil power could ‘not *prosper*’ then, because the 1260 years counted from that date, would bring ‘the end’ too soon...’

"We regard Daniel 11: verses 29 and 30 as a parenthesis, thrown in to conceal the meaning for a time by breaking the order of the narrative; and believe it to apply to a then far future collision between the representatives of the Roman empire and Egypt. No further conflict between these would occur except one, and it would be just *at* ‘the time appointed’—the time of the end, 1799... That last battle between them, is detailed in verses 40- 45." C34- C35 "Our Lord drew attention to this very prophecy (Daniel 11:31—see 14 and 35) two hundred years after its claimed fulfillment; and told us to expect its fulfillment future, saying, ‘Ye shall see (future) the abomination of desolation standing in the holy place’—Matt. 24:3, 15. Our Lord even added a caution, that we should take heed and not be mistaken regarding the real abomination, saying, ‘Whoso readeth let him understand.’ ” ... The great Papal system is the desolating

abomination which for centuries has despoiled both the world and the Church, in the name of Christ's kingdom. Truly it has long been 'standing in the holy place'—in the temple of God, the Christian Church. Thank God for the privilege of seeing its abominable characteristics more and more clearly, that we may flee from all its errors. Thank God that its days are numbered, and that the cleansed sanctuary {Da 8:14} will soon be exalted and filled with the glory of God. " C25- C26 "The Antichrist, whose gradual *development* and *organization* from secretly working ambition are a fitting prelude to the terrible character displayed after the coveted power had been grasped—from 539 A.D. to 1799 A.D., 1260 years. Of this period the first three hundred years mark the rise of this temporal power; the last three mark its waning under the influences of the Reformation and civilization; and the intermediate period of seven centuries embraces Papacy's glory- time and the 'dark ages' of the world; full of frauds and deceptions in the name of Christ and true religion.'

"While Roman Catholics represent the rise of the papacy on the ruins of Pagan Rome as a triumph of Christianity; those who are acquainted with the true spirit of Christianity, look in vain to see any trace of that spirit in the prostitution of the Church and her unholy alliance with the world.

417 Neither can the true Christian see in the advantages furnished by ignorance, superstition, calamities, and the various circumstances of the times of which the Church of Rome took advantage, any evidence of divine interposition in her favor. Nor yet can they discover, in the exaltation of Rome to earthly power and glory, any verification of the Lord's promise to the true Church: to exalt her *in due time*— after the Antichrist has come and gone; for the exaltation of the true Church is not to be a blood- stained and crime- polluted throne, such as the throne of the Papacy has been from its very beginning; neither will the true Christ ever need to call upon earthly kings to establish or defend His power. The marks which distinguish the counterfeit from the real kingdom of Christ are easily recognizable by those acquainted, through the Scriptures, with the real Christ and his body, the true Church; with the principles upon which his kingdom is to be established; and with the object for which it is to be set up.

"But let no one suppose that the real Church of Christ, even in those corrupt times, was either extinguished or lost sight of. 'The Lord knoweth them that are his' in every age and under every condition. As wheat they were permitted to grow in the midst of a field overrun with tares; as gold they were in the furnace, being tried and purified and 'made meet for the inheritance of the saints in light.' True, the course of the multitude, who called themselves Christians, occupies the most prominent place on the pages of history; but undoubtedly a faithful few, through all the persecutions, and in the midst of all the deceptive arts of the Mystery of Iniquity, walked worthy of their high calling; were laid to rest and recorded of God as heirs to the crown that fadeth not away, reserved in heaven for them.'

"Thus, clearly, on the pages of history, the fact is pointed out that this Man of Sin, Antichrist, was born in Rome; and, though at first opposed, he gradually raised himself up to power; or, as expressed in Daniel's prophecy, as 'a little horn,' it came up out of the head of that old Roman beast, that 'great and terrible beast,' for which Daniel could find no name, which had such power to hurt and to destroy {Da 7:8,21}... Antichrist's history corresponds exactly, not only with Daniel's prophecy, but with all the prophecies recorded concerning him.

"We refer the reader again to the definition of Antichrist already given, as used in the Scriptures, viz., *in the place of, instead of,* i.e., to be a spiritual empire: it must claim to rule the kingdoms of earth by its spiritual authority; it must thus be not only an antagonist but a counterfeit, misrepresenting and pretending to be Christ's kingdom, and exercising what will in God's due time be the authority of the true Christ, the church glorified and complete under the only true Head and Lord—the real *Pontifex Maximus* i. e., Chief Priest or Greatest Religious Ruler. " B288- B299; see also Revelation **13:3 20:4,6**.

"None need be surprised at the completeness of this counterfeit, when we reflect that it is *Satan's workmanship*, and has been patterned after the types and illustrations of future glory presented in the Scriptures... the great adversary sought to destroy the purity of the Church and to turn into other and false channels that which he could not stop.

Thus the triumph of Antichrist, as well as its present power, has really been Satan's success. But here we behold the wisdom of God; for while the success of Antichrist seemed to presage the defeat of God's plan it was really, though unwittingly, co-operating to insure the success of his plan; for by no other means could the *truly consecrated* have been so thoroughly tried, and their faithfulness to God's Word so thoroughly tested, as by the permission of this great counterfeit." B302—"The history of Papacy shows clearly that, while professing to reverence the Bible as the Word of God, it has kept it in the background and its own *infallible words* in the front. Not only so, but it has proscribed God's Word entirely, as unfit to be read and dangerous to the people, that its own infallible word might have full control. It well knew that the Bible was dangerous to its power, and a constant denouncement of its blasphemous pretensions.

"In the days of Papal power, the possession or reading of the Bible by the people was treated as a criminal offense. The art of printing and the general revival of learning resulting therefrom, about the sixteenth century, secured the resurrection of the Bible from the sepulcher of dead languages where Antichrist had long kept it hidden, forbidding the translating of it under severe penalties. And when an awakening spirit of independence began to scatter it in living languages among the people, Bible-burning was no uncommon thing; and long and loud were the merciless curses that issued from the Vatican against the presumptuous sinners who dared to translate, publish or read the Word of God.

"When Wickliffe published his translation, Pope Gregory sent a bull to the Oxford University condemning the translator as 'run into a detestable kind of wickedness.' Tyndale's translation was also condemned; and when Luther published his German translation, Pope Leo X issued a bull against him. Nevertheless, the work went grandly and steadily forward; the Bible was to have a complete resurrection, and was destined to shed light upon men of every nation and language." B319 "Even the late Pope Pius IX expressed his anguish of heart at the triumph on every hand of this great enemy of Antichrist—the Bible..." B322 "It was given him to make war with the saints and to overcome them"—to 'wear out the saints of the Most High—Daniel 7:25—by a long period of oppression, or *crushing*, as the Hebrew text implies... to crush out the very spirit of true Christianity [*Joh 8:36 Galatians 5:1 2 Corinthians 3:17*], and to substitute the spirit, doctrines and forms of Antichrist. It was at first less of an open attack on the faithful than of a slow, persistent, *crushing* oppression, dealing more particularly with opposing teachers; and wearing out the patience and also the faith of many. This persistent worrying, and wearing out, are well illustrated in the institution of the Confessional, in which Antichrist not only took cognizance of every criticism and every word of objection to that system, uttered in the hearing of the confessing one, but under threat of future penalties compelled him to confess and repent of any opposing thoughts or acts of his own. This, too, was soon so backed by the civil power that to utter any protest against the church could be construed as treason against the

418 civil power, which was upheld by papal authority.

"Error, always more popular than truth, when exalted to influence and power, hunted down, proscribed and made disreputable the truth, and all who held it. This was the time when, as pictured in Revelation, the true Church (woman) fled into the wilderness—into solitude (Rev. 12:6)—an outcast because of her fidelity to the truth, and to the true Lord and Head of the Church. In this time, when apostates were being exalted as princes, the true, humble saints were experiencing what the Lord had warned them, and all who will live godly (in this present time), to expect, viz., persecution. The mother-in-law was against the daughter-in-law, father against son, and brother against brother; and a man's foes were often indeed they of his own household. Could anything be conceived of more likely to *wear out* or *crush* the saints of the Most High than such a course, persisted in for centuries?" B328- B329 "Since errors of doctrine lie at the very foundation of all these errors of conduct, it cannot be doubted that if circumstances were again favorable, the doctrines being unchanged, their bad spirit and bad fruits would shortly again appear, in similar acts of injustice, oppression, superstition, ignorance and persecution; and any and all means conceivable would be resorted to, for restoring, upholding and extending the *counterfeit* Kingdom of God." ... B350 "As the true Kingdom of the true Christ is to last a thousand years, so the Papal counterfeit looks back upon the period of its greatest prosperity, which began A.D. 800 and closed in the dawn of the present century, as the fulfillment of the Millennial reign foretold in Revelation **20**.

And the period since, in which Papacy has gradually lost all of its temporal power; suffered many indignities from nations formerly its supporters; and been greatly despoiled of territories, incomes and liberties long claimed and possessed; Romanists regard as the 'little season' of Revelation **20:3,7,8**, at the close of the Millennium, during which Satan was to be loosed.

"And the dates which mark the beginning and the close of Papacy's Millennium of ignorance, superstition and fraud are clearly shown in history." B353- B354

Revelation 19:19

Verse 19- 20. And I saw the beast *symbolic*, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And I saw the beast (civil power in the hands of the clergy), and the most prominent and influential men of the whole world, gathered together to prevent such a world wide catastrophe: but the spirit of communism and injustice prevailed, and all their preparations came to nought. The clergy lost their position, authority, and influence in the world. The Catholic side (beast), and the false prophet (Protestantism), went down; they fell into the lake of fire and brimstone, the Second Death, never to be forgotten. See Revelation **20:10,14,15** .

"The Man of Sin... awaits utter destruction in the near future, at the hands of the enraged masses (God's unwitting agency), as clearly shown in Revelation." C58. Hymn 41 "Chapter 20:2, 4, 1 1; chapter 21:1, 2, 10, 11, show the beginning of the age of judgment, and the restraining of blinding errors and misleading systems. The 'beast' and the 'false prophet' are the chief symbols, and represent the organizations or systems of error which, together, constitute Babylon ... The thrones of present dominion of earth will be 'cast down,' and the dominion transferred to the great Prophet and Judge, 'whose right it is.' {Compare Daniel 7:14,22 Ezekiel 21:27} **And the systems of error will be speedily judged worthy of destruction, 'the lake of fire,' 'the second death'—Rev. 19:20. H 60, 61** "Mentally we see nearly two- thirds of the so- called enlightened fifth of humanity bowing to the Virgin Mary, addressing her in prayer, and crossing themselves with reverence at the mention of her name, and generally grossly ignorant of the divine character and plan—believers in an eternity of torment for all except those of their own communions, and in long periods of purgatorial agony for the great majority of their members. Heart- sick with the picture, we exclaim, O that these people could hear the joyful sound! for evidently they have at very most merely heard an indistinct strain of it, conglomerated with the jargon of Babel's confusion and Satanic discord.

"Looking expectantly to the remaining third of the so-called enlightened fifth of humanity, known as 'Protestants,' we inquire, Are these the blessed people who know the joyful sound? A hundred *discordant* voices answer, Yes! but we inquire, If you have heard it, why such discord, such clashing of doctrines, such separation from each other by creedfences? Are not all the people who know the joyful sound one people—the one church of the living God, whose names are written in heaven?... Satan has here also introduced the discords so as almost to drown the heavenly music—'the joyful sound.' For while to some extent Protestantism discerns God's love and justice, the adversary has beclouded its vision and dulled its hearing for the truth, by whispering theories that are at variance with divine justice and love, and make void and meaningless 'the joyful sound.'"
"00- R2568, R2569. See Rev. 14:3; 18:23.

"Prepare to meet thy God" (Amos 4:12), is appropriate to everybody in every time. But the right way to prepare to meet God and to hear his decision respecting the character is not, as usually supposed, to begin to get pious when we feel the approach of sickness or death or in the presence of calamity. From the moment we become believers in Christ and turn from sin and seek forgiveness

and thus become eligible to God's favor, we are urged to present our bodies living sacrifices to him and thus to receive of him an adoption of his spirit to fellowship. This in turn proves to be but the entrance way to the school of Christ, where they are to be taught as sons of God, to be prepared for the glorious work in association with their Redeemer in his glorious Kingdom. As they grow in grace and knowledge, they grow in appreciation of divine favor. As the poet has said, "Oh, let no earth-born cloud arise To hide thee from thy servant's eyes."

419 "Such as are in this attitude of heart are prepared to meet their God at any time. Indeed their meeting with him has already begun, and anything that will serve in any degree to hinder its pleasurable continuance will be a disaster indeed." "08- R4234

GENTLENESS A CHARACTERISTIC OF THE CHRIST "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves"—2 Timothy 2:24, 25.

"The Lord's people, all who belong to the body of Christ, are sons of God; nevertheless, they are all servants—bondservants of Jesus Christ. Every true son would desire to serve the interests of his father, especially a just, loving father; and every faithful servant would wish to serve the interests of his master or his employer, particularly a noble, worthy employer or master. Our Lord Jesus, who was the special Son of the Heavenly Father, made himself servant of all, in order that he might serve the Father's interests, accomplish his will...

...[Isa 61:1]. "These words of the Prophet apply to every member of The Christ, Head and body.

"We are to be ever ready to proclaim the truth on every suitable occasion—with moderation, meekness and humility, but with earnestness and zeal; for this is our business.—Jude 3. If those to whom we present the message of truth are in the proper attitude, they will desire it. It is right to be ready to lay down our lives in defense of the truth and its interests." '15- R5698, R5699 "The final rejection of the pope as ruler over Rome and the so-called Papal States of Italy, by the pope's subjects and the King of Italy, A.D. 1870, left Antichrist without the slightest temporal authority. Papacy bemoaned its loss of everything resembling temporal dominion." B355, B356 Jesus prophesied that "the beast shall ascend out of the bottomless pit, and go into destruction... the beast that was, and is not, and yet is"—Rev. 17:8. This was fulfilled in January 1929 by Mussolini who granted the pope's request for land where the Vatican—"the papal government"—is now located. The pope immediately declared every Roman Catholic in the world a citizen of that property, two miles long and one mile wide.

IS THERE ROOM FOR DOUBT?

"We have traced Antichrist's rise, out of an apostasy or 'falling away' in the Christian Church; we have heard its blasphemous claim to be Christ's Kingdom and that its pope is Vicegerent of Christ—'another God, on earth'; we have heard its great swelling words of blasphemy, arrogating to itself titles and powers belonging to the true Lord of lords and King of kings; we have seen how terribly it fulfilled the prediction, 'He shall wear out the saints'; we have seen that the truth, crushed and deformed, would have been completely buried under error, superstition and priestcraft, had not the Lord, at the proper moment, prevented by raising up reformers, thus helping his saints—as it is written in Daniel **11:33,34** .

"In view of all this testimony, is there room for doubt that it was concerning Papacy that the apostles and prophets were inspired to write, describing minutely, as they do, its prominent characteristics? We think there should remain no doubt in any unbiased mind that Papacy is the Antichrist, the Man of Sin; and that no one man could possibly fulfill the predictions. Papacy's unparalleled success, as a counterfeit Christ, deceiving the whole world, has amply fulfilled our Master's prediction, when after referring to his own rejection, he said, 'If another shall come (boastingly) in his own name, *him ye will receive*'— John 5:43.

"It will be observed, no doubt with surprise, by many, that in our examination of the subject we have in general omitted reference to villainies, gross immoralities, on the part of the popes and other officials, and

to the dark deeds of '*expediency*' practiced by the Jesuits and other secret orders, who do all sorts of detective work for Papacy. We have omitted these intentionally, not because they are untrue, for even Roman Catholic writers acknowledge many of them; but because our line of argument does not require these evidences. We have shown that the Papal Hierarchy (even if it were composed of the most moral and upright of men—which is not the case, as all history testifies) is the Man of Sin, the Antichrist, the counterfeit and misrepresentative of Christ's Millennial Kingdom, skillfully arranged so as to deceive.

"The words of Macaulay, the English historian, serve to show that some without special prophetic light can see Papacy's wonderful system—the *counterfeit* of the most wonderful of all systems, the Kingdom of God, yet to come. "He says: 'It is impossible to deny that the polity of the Church of Rome is *the very masterpiece of human* (we would say Satanic) *wisdom*. In truth, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection, that among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place.' "In 2 Thessalonians **2:8- 12**... the Apostle's assurance seems to be that, in this final death- struggle of Antichrist, notwithstanding he shall seem to gain increased power in the world by new stratagems, deceptions and combinations, yet the true Lord of earth, the King of kings, in the time of his *presence*, will prevail; and shall finally, during the great time of trouble, utterly annihilate Antichrist and destroy forever his power and deceptions.

"We expect that Antichrist's policy will be somewhat modified and softened to seek to win back into sympathy and practical co- operation (not actual union) extremists of all Protestant denominations, who even now are panting for a nominal *union* with each other and with Rome—forgetful that the only true union is that produced and continued by the truth, and not by creeds, conventions and laws. Improbable as this co- operation of Protestants and Catholics may seem to some, we see unmistakable signs of its rapid approach. It is being hastened by the secret workings of Papacy among its people, whereby such politicians as are willing to co- operate with Papacy are assisted into prominent

420 positions in governmental affairs.

"We desire to again impress our readers with the fact that Papacy is the Antichrist, not because of its moral obliquity, but because it is the *counterfeit* of the true Kingdom. It is because of a failure to realize this fact that many Protestants will be deceived into co- operation with Papacy in opposition to the true King of Glory." B356- B361

"THY KINGDOM COME.'

"The most momentous event of earth's history is the establishment of God's Kingdom among men, in the hands of our Lord Jesus and his selected joint- heirs, the overcomers of the Gospel Church. This great event toward which... all of God's promises and types point, we now see... just upon us... God's great plan of the ages... God's panacea for the sin and misery and dying of the groaning creation is to be applied by this Kingdom.

"All who trust implicitly for the fulfillment of the prayer our Lord himself taught us to offer—'Thy Kingdom come, Thy will be done on earth as it is done in heaven'—must feel the liveliest interest in the fulfillment of their request... an absorbing interest in the fact, the time and the manner of its establishment, if they prayed from the heart—in spirit and in truth." C19

Revelation 19:21

Verse 21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

The rest were killed as enemies, and converted into friends, by the sword out of His mouth: the Truth, of Salvation. Please see '07- R4082, R4083 at Rev. 3:11.

GENEROSITY AND BENEVOLENCE CHARACTERISTIC OF GOD'S PEOPLE "Our Lord desires to see in his followers the disposition to overcome the weaknesses and tendencies of the fallen condition and to follow in his footsteps. Of him it is written, 'Christ also suffered for us, leaving us an example, that ye should follow in his steps... who, when he was reviled, reviled not again; when he suffered, he threatened not' (1Pe 2:21-23). To be reviled is to be made to appear vile, to be evil spoken of, slandered...

"The Lord's teaching is all the opposite of the spirit of reviling. No matter how much we are reviled, we are not to revile in return; no matter how much we are persecuted, we are not to persecute in return. This is the law of the new creation. Instead of reviling again, we are to bless...

"We are to bless those who revile and persecute us by doing them good and... by helping them, if opportunity offers, out of darkness into light." '13- R5172 "The Scriptures delineate very particularly the kind of faith acceptable to God... That Jesus is the Christ, the Son of the living God... means more, far more than a mere belief that Jesus lived and Jesus died, a man of Nazareth. The word Christ signifies Messiah; and Messiah signifies God's Anointed King. For four thousand years the Lord has been making gradually known to mankind through the prophets and apostles that he will ultimately establish a kingdom of righteousness in the earth, 'under the whole heavens.' That through this kingdom for which we pray, 'Thy kingdom come,' all mankind are ultimately to be blessed and righteousness established in the earth upon a sure footing, and all sin and iniquity be overthrown; and this kingdom is to be under the control of Messiah, the great King, the divinely appointed Ruler. The thought of our text, then, John 20:31, is that Jesus must be recognized as more than a man who died; he must be recognized as the long-promised King of the world and as the Son of the Highest.

MESSIANIC HOPES INSPIRING "To be without any hope of a future would make the present existence terrible; to think of death as ending all, would be to rob life of its chief blessing and hope... The adversary ... has introduced false hopes which... are most unreasonable—the hope on the one hand that they do not die and on the other hand that they go to heaven when they die, the hope that death does not mean death. These fallacious hopes are delusions which... with all who will reason, must prove unsatisfactory.

"The only faith that will stand the test and bring us off conquerors over the spirit of the world, the flesh and the adversary, is the hope set before us in the Gospel, of which Jesus as the Messiah is the center. That is the hope of the world—the hope that Christ, having redeemed the world with his precious blood, will grant, in due time, a blessing of opportunity to every creature; that whosoever will may come, through knowledge and obedience, to life eternal; and that the disobedient shall be destroyed in the second death. A further part of this hope of which Jesus, the Messiah, is the center, is that those who are now called, the obedient through faith, shall be jointheirswith the Master in the great Kingdom which shall bless the world. No wonder the Apostle said of this Messianic hope, this kingdom hope, 'He that bath this hope in him purifieth himself even as He is pure.'" '05- R3580

REJOICING IN TRIBULATION Acts 16:22- 34 "Present-day higher critics, and lower critics, are disposed to dispute that there are evil spirits, and that human beings ever are, or ever were, possessed by demons... However... there is no room for questioning the accounts. Our Lord commanded evil spirits to come out of possessed ones, and they obeyed him; and... the Apostle Paul invoked the same divine power for the healing of this young woman—for her deliverance from the evil spirit being, which had obtained possession of her and made her its slave, speaking through her... These fallen angels adapt themselves to the varying conditions of humanity in all parts of the world, and in connection with all the various systems of religion, all of which we may properly accredit, more or less directly, to the great adversary of the truth, who worketh by and through those who will submit themselves." See "What Say the Scriptures About Spiritism? Proofs that it is Demonism."

"Paul and Silas were thrust into a dungeon for the most vicious criminals, their feet made fast in stocks.

... With their backs bleeding and raw from the scourging... reflecting upon the wonders of the divine plan, these faithful brethren (Paul and Silas) were so filled with the spirit of rejoicing that they gave vent to their feelings in hymns of thankfulness for their privilege of suffering in connection with the Lord's service, of enduring tribulation for righteousness' sake.

"... Learning that divine providence is in all our affairs, ready to shape them for our good, we may rejoice 'whatever lot we see, since 'tis God's hand that leadeth us.' " 02- R3122. R3123 "Jehovah will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life"—Psalm 42:8.

IN THE FIERY FURNACE Dan. 3:14- 28 'Our God whom we serve is able to deliver us.'

"Finally, the hour of trial came, when the great king of Babylon was recognized not only as civil but also as religious ruler, and the image which he had set up was worshipped by the various representatives of his empire—except Shadrach, Meshach and Abednego ...

"The king voluntarily proposed for them a fresh test of loyalty and submission, nothing doubting but that, now that the matter had come to his attention, they would be moved by fear, not only in respect to their degradation from office, but by the danger of death in the fiery furnace, to render prompt obedience.

"Perhaps the king's mind shot a glance backward fifteen years, to the time when the God of the Hebrews, through Daniel, had told and interpreted his dream, a matter which none of the other gods of his wise men could do; and as though he had this in mind, and wishing to impress the matter upon these three Hebrews who had dared to challenge his power, he made the boast, 'Who is that God that shall deliver you out of my hands?' ... " The answer of the three Hebrews was a wise one... They simply responded that they were not anxious to avail themselves of the opportunity to argue the matter with the king. They assured him of their full confidence that their God was able to deliver them from the fiery furnace, and out of the hand or power of even the greatest king of the earth; but they answered, 'While our God is thus allpowerful we are not by any means certain that he will deliver us; nevertheless, 'O king, be it known unto thee that we will not serve thy gods nor worship the golden image which thou hast set up.' "... The king to his surprise beheld those who had been cast into the furnace bound, walking about free in the flames—seemingly uninjured. More than this, he saw a fourth person there, of most remarkable appearance, which caused the king to think and speak of him as one of the gods. No wonder he was astonished; he was evidently contending with a God of whose powers he had been ignorant...

"Nebuchadnezzar was prompt to make acknowledgement, and approached the furnace, calling out, 'Ye servants of the most high God, come forth and come hither.' In the presence of the king's courtiers they came forth; and all beheld them that the fire had done them no injury, not even having singed their clothes or their hair. This was indeed a stupendous miracle; and doubtless was valuable in its influence, not only upon the Gentiles, but also upon the Hebrews residing throughout Babylon, who would hear of the power of Jehovah in delivering those faithful to him. Whether this had a bearing on the subject or not, we know well that, while idolatry had been one of the chief sins of the Israelites before this captivity, there was comparatively little of idolatry in its crude forms in that nation afterward.

"Nebuchadnezzar's acknowledgment of the God of the Hebrews, who sent his messenger and delivered his servants that trusted in him, is very simple and very beautiful. He rejoiced in the noble character of these men; and at once made a decree 'that every people, nation and language which speak anything amiss against the God of Shadrach, Meshach and Abednego shall be cut to pieces... because there is no other god that can deliver after this sort.' And furthermore, he promoted these faithful men to still higher positions, for they had still more of his confidence respecting their integrity. Men who would thus hazard their lives for conscience' sake could be trusted in the most important positions. " 99- R2494, R2495

CHAPTER 20 REVELATION

"The Bible proceeds to say that when Christ shall take His Kingdom, the first work will be the binding of Satan. 'He shall lay hold upon that old serpent, the devil and Satan, and bind him a thousand years.'

"Satan has been using himself to blind the minds of mankind. We believe he has had much to do with many of the religious systems of the world. The Apostle Paul tells us this, 'The god of this world has blinded the minds of those who believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine into them' [2Co 4:4]. Therefore, it is very appropriately set forth in the Bible that just as soon as Jesus takes the reign of the governments of the world in his hands, the kingdom of Satan will fall. And so, after Jesus said that Satan should be bound for a thousand years, he added, 'that he may deceive the nations no more until the thousand years are over.' Satan is called the 'prince of darkness,' while Christ is spoken of as 'the Prince of light.' Which has been reigning, dear friends, the Prince of Light or the prince of darkness, for the past six thousand years?... None of these (Christendom) are Christ's Kingdom. We are still praying for Christ's Kingdom, 'Thy kingdom come, Thy will be done on earth as it is done in heaven.' Is there any place on earth where God's will is done as it is done in heaven? There is no such place. There can be no such condition until Christ's Kingdom shall be established..." CR200 1910 last p.

"The Bible says that the God of Heaven will set up a Kingdom. Messiah, He who redeemed the world, is to take His great power and reign. The first feature of His reign will be the binding of Satan. The Bible says that Satan shall be bound for a thousand years, and at that time, instead of darkness from the prince of darkness, will be light from the Prince of Light." CR243 p 1.

"YET HAVE I ANOINTED MY KING UPON MY HOLY MOUNT OF ZION"—Psalm 2:6.

Please read, " WAS JUDAS A HYPOCRITE?" in the Supplement of this book.

John 13:25- 30: "So far from these incidents melting the heart of Judas and leading him to change his course before it was too late, they seem to have aroused in him a malevolent spirit, just as divine mercy toward Pharaoh, * in the stopping of the plagues, hardened his heart. Instead of resisting

*Please see '94- 1652 c 2 p 2; beginning Revelation 15.

423 the adversary's suggestions Judas entertained them more and more, until he was filled with the Satanic spirit (Luke 22:3). 'Satan entered into him' fully, completely—took possession of his heart as an instrument of evil, and it was doubtless because he felt out of place in such society that he went out." '01-R2772 "It will be well ... that we remember Judas, and that his fall came through selfishness—ambition, covetousness; and as we remember how through this door of selfishness Satan more and more entered into him, it may help us to be on our guard lest we should similarly fall into a snare of the Adversary; lest we, for any consideration, should deny the Lord that bought us; lest we should ever in any sense of the word betray the Lord or his brethren or his Truth. Let us... not think strange of the fiery trials which may be permitted to come upon us as his followers, but that we may follow him to the consummation and ever keep in memory his dying words, 'It is finished,' and realize that this meant a completion of his sin-offering on our behalf, so that through his stripes we may realize ourselves healed, and so that we may also realize that he ever liveth to make intercession for us, and to render us assistance in every time of need." F478

SEVEN PORTRAITS OF MESSIAH'S MILLENNIAL KINGDOM AND ITS WORK Revelation 20 to 22 contains seven portraits of the true Kingdom, just as we have seen that chapters 12, 13 and 17 contain descriptions of the false Kingdom—Anti- Christ's.

"This repetition of the same things from different standpoints, and with other details, is a principle which applies especially to this last book of the Bible. A failure to recognize this, is, we think, one of the reasons why so many of those who study this book fail to get sense from it.

"The portion of Scripture we are about to consider, is frequently read as though it were one connected narrative, instead of several repetitions of the first statement. Because of failure to rightly divide, some get the thought, that the 'great white throne' is to be established after the Millennial age, and after Satan is destroyed; consequently, they are at a loss to know why the dead are raised at that time, or how they could have a probation *after* the Millennial Age, and are much confused generally.

"To better illustrate the distinctness and harmony of these portraits, we have diagrammed them:

DIAGRAM OF REVELATION 20- 22

Satan (Evil) loosed a little season, after the 1000 years.

Satan Loosed.

The Evilly Disposed deceived and destroyed.

Second Death, of the Unbelieving and Abominable.

End

Of

The One

Thousand

Years'

Reign

Satan Bound for a Thousand (1,000) years—Evil and Vice under thorough restraint.

Earthly Thrones cast down, and the Overcomers Reign with Messiah a Thousand (1,000) years.

The Holy and Blessed of the First Resurrection, live and Reign a Thousand (1,000) years with Messiah.

The Great White Throne. Heaven and Earth flee. The Dead Judged from Opened Books.

Second Death.

New heaven and Earth. The Holy City (Government).

Its blessings to mankind—Pain, sorrow and death abolished.

The Bride—The Holy City—The Kingdom of God—come to Earth. The Light of the World.

The Good may enter the Kingdom.

The water of Life flows freely. The World's troubles healed.

The Curse (Sin, and its result, Death) Destroyed.

Vss. 1- 3 Vs. 4 Vss. 6- 10 Vss. 11- 15

Vss. 21:1- 8

Vss. 21:10- 27

Vss. 22:1- 3

‘82- R330

Verses 1- 2. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2And he laid hold on *seized* the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

The one to take hold of Satan, and bind him, is surely the Lord Jesus, the One whom Satan had crucified. Nineteen centuries is a long time to wait to recompense an enemy that has done a terrible wrong and injustice and personal injury. We read that at the time of our Lord’s crucifixion He committed His case to His Father, God, leaving everything in His hands, including the time feature. Now the time has come in God’s great Plan to adjudicate this monstrous wickedness; and our Lord Jesus Christ is given the authority to do so. Now He places Satan in confinement for a thousand years, affording Satan that much time and opportunity to think it over: and to contemplate all the evil, and harm, and misery he has caused in six thousand years; also what he has lost for himself; and the angels he has deceived and misled to their deaths; and with nothing to do but think, his case is pitiable, or would be, but for the fact that in it all he has never shown one iota of pity. The bottomless pit means that he is there to stay, in spite of all he can do. We are so thankful that God is infinite. See Rev. 2:28

424 THE GREAT CHAIN: BOTTOMLESS PIT: SEAL

REVELATION 20:1- 3. These verses "signify a complete restraint of Satan and all his powers of evil. ‘... and set a seal upon him...’ (verse 3). The seal represents that it shall all be carried out strictly in accordance with the divine prearrangement. Our suggestion respecting the influence of the increased light of the present time is that a preliminary restraint of evil results from turning on the light of present truth, which makes the evil the more manifest and the less able to deceive. But this is not all, by any means.

"The thought is that the Great King, who is now about to take full control of the world, has full power to bind, to restrain Satan and every evil power and influence, that nothing may hurt or injure that which is good throughout the Millennial age, as has been the case during the present age..." ‘00- R2645 ‘... The Truth must be spoken. The shackles of the creeds of error must be broken. The beauty of the Truth must be exhibited, for it is the power of God for the calling and electing and perfecting of the bride class to be the Lamb’s wife.

.. How glad we shall be for the day when the great adversary, who deceived us all and is still deceiving so many, will be bound for a thousand years, as promised! Revelation **20:1 - 3.** "‘ 13- R5280

ALL WHO ARE HONEST "Be glad in Jehovah, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart"—Psalm 32:11 "Our Lord changes not. ‘Not one of his good promises shall fail.’ Let all who are honest in hope, in intention, in endeavor, speak forth the Lord’s praise and shout for joy, not merely that their unintentional imperfections according to the flesh are covered, but also in the thought that the reign of righteousness, the millennial kingdom, is now at hand, and that under its domination all the families of the earth shall be blessed after the great Adversary, Satan, shall have been bound." ‘08- R4273 "When we consider the Scriptural presentation further, that originally Satan was not an evil being, but that he made himself evil by the exercise of personal liberty and became the enemy of God, the subject seems to be clear and reasonable. In fact, this is the only rational solution to the problem of his existence...

"The Scriptural proposition is that at the close of the Millennial age, when Christ shall have conquered sin and Satan, when Satan shall have been destroyed, and when the empire of the Universe shall be in

absolute harmony, then God will be all in all {1Co 15:28}. To all eternity there will be no opposition to His will..." '13- R5210 "Man's inability to establish a perfect government is attributable to his own weaknesses in his fallen, depraved condition. These weaknesses, which of themselves would thwart human efforts to produce a perfect government, have also been taken advantage of by Satan, who first tempted man to disloyalty to the Supreme Ruler. Satan has continually taken advantage of man's weaknesses, made good to appear evil, and evil to appear good; and he has misrepresented God's character and plans and blinded men to the truth. Thus working in the hearts of the children of disobedience (Eph. 2:2), he has led them captive at his will and made himself what our Lord and the apostles call him—the prince or ruler of this world (John 14:30; John 12:31). He is not the prince of this world by right, but by usurpation; through fraud and deception and control of fallen men. It is because he is a usurper that he will be summarily deposed. Had he a real title as prince of this world, he would not thus be dealt with." A250 "For the accomplishment of his purposes there is no measure of hypocrisy which he would spurn {2Co 11:14}, no depth of iniquity to which he would not descend {Joh 3:27 2 Thessalonians 2:9,10}, no measure of cruelty that he would spare, and no height of folly to which he would not lead his deluded victims. He is a hypocrite, a deceiver, a tyrant and a merciless enemy of all who stand in the way of his ambitions. Look out for him!... In the great Papal system, the most complete representative of his policy, his lionlike strength has most fully appeared, and his lionlike jaws have greedily devoured every interest of his deluded victims, while with the fires of persecution he has sought to devour in another sense the faithful few, who, despite his roaring 425 anathemas, have bravely withstood his power. But nevertheless, his days are numbered and his end is sure; for it is written that God will destroy him 'holding the dominion of death (not the eternal dominion and glory and power to which he aspired, but an ignominious dominion amid sin and death, over poor fallen humanity), that is, the devil'—Heb. 2:14—*Rotherham*.

"Satan has sinned willfully against so great light, and has so persisted in his evil course, that infinite wisdom finds no place to do more for him.

"As children of God, therefore, in the midst of Satan's dominion and in opposition to his power, let us beware 'lest Satan should get an advantage of us (through one or another of the numerous snares he has set for our feet); for we are not ignorant of his devices' {2Co 2:11}. 'Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood (There are mighty invisible powers under the leadership of the prince of this world plotting to accomplish the stumbling of the 'feet' of the body of Christ, and flesh and blood are only used as tools for that purpose, by the great adversary), but (we wrestle) against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places (in places of authority and power)' {Eph 6:11, 12, margin}. **Yet, if well armed with the whole armor which God supplies, and following our Captain's leading, we are safe; for greater is he than all that are against us.**" '94- R1687

JEHOVAH'S GREAT REPRESENTATIVE "That the Prophet David is referring especially to the present time (Psa. 97:4), from 1878 down to the full inauguration of the kingdom, is clear from his succeeding statement... How true it is that the storm clouds are all about us in this day of the Kingly presence of Jehovah's great Representative, the Executor of his great purposes! Daily the darkness of gloom and perplexity deepens on every side for those not acquainted with Jehovah's purpose. "'16- R5989 "Jesus taught us to pray for that kingdom, saying, 'Thy kingdom come; Thy will be done on earth, as it is done in heaven.' When this kingdom is set up, the Lord Jesus will bind that 'old Serpent, the devil,' with a great chain, that he may deceive the nations no more for a thousand years, while Christ will be lifting up all mankind from sin, degradation and death—up to the perfection originally lost in Adam..." '16- R5896 "... We have not followed cunningly devised fables, when we made known unto you the power and coming (parousia, presence) of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy Spirit. " {2Pe 1:16-21}.

"How art thou fallen from heaven, O Lucifer, son of the morning (or, day- star)... to oblivion!" Please see Isaiah 14:12- 17. The Lord said ... I beheld Satan as lightning fall from heaven"—Luke 10:18.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he seized the dragon... and he bound him a thousand years... till the thousand years be ended; after these he must be loosed a short time." See Diaglott, Rev. 20:1- 3.

THE BINDING OF SATAN "Our Lord tells that in the end of this Gospel age Satan shall be bound for a thousand years (the thousand years of Messiah's glorious reign), that he may deceive mankind no longer, as he has been deceiving and deluding them for six thousand years, putting darkness for light and misrepresenting the heavenly Father as the worst being imaginable... " 14- R5378 "This know also, that in the last days *perilous times shall come*"— 2 Timothy 3:1.

"We are to distinguish clearly between the restraint of the fallen angels 'in chains of darkness,' and the binding of Satan, who is the prince of demons (Rev. 20:2). The binding of Satan, as the Scriptures set forth, is at the second coming of Christ:

Revelation 20:2

Verse 2. And during that thousand years Christ and his saints shall reign as kings and priests unto God. The restraint of the inferior angels is mentioned by St. Peter and St. Jude—**2Pe 2:4 Jude 6 1 Peter 3:20.**

"As we examine the Scriptures we see that there were angels of light who became disobedient, who left their primary estate as angels, and sought to become men, who assumed the human form. We find the record of them in Genesis **6:1- 4** : Then the whole world was filled with wickedness more than during the sixteen hundred preceding years. And God swept away all mankind except those saved in the ark...

"After the flood the angels who fell were restrained in chains of darkness... restrained from materialization and from working their power in light, as they had previously done. However, they were still working, as when Saul sought the witch of Endor to inquire as to how the battle would go—**1Sa 28:7- 20.**

"The Prophet Isaiah says we should not have anything to do with those 'who peep and mutter' and who pretend to have communication with the dead (*Isa 8:19*). But these fallen angels seek to make void the Word of God; hence the various personations of the dead, as in the case of Samuel to Saul. It is not to be supposed that Samuel would come and give the information which God had said that Saul should not have. The same principle applies down to our day. The fallen angels have not been able to do their work except as they have gotten possession of human bodies by getting possession of their wills.

"So we read in the New Testament that there are many possessed—not of devils, but of demons. Of these demons various accounts are given... Yet there were enough demons to enter the whole herd of swine.

426 "The fallen spirits seem to be thoroughly degraded in their appetites and desires... It was intended... valuable for us to know ... the number of evil spirits... and, secondly, to demonstrate that they have no power to enter even into dumb animals... and to demonstrate that they cannot trouble us, except as we permit them, or tamper with, or allow our minds to come under their hypnotic or obsessing influence... Luke 10:17...

"The Lord and the Apostles were scientific... the people of our day are deceived in supposing that there are no evil spirits.'

KNOWLEDGE OF THE TRUTH A SAFEGUARD "The Lord... will proceed to 'do his work, his strange work'—the procedure which will seem most strange to mankind, causing great trials and difficulties to come upon the earth and upon the nominal church systems and all who have identified themselves with nominal church Christianity." '12- R4976, R4977

Revelation 20:3

Verse 3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

There is a very great lesson in the permission of evil; and it will not be complete until the end of the Millennium, when the character test of the whole world, as to their fitness to live forever, has been administered.

"For a period of one thousand years this Mediator will do a work for mankind. As a priest, he will uplift humanity; as a King, he will rule them in righteousness. It will take a full thousand years to bring the people out of their degradation, and restore them to the image and likeness of God, lost by Adam in Eden." '13- R5292 "The New Covenant will begin to swallow up the old Law Covenant as soon as the kingdom is established. The Scriptures indicate that the first to receive it will be the ancient worthies. Raised from the dead to human perfection, they will form the nucleus of the new arrangement in the earth... Jer. 31:34. Christ will have appeared on their behalf and made satisfaction for their sins.

"Ezekiel 36:22- 27: It will take a thousand years to remove the stoniness out of the hearts of mankind and to make them stand without a mediator... All of God's creatures who would live forever must keep his law perfectly.

"... At the end of the thousand years, they will be delivered up to the Father, unblamable before him (1Co 15:24). God will then receive them as sons, heirs of the earthly blessings which he has provided for mankind—the things given to Adam...

"The New Covenant will need no Mediator after the thousand years...

"At the end of the thousand years, when the Messiah will have accomplished his work of restitution, he will cease to act as Mediator. But the covenant will continue to stand... Under the favorable conditions of the New Covenant, whosoever will may have an opportunity to become the children of The Christ, the seed of Abraham.

"At the conclusion of the thousand years, the willing and the obedient receive the commendation, 'Well done,' and will be accepted as fit for the condition of everlasting life on the human plane. Those who prove to be unworthy of life will be destroyed in the second death." '13- R5164 "A period of about six thousand years intervenes between the world's first and second judgment days, and during this long period God has been selecting two special classes from among men, and specially trying, disciplining and training them to be his honored instruments during the period or day of the world's judgment.

"These two classes are respectively designated by Paul (Heb 3:5,6) as the house of sons and the house of servants, the former being composed of those overcomers tried and found faithful during the Christian dispensation, and the latter being composed of the faithful overcomers who preceded the Christian dispensation... They will be God's agents in the blessing of the world—in giving to men the instruction and training necessary for their final testing and judgment. 'Do ye not know that the saints shall judge the world?'—1 Cor. 6:2.

"... In the world's judgment day Christ will be reigning, and Satan will be bound, that he may not deceive

the nations (Rev. 20:3). These have suffered persecution for righteousness' sake, while then men will be rewarded for righteousness, and punished only for unrighteousness... But though the trial of these two special companies has been much more severe than the trial of the world will be, the rewards are correspondingly greater." A145, A146

INTERESTING QUESTION HE WENT TO HIS OWN PLACE Question: I notice an article IN THE WATCH TOWER which says that Judas died the second death. Can a man die the second death until he has passed from death unto life, until he has been spirit- begotten, until he has once been in Christ Jesus and free from condemnation?

"Answer: Judas and all the other apostles occupied a peculiar place or position, different from other Jews of their time, because they were in contact with our Lord Jesus, the Great Light. They saw that Light, and were responsible in proportion as they saw it. For any of them to sin as Judas did against that Light, would be a very reprehensible thing. True Judas had not been begotten again of the holy Spirit; for spirit- begetting was not possible until Pentecost. But this does not prove that he could not die the second death. On the contrary, we know that during the Millennial age there will be some who will not receive the begetting of the holy Spirit, but who will die the second death—the death that will be destruction. Their responsibility will lie in the fact that they will be brought to a knowledge of the truth, with the opportunities which it will give them of coming into full harmony with the Lord. If they respond to those opportunities, they may attain everlasting life; if they do not respond, they will die the second death.

"Such an opportunity was given to Judas. For a long time he responded favorably; but afterwards he rejected the blessings that were his portion, and ignominiously proved himself a traitor to the one who was his benefactor. Jesus was to be the judge in the matter; and we have his words calling Judas the 'son of perdition' (John 17:12). He said that it would have been better for that man if he had never been born (Matt. 26:24). This would not be true if Judas were to have an opportunity during the Millennial age. The Scriptures say that he went to his own place (Acts 1:25). His own place was not heaven; for it was not open to anybody yet; his own place was not restitution, for that has not yet come. His own place was the only place then open—the second death.

PRESENT STANDING OF THE CHURCH "The ransom- price, the ransom- sacrifice of Jesus, has not yet even been paid over, or applied, for the whole world of mankind. If it were, the whole world, redeemed by that payment, would be in his hands. The world has not yet been in our Lord's hands. The time, however, we believe is near when through the strength of that sacrifice, he will ask the Father, and the Father will give him 'the heathen for an inheritance, and the uttermost parts of the earth for his possession' (Psalm 2:8). That will be the time when he shall have paid over the ransom- price. He laid down the ransom- price when he died, but did not apply it. The world is still under condemnation. Only the church has escaped that condemnation thus far.

"The church escapes from that condition of condemnation by the imputation of the benefits of that ransom which is not yet paid over. If the church could have the merit of Christ imputed to her down through the Gospel age since Pentecost, the same merit, we believe, could be imputed before Pentecost; for our Lord had made the consecration of himself, and, so far as the type goes, he had already slain the bullock. That is, the consecration of our Lord at Jordan represented the killing of the bullock in the Atonement day type; it was the giving up of his earthly life. This was done when he was thirty years of age, before he had called these disciples. It was then that the Father recognized and accepted his sacrifice, for he gave our Lord the begetting of the holy Spirit. If that sacrifice had not been accepted then the Father would not have begotten him of the Spirit.

THE APOSTLES STANDING DURING OUR LORD'S MINISTRY "The holy Spirit was given as an evidence that what Jesus had given to the Father was accepted. What he did at Calvary was merely the finishing of that work which he began at Jordan. Our Lord treats the matter from this standpoint, and in discoursing with his disciples tells them that they might pray to God as their Father. No Jew had ever done this before. The Jews thought that Jesus' claim to be the Son of God was blasphemy, and took up stones to stone him because of this (John 10:31- 33). Whoever said, 'Our Father,' was making himself to

be son of God. No Jew, so far as we have any record throughout the Scriptures, ever made use of such expressions; they were a house of servants.

"Then again, Jesus addressed his followers, his disciples, as though they had been accepted of the Father. He was the Father's agent, and he received them in harmony with the Father's arrangement. He declared that 'No man cometh unto me except the Father draw him'; and, 'No man is able to pluck them out of my Father's hand.' He made these statements before they had received the holy Spirit at

Pentecost. This was treating them as though they had the full initiation into the divine family. Our Lord declared that 'He that believeth in me bath everlasting life' (John 6:47). All these disciples had believed on the Son. As long as they would hold him in the Scriptural manner—hold to him by faith, according to the terms of this Gospel age, faith and consecration—they might count that they had the life promised to his faithful followers. If any would abandon him, as Judas did, of course he would pass back again from the imputed life to the death condition.

REJECTION OF KNOWLEDGE A SERIOUS MATTER "Judas was a new creature in the reckoned, or imputed, sense of the word in which all the disciples were said to have passed from death unto life. It was to the new life that they had passed, not to restitution life; for the Lord said to these same disciples that they who had followed him would sit upon twelve thrones (Matthew 19:28), thereby implying that they had passed to that life which would be the condition of the enthroned. Speaking of them, then, from the standpoint of the new creation, this was possible because in our Lord's contract unto death, which he entered into by baptism, he really gave up all of his earthly rights. It was possible in the *tentative* form, the Father purposing that not many days after Jesus' ascension they would be endued with power from on High—Luke 24:49.

"Hebrews 6:4- 8 does indeed refer to the church, but it does not enumerate the only conditions of which any will die the second death. All of the church are liable to this condemnation. If they would sin wilfully, if they would fall away so as to deny the very foundation of God's favor—the ransom sacrifice of Jesus—they would die the second death. This Scripture does not say that there are no other conditions on which the second death will be inflicted. We see that the second death will be inflicted on some in the Millennial age." '15- R5683, R5684. "WAS JUDAS A HYPOCRITE?" '11 R4906 to R4909 See supplement.

Revelation 20:4

Verse 4. And I saw thrones, and they sat upon them, and judgment was given unto *against* them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"... Here, after the usual manner of prophecies, the thing about to be accomplished is spoken of as though it had been done..." '11- R4940 I saw thrones, and they sat upon them, and judgment (final sentence) was given, and it was to destruction. Also I saw the souls of them who had been faithful unto death in their witness of Jesus, and the Word of God, and who had not worshiped the confederacy neither had received its mark; and they lived and reigned with Christ a thousand years. The number is said to be 144,000. See Rev. 14:1.

"... Those individuals who... have entered into a heart covenant with the Lord, renouncing their own wills and accepting, instead, the will of God in Christ—these are the 428 Bible church, whose names are written in heaven (Hebrews 12:23). These are the ones addressed in the Bible as the saints of God, and respecting whom it is declared, 'All things are yours... and ye are Christ's; and Christ is God's' - 1 Corinthians 3:21- 23.'

"This church of God, in all the world, is not numerically strong. As the Bible says, it contains not many

rich, nor many wise, not many learned, but chiefly the poor of this world, rich in faith, heirs of the kingdom [1Co 1:26 James 2:5]. Their reigning, their power and their control in the world's affairs *will not come until they shall have experienced the resurrection change, and Messiah 's kingdom shall be fully inaugurated. THEN these shall LIVE and reign with Christ a thousand years— Revelation 20:4.*" (We have emphasized this important point.) '15- R5692.

"The Papal system has long claimed that it is the kingdom which the God of heaven here promised to set up [Da 2:43,44], and that, in fulfillment of this prophecy, it did break in pieces and consume all other kingdoms. The truth, however, is that the nominal Church merely united with earthly empires as the clay with the iron, and that Papacy never was the true Kingdom of God, but merely a counterfeit of it. One of the best evidences that Papacy did not destroy and consume these earthly kingdoms is that they still exist. And now that the miry clay has become dry and 'brittle,' it is losing its adhesive power, and the iron and clay show signs of dissolution, and will quickly crumble when smitten by the 'stone,' the true Kingdom." A254 Please see footnote Rev. 17:8 comment.

"The stone cut out of the mountain without hands [Da 2:44,45], which smites and scatters the Gentile powers, represents the true Church, the Kingdom of God. During the Gospel age this 'stone' kingdom is being formed, 'cut out,' carved and shaped for its future position and greatness—not by human hands, but by the power or spirit of the truth, the invisible power of Jehovah. When complete, when entirely cut out, it will smite and destroy the kingdoms of this world. Not the people, but the governments, are symbolized by the image, and these are to be destroyed that the people may be delivered. Our Lord Jesus came not to destroy men's lives, but to save them—John 3:17.

"The stone, during its preparation, while being cut out, might be called an embryo mountain, in view of its future destiny; so, too, the Church could be and sometimes is, called the Kingdom of God. In fact, however, the stone does not become the mountain until it has smitten the image; and so the Church, in the full sense, will become the Kingdom to fill the whole earth when 'the day of the Lord,' the 'day of wrath upon the nations' or 'time of trouble,' will be over, and when it will be established and all other dominions have become subservient to it." A255 "I saw thrones and they sat upon them and judgment (Rotherham—judicial *sentence*) was given unto them." "The thrones are those of earthly kingdoms at the present time, and all under the 'prince of this world' (John 14:30). These are all condemned as unfit, and are to be overthrown, to give place to the kingdom of Christ (The Greek word rendered *judgment* here, is the same rendered *condemnation* in the following passages: Luke **23:40 James 3:1 Jude 4**).

"And I saw the *persons* of them that were beheaded for the witness of Jesus, and for the Word of God."... "It is a symbolic beheading ... Beheading is to cut off from a *head*. The Scriptures recognize no such division into sects; but assure us that there is only one *body* and one Head... We predict that any one connected with any of these who will 'witness for Jesus,' as the *only* Head of the church, and for the 'Word of God,' as the only standard of doctrine, will very quickly be treated as described—beheaded—cut off from those church heads. This is in harmony with the next clause, which says, they worshiped not *the Beast*, neither his *Image*, neither received his *mark*. These represent sectarian systems.

"The Scripture shows that such as are of this boulder class, not separated—beheaded—cut off from others than the *true head*, are not overcomers; while the class described, of all ages, who will live and reign with Christ a thousand years, are. 'This is the first resurrection.' "' 82- R331 "Without at present examining the symbols in detail we note the fact that worship of this symbolic beast and his image (Rev. 13:15- 18) are to be the great test or trial upon professing Christians in every province of symbolic Babylon in the end of this age: indeed, the testing is even now in progress. And we have the same inspired record as authority for the statement that only those who refuse to render worship to those powerfully influential religious systems (symbolized by the beast and his image) will be counted by the Lord as 'overcomers' and be made his joint- heirs as members of his elect church—See Rev. 20:4.

"As already pointed out, the 'beast' represents not Roman Catholics (the people) but the Roman Catholic *system*, as an institution: and the image represents not Protestants (the people) but the consolidation of

Protestant *systems*, as an institution. We have pointed out* that the first step in the formation of this symbolic image of Papacy was taken in A.D. 1846 in the organization of the Evangelical Alliance, and that the second step must come shortly in an active *living co* operation of Protestants as one system; and that this infusion of *life* will result from the Episcopal church, or church of England, joining or affiliating with other Protestants under some general arrangement similar to the Evangelical Alliance." '99- R2495 Footnote, C119.

"BEHEADED FOR THE TESTIMONY OF JESUS" "And I saw the souls (persons) of them that were beheaded for the witness of Jesus, and for the word of God... and they lived and reigned with Christ a thousand years"—Rev. 20:4.

"The testimony of Jesus is the spirit of prophecy' [Re 19:10], and the intimation of Rev. 20:4 is that it will be fidelity to this Spirit of the truth, the Spirit of Christ working in us, in conjunction with the Word of God, the 'exceeding great and precious promises,' that will work upon us to effect the change from our own wills to the will of Christ—beheading us, making us dead to self and alive toward God through Jesus Christ our Lord... Sectarianism, in every sense and degree, is opposed to the Scriptural arrangement

*See Footnote in comments on Rev. 16:13- 14.

429 of union, direct and complete, between the Lord and the individual alone.

"What an honor and dignity are thus given to the Word of God—and the testimony of Jesus—"Have I renounced my own headship and fully accepted the headship of Christ Jesus—to the ignoring of all other contrary heads and authorities—to be taught of the Lord, guided of the Lord, used of the Lord, and given such experiences as his infinite wisdom sees best for me? Am I fully content to be thus a member of *his body*, cut off from all others, and to be used according to his will as I find it recorded in his Word?" '01- R2844, R2845

READING CAREFULLY "Summing up the matter: We, believers, have no personal standing before God nor share in the sacrifice of the sin offering. It is only those who are 'beheaded,' and thus cease to be themselves and are accepted as *members* of the Anointed One—the Christ—only these share the sufferings, or the glory of Christ. *Jesus the Head does all the sacrificing*. All of the under priests are represented in the High Priest as his members. They all are associated, but the Head is the recognized representative of all." '07- R3940 "... The God of our Lord Jesus Christ, the Father of glory... bath put all things under his feet, and gave him to be the Head over all things for the church, which is His Body ..."—Ephesians 1:17, 22, 23.

"Dearly beloved, the time is short, the great prize we seek is near, the 'mark' or standard of character to be attained is plainly set before us, and the Scriptures are luminous with illustrations of the necessity for complete consecration to the Lord, showing us that it means deadness to self. Shall we not each see to it that by the grace of God every other head and authority is completely cut off and cast aside, and that henceforth, as the apostle expressed it, 'For me to live is Christ'—as a member of the body of Christ, guided by his will as discerned through his Word and providence and example? This is another picture of full completion of character likeness to our Lord. Did he not fully give up his own headship, his own will, to the Father's will? He surely did; and as that full consecration was rewarded by the Father, so we have the assurance that our full consecration (and nothing less than this) will be fully rewarded by our Lord and Head in the kingdom." '01- R2846

BY ONE SPIRIT WE ARE ALL BAPTIZED INTO ONE BODY —1Co 12:12,13. F442- F445 "A prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me; him shall ye hear' [De 18:15,18 Acts 3:22]. To every 'Israelite indeed,' already thus consecrated and bound to Moses even unto death, and with all their hopes of life anchored in him, it was but a small remove to accept Christ in his stead, and as his antitype; and to understand that their pledges under the Law to Moses were now transferred by divine arrangement to Christ, the Surety of the New Covenant which they engaged to serve [Heb 7:22 2 Corinthians 3:6].

"With the Gentiles the matter was altogether different, and their acceptance of Christ would properly signify all that was covenanted by the Jew to Moses and subsequently transferred to Christ... To these baptism meant all the radical change that is pictured by the Apostle Paul [Ro 11] by the ingrafting of the wild olive branches into the good olive tree. It meant a complete transformation.

BAPTISM INTO CHRIST'S DEATH.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"—Rom. 6:3- 5.

"In three verses here the Apostle deals most thoroughly with the subject of baptism as it applies to us... 'Now ye are the body of Christ, and members in particular.' How do we get into the body of Christ? The Apostle answers that we were baptized into it, and, hence, are now counted as members of our Lord, members under him as our Head, members of 'the Church which is his body.' "Our union with Christ, our membership in his Church or *Eccllesia*, whose names are written in heaven, dated from the time that we were *baptized into his death*. But, when and how were we baptized into the Lord's death? We answer that this baptism into death with the Lord, this overwhelming, or burial of ourselves, our flesh, which resulted in our incorporation by him as members of his body, as New Creatures, took place at the moment when we made the full surrender of our wills to him—consecrating our all, to follow and obey him, even unto death. " F434- F436; '16- R5902 c1 p4 to end of art. F600.

BAPTISM "This picture of baptism corresponds exactly to our text in Romans 12:1.

"The importance of the symbol I should mention here. The symbol is important. I do not know whether Brother John Wesley was immersed or understood baptism, or not, but I feel sure he was fully consecrated, and had the real immersion. If he had known about the symbol, then held back because of what his brother Charles or somebody else would say, I think he would be proving that he was not fully dead to his own will. But suppose he never saw it was a symbol, never caught that thought, then I presume Brother Wesley had no obligations for water baptism at all, and he did not need to have it. So I think of our Episcopalian and Methodist and Presbyterian friends, and all good people of the past. But when you and I come to see the matter, we are responsible according to our knowledge.

"I remember what a fight I had on the subject of water baptism; and my point is, if I had refused to be obedient in that matter, it would have meant the stoppage of my progress in the way of the Lord. I do not believe the Lord would have allowed me to go on if I had stopped right at that barrier. I think I needed to take that step to prove that my heart was correct. I said, I see what baptism is now, I didn't see before. I am told that I was sprinkled when an infant and I said, I accept that, I will count that as my baptism.

430 "But why don't you go and get immersed?"

"Well, in my case—you see this peculiarity, *in my case*, I think it would be better not; as if my case were different from anybody else's case. Do we all have different cases? The Lord laid down one law for His people—no peculiarity of case at all, if you know it.

"And so in my own mind I said, Now in my case I believe the Lord would be more glorified—we are always going to do something for the Lord, whereas He is really the one who is doing something all the time for us; but we are in the habit of thinking of it as, I am going to do something for the Lord; and because it is the Lord and His interests, I must not jeopardize His interests.

"I said to myself, Why, some people will say you are merely a turncoat, and you are just afraid you are going to hell, and want a little more water insurance, etc. That is the way I reasoned on the subject. I put it off that way for awhile, but every now and then it would come up again—What about water baptism?

Why, I settled that.

Then it would come up again.

Well, I did settle that.

Then it would come up again.

Oh, I am done with that; I settled that.

"But I hadn't settled it, my dear friends, and there was something way back in my heart that told me all the time I had not settled it. So one day, I said, Now make a good settlement of this. And I backed myself up in a corner, so to speak, and said, You are not going to get out of this corner until you settle this matter; settle it now, here, just before you leave this corner. And the argument I put up with myself then trying to see how much better it would be for me to do according to my own will and not bring any ignominy on the Lord—you know that was it; I was going to save the Lord ignominy, etc. I finally said to myself, Now suppose the Lord had made some very severe conditions, and had said, Are you my disciple?

Yes.

Do you love me?

Yes, I do, Lord.

Have you made a consecration of your life to me? Yes, Lord, I have given you all I have, and hope you have accepted it.

Now suppose I put some hard thing on you: suppose I say you must walk on your hands and knees up the main street of your city, and stop at every step and shout my name aloud.

Will you do it?

"Sure, Lord, if I knew you said it I would certainly do it.

Well, now because I have given you something easy to do, that has a beautiful picture in it, is that the reason you are balking?

And I said, I see the point, Lord; it is easy enough, and I guess there is no way out of it. Lord, I am sorry I halted on this subject at all. I see it now.

"If I had not come to that point, I do not believe the Lord's favor would have continued with me. He would not have sent me into the second death, but I do not think I would have been in the Little Flock at all unless I had passed that point. I have nothing in the Bible to say so, but that is the way I reason on the subject. Why? Because that would have proved I was not wholly dead, wouldn't it? I got that view of it and said, Why you are not wholly dead. Were you not buried? Well, I thought I was, but there is something still sticking on there. So I went and got completely beheaded; I gave all the headship to the Lord, and my self-will and all desire to rule myself, and I said, Lord, now you do what you please.

"I am telling you this because I know a good many of the Lord's people who are stumbling just in the same way. I am not making it out that water is the important thing, for I am pointing out that saintly people without the water are going to be in the Kingdom, because they did the best they knew, and gave up their minds and all according to what God showed them; but if he has shown you and me something more, then the responsibility of that greater knowledge is here, and there is not any way that you can escape if your will is fully submitted to the Lord. Now it is for you to decide." CR412. THE BAPTISM OF JESUS—Rev. 21:17, Comment.

Revelation 20:5

Verse 5. This is the first resurrection.

There are three others mentioned. This is called the Little Flock resurrection, spiritual; second, the Great Company resurrection, spiritual: third, Ancient Worthies in human nature; fourth, the world of mankind, human nature. See Rev. 16:20.

THIS IS THE (CHIEF) RESURRECTION OF THE (SPECIAL) DEAD 1 Corinthians **15:42**.

"The resurrection of the Church is designated the *First* Resurrection... in the sense of being chief, best, superior. We have already seen that there are different orders in the resurrection—three of which are *unto life*, unto perfection, though on different planes of being; the Church occupying the first place, the 'great company' and the ancient worthies following in order; and that subsequently, or last, will be the general resurrection of the world, open to the whole world of mankind, so many as will accept the divine provisions and arrangements—the resurrection by judgment to be completed only with the close of the Millennial age...

"All these resurrections subsequent to the first, or chief one, will undoubtedly be under the power and control of the glorified Church, whose glorious Head has, to this end, received all power and authority from the Father... We rejoice with the world in this grand prospect of again becoming full and complete earthly images of the divine Creator. But we rejoice still more in the precious promises made to the Gospel Church... who are to have the image of the heavenly One—the image of the Creator, in a still higher and particular sense—to be not fleshly images, but spirit images." F720- F722 "Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the Gospel age—the Christ, head and body—glorified. Their resurrection and exaltation to power precedes that of all others, because through this class all others are to be blessed (Rev. 20:5).

431 The great work before this glorious anointed company—the Christ—necessitates their exaltation to the divine nature; no other than divine power could accomplish it. Theirs is a work pertaining not only to this world, but to all things *in heaven and in earth*— among spiritual as well as among human beings— **Matt. 28:18 Colossians 1:20 Ephesians 1:10 Philippians 2:10, 1Co 6:3.**" A288 P2 "I determined not to know any thing among you, save Jesus Christ, and him crucified"—1 Cor. 2:2. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto *the* resurrection of *the* dead"—Phil. 3:10, 11.

"The Scriptures also assure us that our resurrection is really a part of His resurrection, a part of the first resurrection—that Jesus the Head of the glorious Christ was raised from the power of death, was glorified on the third day after his death, and that early in the morning of the new dispensation the church will come forth from death in his likeness, sharers in his resurrection"—Phil. 3:10. '04- R3376 p 1 "None will have part in the first resurrection except those who have been *'beheaded'* for the witness of Jesus and for the word of God.' This beheading... signifies, not only death to *self-will* but also to be cut off from all other heads, governments and law-givers, and to recognize no 'head' but Jesus, whom God hath appointed to be the Head of the church which is his body—the head of every member of it.

"It means, not only to be *cut off* from institutional heads and authorities, but also to cease to have heads

and wills of our own, and to accept, instead, the headship, the will, of our Lord Jesus. It is the same thought that is drawn to our attention by the Apostle in Romans 6:3, where he declares that we are baptized into the *body* of Christ, as members of that body, under the one Head, Christ, by being baptized into his death—a full consecration of our wills, and ultimately a full laying down of our lives, faithfully unto death. The attainment of this first resurrection and its joint-heirship with Christ in the Millennial kingdom was clearly understood by the Apostle Paul, and was his aim: and respecting it he said, ‘I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but vile refuse, that I may win Christ... That I may know him, and the power of his *resurrection*’ [Php 3:8,10]. St. Paul understood our Lord’s words as... the years of privation and self-sacrifice in the narrow way which he pursued. And to this, St. Paul’s words on another occasion agree. ‘Through much tribulation shall ye enter the kingdom.’” ‘00- R2700, R2701

IMPORTANCE OF JESUS’ RESURRECTION "Now is Christ risen from the dead and become the firstfruits of them that slept"—**1Co 15:20**.

"Others have been awakened from the sleep of death temporarily, merely to relapse into it again subsequently; but our Lord Jesus was ‘the firstborn from the dead,’ the ‘firstfruits of them that slept’—as the apostle declares, He was the first that should rise from the dead... ‘04- R3377.

"All sharing in that first resurrection, the Bible declares, will reign with Christ a thousand years, and as the seed of

Abraham, fully empowered, will bless all those redeemed by the precious blood of Calvary." ‘13- R5179

THE FIRST (CHIEF, MOST IMPORTANT) RESURRECTION—F706 "The chief resurrection to glory, honor and immortality is only for those who are called during this Gospel age, who receive the call into honest hearts, and who lay aside every weight and run the race for the prize with patience. These saintly ones Jesus declares will constitute the royal priesthood, who, in association with himself as the Royal Chief Priest, will be engaged in blessing the world, restoring the world, resurrecting the world from sin and death, during the thousand years of his Messianic reign. " ‘13- R5354

FOR A THOUSAND YEARS THEY ARE TO REIGN WITH THEIR LORD "The Scriptures tell us that our Lord is selecting a company to be with him as under priests, under judges, under kings, to have control of the affairs of earth, during the thousand years of his reign; and that whoever is chosen for this work must have special fitness, special character. Those who fully yield themselves to him will be prepared for this important position... He makes it a condition that we cannot be his disciples unless we make a full surrender of ourselves to him as our great instructor, to be guided in all of our affairs in harmony with his will.

"It is the manner in which we use the things of this life that manifests our loyalty to the Lord and that demonstrates how we would use the divine power during the thousand years of Messiah’s kingdom, for the blessing of all the families of the earth.

"Our grandest opportunities for service are comparatively insignificant. But we are to appreciate even the least service which we may be able to render. We are to esteem that our service here is not to be compared with the things which the Lord has in reservation for those who love him. For a thousand years they are to reign with their Lord; and then will follow the ages to come during which he will show the exceeding riches of his grace in his kindness toward them through Christ Jesus their Lord (Eph. 2:7). In view of the future inheritance of the saints in light, is it any wonder that our Lord wishes us to have kind, just, generous hearts? Our opportunity of being in the little flock will depend largely upon our appreciation of our opportunities for serving the Lord in the little things of the present life." ‘15- R5740, R5741

ANASTASIS—RE- STANDING OR RESURRECTION "This word *anastasis* is never used in connection with the mere resuscitation of the dead ... *Anastasis*... a restanding, a recovery from death, a

re-entrance into perfect life. Heb. 11:35... the Apostle referred to the two women whose sons were revived, one by the prophet Elijah and the other by the prophet Elisha *(1Ki 17:17-23 2 Kings 4:18-37)* ... Looking by the eye of faith down into the future, they *in faith* received their dead *raised to life again*, or 'by resurrection' (R. V.)..."

432 "While *anastasis* signifies raising again, completely, out of death, it in no sense of the word limits the process so as to make it either instantaneous or gradual. As a matter of fact, we note that our Lord's resurrection was an instantaneous one from death to the perfection of life, while the world in general is to have a gradual resurrection, or raising up to life, which will occupy a large proportion of a thousand years, appointed for this resurrection, or restitution, work. Neither does *anastasis* change the nature of the being that shall be raised up, for the raised-up one will be of the same nature as when he died... *(1Co 15:35-38)*.

"Here we note the harmony of the Scripture teaching that (1) our Lord Jesus changed his nature when he left the glory of the Father, and became a man, taking our nature; (2) that he changed his nature when he sacrificed himself as a man, and was begotten as a New Creature *at the time of his baptism* at thirty years of age. It was this New Creature, no longer earthly, but heavenly, that was resurrected on the third day and received a body as it pleased the Father—a spirit body, a body of suitable kind. He was raised up completely out of death to perfection of life on the plane to which he was previously begotten. Similarly the Church, the New Creation, under and associated with her Lord, the Head, is to have part in the same resurrection; and because they are counted as members of his body they are said to have part in 'his resurrection'—the First Resurrection (chief, most important). They, too, are 'begotten again,' 'begotten of the Spirit' as New Creatures—therefore their different resurrection.

"The natural man, who does not become a New Creature, who does not experience a begetting again to a new nature, remains a natural man, and his *anastasis*, or standing up again, will signify his uplift as a human being to the full perfection of the human nature, from which the whole race fell representatively in the person of Adam. The 'better resurrection' for which the Apostle tells us the ancient worthies hoped, will not be the First Resurrection, which is limited to those called during the Gospel age—Christ the Head and the Church his body. The 'better resurrection' which these ancient worthies will receive, superior to that of their fellowcreatures, will consist in its being an instantaneous resurrection to human perfection, at the beginning of the Millennial age, instead of a gradual resurrection 'by judgments' during that age. This will permit them to be the honored servants of the Christ, the servants of the Kingdom, during the Millennium, and, as perfect men, to be made 'princes (chiefs) in all the earth' (Psalm 45:16). It will be the privilege of these worthies to administer the laws of the Kingdom, as the agents and representatives of the spiritual Christ, unseen of men. Their blessing, therefore, above their fellows will be two-fold; first, in that their trial is in the past, and that their reward of perfection will be instantaneous, giving them by reason of this, nearly a thousand years of advantage over others; and second, because under the Lord's providence, this will permit them to participate in the great work of restitution and blessing as the earthly phase of the Kingdom, the human agents, or channels, through whom the Christ will largely operate..."

"Satan will be bound, and the laws of the Kingdom will be in force, and those who are in accord with righteousness will be blessed and uplifted, and those who would fight against the Kingdom and oppose its rule in any particular will, after reasonable trial, be esteemed despisers of the grace of God, and will be cut off from amongst the people—Acts 3:23, Isa. 65:20... F702- F711.

Revelation 20:6

Verse 6. Blessed and holy is he that bath part in the first resurrection: on such the second death bath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The Little Flock, the Bride of Christ, the members of the High Priest's Body, of the order of Melchizedek, lived and reigned with Messiah a thousand years. This is the promised SEED of Abraham: the seed of

faith by Abraham, and also by or through the faith of each individual; whose faith was proved by the most crucial trials or tests unto death, like that of Jesus: and He carried them through.

"They shall become his joint- heirs in the kingdom, and reign with him a thousand years—yea, and beyond." '16- R5847 "The Scripture declaration respecting the saints, the 'overcomers' is, 'They lived and reigned a thousand years' (Rev. 20:4). The reign of the saints cannot be properly said to begin before all the 'jewels' have been gathered.... Nor is it said that their reign will be no longer than a thousand years." '00- R2739 "If the reign of Christ should begin today, the saints would be with him; for he is to be the great Judge, the saints the underjudges; he is to be the great King, the saints the underkings; he is to be the great Priest, the saints the underpriests—'A royal priesthood,' kings and priests unto God; 'who 'shall reign with Christ a thousand years.' "' 12- R5023 "Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm 103:13.

"... Only those who so love God that they would surrender life to do his will, are properly keeping his Word... The test is obedience... We may keep so closely in touch with the Lord in the spirit of our minds that we may have continual fellowship with him; and by confessing our faults daily and seeking his forgiveness we may continue to the end of our journey clean from sin, even though we must still acknowledge the infirmities of the flesh, that in our flesh dwelleth no perfection.

THE WORK OF RESURRECTION "A further word from the mouth of God assures us that 'He knoweth our frame, He remembereth that we are dust' (Psalm 103:4)—weak, imperfect, dying; and that it is not his purpose that we shall continue always to be in conflict with ourselves—perfect will against imperfect body; but that he has provided that, in the resurrection, we shall have new, perfect bodies, in full accord with our new minds.

"He assures us that he is able and willing to do all this and that he purposes to give to his elect, bodies of a much higher order than the human—that he will give us spirit bodies—and that of the highest rank. We shall have part in the first resurrection, and will thenceforth be able to do the Father's will perfectly in every respect, as we now show ourselves desirous of doing His will so far as we are able.

433 O gracious provisions! O wonderful words of compassion, inspiring us to wondrous hopes of eternal life and glory! It will be to such as thus overcome in spirit, in faith *[1Jo 5:4]*, that the Lord will give the final word of his mouth—"Well done, good and faithful servant, enter thou into the joys of thy Lord!" Hymn 7 (DH7) '11 R4897 "Whatever affliction God's consecrated people may have in the present life, whatever rejection may be their experience at the hands of the great or the wise of this world, they have God's promise of glory, honor, immortality, in the future. In him they trust, and he will not leave them desolate. He has declared, 'The gates of sheol, hades, shall not prevail against them'; that is to say, the power of the grave shall not prevail against the Lord's Anointed, Christ and the church—they shall come forth from the power of the tomb glorious in the first resurrection majesty to reign a thousand years." '15- R5693 "The Christ, the Savior of Glory, bride and Bridegroom, will, unitedly, be the world's Savior. The glorified Redeemer saves his church first—by a special salvation and high calling... Their salvation will be made actual when they shall share in his resurrection, the 'first resurrection,' and become kings and priests unto God, to reign with Christ a thousand years—Rev. 20:6." '10- R4715 "Sin is an enemy, which will be stamped out in its various phases during Messiah's kingdom. And we read, 'The last enemy that shall be destroyed is death'—and with it will go the tomb. Adamic death will be no more. None will be under its power. The resurrection power will release all. Only those who sin willfully, deliberately, will die the second death, which is not an enemy. '11- R4940 "The only ones who will become spirit beings, as are the angels, are the church class—those begotten of the Spirit, those who in the resurrection will be given a change of nature. As the Apostle states, 'We shall all be changed,' for 'Flesh and blood cannot inherit the kingdom of God' *[1Co 15:51,50]*. Therefore the first resurrection, in which the bride only has part with her Lord, is different from the resurrection of the world. Of those who will have part in the first resurrection we read that 'they shall be priests unto God and shall reign with Christ a thousand years' (Rev. 20:6).

"The church in glory will consist exclusively of the Redeemer and his bride class, his joint- heirs, or,

under the other figure, 'Jesus, the Head, and the church, his body'—'members in particular of the body of Christ.' These alone will have part in the 'first resurrection'; these alone will reign with Christ a thousand years." '11- R4914 "This is the first work, then, of God in the redemption of mankind—the gathering of the Bride of Christ, the Church, to be associated with Christ, and to share in His glory, honor and immortality. We hope to be of this class, and to this class belong all the great promises that they with Him shall share with Him in the first resurrection; and then bless all the families of the earth with restitution. The world of mankind is to be restored to all that Adam had and lost, all of which Jesus redeemed at Calvary, and associated with Him will be the Church, called out of the world, a saintly class who have been walking in the footsteps of Jesus, as we read again in the words of Jesus":

"Blessed and holy are they who have part in the first resurrection, on such the second death bath no power; they shall be priests of God and of Christ, and shall reign with him a thousand years"—Rev. 20:6.

"This will be the thousand years of Messiah's reign, the thousand years of the world's uplift, the thousand years in which Satan will be bound, the thousand years in which knowledge shall fill the whole earth, the thousand years in which the earth shall be brought to the Paradisaic condition, which was symbolically represented in the Garden of Eden—and when every creature in heaven and earth and under the earth shall be brought to that glorious condition where they will sing praises to God that sitteth upon the throne, and to the Lamb, for ever and ever.

"And yet there is another side; for the same Scriptures which tell of the exaltation of the church to glory and the blessings of the world through the kingdom of Messiah, which tell that the earth will be the paradise of God—these Scriptures also tell us of a class of incorrigibles who will be punished. After this class shall have been brought to a full knowledge of God and shall willfully sin against divine light and blessings, the punishment against these will be, not eternal torment, but destruction from the presence of the Lord and the glory of his power—2 Thess. 1:9. '12- R4973 CR190 p 1, practically the same.

"Any who sin willfully, against full light and ability, will perish in the second death. And should any one, during that age of trial, under its full blaze of light, spurn the offered favors, and make no progress toward perfection for a hundred years, he will be reckoned unworthy of life and will be 'cut off,' though at a hundred years he would be in the period of comparative childhood. Thus it is written of that day: 'As a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old' (Isa. 65:20—*Leeser*). Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close." A144 p 1 "The blessing of the Lord is that all may come back, and when thus brought back to all that was lost in Adam and redeemed by Christ, they will be able to keep the Divine law perfectly and to be in covenant relation with God. Those who refuse to enjoy that blessing prepared for them, the Scriptures clearly declare that God... has provided a second death—"The soul that sinneth it shall die,' 'The wages of sin is death.' " CR193 c 2 p 1.

"Just as soon as this age shall end; because this age is merely for the development of the Bride- class, then will come the free grace to all the families of the earth. Messiah's kingdom shall come. He has promised that when He shall reign, all His faithful shall reign with him. 'To him that overcometh will I grant to sit with Me on My throne, even as I overcame and am set down with My Father on His throne.' So all the Church shall be associated with him in his great Messianic Kingdom... Paradise lost will be Paradise restored." CR 196 c 2 p 3.

"Those who are truly the Lord's, feel in their hearts a great stirring love for the world of mankind besides the Church

434 of Christ; a greater sympathy for them, and a desire to do all you can to help them along." CR111 top "To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame, and am SET DOWN with my Father *in His throne*"— Rev. 3:21.

"Him that overcometh will I make a pillar in the temple *of my God*, and he shall go no more out: and I

will write upon him *the name of my God*, and the name of *the city of my God*, which is New Jerusalem, which cometh down out of *heaven from my God*; and I will write upon him my new name—Rev. 3:12.

"BE THOU FAITHFUL TILL DEATH, AND I WILL GIVE TO THEE THE CROWN OF THE LIFE"—Rev. 2:10 (Diag.).

THE LIFE PROMISED TO THE CHURCH "This is the promise which he hath promised us, even eternal life"—1 John 2:25.

"This is the promise, then, which he has promised us. If we would make our calling and election sure to glory, honor and immortality, we must exercise great carefulness indeed. Those who attain the prize will get the grandest blessing God has to give. All should understand that we have something to do in realizing the gracious promises of God to us. While God is both able and willing to perform his part of the contract, yet we must make sure that we co-operate in every reasonable way.'

"And can we hope to gain, dear Lord, such wondrous bliss—To dwell with thee in light ineffable?

Oh, can we e'er attain such joy as this—The life immortal, incorruptible?

Ah, yes! for thou hast promised, and thy Word is sure, And thus inspired we press along the way; The path is lonely, but the end is sweet, And openeth into realms of perfect day." '15- R5609

"But to us there is but one (supreme) God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1Co 8:6). Deut. 6:4.

"... He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Re 17:14).

First- Fruit and After- Fruit—All Holy... '14- R5533; '01- R2823; '02- R3021 c 2 "(2)".

ENDEAVOR TO REALIZE THEIR IMPORT "Soberly, thoughtfully, we are to weigh and endeavor to realize the import of the exceeding great and precious promises and to gather from them their invigorating inspiration... until there glows in our hearts the same holy enthusiasm that so filled the hearts of the Apostles. " 03- R3149

GROWING IN GRACE AND KNOWLEDGE "It requires time and continual application of faith to rightly appreciate God's promises and to appropriate them to ourselves; and this is Scripturally called 'growing in grace and knowledge... Unless each item of knowledge be received into a good and honest heart, and bring forth its measure of obedience and righteousness (grace) we will not be prepared for the next step of knowledge, and would be thus stopped, or possibly turned back." '03- R3156

"OF THE FATHER, BY THE SON, THROUGH THE CHURCH" "St. Paul declares of natural Israel, blessed under its covenant that 'They shall obtain mercy through your mercy.'... It will be OF the Father and BY the Son and THROUGH the church." '09 R4464 "Hearken to the words of Jesus, 'God shall wipe all tears from all eyes' (Rev. 21:4). 'Be ye perfect, even as your Father which is in heaven is perfect.' As it will be God's great work in the future, through Christ and the church, to wipe away earth's tears, let us chase away some of those tears at the present time..." '13- R5214 "' They shall obtain mercy through your mercy. '... This does not signify that the mercy to Israel, the earthly seed under the New Covenant, will not be *Divine mercy*, nor does it signify that it is not the mercy of the Lord Jesus Christ. On the contrary, it will be *of the Father* and *by the Son* and *through the Church*. 'They shall obtain mercy *through* your mercy.' " CR59 "... We should impress deeply upon our minds the fact that all of these... *judgments*, etc., are of the Father, though through the Son and through the Church..." F399

Revelation 20:7

Verses 7- 8. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

When the thousand years of that reign, for the complete sealing of the New Law Covenant (the Keturah Covenant) is completed, then comes the testing of the children of that covenant as to their worthiness of Eternal Life. The Mediator is the Lord Jesus (the Messiah) and the members of His Body, who will continue in office till their case is settled.

A COVENANT BY SACRIFICE NOT THE NEW COVENANT "In all of our writings for the past thirty years we have pointed out the New Covenant as coming fully into operation at the close of this Gospel age. We have pointed out that it is the covenant under which restitution blessings are to come to the world of mankind. We pointed it out as the Keturah Covenant—separate and distinct from the Hagar Covenant under which natural Israel was developed, typified by Ishmael; and separate and distinct also from the original Abrahamic Covenant typified by Sarah, whose seed, Isaac, typified the Christ, Head and body. We saw and pointed out to others, so that they saw, that the antitypical Isaac—The Christ, Head and body—is the Melchisedec priest, of which Jesus is the Head and the church his body—the great Priest under whom the New Covenant is to be made effective to Israel and to the world of mankind through Israel. " 10 R4680 "The kingdom cannot come until the royal family is ready to take the throne. Jesus, indeed, has long been ready; but

435 in harmony with the Father's plan he has waited and has been doing a work in the preparation of the church, his brethren, who are to be his joint- heirs in the kingdom—otherwise styled 'the bride, the Lamb's wife' *{Ro 8:17 Revelation 21:9,10}*. Then for a thousand years the restitution privileges will be open to the whole world of mankind. It will no longer be necessary to preach; for all will know the Lord, from the least unto the greatest, and unto him every knee shall bow and every tongue confess (Jeremiah 31:34; Philippians 2:9- 11). All this is to come as a result of the cross. " 16- R5919 "He who rebels against God mars his own character. The miserable last years of Saul... are an example of the sorrows that ever dog sin *{1Sa 31:1-13}*; and, as he fell by his own sword in his final battle at Gilboa, the terrible saying recurs to our memory: 'He that being often reprov'd hardeneth his neck, will suddenly be destroyed, and that without remedy' "—Prov. 29:1.

"The great majority of mankind are... self- willed..." See '03- R3240, R3241.

"We read that God will test all whom he will receive. We read of how Satan, at the close of the Mediatorial reign, will be loosed to test all whom God will have lifted up out of human imperfection. This will not be done to see whether or not they are perfect, because they will be perfect; but it will be to see whether or not, in their perfection, they will be loyal to God. All such as will not stand this test will be destroyed as not worthy of having the great blessings of eternal life and divine favor!" '10- R4729 "From the Scriptures we learn that throughout the Messianic age the world will be tried by The Christ, and that even after passing that test they will not receive the reward of everlasting life until God shall have proved them at the end of Christ's reign by loosing Satan for a 'little season.' *{1Co 15:24 Revelation 20:7-10}* The fact that the world is thus to be tried by both The Christ and God, confirms the thought that God has a standard, or mark, of character to be attained by all those who are loyal and obedient to him—on any plane of existence.

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"—Phil. 3: 13, 14.

"While this mark of character to be attained by the world during Messiah's reign, is not the one to which St. Paul refers in our text, nevertheless there is such a character- mark to be reached by mankind. Those who then attain the mark will have everlasting life on the human plane. But those who attain the mark to

which the Apostle refers will be given eternal life on the divine plane." '12- R5080

A GREAT DELIVERER LIKE UNTO ME.

"HE WHOLLY FOLLOWED THE LORD" Joshua 14:14; Num. 14:24.

"What a grand, what a wonderful testimony this is respecting any man—he wholly followed the Lord. And the words have special force and weight in Caleb's case, because by nature he was not of the children of Israel, but only by adoption into the tribe of Judah. He was of the seed of Abraham, but through the rejected son of Esau.

"It is pleasant in passing to note the generous language of Caleb in respect to the ten other spies who were with Joshua and himself, and who brought back the evil report... Generously he passes over their wrong conduct in as mild language as possible, and so far from denouncing them or reviling them, he speaks of them as 'my brethren.' The spiritual Israelite must have this same disposition, only with us it should be still more pronounced than with Caleb; because we, having been anointed with the holy spirit and through this anointing having been taught many of the 'deep things of God,' may well judge ourselves by a standard much higher than any with which Caleb was acquainted.

"The essence of this lesson to the spiritual Israelite is that in order to inherit the good promises of God, we, like Caleb, must have faith in God and a corresponding obedience; that of us, as of him, the Lord will write, 'He wholly followed the Lord.' "' 02- R3091, R3092 Rev. 19:20: "Thus the *second* destruction (or *death*) begins quite early in the new judgment: it begins with the false systems symbolized by the beast, false prophet, etc. But *the second death* will not reach the world of mankind, as individuals, until they have first had full trial, with full opportunity to choose life and live forever. Revelation Chapters Revelation **20:12,13**; and Rev. 21:3- 7, indicate the blessed favorable trial in which all, both dead and living (except the Church, who, with Jesus Christ, are kings, priests, joint- heirs and judges), will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried 'according to their *works*.' "' The grand outcome of that trial will be a clean universe. As the Revelator expresses it, 'Every creature which is in heaven and on the earth... heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever'—Rev. 5:13. But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

"We cannot doubt that when, in the close of the Millennial age, God will again for a 'little season' (Rev. 20:3) permit evil to triumph, in order thereby to test his creatures (who will by that time have become thoroughly acquainted with both good and evil, and the consequences of each, and will have had His justice and love fully demonstrated to them), that those who finally prefer and choose evil will be cut off—destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

"We read, regarding that testing, that Satan will endeavor to lead astray *all* mankind, whose numbers will then be as the sand of the sea for multitude (Rev. 20:8)... Of one thing we may be confident: God willeth not the death of the wicked, but would that all should turn to him and live; and no one will be destroyed in that 'lake of fire and brimstone' (figurative of utter destruction, as *gehenna*) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness. Ezek. 33:11
"That utter and hopeless destruction is intended only for

436 *willful* evil doers, who, like Satan, in pride of heart and rebellion against God, will love and do evil; notwithstanding the manifestations of God's disapproval, and notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, a restitution, and another opportunity of life for man, instead of leading these to an abhorrence of sin, will lead them to suppose that God is too loving to cut them off in the second death, or that if he did so he would give them other, and yet other, future opportunities. Building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, and to use it as a license for willful sin. But they shall go no further, for their folly shall be manifest. Their utter destruction will

prove to the righteous the harmony and perfect balance of Justice, Wisdom, Love and Power in the Divine Ruler. Such are called the 'angels' (messengers, followers, servants) of Satan. And for such, as well as for Satan, the utter destruction (the second death) is prepared by the wise, loving and just Creator. And so, in the parable of the sheep and goats, the latter are called messengers or servants of Satan. H pp 61- 63 "As seekers after truth, it will not do for us to say, in view of these passages, that the *majority* of them seem to favor whatever view we incline to prefer, and then to ignore the others. Until we have a view of the matter in which every Bible statement finds a reasonable representation, we should not feel sure that we have the truth on the subject. One statement of God is as true, and as firm a foundation for faith, as a hundred. And it would be wiser to seek for a harmonious understanding than to arrive at a conclusion or adopt a theory based on a one- sided interpretation, and thus to deceive ourselves and others." B143 "The proper attitude of heart for all who have received divine grace, is to be anxious to bring forth much fruit and thus to be more and more like our dear Redeemer, daily growing in likeness to him, as well as in knowledge of him. 'Herein is my Father glorified that ye bear much fruit,' and such fruits as will remain.'

HARMONY OF THE TESTIMONY "The question before us properly is, not *which set* of texts will we adopt, for we are not at liberty to choose portions of Scripture which we may prefer; or to reject portions because out of harmony with our theories: rather our theories must be modified, altered, amended, so as to be in fullest harmony with every testimony of the inspired Word... How, then, can these two sets of texts be harmonized? We answer, They can be very simply and very beautifully harmonized by giving to each its proper place and weight: they balance themselves"... '98- R2287

Revelation 20:9

Verse 9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

The trial at the end of the Millennium manifests two classes, called the sheep and the goats. The Sheep Class go into everlasting life, while the goat class go into the everlasting cutting off from life. It is this goat class that grow impatient with the rule of the Ancient Worthies (the Camp of the Saints, the beloved City), and go up against it and destroy it: thus giving the faithful Ancient Worthies the privilege and opportunity of a change to the spirit nature in their resurrection. Please see '13- R5182.

"Rev. 20:9 tells of the destruction of these individuals who- join with Satan in the last rebellion; and verse 10 tells of the same destruction in other words, using the symbol 'lake of fire.' They are *devoured* or *consumed* in fire. This being the case, the torment of verse 10 cannot refer to these *human beings* who are consumed, destroyed. Hence the question narrows down to this, Will Satan and a false prophet and a beast be tortured forever? and does this verse so teach?

"We answer in God's own words, '*All the wicked will he destroy.*' Concerning Satan, the arch enemy of God and man, God expressly advises us that he will be *destroyed*, and not preserved in any sense or condition—Heb. 2:14. " H57- H67 "In God's estimation there is no holiness that does not include humility and full submission to the divine arrangement. It reminds us also of the prophesied rebellion that will take place in the close of the Millennial age, amongst those who will have reached perfection under the Millennial kingdom some of whom will manifest their unfitness for eternal life by their lack of full submission to the divine arrangement." '02- R3100 See T122; '02- R3101 "The Lord has evidently arranged for the gradual closing of the Gospel age, and opening of the Millennial age, in such a manner that the one laps upon the other, with some particular purpose in view; but just what His purposes are He has not been pleased to inform us; and since this extends into the future, we may reasonably suppose that it is not now 'meat in due season for the household of faith.' When the end has been reached and accomplished, we have no doubt whatever that it will be manifested to all of the Lord's people that His Word has been accurately fulfilled. Until then, a certain amount of faith is required and expected from those who have so many evidences of the Lord's wisdom and exactness in the features of his plan already accomplished. 'We can trust him where we cannot trace him.' Apparently this matter of when the thousand- year period should be reckoned as fully beginning, and fully ending, will be an open

question until the close of the Millennial age. It is our expectation, from Revelation **20:8,9**, that the obscurity of this question will have something to do with the final test of loyalty and obedience to God, which will come upon the whole world of mankind who will have enjoyed the blessings of restitution throughout the Millennial age, and have attained perfection at its close. The indefiniteness of the end of the period would appear to be an important feature of their testing. Apparently they will think the period of Christ's mediatorial reign ended, before the Lord's time; and some of them, impatient of delay, will make a demonstration; and demand of the earthly representatives of the kingdom, that full dominion be at once restored to perfect man, according to their understanding of the divine plan and its times and seasons.

"In so doing these will be demonstrating their own unworthiness to enter the age of perfection, which will follow the Millennium, and will be destroyed in the second death. For, while such an attitude of mind may be forgivable in

437 imperfect men of today, those perfect beings who shall have had a full restitution, and large experience, will be required to exercise a full faith; an unwavering confidence in the wisdom, love and promises of the Creator. And their failure to manifest implicit faith and obedience to the divine program, after all their experience, will be proof sufficient that they are unworthy of the eternal state. If permitted to go beyond, into the full liberties of sons of God, they would always be liable to sin and its consequences; and God's promise is that there shall be no more sighing, no more dying, no more crying, no more pain *there*: the equivalent of a promise that there shall be no more sin. Hence all who shall not have developed characters in full accord with, and fully submitted to, the divine will, will be esteemed as having enjoyed all the blessings and privileges divine mercy has to offer. The fire, the judgment from heaven, will destroy such from among the people, in the second death, as unworthy of life- eternal." '00-R2739 "It is true that some years ago we were not so clear on this point as now—less positive.

"The great Mediator will indeed 'destroy from amongst the people' all who will not obey him throughout the Millennial age; so that at the transfer of his kingdom and the vacating of his mediatorship, the world of mankind will be perfect. The Mediator will step from between God and man, and divine tests will be applied, to prove, to demonstrate, the heart- faithful. The sentence upon the disloyal is: 'There will come fire from God out of heaven and destroy them. This indicates a testing and punishing by divine justice. This would not be possible so long as the mediatorial kingdom held sway. However, we understand that our Lord will be the Father's Representative in connection with that exhibition of divine justice which will follow his mediatorship, just as he was the Father's Representative and Agent before he came into the world to be our Redeemer.

"The trial will follow the thousand years of Christ's reign, at the conclusion of which he will deliver up the kingdom to God, even the Father. Hence the loosing of Satan and the testing of the perfected race will be the result of their being turned over into the hands of absolute justice, and in contradistinction to their having been in the hands of mercy through the Mediator for a thousand years. That judgment, or test, therefore, will be of the Father, of justice—a similar test to that which originally came upon father Adam.

"However, it is written that all things are of the Father and by the Son. We are to understand that the glorious Son of God will be the Father's active Agent in respect to that judgment, as well as in all other matters. But it will be the Father's judgment, or the judgment of justice; for the Son's mediatorial kingdom will have ended." '13- R5253

Revelation 20:10

Verse 10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever as long as the systems last, unto the ages of ages—until the perfect ages are due.

The two organizations, or parts of the confederacy, go into the lake of fire and brimstone at the beginning of the thousand years; and now, at its close, this goat class and Satan join them there; and all that will remain will be the smoke, or remembrance of them. There will be no end to the discussion of these things. Rev. 17:11. See comments on Rev. 4:7.

"The beast and false prophet *systems*, which during the Gospel age have deceived and led men astray, will be cast into a great, consuming trouble in the close of this Gospel age. The torment of these systems will be *aeionion*; i.e., LASTING. It will continue as long as *they* last, until they are utterly consumed. so also the *system of error*, which will suddenly manifest itself at the end of the Millennial age and lead the 'goats' to destruction, will be consumed. (Rev. 20:7- 10). That deceiving system (not specified as to kind, but merely called Satan, after its instigator) will be cast into the same sort of trouble and destruction, in the *end* of the Millennial age, as the beast and false prophet systems are now being cast into, in the *end* of the Gospel age." H57- H67 "Our great adversary is a very wily foe, and is on the alert to seize every opportunity to ensnare and entrap us, to put our enemies in antagonism against us, and to stir up all kinds of persecution and opposition. One might think that Satan would be satisfied to have taken the wrong course himself; and that he would ere now have been ready to say, 'I have had enough of it.' Why does he not say this? It is because he is so implacable a foe to God and to all that is good. He has so hardened his heart to all that is holy that he cannot be renewed to repentance, to change about and take an opposite course.

LET US TAKE WARNING FROM SATAN'S COURSE "What a solemn warning this should be to us to resist stoutly and unequivocally the very beginnings of sin, to resist the approach of temptation to be disloyal to God in the slightest degree, by hastening to the throne of grace in every time of danger! The adversary's designs seem to be especially against the saints of God... all those who desire to walk in the footsteps of Jesus, rather than those who walk according to the course of this world; for the latter are already more or less under his control—he does not seek to run after them or seek to entrap them. All he needs to do is to keep them from the light—2 Cor. 4:4.'

"Satan does not wish the glorious light of God's goodness to shine into men's hearts; for wherever the light of truth goes it brings a transformation. We become changed men and women as soon as the truth shines into our hearts; and this transformation goes on day by day. When Satan sees this, he exerts all his power to blind the one who has gotten out from under his domination, and to weave his web around him again.

"But in spite of the foes with which we have to contend, the foes without and within, we are perfectly safe so long as we keep close to the Master. Stronger and greater is he that is on our part than all they that are against us. We have learned something of the character of our Heavenly Friend. At first we saw that God was a great Being, deserving of our reverence; but now we are coming to see more and more how just He is, how wise He is, how loving and lovely He is. As we come to thus appreciate his glorious character, it inspires within us a great desire to be like him, and we find that the injunction of Scripture is that we should be like our 438 Father in heaven. Jesus was like Him, and we are instructed to become copies of God's dear Son. 'Be ye followers of us,' said the Apostle, 'even as we are followers of Christ.'

SELF OUR SPECIAL BATTLE- GROUND "We are now God's special representatives in the world, fighting a good fight of faith against sin and evil, especially in ourselves. We are not at all commissioned to clean up the world. The Bible gives us no such instructions. The Lord will use us to do this work by and by, when we reach the Kingdom.

"As new creatures we should be very vigilant, should continue to grow, should increase in power to overcome the flesh. Then we shall be safe. Self is to be our special battleground...

We are to resist the devil. The Lord will soon take hold of him and bind him up for a thousand years. He will conquer the adversary and will undo all his works. But it will require the entire thousand years to accomplish fully that work. We need not hope to overthrow Satan or his works while we are in the flesh.

It is not our mission. What the Lord has given us to do is to conquer ourselves, to control this body which is of the fallen race of Adam, to keep ourselves that that wicked one touch us not—1 John 5:18." ' 16-R5923 "' God is love,' and the Scriptures assure us that He 'is angry with the wicked every day.' His anger is righteous indignation against sin. Please see '15- R5603.

NOT A JUDGMENT, OR TRIAL, FOR PAST SINS; BUT ANOTHER TRIAL FOR LIFE.

"The judgment, or trial, of the Millennial age... is a trial to ascertain which members of the guilty world, after having suffered the wages of sin, death, for six thousand years, with groans and travails of pain shall have learned the lesson of the exceeding sinfulness of sin, and the great blessing that attends righteousness, and shall desire to be conformed to the will of God in all things.

"Obedience will be enforced from the beginning, and only those who positively refuse to make progress will be cut off even after a hundred years of trial; such as make even outward progress, and conform outwardly to the laws of the Kingdom, will be permitted to go on and be granted opportunities of growing in grace, in knowledge and in love. But in the end of the Millennial age there will come a crucial test of all—not in respect to their outward conduct, which must have been good, else they could not have maintained their position, but would have been previously cut off from life, in the Second Death. This final test will be in respect to their *heart loyalty* to the principles of righteousness. All will be tested in this regard; and all not found thoroughly loyal and obedient to the Lord will be cut off in the Second Death—will be permitted to go no further in the enjoyment of the divine favors. But how gracious the divine provision thus made! How long- suffering does this divine plan show our heavenly Father and our Redeemer to be toward the children of men! Surely such patience and forbearance will attract to the Lord all who will be worthy of life everlasting; and as respects the destruction of others, all in accord with the Lord will be prepared to say, in the language of inspiration, "True and righteous are thy judgments, Lord God Almighty!—Rev. 16:7." F711- F712.

SHEEP AND GOATS PARABLE "This parable pictures the Kingdom conditions after the Church is glorified and the Kingdom established. It will begin fulfillment 'When the Son of Man shall come in His glory, and all the holy angels with Him.' All nations, including those now asleep in death, will be on trial before Christ's Judgment Seat, to determine their willingness or unwillingness to come fully into harmony with God, and to receive the Divine blessing of life everlasting, or, contrariwise, to be destroyed in the Second Death.

"Those developing the wayward, goat- like disposition will pass to Messiah's disfavor, represented by His left hand. At the close of the Millennium, the separation will have affected the entire human family, and have brought all into one of two classes. One class will be rewarded with 'the gift of God, eternal life.' The other class, unworthy, will get the punishment which God has provided, namely, destruction—*kolasin*, cutting off from life. 'The soul that sinneth, it shall die.' "Their destruction is symbolically represented by fire, and was illustrated by the fires in the Valley of Hinnom (mistranslated 'Hell'), in which the garbage of Jerusalem was destroyed. The Valley of Hinnom (Greek, Gehenna) was once quite deep. Only dead carcasses were put into it, including those of very vicious criminals. It symbolized hopelessness—annihilation. Jesus used Jerusalem as a figure of the New Jerusalem. This valley—Gehenna—prefigured the Second Death, from which there will be no redemption—no recovery.

"Gehenna was earlier called Tophet. When Israel became idolatrous, the image of Moloch was erected there and children were roasted alive in the arms of the image—sacrificially—devilishly. Good King Josiah defiled it for garbage purposes.

"Our pious fathers provided worse idols for us—Creed idols! To these we were taught to sacrifice millions of heathens, and non- elect infants. But their day is gone! Thank God! Saner views of God are ours, and a truer interpretation of the Bible." Photo- Drama of Creation Scenario page 63 (PD63).

Revelation 20:11

Verse 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw a great white throne, and him that sat upon it, from whose face the present ecclesiastical heavens fled away, as did also the present form of society, or earthly organizations. Never again will such base sin cursed organizations be allowed.

THE SIN AGAINST THE HOLY SPIRIT "Our Lord declared that all manner of sin and blasphemy shall be forgiven men except the blasphemy against the holy Spirit...

"What is it to sin against the holy Spirit? We reply that the holy Spirit is the spirit of the truth, of righteousness.

439 Whoever recognizes the spirit of the truth, the Lord's Spirit, and intentionally does violence to it and to the messengers of that truth, because they are its messengers, is sinning against the holy Spirit; and to whatever extent one does this he is a willful sinner. If his act be committed with full knowledge, full light, there would never be forgiveness for the sin, either in this life or in the life to come. And the end of that sin against full light and understanding would be the second death. While every intentional sin against the holy Spirit, against the Truth, must have a punishment, whether in this age or in the incoming age, yet the punishment will not be the second death unless the knowledge, the sin, be a full, complete one." '15-R5751 "At the conclusion of that blessed Epoch of a thousand years, when all willful sinners shall have been destroyed in the Second Death, the Revelator's words will be fulfilled—every creature in Heaven and on earth shall be heard saying, Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne and unto the Lamb, forever. There will be no discordant note. God's will shall then be done upon earth, even as it is now done in Heaven; and the reward of His favor—everlasting life, with no sickness, sorrow nor pain—will then be with humanity, even as it is now with the angels." —Rev. 5:13; Chapters 20, 21, 22. OV381 "The gift of God is eternal life through Jesus Christ our Lord"—Romans 6:23.

"Blessed are we... who are now in the school of Christ to develop the fruits and graces of his Spirit, the likeness of our Lord. For such is the Kingdom, the joint-heirship and blessings and privileges not only of eternal life, but of jointheirship with Christ. As for the world in general, it will be required of them during the Millennial age that they also shall develop the fruits and graces of the Lord's Spirit if they would be accounted worthy of eternal life. Sonship implies likeness, and none are to have eternal life except those acceptable as sons. "' 04- R3432 "Thus saith the Lord God. If the Prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after, it shall return to the Prince: but His inheritance shall be His sons'—for them" {Eze 46:16-17} .

MANKIND'S NEW TRIAL FOR LIFE "It should not be forgotten that Adam did not lose everlasting life. Although he had a perfect life and was free from all elements of death, nevertheless he was placed in Eden on probation to see whether by obedience to God he would develop a character in harmony with God, and so be accounted worthy of everlasting life. Consequently, when Adam and his posterity are redeemed from the curse of death, this salvation does not entitle them to life everlasting, but merely to a fresh trial as to worthiness of everlasting life.

"This fresh trial will indeed be more favorable for Adam and his race in some respects than Adam's original trial, because of the large increase of knowledge. Man has had an opportunity to learn the lesson of the exceeding sinfulness of sin. He will soon have an opportunity to learn the blessedness of righteousness and to know of the grace of God in Christ. This knowledge will be of great service to all who will use it during the Millennial Age, when for a thousand years the whole world of mankind will be on trial for everlasting life before the great White Judgment Throne.

"God wills that all men should be saved, not only from the Adamic death sentence, but also from the ignorance and blindness with which Satan has darkened their minds (2Co 4:4). He wills that all should be so saved from the train of evils which has followed Adam's sin and its penalty of death, in order that they may come to a knowledge of the Truth. This He does to the intent that having a clear knowledge of the Truth they may make the very best possible use of the new trial for life secured for them by the Redeemer's Ransom- sacrifice. It is for this very purpose that the Messianic Kingdom will be inaugurated, which will first bind Satan and then release mankind from their blindness, as it is written (Isaiah 35:5). For the same reason it is the Divine arrangement that the Kingdom work shall be done gradually; and shall require a thousand years for its completion.'

THE REGENERATION OF MANKIND "Throughout the Millennial Age it will be the work of Christ Jesus, as the Second Adam, to regenerate mankind. The regenerating influences will begin with their awakening from the sleep of death, in harmony with the Master's declaration, 'The hour is coming in which all that are in the graves shall hear the voice of the Son of Man, and shall come forth'—John 5:28, 29.

"The coming forth from the tomb will be merely the beginning of the work of regeneration. It will be only a preparatory work. The awakened sleepers will be in the same condition of mind as when they fell asleep in death—in a very similar condition to those who will be living on the earth at that time. But before they can be regenerated they must be brought to a knowledge of the Truth. Their eyes and ears of understanding must be opened. This the Scriptures assure us shall be accomplished. 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.' 'The earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea'—Isa. 35:6; Isa. 11:9; Hab. 2:14.

"The good news of Divine Love and of the possibilities of return to the favor of God, through the atoning work of Jesus, having then been clearly demonstrated to all, each one will have the opportunity of deciding for himself whether or not he desires to return to human perfection and the blessed privileges of life everlasting... All willful rejectors of the opportunity will die the Second Death. But those who accept the Savior's proposition will come under the helpful and disciplinary experiences which will gradually lift them up to human perfection—mental, moral and physical—to all that was lost for them in Adam's disobedience and that was regained for them by the Redeemer's obedience and the Divine arrangement of His Messianic Kingdom for the regeneration of the world." OV381, OV382. Please see "A PECULIAR PEOPLE"—1 Peter 2:9—'05- R3621.

"Let Mine Eyes See Jesus Only." Please see '16- R5932, R5933.

440 JUDGMENT OF THE NATIONS—Matthew 25:31- 46

"Righteousness will reign then... all the nations will be avoiding sin. Then the world in general will be a grand place, where 'nothing shall hurt or destroy'; where 'the inhabitant shall not say, I am sick'; where the curse shall be gradually rolled away, and there shall be no more crying, no more sighing, no more dying; and where the blessing of God, bringing perfection, will prevail.

"'O happy day!' we exclaim. And surely it will be such; for all who live through those thousand years will have a great blessing...

"... It will be from these weaknesses and frailties that they will be gradually raised up to perfection during those blessed thousand years of Christ's Kingdom, when Satan will be bound and not be permitted to deceive any during that period.

"... Outwardly the 'sheep' and the 'goats' will have much the same appearance and demeanor, except to the Judge, the King, who will read the heart and ultimately will manifest to all that there has been a real heart- difference between the two classes, all of whom will have been on trial for a thousand years, receiving blessings from the Kingdom...

"... The Kingdom which God gave to Adam, which Adam lost through his disobedience and which Christ redeemed by the sacrifice of himself ... will be given only to those who will have developed the God- like character—those who will have become the Lord's 'sheep' during the Millennium.

"Then the other class, the goats of the parable, will be sentenced: 'Depart, ye accursed (doomed ones), into everlasting punishment.' Granted all the privileges, blessings and experiences of a thousand years of contact with righteousness, truth and the spirit of God, you indeed render an outward obedience, but at heart you have not come into harmony with God. I cannot recognize you as my sheep. I cannot present you to the Father blameless and irreprovable. You must be destroyed; the punishment is the second death, 'everlasting destruction.' The penalty upon you is an everlasting one because there will be no further provision made for your redemption or for your resurrection from the second death. You will be as though you had never been. You have failed utterly to appreciate the goodness of God and to copy his character-likeness. Eternal life is only for those who have God's likeness and God's spirit. 'The Father seeketh such to worship him as worship him in spirit and in truth.' "... Both classes, the 'sheep' and the 'goats,' were surprised at what the King, the Judge, declared to be the basis of his judgment... When did we minister unto thee? The answer was, Inasmuch as ye did it unto one of the least of my brethren, or did it not unto him, ye did it, or did it not, unto me...

"He who sits upon the throne, having redeemed the world of mankind and having provided for the resurrection of all these redeemed ones, counts them as in a certain sense representing himself—as he says in the parable: 'I was an hungered, and ye fed me; I was sick and in prison, and ye visited me,' ministered unto me and helped me.

"Likewise the reproof to the goat- class: to these he said, You were not interested in the things of God. Your interest was merely personal, a selfish one. You have enjoyed the blessings of these glorious thousand years, and that is all that God has provided for you. You are not of the kind to whom He is pleased to grant everlasting life. You will therefore die. You have more or less of the selfish spirit, which is the spirit of Satan; and as God's provision for all who will not be in fellowship with Him, in spirit, is destruction, this is to be your portion—the second death.

"The eternal fire is the fire of God's jealousy or anger, which burns against and destroys everything antagonistic to His righteousness (Zephaniah 1:18; 3:8). It is, of course, merely a figurative expression representing complete destruction." '14- R5531, R5532

Revelation 20:12

Verse 12. And I saw the dead, the great and the small, stand before the throne, and the books were opened; and another book of life was opened, and the dead were judged out of those things which were written in the books, according to their works.

And now the object of the great white throne is seen in the vision of the resuscitation of the dead, that they might have a resurrection; that is, the privilege and opportunity of going up the Highway, and Way, of Holiness to perfection of nature and character, and Eternal Life. To this end the books of the Bible, in regard to the New Covenant and Restitution, will be opened, made clear: and another book was opened, an individual account will be kept, called the book of life: for by it each one will be judged according to his record; that is, according to his works during the thousand years. The white throne is certainly righteous.

"This (v. 12) is a brief description of the work of the Millennial age. The whole world will be on trial before the throne—the Millennial throne—the throne of Christ. Our common version says, "stood before God," but this is not in agreement with the reading of the oldest manuscripts, from which we have quoted above. The world will be standing on judgment before the throne of Christ throughout the Millennial age in the same sense that the church has been standing on judgment during this Gospel age. A picture of the world's judgment is given us in Matthew 25, where the two classes that will be found amongst men are to

be separated into sheep and goats, and the division between them is to be the work of the Millennial age—to separate the true sheep, who will be accounted worthy of divine favor everlastingly, from those of the goat nature, who, refusing to come into subjection to the Lord's will, shall be estimated unworthy of any favors beyond the Millennial age, and will be destroyed with Satan, as described in Revelation **20:9,10**. See T98.

"... During the Millennial age these books of the Bible—Genesis, Exodus, Matthew, Mark, Luke, etc., will be opened to the whole world, will be understood fully, clearly, and the great lessons therein taught will be emphasized; and, as our Lord declared to the Jews, so it will be; 'My Word shall judge him in the last day'—the Millennial day.

441... The other book of life, then to be opened, is in contrast with the book of life now open. The book of life opened during this Gospel age is the one in which the names of the church are written, and from which the Lord will not blot out our names, if we continue faithful to our covenants. This book of life will be complete and no additions made to it after the close of this age, but another book of life will be opened for the world; and whosoever, resolves, by the grace of God, to make use of the lasting life which the Redeemer will put within his grasp at the beginning of the restitution times may never have it blotted out; but by obedience to the voice and judgment of the great King he may attain to all of the blessings of restitution and perfection." '04- R3433 "Verily, verily, I say unto you, The hour is coming when the dead shall hear the voice of the Son of God; and they that hear shall live." ("and now is"—omitted in the Sinaitic MS) "Describing the judgment (trial) of the world during the Millennial age, our Lord shows that all will then be 'judged according to their works'—not according to their faith, as the church is now being judged. Faith, which is now difficult and therefore highly rewarded, will by and by, when the mists have rolled away, be the most easy and only reasonable thing; and while it will be required, being easy, it will not be specially rewarded as now. And perfect works, which under present conditions are impossible with all our efforts, because of our blemished bodies, will then be the standard for which and toward which all who attain to everlasting life will be required to labor, building up character in breaking off evil propensities and in bringing themselves into full accord with righteousness in thought, word and deed...

"Thus, item by item and step by step, throughout the Millennial age, the worthy ones of the world will be helped out of their weakness and imperfections, back to the perfection originally lost by the disobedience of father Adam, the right to return to which (by the cancellation of Adam's sentence) was secured by the Ransom- price given by our Redeemer...

"... It is through the seed of Abraham (first the spiritual, secondly, the natural) that all the families of the earth are to be blessed with an opportunity of becoming children of Abraham, who is the 'father' of all who are faithful to God. Thus, eventually, there shall none remain except the seed of Abraham: first the spiritual seed as the stars of heaven; and secondly, the earthly seed, as the sands of the seashore; all partakers of father Abraham's faith and obedience. See Romans **11:12,15**.

"The original perfection of mankind (father Adam), and the fall, were symbolically represented in the first tables of the Law which God himself prepared and wrote, but which were broken, because of sin; they also represented the Law Covenant, and how it was a failure, broken so far as the people of Israel were concerned. The hewing out of the new tables of stone, whereon to rewrite the Law of God, symbolized the preparation of mankind, through the justification accomplished by the sacrifice of Christ. And not only was the preparation of the second tablets, the work of Moses (type of Christ, Head and body), but also the second writing of the Law of those tables was the work of Moses, and typified the work of Christ (Head and body) during the Millennial age—the engraving of the law of God in the very hearts and constitutions of all of mankind, willing to submit to his ways." '97- R2195, R2196 1 Peter **1:3-5**. "... Who are kept by the power of God through faith unto salvation ready to be revealed in the last time"—Verse 5.

"The power of God (His Word and Providences)." '03- R3282 "... Under the Millennial reign of Christ, the blind eyes shall be opened and the deaf ears shall be unstopped; and the voice of the whole inspired Word, then made clear to their understanding, will direct them in the right ways of the Lord; for the books

(the law and the prophets and the New Testament Scriptures) shall be opened, and they shall be judged according to their teaching—Rev. 20:12. "" The way then indicated to fleshly Israel, and to all the world, will be a grand highway of holiness; and the ransomed of the Lord shall go up thereon with songs and everlasting joy upon their heads (Isa. 35:10); and the end of that way will be life and peace—salvation to the uttermost, from sin and death; and complete restitution to human perfection." '95- R1751 to R1753. Isaiah 1:26, '08- R4201 comment at Rev. 14:7.

Revelation 20:13

Verse 13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

What a picture of the calling forth from death ! Our Lord did not redeem men's bodies, but their souls. Therefore thou sowest not that body that shall be; but God giveth the soul, or seed, a body as pleaseth him. There are two seeds; one spiritual, and one earthly. And therefore there are two bodies; one celestial, and one earthly. The spirit begotten will have a spirit body; the other, a human body. So no matter where the present body was lost, in the sea, or in the fire, none will be forgotten or overlooked. Jesus, a Ransom for all, calls for the resuscitation of all, and an opportunity for Restitution. 1 Corinthians **15:37- 50 Job 33:24 1 Timothy 2:3- 6 Acts 3:21.**

"Death and *hell (hades, oblivion)* delivered up the dead which were in them: and they were judged, every man according to their works"—Rev. 20:13.

"This Scripture shows us that, at the proper time, not only will the dead (those under sentence of death, who have not yet gone into the tomb) be granted a full trial or judgment, to determine their worthiness or unworthiness of life everlasting; but also all of those who have gone into *sheol, hades, oblivion*, shall also come forth from unconsciousness, from the sleep of death, to be judged. This scene of judgment is located in the Millennial age, which is the 'day of judgment' for the world; as the Gospel age is the day of judgment for the Church." E379 "I gather them now unto their own land, and leave none of them any more there"—Ezekiel 39:28.

"None but the Lord's little flock' is fully and correctly informed as to the grand scope of the Restitution... They see also what can be seen from no other standpoint than God's

442 Word—that the great enslaver, Sin, is to be shorn of his power; that the great prison- house of Death is to be opened and a release presented to each prisoner, signed in the precious blood of the Lamb of God which taketh away the sin of the world, the great Redeemer and Restorer. Glad tidings indeed it *shall be* to *all* people, not only to the living, but also to all that are in their graves. Before the end of this great Jubilee every human being may go entirely free—may get back to man's first estate, 'very good,' receiving back through Christ all that was lost in Adam." B200 p 1.

"The change of dispensation will be ushered in because the Father's 'times of restitution of all things' (*Ac 3:19-21*) will have come—the time for Christ to receive the honor, glory and dominion promised him, with which He shall fulfill all the gracious things predicted by God through the prophets ("All things must be fulfilled, which were written in the law of Moses, and the prophets, and the psalms, concerning me"—Luke 24:44.); hence the declaration is that then 'the government shall be upon his shoulder'—the mantle of authority shall rest upon him. And when he shall thus assume the control of earth's affairs, his character of love and justice, his wisdom, and the all- power in heaven and in earth given unto him, insure all the faithful that his reign will be a time of blessing, of peace and of joy to all who love righteousness and truth; and equally a time of burning destruction against all who shall sin wilfully after having been brought to a knowledge of the truth—Heb. 12:26.

"His names, his titles, representing the gracious things of which he is the representative, are brought to our attention: to all the world of mankind He will then be (and the church, his body, with him) 'Wonderful'—Great—beyond the power of human comprehension, as he is indeed the express image of the Father's person. He will be the 'Counselor,' whose instructions in righteousness will be satisfactory and respected by all the world of mankind seeking a return to divine favor and full restitution. And it shall come to pass that whosoever will not hear that Teacher, that Counselor, shall be cut off from among the people (Acts 3:23). He shall be called 'Mighty God,' or Mighty Mighty One, for indeed in him shall rest all the power and authority of the All- mighty One, Jehovah. He shall be called the 'Father Everlasting,' because in truth he shall be a Father unto the race; a *Life-giver* to all who will accept life under the terms of the New Covenant, sealed with his own precious blood... The restitution life which our Lord will give, to as many as will receive it upon his terms, will be an everlasting life, and hence he, as the giver of this life to all, will be an Everlasting Father. He shall be called the 'Prince of Peace,' for, although his empire will be established by a smiting of the nations with a rod of iron, and breaking them in pieces as a potter's vessel, in the greatest time of trouble the world has ever known, nevertheless, every blow will be struck in the interest of peace, and so his entire reign will further the ends of righteousness and peace, even though to the very end thereof there shall from time to time be destructions of the wicked—Isa 65:20 Revelation 20:9,14,15." '99- R2550, R2551. A144 p 1 "PEACE, BE STILL!" Mark 4:39—'95- R1878.

STORMS ON THE SEA OF LIFE—Psalm 107:29.

STORMS A TEST OF FAITH GREAT STORM OF WRATH COMING

"This incident on the Sea of Galilee pictures what the Lord is doing for the church now; and what he will do in the future for the world. He intends to deliver the whole world from sin and death, which have had a long reign of six thousand years. This period has been one continuous storm, with occasional brief lulls. Meantime the world is receiving certain great lessons as to the desirability of harmony with God. By and by they will come to understand, and will then greatly appreciate the importance of being fully in accord with God; and very obedient to the divine direction. Thus a foundation stone is being laid in their education for the next age.

"Finally, this storm on Galilee seems to picture very graphically the great time of trouble with which this age will end. Then the reign of Satan will cease: and the reign of Messiah will begin. We are not to think of Jesus' kingdom as bringing about the great time of trouble. The Scriptural thought seems rather to be that Christ's work in the present time is with the church; and that with the completion of the church, with the glorification of the church, Christ's kingdom will be set up. This day of trouble will be more particularly the day of Jehovah. In this, divine justice will have a hand.

"We do not mean, however, to exclude the Lord Jesus, for he is the chief factor in all that God does. But when the Kingdom of Messiah comes, it will exercise a restraining power—will bring down the lofty, will turn the wrath of man so as to cause it to praise God. This wrath of man will bring 'a time of trouble such as never was since there was a nation.' In some of the Scriptural pictures it is represented as a whirlwind, and in others it is represented as a great tidal wave—the sea and the waves will roar. Then in the midst of a great storm, which will be sufficient to wreck the whole human fabric, Messiah's Kingdom will be set up. It will cause wars to cease. Satan will be bound. The light of the knowledge of the glory of God will fill the whole earth. 'The desire of all nations shall come,' and will be recognized in the making of the storm a calm, by this kingdom of Messiah"—Haggai 2:7.' 13- R5239

Revelation 20:14

Verses 14- 15. **And death and hell were cast into the lake of fire. This is the second death. 'sand whosoever was not found written in the book of life was cast into the lake of fire.**

Now the object of the lake of fire and brimstone becomes evident. It represents death, annihilation. It is called the Second Death because it applies to the human race. Death is the penalty placed upon Adam; and through him, the human race, for sin. Those who go into the Second Death must have come out of the first, or Adamic death. And then the sin that puts them into the Second Death must have been wilful. As it is death unending, any one or thing that is totally destroyed, like Satan, is said to have gone into the Second Death. Just and true are all thy ways.

"The Second Death is like the first *death*, only that it will be instantaneous; it will not be for the father's sin, but for the individual's own sin; and it will be eternal. There will

443 be no redemption from it, as from the first death. 'Christ dieth no more.' The reward of the righteous will be everlasting life; none will be granted it until they have been fully tested and proven. Therefore God can guarantee that thenceforth there will be no more crying or sighing or dying forever; for all will be fully in accord with Him." '15- R5776

A LITTLE LIGHT "It may be little we can do To help another, it is true; But better is a little spark Of kindness, when the way is dark, Than one should walk in paths forbidden, For lack of light we might have given." E 382 "Rev. 20:14 says: 'And death and hell (*hades*— the tomb) were cast into the lake of fire (*destruction*). This is the second death, the lake of fire' — *Sinaitic MS*.

"The Adamic death and the hopes of resurrection, which, by God's favor, were attached to it, will pass away, or be utterly destroyed, in the second death. Those who die the second death will not perish under the first sentence, because of Adam's sin, nor have a hope of resurrection from it. *Hades* is never associated with the second death, because those who go into the second death are in no sense 'prisoners of hope'; they are utterly destroyed, extinct, without hope of any deliverance by resurrection. Hence the propriety of *hades* being *destroyed*.

"The destruction of the first death, and *hades*, commences with the beginning of the Millennial reign and continues to its close. It is a *gradual* process of casting into destruction. *Hades* (the grave) will be destroyed when all the dead in it have heard the Lord's voice and come forth (John 5:25)... but the opportunity then given them to accept perfect life under the New Covenant of God's grace, will, if rejected, subject them to the second death as wilful sinners... In the case of the disobedient, death will be swallowed up of the second death. This is in harmony with Paul's explanation (*1Co 15:54,55*) of Isaiah's prophecy, 'Then (when the little flock, 'we,' have been changed to the full divine nature and likeness and have begun to reign and bless the world— *then*) shall be brought to pass the saying that is written (Isa. 25:6- 8), 'He will destroy (cast into destruction, or in symbol 'the lake of fire') in this mountain (symbol of the 'Kingdom of God' or the 'New Jerusalem') the face of the covering cast over all people (death); and the vail (ignorance) that is spread over all nations. He will swallow up (the Adamic) death victoriously.

"So, then, the casting of death and the grave into utter destruction, the second death, during the Millennial age, is a part of the utter destruction which will include *every* improper, injurious and useless thing (Isa. 11:9; Psa. 101:5- 8). But the second death, the sentence of that individual trial, will be final: it will never be destroyed. And let all the lovers of righteousness say, Amen; for to destroy the second death, to remove the sentence of that just and impartial trial, would be to let loose again not only Satan, but all who love and practice wrong and deception, and who dishonor the Lord with their evil institutions—to oppose, offend and endeavor to overthrow those who love and desire to serve Him and enjoy His favor. We rejoice that there is no danger of this; but that divine justice unites with divine wisdom, love and power, to bring in everlasting righteousness on a permanent basis." H57- H67

CONSECRATION FOLLOWED BY TEMPTATIONS Matt. 3:13- 4:11 "This is my beloved Son, in whom I am well pleased"—Matt. 3:17.

TEMPTATION TO USE SPIRITUAL FAVORS FOR PERSONAL PROFIT

"Our Lord's positiveness of reply shut off the temptation quickly, and discouraged the adversary from further proceeding along that line; and so it is with us, his followers; if we are positive in our rejection of temptation it increases our strength of character... Prompt and positive obedience to the word and spirit of the Lord is the only safe course for any of the 'brethren.' "' 00- R2567 "Resist the devil, and he will flee from you"—James 4:7.

"We may well remember that our Lord, in his prehuman condition, had, as the Father's agent, been the Creator of Satan; and we remember that Satan was an angel of very high order, whose sin consisted in an attempt to usurp authority and to become the potentate of earth, by stealing the sympathy, affection and obedience of humanity; and that on this account he fell under divine reprobation.

"One, with God, is a majority." "Satan trembles when he sees, A saint upon his knees.'

"The meek will He guide in judgment: and the meek will He teach His way"—Psa. 25:9.

"He raises up a standard for them by which they are enabled to see the truth—and to distinguish it from error"... '90- R1268 "Some of God's children today... little realize the importance of the lesson of meekness—submission—teachableness. He who learns this lesson is getting the most important preparation for divine service. 'The Lord resisteth the proud, but showeth grace to the humble'—the meek, the teachable, the submissive. The Apostle, on the strength of this principle, urges the church, saying, 'Humble yourselves, therefore, under the mighty hand of God'—submit yourselves to whatever God's providence shall bring to you in life's experiences—'that he may exalt you in due time'—after he shall have made you ready for the exaltation and for the service he wishes you to perform—1 Peter: 5:6." '13- R5261 "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" Matt. 4:4.

"But how is it possible for us to live by the words that proceed out of the mouth of God? What does Jesus mean? How can God's Words give life?

He meant that all hope of attaining eternal life depends upon God—upon the Divine Plan and its promises. Looking into these promises we can see distinctly that the Divine Plan, dating from before the foundation of the world, is that all of God's creatures, created in His likeness and abiding

444 in faith, love and obedience in harmony with Him, shall have life everlasting. This is God's Word upon the subject, namely, that *obedience** is the condition of life everlasting. This is, undoubtedly, what our Lord had in mind in the words of our text. He may also have had the thought that he had come into the world upon a special mission, to do the Father's will, and that his understanding from the beginning was that his perfect obedience to the divine will would insure him glory, honor and immortality with the Father, eventually; but that any disobedience would mean the forfeiture of divine favor and would involve the sentence of disobedience—death. *(Deut. 8:3) "Our Lord's prompt decision, therefore, was that to disobey the Father's will and thus to secure bread for the sustenance of his body, would be a great mistake; that food thus secured could sustain life for but a little while; that his better plan would be to trust in the Word of God, the divine promise, that those who love and serve and obey Him shall ultimately come off conquerors and more, and have eternal life with God. And this, our Master's conclusion, is full of instruction for us who are his disciples, seeking to walk in his footsteps." "' 11- R4896 "Without faith it is impossible to please God; for he that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek Him"—Hebrews 11:6.

"Paul the Apostle is in this text laying down a general principle as to what is the divine pleasure... Man was made to glorify his Creator and to have a knowledge of Him, in order to obtain the fullest happiness and blessing from the enjoyment of his God-given faculties.

"As man shall in due time come to see his Creator's glorious character and the object of his own existence, and as he grows in ability to appreciate these, he will be most highly blessed. The knowledge gained will bring full confidence in God to all who become upright in heart and who desire to conform

themselves to the grand purpose of their Maker in creation. Mankind are now bowed down with the weight of the sin and the accumulated infirmities of the ages, in bondage to Satan and his evil reign. Man has been the spectacle of the universe. He has been the source of astonishment and sorrow to all the holy beings in God's infinite domain. His experiences, his weaknesses, his degradation, his sufferings under sin, have through all the centuries been preaching most powerful sermons, and have been giving impressive object lessons as to the effects of disobedience to God.

"Throughout the Millennial age, the great Jehovah will do a mighty work through the Messiah. It will be a work of opening all the eyes long blinded to the glorious light of the goodness of God. It will be a work of unstopping all the ears long deaf to the voice of truth. The sons of men shall be washed from their pollution: their wounds and putrefying sores shall be anointed, bound up and gradually healed by the Great Physician: their tattered raiment shall be exchanged for the garments of righteousness. By the close of the Golden age of blessing, man shall stand forth clothed and in his right mind, a glorious image of his Creator in the flesh.

"When man shall have attained the full likeness of God, he will not need any special development of faith; for faith will be inherent in him. He will have communion with his Maker; he will once more be a son of God. He will know his Creator as even Adam in his perfection did not know Him. He will have had such revelations of the terrible nature and results of sin, of the marvelous love of God in his deliverance from sin, that he will have an established character, fixed for righteousness, and a hatred of sin that will be an all-sufficient safeguard throughout eternity. After all this manifestation of the contrast between righteousness and iniquity, between the glorious sunshine of God's love and the horrible darkness and gloom of the pit from which they were lifted, any who still love and prefer the bondage of corruption will be destroyed in the second death." '15- R5716 "The way the preachers go on to tell about all the wicked will God preserve in fire... is laughable... Did we not have our heads pretty well muddled when we preached the same things? I believe God will forgive me for attributing such awful doctrines to Him...

"What did Jesus say? Jesus said, 'He that bath the Son bath life, and he that bath not the Son shall not see life.' This means that He will not let them have life; they will not suffer in misery. So the Apostle says, This is the promise that He has promised us, that we might have life and this life is in his Son, and when He shall appear we shall appear also with him in glory, in the first resurrection. But those who will not come into harmony with God, shall not have eternal life; and I thank God for the wisdom and justice of His plan.

"With respect to the 25th chapter of Matthew... we read, in the 41st verse, 'Depart from me, ye (speaking of the goats) cursed, into everlasting fire, prepared for the devil and his angels.' Fire is a symbol of destruction, not preservation. Do you put anything into the fire to preserve it? Why not? Because it would burn up. so this is the picture God gives, 'All the wicked will God destroy.' In another place fire came down from Heaven and destroyed them all. It did

445 not preserve any of them. So in this chapter Jesus pictures the two classes, and you cannot burn symbolical goats with literal fire. The goats, is symbolical and so is the fire. The goats represent a wayward class, and the fire represents their destruction. Saint Paul said, 'They shall be punished with everlasting destruction.' ... With fire? No.

"Peter says, 'They shall perish like the natural brute beast.' ... torture? No. All the wicked will God destroy.

"So again in the 25th chapter of Matthew, one receives life everlasting; and the other everlasting punishment—not torment. What is the punishment for sin? What does the Bible say? Let me quote from the Bible—never mind the creeds—remember the Bible: 'The soul that sinneth it shall die'—not that it shall live forever in torment. That is the punishment for sin. It is just the same as the greatest punishment in our laws. No civilized nation would think of torturing any criminals. So God said that the extreme of all punishment will be that he will destroy the beings entirely. So He says,

‘These shall go away into everlasting punishment’—which is destruction, the punishment of death.

"But then, there is another answer: the word punishment here used, in the Greek is *'kolasin,'* and it means, pruning or cutting off; and he shall go away into everlasting cutting off from life, from the Lord, and all hope of life. Before being cut off, however they will be given every opportunity. That parable does not belong here in this age; but this one, and the one about the sheep and the goats, both belong to the next age, during the thousand years of Messiah's reign, when the whole world of mankind will be before the great Millennial throne of the great judgment day; and all the sheep will be at the right hand of favor, and the goats at the left hand of this favor for the thousand years; and at the close the sheep will be received into favor with God, but the goat class will be cut off in the second death. The first death was the penalty for sin; Love sent Christ to redeem the world from the first penalty, but Christ will not die for those who go into the second death, and there will be no hope or redemption for them." CR292- CR293.

Revelation 21:1

CHAPTER 21 REVELATION

Verse 1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The new heaven has nothing to do with the sky. The new heavens refer to new ecclesiastical authorities: the Messiah and His associates, the Bride Class; these are of the highest form or order of any nature—the Divine. They are immortal. Also, the new earth is a new form or order of society. The sea represents the restless and dissatisfied masses of mankind. There shall be no more sea. The New Covenant will prove to be the Desire of all nations, and all will be satisfied.

"I have put My words in thy mouth, and I have covered thee with the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people"—Isa. 51:16.

"It is to inspire faith... that the Lord has offered us, in addition to all His precious promises, so many encouragements to simple, childlike trust in Him; and that He has bidden us turn a deaf ear to the reproaches of men... Plant the heavens (establish the new heavens), and lay the foundations of the earth (the new earth), and say unto Zion (the people tried and proved by these afflictions to be worthy heirs of the new kingdom—the new heavens and each), thou an *my people*' "' 95- R1788

THE NEW HEAVEN: THE NEW EARTH Revelation **21:1** Isaiah **65:17,18** "Paul was given a glimpse of the next dispensation, or, as he calls it, 'the world to come.' He says he was 'caught away' (physically or mentally, or both, he could not tell, things were so real to his view) down the stream of time to the new condition of things, the 'new heaven,' hence the third heaven. He thus saw things as they will be under the spiritual control of Christ, things which he might not disclose (2Co 12:2-4). Doubtless these were the same things which John afterward saw, and was permitted to express to the Church in *symbols*, which may only be understood as they become due. John, in the revelation given to him by our Lord on the Isle of Patmos, was in vision carried down through this Christian Age and its changing scenes of church and state, to the end of the present evil world, or epoch; and there in prophetic visions he saw Satan bound, Christ reigning, and the new heaven and the new earth established; for the former heaven and earth were passed away—Rev. 21:1."A70

446 Isaiah **60:3,4** (1- 6): "Compare Ezek. 16:61. Then shalt thou *see and Refilled with light*, and thy heart will be awed and enlarged; because the abundance of the sea (the anarchistic masses—see Revelation **21:1**) shall be convened unto thee, as well as the best of the Gentiles shall come unto thee, ... And they shall show forth the praises of the Lord"—Isa. 60:1- 6, 11- 20.

"Truly, that will be a glorious day of opening blinded eyes and turning many to righteousness! It will be a

day of conversions and revivals along the lines of the truth...'

Isa. 60:1- 6, 11- 20. "A nation shall be born in a day" (Isa. 66:8) Israel will be that nation: (1) Spiritual Israel, the 'holy nation'; (2) Fleshly Israel, its earthly representative. And from Israel the light shall shine out which will bring the chastened world to its knees, and usher in the promised pouring out of the Lord's spirit of holiness '*upon allflesh after those days,*' as it has been poured out upon his true servants and handmaids *during these days*— Joel 2:28.

"This is the Salvation day whereof the Prophet David sang (Psa. 118:18- 27).

"No creature of the redeemed race will be too low for divine grace to reach, through the all- powerful and blessed agency of the Kingdom. No degradation of sin will be too deep for the hand of mercy to fathom, to rescue the bloodbought soul; no darkness of ignorance and superstition will be so dense in any heart but that the light of divine truth and love will penetrate its gloom and bring to it a knowledge of the joy and gladness of the new day, and an opportunity to share the same by obedience. No disease that can attack and pollute the physical system will be beyond the prompt control of the Great Physician. And no deformity, or monstrosity, or superfluity, or redundancy, or mental imbecility will be able to resist his healing touch."D638, D639.

THE GLORIOUS PROSPECT Isaiah 35 "What a glorious prospect the new dispensation will present when fully inaugurated! The changes from one dispensation to another in the past have been marked and prominent' but this change will be the most eventful of all.

"No wonder that the thought of such a spectacle—of a whole race returning to God with songs of praise and everlasting joy upon their heads—should seem almost too good to believe; but he who has promised is able also to perform all his good pleasure. Though sorrow and sighing seem almost inseparable from our being, yet sorrow and sighing *shall flee away*; though weeping in sackcloth and ashes had endured throughout the long night of the dominion of sin and death, yet joy awaits the Millennial morning, and all tears shall be wiped from off all faces, and beauty shall be given for ashes, and the oil of joy for the spirit of heaviness. "Isaiah 25:8. D642* "Thus shall God's Kingdom come, and his will be done on earth as it is done in heaven. Thus shall the Christ reign as the Father's vicegerent until he shall have put down all antagonistic authority and power, and caused every knee to bow and every tongue to confess the Wisdom, Justice, Love and Power of God the Father. And finally, having manifested, by the last crucial test at the close of the Millennium, all who have even a sympathy for sin, though outwardly obedient; and having destroyed these from among the people (Rev. 20:9), he shall surrender to the Father the viceroyal dominion. Thus the Apostle expresses the matter—**1Co 15:24- 28**.

"He must reign until he shall have put all enemies under his feet. The last enemy that shall be subjugated is (Adamic) death. Then cometh the end (of his reign; it having accomplished its object) when he (Christ) shall have delivered up the Kingdom to God, even the Father; when he (Christ) shall have put down all (opposing) rule and all authority and power... When all things shall be subjected unto Him (the Father), then shall the Son also himself be subject unto him (the Father) which did subject all things under him (for a thousand years)"—1 Cor. 15:24- 28.

"O Lord, we pray, Thy Kingdom Come! for thy present saints' sake and for the world's sake." D638- D646 "Abraham's experience taught him to look for, to hope for, to wait for, the New Jerusalem city or government, which has not yet been established, but for which the Lord's people still pray: 'Thy kingdom come, thy will be done on each,' "' 01 - R2848

A BRIEF NIGHT OF TROUBLE SETTLING DOWN: AFTER IT A GLORIOUS SUNBURST!

"We rejoice that such glorious things are coming—even though the world must necessarily reach them through the tribulation of the time of trouble. Happy are those whose eyes and ears of understanding are open now, and who are in such heart relationship with the Lord that he can make known to them how the coming troubles will work out blessings for the human family." '16- R6013, R6014 "For behold, I create

new heavens, and a new earth; and the former shall not be remembered, nor come into mind, But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy"—Isaiah 65:17, 18.

NEW HEAVENS AND NEW EARTH Many of the precious teachings of the Bible are conveyed in symbolic language. Indeed all language is pictorial. Thus

*Please see "The Day of Vengeance" Ch. 13; and Ch. 14, "Jehovah's Footstool Made Glorious"(D).

447 the '*Heavens*' are the higher, or ecclesiastical and spiritual powers connected with the present order of things, while the '*earth*' is the lower, or *social* order of things. In Bible usage, the *mountains* of 'each' represent the great governmental strongholds, while the *sea* represents the restless class which secretly or openly desires to engulf society. Thus the Bible tells that the 'Heavens' and the 'Each,' or spiritual and social conditions which were before the Deluge, perished there; and a new order of things, social and ecclesiastical, sprang up, which still persists. The present order, ecclesiastical and social, is called the *world*, or Dispensation which now is. It is also called 'This present Evil World,' because evil holds supremacy. The Scriptures promise that there shall be a *new* 'Heavens' and a *new* 'Each' (ecclesiastical and social), and we are assured that therein will dwell righteousness—**Isa 65:17 2 Peter 3:13** "St. Peter describes the passing away of the present ecclesiastical Heavens and social Earth in a great fire, once misunderstood to refer to a literal burning of the Earth. The Divine assurance is to the contrary, that 'the Earth abideth forever,' that God 'formed it not in vain, but to be inhabited.' The 'fire' of this passage is evidently the same symbol frequently used in the Bible. It represents the trouble, destruction, which will completely overwhelm the present ecclesiastical and social order in anarchy—Daniel 12:1; Matthew 24:21.

"The new spiritual Heavens of the future will be Christ and the Church in heavenly glory and power. As God's promised Kingdom, it will rule the Earth, blessing and uplifting the non- elect of every nation, people, kindred and tongue. The new Earth will be the new social order which will come into being at that time, under the direction and guidance of the new Heavens—the Messianic Kingdom—Matthew 6:10." Photo- Drama Scenario page 94 (PD94) "This Messianic kingdom will begin by deposing the prince of this world, and binding him for a thousand years. Speedily the iniquities of earth will be set aside, and the rule of the 'rod of iron' will begin. Everything opposed to righteousness will be dashed to pieces. Instead of darkness, ignorance, superstition, doubt and fear, will come in the light of the knowledge of the glory of God. Soon it will fill the entire earth. Under its influence everything sinful will be discouraged by chastenings; and everything righteous will be encouraged by rewards of blessing. The judgements of the Lord will be abroad in the earth, and the inhabitants of the world will learn righteousness—Isa. 26:9... But all of the willfully rebellious, lovers of sin, will be destroyed in the second death—'everlasting destruction' "[2Pe 2:12 2 Thessalonians 1:9]. '13- R5286. Please see "Messiah Will Make All Things New"—' 16-R6014.

THE CHANGED HEAVEN AND EARTH "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of shine hands: They shall perish; but thou remaineth; and they shall all wax old as cloth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou an the same, and thy years shall not fail"—Hebrews 1:10- 12.

"... Our Lord Jesus was the Father's active agent in the creation of the physical earth and physical heaven... with

Him there will be no change, but with his creation, there will be change... The order which our Lord originally established in the world was right and proper—the divine order. As for the earth, Adam was its king, created in the image and likeness of his Creator and given dominion over the beast of the field, the fowl of the heaven and the fish of the sea. As for the spiritual heavens, they recognized the supremacy of the Almighty and that his will must be law to mankind. This beautiful arrangement originally established by our Lord was changed twice by sin, until today we have what is known as 'The Present Evil World,' in which neither the heavens nor the earthly ideals, regulations and arrangements, are in harmony with the

original, but on the contrary, are quite unfit and ready for dissolution, They are about to be folded up and to be changed... not because of any imperfection in the original arrangement, but because it was departed from through sin, disobedience and the penalty of death. The new heaven and earth which the Lord will establish by his Millennial kingdom reign, will be the original restored. The law of love will then prevail amongst perfect men, and a direct responsibility will be realized to God, the giver of every perfect gift; and to the Lord Jesus, who not only was the Father's Prime Minister and Agent in Creation, but who during the next age will be the Father's Prime Minister and agent in bringing all things back to their primeval condition with added splendors." '08- R4222, R4223

On Verse 2 please see "A GENERAL VIEW OF THE MESSIANIC KINGDOM," '13- R5181 to R5183

Revelation 21:2

Verse 2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

The New Jerusalem, the Holy City, refers to the Divine government, sometimes spoken of as the Golden City. It is made up of Christ the Messiah, and the 144,000, called and chosen. This verse refers to the true church, adorned with all the graces of the spirit to meet her Husband: all of them are *anointed* of God—Comments at Rev. 3:6.

"The Church of the living God, the pillar and ground of the Truth"—1 Tim. 3:15.

"The Lord's Church, the only one to which the name *ecclesia*, body or Church, is properly applicable, is so insignificant, so unostentatious, and comparatively so poor in this world's riches, that it is not recognized nor recognizable from the worldly standpoint. It is neither man-made nor man-ruled; nor are its members enrolled on earth, but in heaven (Heb. 12:23). Its head and bishop is the Lord, its law is his Word; it has but one Lord, one Faith, one Baptism; and it is built upon the testimonies of the holy apostles and prophets—Jesus Christ himself being its chief cornerstone." '99- R2429 p 1

THE GENERAL ASSEMBLY, CR37- CR39—REV. 19:7.

FULLNESS OF JOY—'93- R1494 FULLNESS OF JOY—"These things write we unto you that your joy may be full"—1 John 1:4.

At Revelation 2, there is a beautiful quote on the exquisite INVITATION of Psalms 45:10,11, "by the KING of kings to become the bride of his royal Son—his only begotten Son 448 and heir of all things." '93- R1494

"THE BRIDEGROOM AND THE BRIDE" "A noble Bridegroom surely is the Only Begotten One to all whose eyes of understanding are open to behold His grandeur of character and his faithfulness! Well is it expressed prophetically as the sentiment of his Church, his body, that He is 'The chiefest among ten thousand, the one altogether lovely.' The Apostle using this figure and addressing the Church declares, 'I have espoused you to one husband that I may present you as a chaste virgin to Christ' {2Co 11:2}."

"Neither on his part nor on ours is it a slack contract; but a positive union of heart, of interest, of love, of devotion; and any abrogation of this our covenant would be a serious matter; and of the Bridegroom the Apostle assures us: 'Faithful is he that calleth you, who also will do it' {1Th 5:24}. The entire stress of the matter, therefore, rests upon us.

"In the close of the age our Lord comes as the Bridegroom to receive the Bride, but he will accept only the 'wise virgins.'... The making of our 'calling and election sure will mean great and eternal riches of grace to those of us who shall attain; and the loss of such blessings will of itself be no small punishment

for carelessness in respect to the covenant relationship and becoming contaminated with the world and its spirit." F74, F75 "As Jerusalem was the seat of empire under the typical Kingdom of God, it will again occupy the same position, and be 'the city of the Great King' (Psa. 48:2; Matt. 5:35). A city is a symbol of a kingdom or dominion, and so God's Kingdom is symbolized by the New Jerusalem, the new dominion coming from heaven to earth... the one for which Abraham looked, 'a city which bath foundations—a government established in righteousness, being founded upon the sure rock foundation of the righteousness of Christ the Redeemer, the value of man's ransom which he gave and the firmness of divine justice, which can no more condemn the redeemed than it could previously excuse the guilty—**Ro 8:31- 34 1 Corinthians 3:11** ." A295 "Holy Father, keep through shine own name those whom thou hast given me, that they may be one, as we are one." John **17:11,21,22** . ' 03- R3160 c 1 p 5. See Rev. 22:10 comment.

"We need to realize that of ourselves we know nothing... We are... very dependent upon the great Teacher, the Head of the church—the church which is his body." '06- R3785 c 1 last p.

"We know that, when he shall appear, we shall be like him: for we shall see him as he is." 1 John 3:2: '03- R3193 c 1 last p; c 2 p 4 Revelation 3:8 comment.

"Every feature of Divine Truth has its power as a sanctifying medium." '03- R3193 "The reign of the Prince of Righteousness has not yet begun. We are under the reign of the prince of darkness." '15- R5778 c 1 p 6 CAREFUL PREPARATION OF THE BRIDAL GARMENTS "When we ponder on earthly things we see that they are not worthy be compared with the heavenly things.'

"Doubtless if Jesus were here in the flesh now, he would be interested in noting how the world conditions are fulfilling the testimony of the Scriptures. He told us to watch for these fulfilments and to lift up our heads when we saw them coming to pass ... But we are not to read for entertainment, nor are we to read what is unprofitable to us as new creatures.

"So then, dear brethren and sisters, we see the course we are to pursue. We are to be the bride of Jehovah's great Son. Therefore we must be very diligent to get everything in readiness for the approaching marriage... how important it is for us to have our garments all prepared, our robes spotless, our embroidery work all completed beforehand. You and I are privileged to have a most important part in the greatest, grandest wedding ever held. Therefore we should be ready. We who were by nature children of wrath even as others are now privileged to be cleansed from all defilement by the precious blood of Christ. Daily also we are to wash with the water of the Word. We are to be purified from all filthiness of the flesh and spirit, and be fitted to become the bride of our heavenly King.

We hope, then, dear friends, that we are getting ready for the marriage of the Lamb, for our marriage to the Lamb. Something that we may do or fail to do today may have a bearing upon our final readiness. Our minds are the foundation for everything in this matter. The Lord knows that we have imperfect bodies. so the testing will not be as to whether our bodies are perfect, but whether our hearts are perfect. If our heart is perfect before God, we shall bring our words, our actions and our thoughts into harmony with the law of love to the extent of our ability. If we see to it that we keep our hearts thus loyal, we shall become more and more a copy of God's dear Son, our heavenly Bridegroom; and we shall enter in due time with exceeding joy into our 'house not made with hands, eternal in the heavens.' Then our Lord will present us before the Father—the 'bride adorned for her Husband'; He will present us with exceeding joy, BLAMELESS.

"Oh, the blessedness of this thought! Can we be blameless? If we reach the kingdom, dear brethren, we shall indeed be blameless! Meantime, our characters are to be blameless here. God would never blame us for things we could not help, but only for the things we could help; and he has made an arrangement whereby if we have made mistakes we can go to the Fountain of cleansing. If we strive to do our best, and if we go daily, or oftener if necessary, to the Mercy Seat for pardon and cleansing, we shall be spotless in the Father's sight; and in his own due time he will give us perfect bodies like our Lord's. Then we shall

be perfect in the most absolute sense.

The Lord so arranges his providence as to teach us the necessary lessons. As we grow in the divine likeness, we shall more and more come to love as God or Christ love—to love character, to love the principles of righteousness. We have never seen God or Christ with our physical eyes, yet we love them above all else [1Pe 1:8]. We have never seen the Apostle Paul, or the Apostle John, yet we love them; for we know their characters are lovable and worthy of admiration. We love the personality which shines from their writings, the beauty of their spirit. We love St. Paul because

449 he counted all things but loss and dross that he might win Christ and be found in him. We are to love whatever is good and noble and worthy, and in proportion as it is so.

"What do we love in each other? Is it the shape of the head, the symmetry of the features, the cut or style of the clothing? Oh, no! We love one another in proportion as we see the Master's likeness in each other. If one is much like Jesus, we love such a one all the more. This is the heavenly, the spiritual love. This is the kind of love which we are to cultivate day by day. All other affections are to be entirely secondary. Let our love and esteem be for the things that are highly esteemed in the sight of God; let these be more beautiful to us than all else, that we may become like unto our Father in heaven." '16- R5907 "And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go"—Genesis 24:58.

"This well represents the question which comes before those called to be of the bride of Christ. They hear that he is 'the only begotten of the Father, full of grace and truth.' They hear that he is Lord of all, the Inheritor of the 'exceeding great and precious promises.' They learn that union with Him will mean the pleasures of his fellowship forevermore and participation with him in all his great and wonderful future. Such as are rightly exercised answer, 'I will go,' as Rebecca did, with great promptness.

"It meant something to Rebecca to leave her father's house, her own people, her own country with which she was familiar; and so it means considerable for all those who accept the Father's call through the holy Spirit and become members of the bride of Christ. The Prophet addresses these, saying: 'Forget also shine own people, and thy father's house; so shall the King greatly desire thy beauty; for He is thy Lord; and worship thou Him.' " 'As the Apostle suggests, we add to our faith fortitude, knowledge, patience, experience, hope, joy, love. And each of these jewels of character, in proportion as we put them on, enhances our beauty of character.

"Only a whole-hearted love for the Lord and a wellgrounded faith in the 'exceeding great and precious promises' will carry us through to the end of the journey, joyful in anticipation to be finally accepted into glory with our Beloved, the King of Glory... Rebecca, types only the successful ones, who will finally make their calling and election sure, and become members of the bride, and Lamb's wife.

"After they accept the holy Spirit's suggestions and decide to go to Christ, they begin promptly to take up their cross and follow Him. Through sunshine and shade—trials and difficulties of the journey—they travel down through the centuries of this Gospel age.

"The Holy Scriptures... are... the agencies sent by the Father and Son for the comfort and assistance of the prospective bride on her journey.

"The Scriptures tell us that the church must pass beyond the veil before she will be fully received by the antitypical Isaac into all the holy associations foretold.

"The blessing pronounced upon Rebecca, 'Be thou the mother of thousands of millions,' represents the future of the church; for as the Redeemer will, during his Messianic kingdom, become the Father or Life-giver to thousands of millions of Adam's race, bought with his precious blood, so the church, his bride, will become the mother of those same thousands of millions of humanity, in the sense that she will be their care-taker and supervisor, to assist them forward to full perfection." '13- R5188

Revelation 21:3

Verses 3- 5, see T76.

Verse 3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *God's dwelling, the glorified church* is with men, and he will dwell with them, and they shall be *become* his people, and God himself shall be with them, and be their God.

The typical tabernacle that went with the Israelites during their forty years of wandering in the wilderness, represents the High Calling of the Gospel Age. The Count typifies perfect human nature, or justification. The Tabernacle itself was divided into two pans: the first compartment, called the Holy, typifies the spirit begotten condition; the second, called the Most Holy, illustrates the spirit born condition. It may, or may not, be in Heaven. That Sunday morning, our Lord was in the Most Holy, but not in Heaven.

"We suggest that while the divine glory upon the Mercy Seat of the Tabernacle, and also of the Temple did not prove Israelites to be in favor with God, it did show God's approval of the Tabernacle and of the Temple... Furthermore, let us remember that God permitted David to prepare materials for the Temple, but not to build it because he was a man of blood, a man of war; and because he had specially promised of Solomon: He shall build Me a house. *[See 1 Chronicles 17:11-15 22:5-19]* **The humble Tabernacle, whose glories were all hidden, typifies the presence of God with his people in the present time, while the glorious Temple typified the Church in glory during Christ's Millennial reign.**

"**The building of the temple, too—the fact that all the materials were prepared and fitted for their respective places, beforehand, represents how God prepares and fits, beforehand, every member of the Church. And when all are selected, fitted, and ready, the glorified Church will be brought together without commotion or friction, even as the pans of the Temple were put together 'without the sound of a hammer' *[1Ki 6:7]*.**

"**On the contrary, the false temple, Babylon, fits and builds and tears down and puts up continually and with great noise—Babylon—confusion.**

"**The workers and materials coming largely from outside of Israel is also true to the facts; for God has selected most of the Church from among those not Israelites according to the flesh, out of every country and nation. These are coworking under Him whom the Jewish King, Solomon, typified—our Lord, who sprang from Judah."**90- R1237 "The antitype of the 'Day of Atonement' is this Gospel age during which Jesus and 'his Body,' the Church (by virtue of the redemption and consequent justification) make sacrifice to justice, in full satisfaction of the Adamic sin. When the work of reconciliation is complete, God will recognize the world of mankind, and place his sanctuary among men. Then will be fulfilled that which was written: 'The Tabernacle of God (God's dwelling, the glorified Church) is with men, and he will dwell with them, and they shall be (become) his people, and God himself shall be with them and be their 450 God. 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 (the reign of Satan, sin, and death) are passed away. And He that sat upon the throne said, Behold, I make all things new.' "But while all these blessings will result from the establishment of God's residence, or sanctuary, among men ('I will make the place of my feet glorious'—'earth is my footstool'—Isa. 60: 13; 66: 1), yet the subsequent work of blessing will be a gradual one, requiring the Millennial age for its accomplishment; i.e., Adamic death, pain, and tears will be in process of destruction (wiping away). This will begin with the second coming of Christ, the Royal Priest, but will not be completely wiped away until the end of the Millennial age... See T76- T78.

INTERVIEW WITH PROMINENT JEWS- CR106 "The discourse on 'Jerusalem' caused so much interest among the Jews that a few days afterwards several prominent Jews called upon Pastor Russell for an interview...

"They were good listeners. One of them was editor of a paper, and the other a publisher of a paper, and they were deeply interested to hear what the object was... Where is the trap? We are looking for the snare that would catch the bird. I told them we had no snare at all. We merely had a good message, that we had a good deal of sympathy with the Jews... The power that is going to move the Jews is the power of God through the prophets. God is going to move you as none of this patriotism ever did in the past... Their eyes sparkled and they listened attentively. I think they were there nearly two hours, just in the parlor talking about it—I did nearly all the talking. Well, they said, we thought that if this is not an endeavor to turn the Jews to make Christians out of them, if it is not that, this would be a wonderful power among our people, and we would like to have you address a meeting. Would you?

"They had come merely to see what was the motive behind it, to learn if we were trying to trap them. They were afraid if they would push it along we might really catch some of them. That is what they are afraid of. But they all acknowledged and said, Why, this is the most powerful thing we have ever heard. And one of these men said, 'I was an unbeliever when I came in here, but now you have convinced me there is something in the Bible for the Jew, and that there is truth in the Bible.' And so you and I are learning more and more every day, that that is the wonderful power, both for the Jew, the Gentile and the Christian; it is our Book. Primarily it is for the Christian, but there are certain good things in it for the Jews and for ALL the families of the earth..." CR106.

JESUS "The gentle sighing of the wind among the pines, The joyous singing of the lark at break of day, The rippling of the water- brooks through cooling shade, The patter of the softly falling rain at night, Are sounds less sweet by far than His most precious name.

Oh, may the music of Thy name more clearly fall Upon my ears attuned to catch that sweetest sound!

Oh, may Thine image in my heart so bright become That I by gazing may be changed into the same; Oh, blessed Jesus, let Thy presence never depart, Oh, come and reign forevermore within my head!"CR107

"Christ Jesus is the promised scion of David's house, and the heir of his throne; and when his authority begins to be established, that will be the beginning of the raising up (permanent establishment) of the formerly temporary house or tabernacle of David, which was overthrown, and which for many centuries has lain in the dust. So, likewise, the 'throne of David,' upon which Messiah will sit, refers ... to the dignity, power and authority of office which he exercised. That authority, office or throne, which David occupied for some years, is to be filled on a much grander scale by Jehovah's Anointed, our Lord Jesus.

"David 'sat upon the throne of Jehovah' [1Ch 29:23]; ... typical ... of Christ and his Kingdom; and David's chief honor will be, if he be counted worthy, to be one of the 'princes' to whom Immanuel will entrust the earthly phase of his Kingdom—Psalm 45:16.

"David's name as well as his Kingdom was typical. The name David signifies *Beloved*; and it is God's Beloved Son who will be king over all the earth in that day. The New Jerusalem is the heavenly or spiritual city of which the apostles are the twelve foundations." C257- C258. C278- C279; C286- C287.

"Salvation is of the Jews,' or covenant- keeping Israelites, in the sense that (1) our Lord Jesus, the Savior, came in this line; (2) in that a remnant of these Jews (the Apostles and most of the early Church), called a remnant of Israel {Ro 9:27 11:1,5,7}, became ministers of reconciliation to bear the message to the Gentiles; and (3) in that the Lord's provision is that, in the restitution work of the

future, fleshly Israel, recovered from blindness, shall be used as a medium through whom the streams of salvation, issuing from the glorified, spiritual Israel, shall flow to all the families of the earth; as it is written, 'Out of Zion (the Gospel Church, or spiritual Israel glorified) shall go forth the law, and the word of the Lord from Jerusalem (the re-established fleshly Israel).'—Isaiah 2:3." C293 "To have a share at all in the covenant made with Abraham, they must either be united to the spiritual Israel, of which the Lion of the tribe of *Judah* is the head, or they must become associated with the literal *Judah* at Jerusalem, in order to share his portion in the coming times of restitution; for 'the Lord shall save the tents of *Judah* first' "—Zech. 12:7. C294 Romans 11:31: "After they have thus received mercy through the complete and glorified Church of Christ, they will indeed be used as the Lord's instruments for blessing all the families of the earth, and thus the Abrahamic promises will be fulfilled unto both the seeds—both that which is according to the flesh, and that which is according to the spirit—'To the end that the promise might be sure to all the seed; not to that only which is of the law, but to that

451 also which is of the faith of Abraham'—Romans 4:16. " C299

Revelation 21:4

Verse 4. 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.

"For His anger endureth but a moment; in His favor is life; weeping may endure for a night, but joy cometh in the morning" Psa. 30:5.

"Verse 4 shows a very happy condition indeed, seeing that God wipes away all tears, by removing the cause, and giving many, many causes for happiness, even life forevermore. It is done so simply and naturally that men may attribute it to scientific medical research, and fail to give the Lord, Messiah, the credit that is His by sacrificing a perfect human nature. The New Creature (Aaron), by sacrificing the bullock (the Man Jesus), gained a possession of what the Perfect Man Jesus had, a set of human Life Rights for a Sin Offering; just what the New Creature Christ needed in dealing with the human race. The ransom removed the death penalty, and the Sin Offering removes sin. What a God! What a Saviour! What a Plan! No wonder Jesus said, I delight to do thy will, O God.

"The entire merit of Jesus designed for Adam and his race, merely passes through the church class, the consecrated ones, on its way to Adam and his race. The church having the opportunity, by reason of this arrangement, to share with Jesus in suffering for righteousness' sake—the great High Priest accepts our consecrated beings and makes them part of his sacrifice, and the full measure of his merit as the ransomprice passes on to humanity to give Adam and his family restitution privileges for a thousand years.

"These are the better sacrifices and offerings for sin not made by us, but made by the great High Priest whom the Father has appointed for the purpose. This great High Priest has been completing his sacrifice for sins; first his own flesh, and then the flesh of all those who have come unto the Father through him during the past nineteen centuries. He will soon complete his sacrificial work, and glorify with himself those who suffer with him—making of them his consorts in His Messianic Kingdom. Then He will apply on behalf of all mankind the merit of the sacrifice which he finished at Calvary and which he has merely loaned or imputed to the church during this Gospel age.

"This Sacrifice will be given fully, completely, everlastingly to justice, appropriated as the full offset of original sin. Forthwith Adam and all of his children will be turned over by justice into the hands of Jesus. Divine justice will have no more to do with mankind. All will be under the administration of the Millennial Kingdom. For a thousand years the Redeemer, the Redeemer of the race, will teach, reward, punish, deal with humanity for their instruction in righteousness and their uplift from the sin and death

condition, giving to every one a full opportunity for returning to perfection.

"At the close of the thousand years, Messiah having accomplished everything possible for every member of the race, will turn over all to the Father and will say to the sheep class,

'Come, ye blessed of my Father, inherit the (earthly kingdom) prepared for you from the foundation of the world' (Matthew 25:34). All others, found unworthy of everlasting life, will be destroyed in the second death, symbolically pictured as a devouring fire.

"Thus we have striven to make plain the distinction between the ransom- price and the application of the ransomprice; and the sin- offering and the blessing resulting to the church from the privilege of participation in those sinofferings—the sufferings of Christ." '16- R5973 Please see "Favor Upon Favor"; '90- R1262 at Rev. 22:21.

"True Zion with eyes of faith sees the King in his beauty, and beholds the land that is yet far off—the land of corn and wine, . the glorious inheritance into which this mighty King and great Deliverer has come to lead the fallen race—a land wherein the inhabitants shall not say, I am sick; for the people that dwell therein shall be one whose iniquity is forgiven—Isa. 33:14, 17, 24.

"That glorious land, the Paradise restored, we now clearly discern beyond the vista of a thousand years (A 73); 1140; and with joy and singing, under the leadership of this greater Prophet than Moses, who is even now in our midst, shall the triumphant hosts of the redeemed be led along the grand highway of holiness toward that fair land of rest from sin and death and every evil thing." C304

"JESUS DIED AND PAID IT ALL" "The ransom of our race by our Savior is a matter of deep interest to the Lord's people...

"God might have told us that He had arranged a way by which justice and the dignity of His Count of the Universe could be upheld, and man nevertheless be released from the sentence of death imposed upon him six thousand years ago...It would have been sufficient for us that God should have told us that he had attended to the matter properly. But instead, God reasons with us in the Scriptures, and there explains the process of His government by which He could be just and yet be the Justifier of sinners...the giving of the perfect life of Jesus to be the full, complete offset for the forfeited life of Adam, the father of our race.

"We read, 'I will ransom (deliver by a ransom) them from the power of the grave'—Hosea 13:14.

"As we come to these various questions and analyze them, we see new beauties... We see, for instance that the first step toward ransoming the world was taken when the Logos left the glory which he had with the Father and humbled himself to become the Man Jesus. The first feature in the ransoming work was our Master's consecration of himself at Jordan, followed by his life of devotion even unto death. The completion of his sacrifice was the completion of the ransom- price, but it was not the completion of the ransomwork. Indeed, the ransom- work could not even begin until the ransom- price had been provided—not paid.

"The ransom- price has been in the hands of divine justice—in the Father's hands—ever since Jesus died, but only as a deposit, because the time had not come for it to be paid over officially.

"The ransom- price for the sins of the whole world was merely left unappropriated, while Jesus dealt with the church.

452 "The Lord's provision for them is different; namely, an imputation of merit covering their blemishes, so that they might present their bodies a living sacrifice, holy and acceptable to God ...

"How beautiful is the thought that, when shortly our Lord will pay over the ransom- price for the sins of the whole world, and have the world immediately turned over to Him for restitution work, the church will

be with him in glory sharing his honor and his throne, as now they share in his sufferings and ignominy!

"When the ransom- price shall then have been given to justice in exchange for the world of mankind, and when the purchased world of mankind shall have been turned over to the Purchaser, the legal phase of the ransoming work of Jesus and the satisfaction of justice in the release of mankind from the penalty of death will be complete. Then, however, another part of the ransoming will begin and will operate; namely, the giving of the benefits of the ransom to Adam and his family. This phase of the ransom- work will continue for the thousand years of Messiah's kingdom, bringing restitution to man and his earthly home—to all the willing and obedient of Adam's race—the unwilling being destroyed in the second death.

"Then the Ransomer will have completed his work of ransoming the human family in its two phases: First, its legal phase, the satisfaction of divine justice by the giving of a life for a life; second, its practical phase, the restoring or recovering or delivering of the redeemed from the bondage of sin and death to the liberty of the sons of God—Romans 8:21." '16- R5890- R5891 "In the sealing of the Law Covenant, which is a type of the New Covenant, Moses first sprinkled the books of the Law, representing the satisfaction of Justice. Then with the same blood he afterwards sprinkled all the people (Heb. 9:19; Exod. 24:8). The sprinkling of the books of the law required only a few seconds; but the sprinkling of the people required a long time.

"At the beginning of the Millennial age—as soon as the church is joined to her Head beyond the veil—the blood will be sprinkled to satisfy justice for the world. Then, as the Mediator, Christ will proceed to do a work for all who will receive it. And that work is symbolically represented as sprinkling the people with the blood. In other words, every member of the race will be privileged to come into Covenant relationship with God through the Mediator, by accepting the terms which he will hold forth during the Millennial reign." '13- R5342. '07- R4055 c 2 p 1. '13- R5279 c 2 p 2, 3.

"Jesus said unto them, I am the Bread of Life: he that cometh to me shall never hunger."—John 6:35.

"The human race are God's children by creation—the work of his hands—and his plan with reference to them is clearly revealed in his Word. Paul says that the first man (who was a sample of what the race will be when perfect) was of the earth, earthy; and his posterity, with the exception of the Gospel Church, will in the resurrection still be earthy, human, adapted to the earth [*1Co 15:38,44*]. David declares that man was made only a little lower than the angels, and crowned with glory, honor, dominion, etc. (Psa. 8:4- 8). And Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection, and is again to have dominion over earth, as its representative, Adam, had—Acts 3:19- 21.

"It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every head, meets a kindred response in every other head, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things.

"Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete—Rev. 21:4.

"And this is the change in human society only. We call to mind also that the earth, which was 'made to be inhabited' by such a race of beings, is to be a fit and pleasing abode for them, as represented in the Edenic paradise, in which the representative man was at first placed. Paradise shall be restored... 'The desert shall

blossom as the rose'; ... nature with all its pleasing variety will call to man from every direction to seek and know the glory and power and love of God; and mind and heart will rejoice in him... It is not God-like restlessly to crave something new. Most things are old to God; and he rejoices most in those things which are old and perfect. so will it be with man when restored to the image of God. The perfect man.. twill be so absorbed and enraptured with the glory that surrounds him on the human plane that he will have no aspiration to, nor preference for, another nature of other conditions than those possessed." A191- A193; and D639 p 3.

Revelation 21:5

Verse 5. And he that sat upon the throne said, Behold, I will make all things new. And he said unto me, Write; for these words are true and faithful.

See Rev.10:4. And he that sat upon the throne, Jesus, said, Behold I make all things new—not necessarily new things. Also he said to me, Write; for these words are faithful and true. What a prophecy to make in the midst of evil!

WHAT WE PREACH AND TEACH "For I determined not to know anything among you, save Jesus Christ, and him crucified" 1 Corinthians **2:2**...

PRESENT ERRORS AND OPPOSITIONS TO LIGHT "Now we have come to a time when the various divisions of God's people have too much enlightenment to burn each other at the stake, and when they are disposed to federate and to ignore their differences. Meantime, Higher Criticism has come in and has turned a majority of Christian preachers away from the Bible entirely. But they are still tied to their sects and to the creeds which they no longer believe.

453 ALL NEEDED HELPS ARE NOW AVAILABLE—ALL HAVE ACCESS TO NUMEROUS TRANSLATIONS.

"Meantime, in God's providence, the Bible has come into the hands of the people. Education is now general, and Bible helps are abundant. This seems to be, according to the Bible and facts, a favored time for God's people to obtain proper knowledge of his Word. With others, the Editor has been greatly blessed in studying the Bible and in making clear to others its true meaning.

"As we make clear the meaning of our Lord's parables and dark sayings, and show the harmony of the Bible's teaching from Genesis to Revelation, the creeds of the dark ages become unpalatable, nauseating. As some of the best people renounce these creeds, the class of preachers alluded to become bitter. Unable to meet our Scriptural arguments. they indulge in personal abuse and invective, with a view to hindering people from hearing us and from reading our publications.

John 20:21. Please read Isaiah **61:1 - 3**: (The Christ speaking) "So then, adhering closely to the written Word of God we pray with all the saints: 'Thy kingdom come, Thy will be done on earth, as it is in heaven.'" 16- R5970, R5971

See T76 on Rev. 21:3- 5. (v.3)

THE BETTER RESURRECTION '15- R5354 c 1 p 2, 3

"And the Logos became flesh, and dwelt among us—and we beheld his glory, a glory as of an only-begotten from a Father—full of Favor and Truth"—John 1:14 (Diaglott). "Christ appeared that he might redeem the one who sinned—that he might give a ransom price, a corresponding price—His own life, for the life of Father Adam.." '15- R5355 c 2 next to last p; 5356 c 1 p 1, 2.

A RACE OF SLAVES '15- R5355 last p; R5356 last p.

MAN'S RELEASE PICTURED IN TYPE

"This release of the slaves from sin and death was pictured in the law by the release of the fiftieth year Jubilee. When the Jubilee arrived, the only ones who remained in slavery were those who preferred to remain thus (Deut. 15:12- 17; Lev. 25:39- 41). So the thousand years of Christ's reign—the Millennium—is to be the great Jubilee time, in which all the slaves are to be freed from slavery to sin and the power of Satan, and are to be lifted up to freedom if they will.

"... Satan is another name for sin. As he was called by our Lord the Father of lies, and 'a murderer from the beginning' (John 8:44), he very properly stands as the representative of sin, as the representative of all unrighteousness.

"Sin... is only the principle of evil personified and is sometimes used as a synonym of Satan, who is a person. Man sold himself to sin ... But divine love stepped in and provided the purchase price for the sinner. All those sold under sin shall be redeemed, or purchased back from sin and death... only through Christ. He is the Purchaser and Mediator... privileged to restore mankind to life, through the merit of his sacrifice." '15- R5354 to R5356 "Many recognize the *glory and power* of earth's new Ruler, yet because clouds and darkness are round about him they do not recognize the King himself. Men see *the clouds*, and therefore see him coming in the clouds with power and great glory (the glory of power and justice), but they do not recognize *him*. Not until the clouds have let fall hail stones and coals of fire (*Ps 18:12,13*) to batter down men's pride, and selfishness, and prejudices, and consume these, will the clouds disappear, and reveal the full majesty and glory of Christ's presence. If men would consider, and harken to the voice of the Lord, which now directs the course of justice, and warns of impending retribution, the great disasters of the near future would be averted; but 'God speaketh once, yea, twice, yet man perceiveth it not... Then he openeth the ears of men (in the thunder tones of 'the day of trouble') and sealeth their instruction, that he may withdraw man from his (own) purpose, and hide pride from man." B152, B153

THE HEAVENLY FATHER IS THE EXAMPLE "Be ye therefore perfect, even as your Father which is in Heaven is perfect"—Matthew 5:48. Jesus' disciples are to do good for principle's sake and for goodness' sake—to be in full accord with the Heavenly Father, to have his smile and approval. They are to... show forth the spirit of sonship ... seeking to walk in his way, in the footsteps of Jesus. The heavenly Father is the example, and although we cannot come up to the example, we can show our loyalty, our faithfulness, by copying Him to the extent of our ability. '12- R5005

"There is grandeur of simplicity in that opening statement of revelation—IN THE BEGINNING GOD CREATED. F20 par. 4 "The achievements of one epoch- day were carried over into the next, and we are justified in supposing that the light of the first day became more and more distinct during the next two, as ring after ring came down from the waters above the firmament to the waters below it..." F34 "We may reasonably assume that it was just at the close of the sixth epoch- day that God created man; because his creation was the last, and it is distinctly stated that *God finished* his creative work, not on the sixth, but 'on the seventh day';—the division of the man into two persons, two sexes, evidently, the final act." F37 "Man's creation, the final work, came in the close of the sixth day, or epoch, and the beginning of the seventh: as it is written—'And on the seventh day God ended his work which he made, and He rested' in the sense of ceasing to create, that the Son might thus honor Him and be honored by Him." F29 "Thus did Jehovah God manifest His confidence in His own great Plan of the Ages, and in His Only Begotten Son to whom He has committed its full execution." F48

THE TWO GREAT INTERCESSIONS '15- R5776, R5777... But he, because he continueth for the age, bath the unchangeable priesthood. (See Diag.) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them"—Hebrews 7:24, 25

454 ABLE TO SAVE TO THE UTTERMOST: INTERCESSION FOR THE WORLD OF MANKIND "St. Paul is here contrasting the great Priesthood of our Lord Jesus Christ with that of the Aaronic law. The great antitypical priest was to be not only a sacrificing, but also a reigning priest. He was to have a

great work beyond the time of sacrificing. He was the antitype of Aaron, but his priesthood was of an order entirely different—much superior in every way.

"The Apostle pointed out that of this glorious priest it was prophesied (Psalm 110:4), 'Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek'—a priest upon this throne.

"Those various sacrifices which the Aaronic order offered year by year were only types of 'better sacrifices' (Hebrews 9:23). The typical priest offered first for his own sins; then for the sins of all the people *(Le 9:7,8,15 16:11,14,15)*. So the great antitypical Priest offers first a sacrifice for Himself (the members of his body), then for the sins of the whole world.

"The great antitypical Priest is to continue always. He will never have a successor; for he 'ever liveth.' He is to accomplish all his great work and then sit down on the right hand of the Majesty on high. He will never again need to sacrifice, to die for sin; for he will have done this effectually, once for all.

"So He is able to save, not only from sins past and present, but from sins future—ABLE TO SAVE TO THE UTMOST.

"... There are two general intercessions. The first He made when he presented the merit of his sacrifice in the Most Holy (heaven itself) for those who would become His during the Gospel age, and its effects have been applicable throughout the entire age... His merit ever avails for them before the Father. He ever lives as our Great Advocate, because of the work done for us when atonement was made in the presence of God—Hebrews 9:24.

"But Jesus is to make another intercession. This is pointed out in the 2nd Psalm; 'Ask of me (Jehovah), and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Jesus is to intercede for the heathen, the Gentiles, all who are not now members of the household of faith. See also Romans 11:17- 24.

"The same merit which has all through the present age been efficacious for the church class is to be efficacious for the whole world, those in their graves as well as those now having a measure of life. It will be a final or complete intercession, an intercession to the utmost. It will not leave out even one human being. '15- R5776, R5777

Revelation 21:6

Verse 6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

And he said to me, It is done. It shall be accomplished to the last item of Restitution (A to Z). It is absolutely certain. I am the Alpha and Omega of God's creation. There is no one to change anything, or to prevent the fulfillment of My words. And they come from God. "I will give unto him that is athirst of the water of life freely. Yes, he is the

Fountain, the Testator of all he sacrificed, offered at Jordan. He proceeded to carry out that Covenant by sacrifice until he had what the world needed for Restitution to the Divine likeness, freely giving those human liferights for the world. He who so loved them is a fitting Mediator, the very one who is to fill the office of Testator to see that they receive the benefits of his last will and Testament. There will be no lawyers to interfere. This is typified by the old Law Covenant and Moses and is pictured in the Tabernacle types. They will get what He laid down for them. Therefore, He says, 'I will give unto him that is athirst of the fountain of the water of life freely.' This water is the Truth and the efficacy of the Liferights for the blessing of all who are obedient to the New Covenant and its terms. The 'gift of life' is reserved for those who develop holiness of character. Those who do develop in themselves a Christlike *character* are rewarded by perfection of *nature*, life everlasting.

IS THE RESTITUTION CALL NOW OPEN?

‘On questions of so much intricacy it is sometimes difficult to use language sufficiently exact; especially if at the time of writing, objections or criticisms are not fully anticipated... We had no intention of conveying the thought... of general physical restitution... until the Day of Atonement sacrifices (of this Gospel age- Christ and the church, his body) are complete.

‘We have already pointed this out in the pamphlet ‘Tabernacle Shadows of the Better Sacrifices,’ published in 1881. We there show that the high priest does not put on the glorious garments, representing the dignity and authority of rulership and blessing, until the ‘Lord’s goat’ has been killed, its body burned without the camp, its fat burned upon the altar, and its blood carried into the ‘Most Holy’ and sprinkled upon the Mercy Seat. (We there show also that this goat typified the church, all of whose experiences there typified cannot be accomplished until the last member of the body of Christ has finished his sacrifice completely.) Then it was that the high priest went to the altar, lifted up his hands, and began to bless the people, who meantime lay prostrate in the dust awaiting that very blessing, which typically represents restitution.’ ‘00- R2676.

‘The sense in which Millennial blessings and favors are already lapping upon the Gospel age, to our understanding is this: (1) Knowledge, inventions, etc., are bringing to the world of mankind blessings never hitherto enjoyed, and which are really intended for the Millennial age, and are merely being gotten ready or prepared in the ‘day of God’s preparation.’ (2) Restitution blessings are lapping also, in the sense that these inventions, etc., are gradually leading on to the great time of trouble, in which present institutions, social, financial, political, religious, will all be overthrown- that in their stead God may bring in the better provisions and arrangements of the Millennial kingdom.’ ‘00- R2678.

The careful student (of ‘Tabernacle Shadows of the Better Sacrifices,’ ‘) will discern that, the applications of the types herein presented being correct, the entire Plan of the Ages is thereby corroborated- justification, sanctification 455 and glorification first for the Church, and subsequently restitution for whoever will, of all the families of the earth. To what a glorious gospel, then, is this the key!’ Preface Tii.

‘... As we have already seen most clearly that the new order of things and its blessing must wait until the entire ‘body’ of the great Priest has been completed- until the entire work of atonement has been finished- then the High Priest, Head and body complete, will lift up his hands and bless the people, in glorious garments; i.e., clothed in the majesty of divine power and authority as foretold Prophet, Priest and King in one. ‘01= R2901 (Lev. 9:22- 24; T83- T84.) Leviticus 16:24 (Berean Comments; T72- T73): Aaron shall leave the linen garments in the ‘Holy’; wash in the ‘Court’ and put on ‘the garments of glory and beauty’ and offer the burnt- offerings; ‘a ram, representing God’s acceptance of the sacrifice of the bullock’; and ‘another ram, representing God’s acceptance of the sacrifice of the Lord’s goat’ - ‘both sin- offerings were accepted by fire.’ He ‘put on his garments of glory and beauty; representing that God will not manifest his acceptance of the better sacrifices for sins until the sacrifices are complete and the Christ is glorified.’ (Please see also Lev. 9:24.) ‘God has not yet *manifested* his acceptance of the great Atonement Day sacrifice, by fire; the people have not yet shouted and fallen on their faces in worship of the Great King and his representative. Now, the world still lieth in wickedness [1Jo 5:19]; the god of this world still blinds more or less nearly all mankind [2Co 4:4]; darkness still covers the earth- gross darkness the people (Isa. 60:2). Nor need we look for the great restitution blessings prefigured in this type until all the members of the Church, the ‘Body’ of the great high Priest, shall have first gone beyond the Second Veil (actual death), *into* the Most Holy, by resurrection change.’ T. bottom T89- T90; T29, T30, T18 ‘and gold representing the divine nature’; T38.

‘For where a testament is, there must also of necessity be the death of the testator’ (Hebrews 9:16).

CAST NOT AWAY YOUR CONFIDENCE ‘Greater is He that is in you, than he that is in the world’ - 1 John 4:4. ‘The Lord of hosts is with us. His promises, as well as His providences, are walls of salvation and protection on every hand. His grace is sufficient for us. His strength is made perfect in our

weakness. He will never leave us nor forsake us.” Watchman, what of the night?

The morning cometh, and a night also.’ ‘94- R1653 See Poems and Hymns of Dawn, pages 62 and 286, ‘THE LIGHT SHINETH IN DARKNESS’ ‘In Him was life; and the life was to be the light of men. And the light shineth in darkness; and the darkness comprehended it not’ - John 1:4- 5. ‘The opposition of the world and all the powers of darkness serve to test us as new creatures- to test our loyalty to God and to his truth.

‘Whosoever receives the light of truth intelligently must rejoice in it... glad... to suffer for our loyalty to the Lord and to his message. And we have His word for it that whoever is ashamed of Him or of his Word now, of such He will be ashamed by and by. He will not own them as members of his bride class, will not accept them as assistants with Him in His glorious throne.

‘THE LIGHT OF THE WORLD IS JESUS’; ‘That was the true Light, which lighteth every man that cometh into the world’ - John 1:9... ‘After the special call of the elect, then the church, as the Bride, will be with the Heavenly Bridegroom in His throne. Then all now found faithful in the matter of letting their light shine will be associated with the great Light, Jesus, as members of His Body. Altogether they will constitute the great Sun of Righteousness, which will constitute the great Sun of Righteousness, which will then arise with healing in its beams for the blessing of all the families of the earth; ‘Then shall the righteous shine forth as the sun in the kingdom of their Father; who hath ears to hear, let him hear’ - Matt. 13:43. He that hath a desire of heart, let him be obedient and thus made his “calling and election sure” to this glorious, chief salvation.’ ‘12- R4967.

Revelation 21:7

Verse 7. He that overcometh shall inherit all things; and I will be his God, and he shall be by son.

He that overcometh all his fallen tendencies by the help of the Keturah Covenant, and its Mediator, shall inherit all earthly things, and I will be his God, and he shall be my son. His name (Christ) shall be called, the Everlasting Father.

‘When Abraham, after the death of Sarah, took another wife, Keturah, we have every reason to believe that she, also was a type and represented a third covenant. And her many children represented typically the many people, kindreds and tongues of the world which will ultimately become, under the New Covenant arrangement, children of the Highest.’ ‘10- R4683.

ABRAHAM’S THREE WIVES TYPICAL ‘As Abraham was a type of the Almighty, So his wives were types of God’s three great Covenants, through which all of His blessings will come by and by... ‘In the type Abraham gave all that he had to Isaac, through him making provision for Ishmael and for his other children by his third wife, Keturah... In the antitype God bestows all his fullness upon Christ, the Messiah, and through Him makes provision for the natural Israelites and for all the families of the earth- all who are to be blessed through the antitypical Isaac- the Christ.

‘The inspired interpretation is that Hagar and Sarah were types of the Law Covenant and of our Covenant of this Gospel age, which gives us assurance that Abraham’s third wife, who was taken after the death of Sarah and who bore him many children, typified the New Covenant, which the Bible declares will soon be inaugurated- at the close of this Gospel age. Under that New Covenant and at the hands of the spiritual seed of Abraham, The Christ, during the thousand years of the Messianic reign, all the families of the earth will be blessed. Such is the length, the breadth, the height and depth of God’s love for humanity, and his provision for their future!’ ‘13- R5178.

‘Paul explained that Abraham’s wife, Sarah, was a type 456 of the covenant made with Abraham, referring to ‘the seed’... The Abrahamic Covenant had not failed, and after the Hagar covenant had borne fleshly Israel (typified by Ishmael), the true seed of Abraham and heir is born, under the first (or Sarah)

covenant; i.e., Christ Jesus and the members of His body- spiritual Israel.

‘Turning to Genesis 24:67, we read how Isaac receives Rebecca into Sarah’s tent, and she becomes his married wife, etc., illustrating how our heavenly bridegroom will receive his bride at the end of her journey and bring her into, and associate her with himself in the enjoyment of all things promised in the first (or Sarah) covenant. Then we read: ‘Then again, Abraham took a wife, and her name was Keturah,’ illustrating, as plainly as a type can, the new covenant’ - Gen. 25:1- 2.

‘Each of the first two covenants bore but one offspring: the first, the ‘heir of all things’ (Isaac- the spiritual Israel), and the second, fleshly Israel, beloved for the fathers’ sake. But the New Covenant (Keturah) bears *six sons*, which, taken with the one of Hagar would be seven- a complete number- representing that all the fleshly children would be developed under the Hagar or Keturah, or ‘Law’ and ‘New’ Covenants. The name Sarah means Princess; Hagar means Flight or cast out; Keturah means increase or sweet, all of which are significant.’

‘Oh, how our covenant- the royal- looms up above all the others! Let us not forget that we must die with Jesus, if we would LIVE and share in the sprinkling and cleansing the world in the next age- Hebrews 9:15.’ ‘09- R4371.

‘Blessed are the meek: for they shall inherit the earth’ - Matt. 5:5.

‘These ‘meek’, patiently submissive to the divine will, shall inherit the earth... The rewards of this grace, therefore, like the others, is future: these shall be heirs of God, joint- heirs with Jesus Christ; and the earth is a part of that great inheritance, which in turn, by divine arrangement, they shall bestow at the close of the Millennial age, upon the world of mankind who then survive- those proved worthy of eternal life by the Millennial tests.’ ‘00- R2586.

PREPARE YE FOR THE KINGDOM- Luke 3:1- 7 ‘God proposed from before the foundation of the world that He would redeem man and that He would establish His Kingdom for their restoration from sin and death conditions. The Redeemer of the world was to be the King by whose reign of a thousand years the work of Satan would be undone; the head of the serpent would be crushed and humanity would be uplifted out of sin and death and be brought back to the condition in which Adam was at first- ‘very good.’ The obedient would learn through experience a great lesson, valuable to all eternity; the wilful rejectors would be destroyed without hope or remedy. But previously, from amongst the redeemed, would be selected a little company to be associated with the Redeemer in His great word. These would be called the kingdom- the kingdom class- the royal family- sons of God.

‘Although God had not mentioned this elect class which

He purposed should be members of the Messiah, or his bride, nevertheless God determined that the opportunity to become members of this elect, special class should first of all go to Abraham’s natural seed. For the three and a half years of Jesus’ ministry, and for a further three and a half years after his death, the privilege of becoming his bride and joint- heir was limited to Israel after the flesh.

"Later it was sent on equal terms also to the Gentiles... Rom. 11:7, 25- 33.

"Jesus in the flesh, and all his faithful members in the flesh, for eighteen centuries have constituted the antitype of John the Baptist. Their message all the way down these centuries has been to all who hear it, ‘Repent, for the kingdom of heaven is at hand.’ The antitype of the King whose kingdom they announce is composed of the glorified Jesus and his glorified bride beyond the veil. These soon shall take the kingdom and reign gloriously as Abraham’s seed for the blessing of all the families of the earth...

"Thank God!... all the families of the earth are to be blest by the glorious, Messianic kingdom. " ‘ 12- R4958, R4959

IN THE PARADISE OF GOD—Rev. 21:1- 7, 22- 27 "Our Lord declared to Martha, 'I am the resurrection and the life' (John 11:25), and that anyone believing Him, trusting Him, though he were dead, yet should he live—attain to perfect life, escaping from death conditions, until at the close of the Millennium he shall have life in the full, unrestricted sense. And he who thus liveth (attains to life) and still believeth, trusteth in the Life- giver, and is obedient to His directions, *shall never die*.

"Our Lord adds, 'He that overcometh shall inherit *these* things, and I will be to him a God, and he shall be to Me a son.' Those addressed are not the bride class, selected during the Gospel age, but the sheep class of **Matthew 25**—such of mankind as during the Millennial age become the Lord's sheep and obey His voice. To these at the end of the Millennial age, in harmony with the Father's plan, He says, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' They are not invited to inherit the kingdom prepared for us, in joint- heirship with the Lord, the heavenly kingdom. But they shall inherit the earth, the purchased possession—they shall come back into all the good estate of father Adam, which he lost for himself and his children through disobedience, but which Jesus redeemed with his own precious blood, and will restore at the close of the Millennium to all the children of Adam who shall have accepted His gracious favors and been regenerated by Him, and thus become His sons, and He their God—their 'Father'—Isaiah 9:6." '01- R2833

A SAVIOR—A LIFE- GIVER Luke 2:1- 20 "We must see in Jesus, human perfection, sufficient as a sacrifice to offset the forfeited life of the first perfect man, Adam... He was begotten from above—the holy spark of life in Him as the babe was transferred life- principle from a pre- existent condition, mentioned by our Lord when he prayed, 'Glorify thou me with the glory that I had with thee before the world was.' St. Paul explains to us that 'He was 457 rich and for our sakes became poor, that we through his poverty might be made rich.' "The message declared that a Savior had been born—the Anointed, the Lord. He was to be the antitypical Moses, the antitypical Aaron, the antitypical Melchisedec, the antitypical David... He was also the Son of the Highest. He was to be the Savior—the Deliverer—the Mediator of the New Covenant, So long looked for, hoped for, prayed for.

"Adam lost life and came under the penalty, 'Dying, thou shalt die.' He did not lose heaven, for he never possessed it. He lost earthly life, an Eden home, human perfection. And Jesus declared that He 'came to seek and to recover that which was lost'—Matt. 18:11, Luke 19:10.

"Throughout His entire Messianic reign of a thousand years He will be the world's Life- Giver, raising the willing and obedient up out of sin and death conditions to perfection and everlasting life and earthly, human blessings." '11- R4941, R4942.

'I AM MY BELOVED'S, AND MY BELOVED IS MINE" (Solomon's Song 6:3).

'11- R4783, R4784—a lovely and inspiring message from the pen of our dear Pastor Russell.

"There is no possibility for any one to get into this special elect class, 'the bride, the Lamb's wife,' without knowing it...

Revelation 21:8

Verse 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

The lack of *faith* in God is what made possible the first sin, disloyalty to God. The purpose of the permission of sin and every evil is to develop and establish perfect faith in Him. By the end of the Millennium, that lesson should be complete; and anyone who has not learned that lesson to the full, will be unworthy of life, and will be cut off in death. Everlasting life must be accompanied by full faith in God.

"The world, by faith and obedience during the Messianic kingdom, will be privileged to re-attain the earthly life and perfection which Adam lost, and which Jesus redeemed for the world at Calvary.

"All the willing and obedient may thus come into relationship with the Life-giver and obtain the everlasting life, the eternal life, which was given to father Adam conditionally and lost by disobedience. Nevertheless, all who will refuse this grace of God in Christ and fail to come into vital union with him will perish. But they will not perish in the first, or Adamic death, from which all were redeemed and will be rescued by the Master. Their perishing will be in the second death, for their own willful sins, and there will be no hope of recovery; 'for Christ dieth no more.' None will be redeemed from the second death." '13- R5354 "The true character of the goat class is portrayed in Rev. 21:8. 'The fearful and unbelieving (who will not trust God), the abominable, murderers (brother-haters), whoremongers, sorcerers, idolaters (such as misappropriate and misuse divine favors, who give to self or any other creature or thing that service and honor which belong to God), and all liars'—'whosoever loveth and maketh a lie' (in a word, all who do not love the truth and seek it, and at any cost defend and hold it) 'shall have their part in the lake which burneth with fire and brimstone (*gehenna*, symbol of utter destruction), which is the second death.' Such company would be repulsive to any honest, upright beings... In the close of the Millennial judgment, when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to *all* in harmony with the King of Glory. And the righteous will be glad when, the trial being ended, the *gift of life*, of which these shall have proved themselves unworthy, shall be taken from them, and when the corrupters of the earth, and all their work and influence, shall be destroyed." H57- H67 "The conclusion of the world's coming judgment is clearly shown in the parable of the sheep and the goats (Matt. 25:31-46), in Rev. 20:15; 21:8 and in 1 Corinthians 15:25. These and other scriptures show that at its close the two classes will have been completely separated—the obedient and the disobedient; those in harmony with the letter and the spirit of God's law, and those out of harmony with it. They enter into everlasting life, and the others are remanded to death, extinction ('second death'), the same sentence as in the first judgment, from which they had been reckonedly released by Christ who secured the right to release them by the giving of their ransom—by his death. This will be their second death. No ransom will be given for them, and there will be no release or resurrection for them, their sin being a willful, individual sin against full light and opportunity, under a most favorable, individual trial." A144

THE FAITHFUL APPROVED AND TESTED "We ask ourselves what quality would especially commend any member of the race to the Lord, and our answer is, in harmony with the evidences... that 'God seeketh such to worship him as worship him in spirit and in truth'—in honesty, in sincerity. Such worship would be impossible except as it had a basis of faith; as it is written, 'He that cometh unto God must believe that he is, and that he is the rewarder of those who diligently seek him'; And again, 'Without faith it is impossible to please God' (Heb. 11:6). 'True, the Apostle writes that love is the principal thing, but the Apostle is writing to those who already have been approved in their faith. In another sense of the word faith is the principal thing, because it is the basis and only condition upon which any other of God's favors are now obtainable.

Abraham—what did he do? What great exploits? How is it written? 'Abraham believed God and it was counted unto him for righteousness' (Rom. 4:3). According to this, faith will hide a multitude of defects? Indeed, according to the Word, it is only by the exercise of faith in our Redeemer that we are reckoned as covered with the robe of righteousness, and made acceptable to the Father, and permitted to stand complete in him.

"What was there in Isaac's experiences in life to mark him as one of the Lord's? Isaac did nothing great, nothing wonderful... but he had the approval of God because he also believed God.

458 "What wonderful things did Jacob do to give him a place of such prominence in the history of God's people, and to make him worthy to be the father of the nation of Israel? There is no record of any very wonderful works on the part of Jacob, aside from the fact that he had wonderful faith in God. He believed in the Oath-bound Covenant made to his grand-father Abraham—it saturated and filled his entire life.

Everything in his entire course from first to last was shaped in accordance with that faith. God counted his faith to him also for righteousness, and his name has come down to us amongst others who had the grand testimony that they pleased God and are ultimately to have a share in the great work of God as a reward.

JOSEPH, THE FAITHFUL "Joseph accomplished more than his forbears as respects great and useful work in the world: in the line of God's providences he not only saved the nation of Israel, his father's house, but also the nation of Egypt from the famine which otherwise might have destroyed them all. But Joseph is not brought specially to our attention in the Scriptures because of this great deed. Rather the Scriptures lay as much emphasis upon some of the smaller transactions of his life, and recite all of his affairs as evidences of his faith in God. Without that faith Joseph would not have been anything. It was his faith that kept him in good courage and of restful heart even in the midst of trying circumstances and conditions; it was his faith and loyalty to the one in whom he believed that kept him from the hour of temptation while a member of Potiphar's household; it was his faith that triumphed in the prison and gave him opportunities for comforting and assisting others, and learning himself to sympathize with those in distress. It was his faith which prompted him to have that relationship with God which brought to him the interpretation of dreams and the exaltation to power and influence. It was his faith still that enabled him to use those opportunities without losing his head, that showed him to have the spirit of a sound mind." '07-R4003

"SO MOSES THE SERVANT OF GOD DIED Deuteronomy 34:1- 12 Exodus 17:1- 7 Numbers 20:2-12 : "Moses' error in smiting the Rock... was comparatively a trivial matter, and taught him a valuable lesson which he evidently learned to the Lord's pleasure; and his failure to go into the land of promise, therefore, should... indicate... merely a continuance of the divine purpose in making of him a type of a class who would have to do with the antitypical Rock, the antitypical water, and the antitypical smiting.

"... Those who smote the Lord the first time, at Calvary, have the promise of full forgiveness. They shall look upon him whom they pierced, and shall mourn for him, and the Lord will pour out upon them the spirit of prayer and supplication, and they shall have full opportunity of recompense and reconciliation (Zech. 12:10). It is those who, with greater knowledge, and after they have become partakers of the holy Spirit, and have tasted the good Word of God, and the powers of the age to come, sin willfully and count the blood of the covenant a common thing—these are they who commit the real sin unto death, and for whom the Scriptures suggest no hope, or further opportunity, because they have sinned willfully.

"'So Moses, the servant of God, died'—not from weakness and infirmity of age, for 'his eye was not dimmed nor his natural force abated'—he died according to the word of the Lord. Throughout his life he had been the Lord's servant, used and blessed as such, protected and kept by the power of God through the many vicissitudes of life, and he who thus kept him, buried him in one of the many little inaccessible valleys of this Mount Pisgah. The Lord not only hid Moses in the grave, but hid the grave, so that no man knoweth its place. This also illustrates the divine wisdom; for (1) had the place of the grave been known it no doubt would have been an object of veneration... and the man Moses would have been honored, rather than the God whom this man represented, and whose servant and mouthpiece he was. (2) Doubtless, also, the hiding of the grave was typical, and represented that the Law *Covenant*, which died and passed away, was not to be revived; that the New Covenant, not only displaced, but thoroughly replaced it, so that there would never more be need for the Law Covenant in connection with the bringing of Israel to all the precious promises of God. '02- R3077

THE LAKE OF FIRE AND BRIMSTONE, WHICH IS THE SECOND DEATH "The lake of fire and brimstone' is several times mentioned in the book of Revelation, which all Christians admit to be a book of symbols. However, they generally think and speak of this particular symbol as a literal statement, giving strong support to the torment doctrine, notwithstanding the fact that the symbol is clearly defined as meaning the second death: 'And death and hell were cast into *the lake of fire. This is the second death*, etc. (Rev. 20:14). It is sometimes spoken of as 'a lake of fire burning with brimstone' (Rev. 19:20), the element brimstone being mentioned to intensify the symbol of destruction, the second death, burning brimstone being one of the most deadly elements known. It is destructive to all forms of life.

"The symbolism of this lake of fire is further shown by the fact that the symbolic beast and the symbolic false prophet, and death and hell (*hades*), as well as the devil and his followers, are destroyed in it—Rev. 19:20; 20: 10, 14, 15; 21:8.

"This destruction or death is called the second death in contradistinction to the First or Adamic death, and not to signify that everything which goes into it dies a second time. For instance, death (the first or Adamic death), and *hades*, the grave, are to be cast into it, which work will require the entire Millennium to accomplish it; and in no sense will they ever have been destroyed before. So also the devil, the beast, and the false prophet, will never have been destroyed before.

"From the first, or Adamic death, a resurrection has been provided. All that are in their graves shall come forth. The Revelator prophetically declares: 'The sea gave up the dead which were in it, and death and hell (*hades*, the grave) gave up the dead which were in them... And I saw the dead, small and great, stand before God, and the books were opened' [*Re 20:13,12*]. It was in view of God's plan for

459 redeeming the race from that first death that in both the Old and New Testaments it is called a 'sleep.' 'In Israel's history of the good and the wicked it is repeatedly stated that they 'slept with their fathers.' The Apostles used the same symbol, and our Lord also. But no such symbol is used in reference to the second death. On the contrary, the strongest figures of total and utter *destruction* are used to symbolize it; viz., 'fire and brimstone'; because that will be a destruction from which there will be no recovery. Blessed thought! the Adamic death (which claimed the whole race for the sin of their progenitor) shall be forever swallowed up, and shall cease in this second death into which it is to be cast, by the great Redeemer, who bought the whole world with the sacrifice of himself. Thus God tells us through the Prophet, 'I will ransom them from the power of the grave (*sheol*). I will redeem them from death... O grave (*sheol*) I will be thy destruction' (Hosea 13:14). The first or Adamic death shall no longer have liberty or power over men, as it has had for the past six thousand years; no longer shall any die for Adam's sin [*Ro 5:12 Jeremiah 31:29,30 Ezekiel 18:2*]. Thenceforth the New Covenant, sealed with the precious blood, shall be in force, and only *willful* transgressions will be counted as sin and punished with the wages of sin—death—the second death. Thus will the first death be cast into and swallowed up by the second death. And *hades* and *sheol*—the dark, secret condition, the grave, which in the present time speaks to us of a hope of future life by God's resurrection power in Christ—shall be no more; for the second death will devour no being fit for life—none for whom there remains a shadow of hope, but such only as, by the unerring Judge, have been fully impartially and individually found worthy of *destruction*. And Satan, the lying tempter who deceived and ruined us all, and who, with persistent energy and cunning, has sought continually to thwart the purpose of God for our salvation through Christ, with all who are of his spirit, 'his angels,' shall be *destroyed*, and shall never awake from death to trouble the world again. Here he is said to be cast into 'the lake of fire,' [*Re 19:20 20:10,14,15 21:8*]; the second death; and Paul in Heb. 2:14, referring to the same thing, calls it destruction—that he might *destroy* death, and him that bath the power of death, that is the devil.' And 'the beast and the false prophet,' the great false systems which have long fettered and oppressed nominal Christendom, shall never escape from it. These are said to be cast 'alive' (that is, while they are still organized and operative) into the lake of fire burning with brimstone (Rev. 19:20).

"These systems will be cast in, destroyed, at the beginning of the Millennium, while Satan's destruction is reserved until its close, when all the 'goats' shall have been separated from the 'sheep,' and they shall perish with Satan in the second death, as 'his angels,' messengers or servants.

"Several prophetic pen pictures of the Millennial age and its work, in Chapters 20 and 21 of Revelation, clearly show the object and result of that age of trial, in harmony with the remainder of the Scriptures already noted."H57- H67

Revelation 21:9

Verses 9- 10. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will

shew thee the bride, the Lamb's wife. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

Then one of the (4th? Rev. 16:8) seven angels that had part in the pouring out of the seven vials of God's wrath upon the earth, came to me to shew me the Bride, the Lamb's wife: and he showed me in a vision, using as an illustration a wonderful city, coming down from God out of Heaven. The time has come for the Bride, the Little Flock, to receive authority and power to execute their of lice, with their Head, the Messiah, Mediator of the New Covenant. Please see comments Rev. 20:6; 3:12.

"WONDERFUL WORDS OF LIFE" INCENTIVES TO FAITHFULNESS "Listen to some of the blessed and inspiring promises with which the Father and the Son cheer the bride: 'Thine eyes shall see the King in his beauty.' Ye 'shall be mine, in that day when I make up my jewels.' 'I will give thee to eat of the hidden manna, and I will give thee a white stone (a precious token of divine love), and in the stone a new name written (the name of our Bridegroom, henceforth to be our name) which no man knoweth saving he that receiveth it.' 'Lo, I am with you always.' 'And if I go away, I will come again, and receive you unto myself, that where I am, there ye may be also (and He has come, He is even now present, and will soon receive us unto himself forevermore).' 'Ye have not chosen me, but I have chosen you.' 'Be thou faithful unto death, and I will give thee a crown of life.' 'To him that overcometh will I grant to sit with me in my throne'—Isa 33:17 Malachi 3:17 Revelation 2:17 Matthew 28:20 John 14:3 15:16 Revelation 2:10 3:21 .

"Precious promises are these, wonderful words of life! Let us count them over and over again, that all their sweet significance may sink deep into our hearts and bring forth their blessed fruitage in our lives. May they cheer us in every dark and trying hour and reinforce our waning powers with renewed vigor, courage and zeal, that we may press along the narrow way until indeed our 'eyes shall see the King in his beauty.' " 16- R5863 "The Gospel Church is indeed referred to in the Scriptures as a **Bride**... As new creatures begotten of God's spirit to spirit nature we are betrothed to the spirit Jesus, whose name and honor and throne we are to share. The Church is the Bride... of the glorified Lord Jesus, who at his second advent claims her as his own—Rom. 7:4.

"... 'We shall be like him'—members of his Body. 'And this is the name wherewith she shall (then) be called (her Lord's name), The Righteousness of Jehovah' (Jer. 33:16; Jeremiah 23:6). As the Body of the great Prophet, Priest, and King, the Church will be a part of the Everlasting Father or Life-giver to the world—Isa. 9:6" T102

THE BRIDE, THE LAMB'S WIFE"—Revelation 21:9 "I have espoused you as a chaste virgin unto one husband, even Christ"—2 Cor. 11:2.

"The letter of the Apostle Paul in which these words oc

460 cur was addressed to the church of God at Corinth and to all the saints in all Achaia {2Co 1:1}, and together with the other epistles was designed by the holy Spirit for the instruction of the whole church, during the entire Gospel age. Therefore when the Apostle says, 'I have espoused you as a chaste virgin unto one husband, even Christ,' it is evident that the entire faithful church is meant—all who as 'wise virgins' will continue faithful to the espousal vows. Such will, in due time, be accepted of Christ as his glorious bride without spot or wrinkle or any such thing.

"This beautiful figure of the church's relationship to Christ is made very prominent in the Scriptures. See the invitation to become the bride in Psalms **45:10,11**.

"He invites only those whom he recognizes as friends of righteousness and truth." '92- R1386, R1387.

"The secret of the Lord is with them that reverence him; and he will show them his covenant"—Psalm

25:14. "That wonderful covenant, shown to all who are seeking the Word in honesty and sincerity, assures us that our dear Redeemer... according to the promises, will present us as his bride, blameless and irreprovable before the Father in love." '07- R4052

WE ARE MORE THAN CONQUERORS THROUGH HIM THAT LOVED US. THE MERIT OF CHRIST DOES NOT JUSTIFY TENTATIVELY AT ALL!

Please review the comments on JUSTIFICATION at Revelation 21:13. "The merit of Christ does not justify tentatively at all. What we term tentative justification is that measure of divine favor which goes to man by God's arrangement before he comes into touch with the grace of the Lord Jesus at all. When he begins to see that he is a sinner, and to turn from sin to seek God and to seek righteousness, he is taking what we might term a tentatively justified course. He is *approaching* that condition which God has arranged may be his to enjoy. When he believes in God, and seeks to please Him, he has a measure of peace as a result. But he has not come into the family of God, and his sins are not forgiven. The blessing he enjoys has come to him from taking the course of faith and obedience to the Law of righteousness—much or little.... If he goes on he will come to the door of the Tabernacle. He can go no further by any power of his own. He is represented here by the Lord's goat, tethered, or tied, at the door of the Tabernacle. He has been approaching as a believer; he has cleansed himself from outward sins; and as he now sees the privilege of *sacrifice*, he ties himself at the door. This means that he *devoted*, or *consecrates* himself to the Lord. He gives up his own will. Q139 (in 1916). Please see '10- R4656, "Progressive and Completed Justification.'

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron." "Called of God an high priest after the order of Melchisedec (*Heb 5:4,10*)." "When Jesus heard, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but *sinner to repentance*"— **Mark 2:17 Luke 3:8 Acts 13:24**. "My son, give me shine heart, and let shine eyes observe my ways" (Prov. 23:26).

"And Abraham said unto his eldest servant... thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell" (*Ge 24:2,3*). "As the limitation for Isaac's bride was that she must belong to the family of Abraham, so the limitation of those called to be members of the bride of Christ is: (1) That they shall not be sinners, not of the World, but of the 'Household of faith.' Sinners are called to repentance, but not called to be the bride of Christ—only believers are honored by this call." '07- R3953 **IN THE COURT IS SHOWN WHAT WE TERM A TENTATIVE JUSTIFICATION.**

"These steps of tentative justification in the Court are simply leading him to the point of vitalizing his justification... Only when one comes to the Door, ties himself up and makes a covenant with God, can he be fully justified...

"Whoever has not come to the point of making a Covenant with God, has not given up his restitution rights. Until his consecration, he still has an opportunity for these in the future, in the Millennial Age. But whoever makes this consecration and is accepted by the Lord, will never get restitution or anything else on the human plane in the future Age. In mercy, therefore, the Lord does not recognize any one until he has taken all these steps in just such a tentative justification, has thoroughly decided that he wants to be the Lord's disciple, and has truly said so after he has sat down and counted the cost (Luke 14:27- 33). Until he has come to this point of decision, the Lord will have nothing to do with him. But if he will bind himself up to that door by way of making a covenant with God, then the Lord will take charge of him and make everything work together for his good—but not until after he has taken that step." Q411 (in 1916) "In the Court is shown what we term a *tentative justification*. Q412 (in 1916) "The posts were of wood, a corruptible material, thus implying that the class typified are not actually perfect as human beings; for since human perfection was typically represented by copper, those posts should either have been made of copper, or covered with copper, to represent actually perfect human beings. But although made of wood they were set in sockets of copper, which teaches us that though actually imperfect their **STANDING** is that of perfect human beings. T113 "The Court represents, in the present

time, the earthly condition of those who are approaching God, but have not yet made a full consecration of their lives to Him and His service. " 14- R5418 "Tentative justification, then, is for the purpose of giving a **STANDING** with God, from which a believer in our Lord's ransom- sacrifice as his only hope of salvation may ascertain whether he has that spirit of sacrifice which will lead him to full consecration. The believer is at liberty to choose which course he will take. He may offer himself in consecration or he may decide not to do so. But should he decide to wait for restitution, he thereby proves that he has not appreciated God's offer. '13- R5207 Romans **12:1** **2 Corinthians 6:1**; F682; F117- F119 Foreword F-1916.

"We now see that a justification to life is one thing, and a justification to more or less of friendship with God is

461 another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God... F. 1916 Foreword iii.

"**THE BRIDE, THE LAMB'S WIFE**"—**2Co 11:2**. '92- R1386 to R1389.

"We must not trust our imperfect minds to reason straight, if we wander away from the Word and forget that *'thus it is written*. ' We must *compare* spiritual things with spiritual things, as the Apostle directs, and let the Word of God be its own interpreter.

"Already we have exceeding great and precious promises... we prize them and treasure them... as foretastes of the greater blessings to come when we shall enter fully into the joys of our Lord. We shall be satisfied only when we shall *see him* as he is—when we shall awake in his likeness—**1Jo 3:2 Psalms 17:15**." "All along the journey, like Rebecca the church has been on the look- out for him whom, not having seen, she loved, and in whom, though she saw him not, yet she rejoiced with joy unspeakable and full of glory at the thought of the coming union {*1Pe 1:8*}. And now, oh, blessed vision! Our eyes of faith, like Rebecca's, are keen and we see one in the field (the world) approaching us... Soon we shall pass beyond the veil of death and be with him {*See Genesis 24:64,65*} **and be accepted with him into the work and office of fulfilling the covenant represented in Sarah.**

THE GREAT AND HIGH MOUNTAIN {*Re 21:10*} "**The Mountain (kingdom) of the Lord's House is now being established in the top of the mountains, superseding the great kingdoms of this world, and is being exalted above the hills—the smaller governments (Isaiah 2:2). Clouds and darkness, trouble and perplexity and distress of nations are round about; and the thunderings and lightings are making all the earth to tremble as did Israel at Mt. Sinai (Exodus 19:1- 25). And now—since the Spring of 1878—God has 'set His King upon his holy hill of Zion' (Psalm 2:6). Therefore, if those who refused to obey Moses, and presumptuously disgraced the ceremonies of the occasion at Sinai, met with instant death, how can we escape if we disregard the voice of the great Mediator of the New Covenant, and the remarkable circumstances which now accompany its establishment? "** 'Present events indeed speak in trumpet tones.

"**In this eventful period everything that can be shaken will be shaken, that only the unshakable things of truth and righteousness may remain (Hebrews 12:25- 29). Every one called to share in the coming kingdom must be a lover of righteousness, one who will courageously and lovingly stand for the truth however much it may be spoken against. All others will be shaken out of this company. The snares and delusions of this 'evil day' are accomplishing this very work. In the end only the true will remain. 'Seeing that we look for these things (let us) be diligent, that we may be found of him in peace, without spot, and blameless' {*2Pe 3:14*}, ready for the entrance into that rest which yet remains.**" Hebrews 4:1. '16- R5989, R5990

Revelation 21:11

Verse 11. Having the glory of God: and her light was like unto a stone most precious, even like a

jasper stone, clear as crystal;

The angels sang at the birth of Jesus, Glory to God in the highest; and here it is to be fulfilled in this work of salvation of all the willing and obedient of mankind. The *beauty of holiness* is a prominent part of the glory of God, which all will be encouraged to copy.

Acts 3:19- 21: "The apostles at Pentecost, in receiving the holy Spirit, received not a spirit of fear, but a spirit of courage and of a sound mind. They had been commissioned by their Redeemer to preach the Gospel Message which was to gather from the Jews and from every nation a consecrated class of people to become the spirit- begotten sons of God and eventually to be the bride, the Lamb's wife and jointheir in his kingdom.

"Full of this courage St. Peter and St. John, the leaders amongst the apostles, went up to the Temple to pray—not because they any longer thought the Temple the proper place where prayer should be offered to God, but because they knew that it would be a good place to meet the people... Now came St. Peter's opportunity for a great sermon—a witness to the Lord... In meekness and humility he said... We are merely the instruments of God, and this is a manifestation of God's mercy through Jesus. This miracle is done in Jesus' name—in the name of the Redeemer who has died for the sins of the world.

"St. Peter proceeded to tell his hearers that the nation had wickedly crucified the Savior, but he assured them also of God's mercy, and declared that they might still repent and come back to God's favor, but only by renouncing their relationship with those who had done this evil deed and by taking their stand with and for the Lord. Very briefly and comprehensively he stated the divine plan as a reason why his hearers should consecrate themselves to God (Acts 3:verses 13- 26). They should repent of sins personal, as well as national, and be fully converted, or turned around—to know the Lord, to obey him, to be followers of Jesus whom they had crucified." '16- R5838, R5839 "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye"—Psalm 32:8 "Our Father in heaven declares his approval of those who 'tremble at his Word.'—Isaiah 66:5.

"Such cooperate with God in the development of their own characters, noting their own defects and seeking to correct them—hearkening for the Father's voice of direction, instruction or loving reproof, and ever seeking his approving smile...

"This is the class of whom the Apostle writes, who judge themselves, and who, therefore, need less chastening of the Lord [1Co 11:31]. To be of this class requires fullness of consecration; and these are and will be the overcomers, who shall be deemed worthy of joint- heirship with Christ Jesus their Lord in his Kindom. To this class, obedient and watchful, the Lord says, 'I will guide thee with mine eye'—'Thou shalt guide me with thy counsel and afterward receive me to glory.'... the overcoming class... accounted worthy to be of the Lord's Bride (Rev. 21:9), and have such a 'witness' from the Lord through the Spirit of the Truth—462 Psa. 32:8; Psa. 73:24; contrast Revelation **7:9,14**." E233- E234 "The spiritual Israelites are new creatures, and have this treasure in earthen vessels. With these it is the new mind that recognizes his healing, his forgiveness, his reconciliation to God; and according to God's promise, all things are working together for good to him because he loves God and has been called according to the divine purpose. Continually the new creature has cause to exclaim the words of Psalms **103:2,3**: 'Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all shine iniquities; who healeth all thy diseases.' The Apostle Paul... declared that the great Redeemer will ultimately present his church before the Father faultless, and perfect in love—Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body. We shall be like him and see him as he is and share his glory." '12- R4981 See F728 '16 R5902, R5903.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us- ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered (counted)"—Psalm 40:5.

"Our Lord has made provision on our behalf, that we should have an Advocate with the Father [1Jo 2:1]. He

who appeared in the presence of God for us at first is the same One who ever liveth to make intercession for us. So we come to the Lord through the arrangement which He has made; and we rejoice that we may obtain forgiveness and grace to help in time of need." '11 R4898 "And if children, then heirs, heirs of God, and joint- heirs with Christ: if so be that we suffer with him, that we may be also glorified together"—Rom 8:17.

"The Christian has set before him the most noble ambition possible. God is calling from the world a people for His name. Before these He sets the loftiest ambition. These are invited to become joint- heirs with Jesus Christ our Lord. This is an ambition which inspires them to develop all the higher qualities of mind and character, in order to prepare themselves for the society, friendship and fellowship of the Heavenly Father and the Lord. Let us have this high ambition ever before us, as an incentive to the most earnest endeavor to heed the Word of the Lord... The Bride is to make herself ready (Rev. 19:7). So these should seek to get ready themselves and to help others of the dear family of God. " ' 13- R5185 Hebrews 12:1: "It is a race that the Lord has arranged, and he has definitely stated the terms, the assistance to be expected, and the prize at the end of the course... It is a race in which each one, according to the earnestness of his effort, will be rewarded. If one runs with all his soul and strength he will surely gain the prize. And never before was there such a race! Never one so remarkable! Never one so glorious as this race set before us!" '13- R5319 1 Thessalonians 5:12- 25: "This might be termed a lesson on character building... The first epistle to the Thessalonians, written from Corinth, is credited with being the first of the New Testament writings which have come down to us, A.D. 52. The epistle is a very fatherly one, very gentle and loving... The fact is that the cause of Christ was very unpopular because of the pureness of its message... it called for a full consecration, not only of heart, but also of daily living, to the will of God and to his providences.

"When St. Paul writes in Hebrews 1 of Christ's being the 'express image' of the Father's person, the phrase 'express image,' in the Greek is the word character. How beautiful the thought that our Lord Jesus, through whom the Father has spoken to mankind, explaining his justice and his love and his provision for our reconciliation—this one was the express image, the character- likeness of the Heavenly Father, full of grace and truth... The Father, in inviting a 'little flock' to joint- heirship with the Redeemer in glory, honor and immortality, has decreed, fore- ordained, that the acceptable ones, the 'elect,' must all be conformed to the likeness of his dear Son, who was the character likeness of Himself. Truly there will be a wonderful family likeness in this divine family—the Father, the Son, and the bride, the Lamb's wife! Who is sufficient for these things? Who is worthy of such exaltation? Surely those who would attain it must lay aside every weight, every besetting sin, and must persevere in the great work of mastering self and developing character—the one kind of character which God can approve and reward.

"The glorious pictures set before us in the inspired Word—of participation in the Divine nature and sharers, joint- heirs with our Lord and Redeemer—are so transcendently bright that they overwhelm us; nor are we able to realize their details except as, more and more, we become transformed by the renewing of our minds, by the Spirit of The Truth... Every blow with the mallet and the chisel of self- control and experience will gradually transform and shape us to the character likeness of our Lord." '09- R4417 Philippians 4:8: "A wonderful transformation of character is effected by thinking on those things which have wisdom and depth of instruction—those things which come from no one else but God!"

John 16:13. "This He has done through the writings of the Apostles and by believers all through the Gospel age. Thus the Lord is making ready for the glorious consummation of our hope; and thus the bride is making herself ready for the marriage of the Lamb, which will shortly take place.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; Not as pleasing men, but God, which trieth our hearts"—1 Thessalonians 2:4.

"The heart represents the will, the intentions; the will must be kept true and centered in God... In those who are striving to perfect holiness in the fear of the Lord—to adorn themselves with the beauty of holiness—the thoughts... must be disciplined to feed upon pure and healthful food, as the Apostle directs.

"We must endeavor to bring our thoughts into subjection and train them along the lines that will transform us more and more into our Lord's glorious character likeness...

"Our thoughts... must be beautiful.. chiefly the things of character—the fruits and graces of the holy Spirit—meekness, gentleness, patience, long- suffering, brotherly kindness, love. With these things our minds can become filled and enamored... By thinking on these things that are pure, just, lovely, and cultivating them in our hearts we become

463 more and more God- like.

"In a word, then, we can hardly overestimate the importance of right thinking...

"As we continue to recognize the commendable things in our own lives and in the lives of those about us, we shall become the more God- like." '11- R4826 to R4828 "Each individual is responsible for the care of his own mind... But restraint of conduct and of word is difficult unless the mind, the will, be brought into line with the will of God. Hence God shows us the reason for what he requires, and sets before us exceeding great and precious promises. These are intended to work in us—to work in our minds and to work out in our words and actions the Lord's good pleasure, the Lord's will." '16- R5908 "We are to love and cultivate that which is pure... We are to recognize true loveliness, and to esteem it... We must... as nearly as we may be able, discern the loveliness of the perfect character of our God and of our Lord Jesus Christ, and proportionately the loveliness manifested in one another of the followers of Jesus, who walk closely in his footsteps. The mind that frequently calls up the lovely perfections of the Lord and the truth, and is well filled by these, is guarded greatly against intrusions of unlovely and unholy things, contrary to the spirit of the Lord... We will become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Lord and Master, being changed from glory to glory, inch by inch, step by step, little by little, during the present life; and... have part in the first resurrection, which will perfect us forever in the Lord's image and likeness." '03- R3129

THE WONDERFUL CALLING TO THE DIVINE NATURE THOSE EDUCATED BY GOD TRULY LEARNED "We read that when St. Peter and St. John were preaching in the temple, the people perceived that they were ignorant and unlearned men; and 'they took knowledge of them that they had been with Jesus and learned of Him"—Acts 4:13. They had not been in the school of the Scribes and Pharisees, but they had been with Christ. Whoever attends the School of Christ receives the best education: for the present time; and for the life eternal.

IF ANY MAN DRAW BACK "God's promises to His faithful ones are so rich, So wonderful, that were it not that they are given by Jehovah Himself, in unmistakable terms, they would be beyond belief. 'But,' says one, 'can we believe that God really meant that we might have a part in His own nature, the Divine nature?' Surely! Of what use would the Bible be if it does not say what it means? The Apostle Peter, one of the inspired mouthpieces of the Lord, has so declared. Our Lord said to him and to the other Apostles, 'Whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven'—Mt. 16:19; John 20:22- 23.

"Having tasted of the exceeding riches of God's favor, are we not determined to go on and obtain the full inheritance promised?" St. Paul Enterprize, March 28, 1916—Harvest Gleanings Book II pp. 634, 635 (2HG634 / NS634).

Revelation 21:12

Verse 12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

This Golden City, or Divine Government, is well protected, having a wall great and high, and twelve gates, and twelve angels at the twelve gates. The wall signifies the government, or civil authority, given to

those of the divine nature and capacity. The Gates into this government and its blessings, are the Ancient Worthies, the princes in all the earth. The ashes of the Red Heifer come into the picture now. These ashes (Tabernacle Shadows, chapter 7) represent the experiences of those Ancient Worthies revealing the cost to them of faithfulness to God and righteousness; their sufferings and their reward offer encouragement to all under the New Covenant. Also their instructions, and authority, are invaluable to those coming into the Camp, looking forward or towards the Court condition. There are also twelve angels at the twelve gates, spirit beings; the Great Company of the Gospel Age will serve as invisible policemen to assist the Princes in all the earth. See Rev. 11:10 Isaiah 26:1,2: "Concerning the established city, the new Jerusalem or kingdom of God, they sing, 'We have a strong city; salvation will God appoint for walls and bulwarks.' It will be a strong city of refuge within whose protecting walls all may enter who desire the great salvation which it assures.

"'Open ye the gates, that the righteous nation which keepeth (observeth or regardeth) the truth may enter in.' From Rev. 21:12 we learn that the gates or entrances of the city, which are twelve in number, are inscribed with the name of the twelve tribes of Israel. This is in harmony with what we have learned of the earthly phase of the kingdom of God (see Vol. 1; B. chap. 14), that the ancient worthies from the various tribes of Israel, selected during the Jewish age, will be the visible representatives of the heavenly kingdom in the earth, through whose instrumentality the nations may enter into the blessings of the kingdom" '92- R1353 "The Great Company ... will be the servants of the Royal Priesthood. Although on the Spirit plane and having no inheritance in the land—no part or lot with humanity—nevertheless, they will have to do with the earth in their spiritual service.

"Whilst the work of restitution will be in progress for a thousand years and mankind will be gradually nearing perfection, these antitypical Levites (the class) will have an important service to render to men. In order that nothing may hurt, injure or destroy in all that holy Kingdom a great Company of spiritual guardians will be required. Their work will no doubt correspond to the service now rendered by the angels to the Elect Church. 'Are they not all ministering spirits sent forth to minister unto them that shall be heirs of salvation?' " Q632 "The healing of the stream of truth will come from the glorified church although it will come through the ancient worthies as a part of the New Covenant blessings then to

464 come to the world of mankind through the Jews... Romans 11:25- 33.

"... Those most to be favored will be those who will most thoroughly appreciate and best receive the 'princes' ... the ancient worthies into whose hands the instruction and blessing of the world will be placed at the inauguration of Messiah's kingdom: 'Princes in all the earth.'" '11- R4758 "Israel's experiences are used as the measuring line to show when the completion of the church will be accomplished and the glory of the Lord shine forth upon Israel, and through Israel to all nations, peoples, kindreds and tongues, for a thousand years. That measuring line tells of the desolation of Israel's land, of its becoming utterly waste and of their removal from the land. Isa. 6:13 tells of how in the end there will come a sprout out of the roots—a holy seed, a holy people, under divine providence, will be raised up. These holy ones of Israel, on this side the veil, will be the ancient worthies, who will be resurrected and enter into their reward as the earthly representatives of Messiah's kingdom (Heb. 11:38- 40; Psa. 148:11). To these Princes will be gathered the faithful, loyal, holy of the Jews, the nucleus, the beginning of the earthly phase of the Messianic kingdom"—Zech. 12:7. '11- R4787 The orthodox Jews will be more ready to receive the blessing of the new dispensation promptly than will any other people. Therefore they will have the first blessing—not by reason of partiality on God's part in showing favor to these people, but by virtue of the fact that he made a covenant with them as the posterity of faithful Abraham." '16- R5964 "There shall no evil befall thee, neither shall any plague come nigh thy dwelling"—Psa. 91:10 'There shall no evil befall thee'—the new creature.

"We are to recognize that there are two classes of spirit begotten ones... One class of these... the body of Christ, representing the priestly order, the antitypical Melchisedec—Jesus the Head and the church his body... have kept nothing back of their love and devotion ... No outside influence can mar their real interests as New Creatures, nor hinder them, if faithful from attaining to the glories of the Kingdom with their Lord and Head. They have entered into the holiest by the blood of Jesus, and do not withdraw; they

abide in the secret place of the Most High'; they will continue until the very end. It is to this class, and to all the things that may befall them, that the assurance is given—'There shall no evil befall thee.' "As for the other of the two classes—the 'Great Company'—some evils do befall them. They will be put into great tribulation." It was an evil on their part that they neglected the Lord's Word and the privileges of the 'high calling.' This coolness brought them into a condition which must be made right. They loved 'father or mother or houses or lands,' or something else, to such an extent that they failed to keep their covenant of sacrifice, and will be accounted unworthy of a share in the kingdom, and will, instead, be subjected to the great time of trouble—the day of wrath.' It will be necessary that these evils come upon them to bring destruction of the flesh." '11 - R4767

"For He shall give His angels charge over thee, to keep thee in all thy ways. " Psa. 91:11. '04- R3441 c 2 p 1; ' 11 R4927 top of pg.; '15- R5817 c 1 p 1, c 2 p 7.

"The priestly class will be the antitypical temple of God; the Levite class, the great company, will serve God in and through that temple class.

"These two classes include... the spirit- begotten ones of this Gospel age.

"The ancient worthies are to constitute another class of saved ones—saved to an earthly perfection, to be princes in all the earth, glorious representatives of the invisible, spiritual, heavenly kingdom class.

"Then finally will come the blessing of all the families of the earth who shall prove willing and obedient during the thousand years of the kingdom reign, and who will be gradually lifted up, up, out of sin and degradation, by resurrection power, back to all that was lost in Adam and redeemed through the precious blood of Jesus.

"On the other hand, all intelligent, willful opposers of God and righteousness, after a certain period of opportunity, will be destroyed in the second death—whether they belong to the class that is now on trial, a class of spirit- begotten ones, or to the class which will be on trial during the period of Messiah's reign. 'All the wicked will God destroy.'" '14- R5408 "The 'Great Company' class is the Levite class... only because of... failure to be of the priestly class. "' 10 R4656 "Before his fall, Adam was called the son of God; but no man since Adam had been called that name, until Jesus came. Jesus was called the Son of God because he was so born, and because he was such in his pre- human condition, before he came into the world." '15- R5774

ZIONISM "Zionism, in the broadest sense of the term, is the hope of the world as well as for Israel. Whenever it shall come to pass, the law will go forth from Mt. Zion, the spiritual seed of Abraham, the glorified church, the great Messiah, with Jesus as the Head; and the Word of the Lord will go forth from Jerusalem—through the natural seed of Abraham—through the ancient worthies, and so many other believing ones as will then associate themselves with that nucleus of Messiah's earthly kingdom." '11- R4802 "The class which the Lord is seeking will be composed of those only who have such an appreciation of the Lord and his grace, manifested in their redemption and forgiveness of sins and call to fellowship with him in his suffering and subsequent glory, that they will take delight in crediting all the honor, all the praise, to him. Not only their honor and praise for salvation, but additionally their credit for any kind deeds or benevolences or services they may be able to render to any. They will be glad to be able to do something in his name—to the glory of him who did so much for them. Their sentiment of heart is well expressed in the Apostle's words: 'We thus judge, that since one died for all, all were dead, and that we who live should not henceforth live unto ourselves but unto him who died for us'—'doing all things in the name of the Lord Jesus'—and to his glory.'" '04- R3330 465 "GOD'S 'PECULIAR PEOPLE' "" Ye are a chosen generation, a royal priesthood, an holy nation, *a peculiar people*; that ye should show forth the praises of him who bath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God." **1 Peter 2:9,10.**

"This 'holy nation' was founded by our Lord Jesus, and had no existence before his advent. The basis upon which it was founded was the 'ransom for all' which he gave at Calvary, and the beginning of the

construction of his kingdom was at Pentecost. Since then it has progressed after a manner which is adapted to his purposes, though very contrary to the manner of the world and the nations of earth. It is unknown to the worldly, as it is written, 'The world knoweth us not, even as it knew him not.' ...

"The historians knew not of the true 'holy nation'; they saw and knew and recounted the incidents of the human organizations, called 'Christ's kingdoms,' but they knew nothing of the true one. Although it has existed from the day of Pentecost to the present time, it has always been the kingdom of heaven *suffering violence*—despised and rejected of men, insignificant and ignored in the sight of the world—Matt. 11:12.

"The reason for this is that it is a 'peculiar people'—not peculiar in dress, nor in manners, nor in language, nor in foolish, senseless forms and idiosyncrasies; but peculiar in that it is separate from the world and the spirit of the World. It has the Spirit of Christ—a spirit of full consecration to the Lord, and separateness from the world and its selfish aims. It is peculiar in its adherence to the Word of the Lord as its only law. It is peculiar in that it rejects worldly wisdom when it conflicts with the divine revelation. It is peculiar in that it is in the world, but not of the world. It is peculiar in that it has a decided faith and acts in harmony with its faith, and with zeal. It is peculiar in that it is self-sacrificing and knows no will but the will of its King. It is peculiar in that it knows the truth and is able to give a reason for the hope within, while others merely speculate and wonder and doubt.

"This 'holy nation' looks to a higher King and higher laws than any by which others are governed, and as Herod sought to destroy 'him who was born king of the Jews,' so the various worldly nations have sought (under the influence of the prince of this world) to hinder the development of this holy nation as antagonistic to their systems.

"This experience as sacrificers in this present time as sufferers for righteousness' sake, as tempted and tried and able to sympathize with the weak and the erring, is a necessary part of the educational discipline which must be undergone by this priesthood before they are accounted ready to enter the honors and powers of their divine kingdom, as representatives and associates of the King of kings and Lord of lords *[Re 19:16]*.

"This 'peculiar people,' this 'holy kingdom' or nation all of whom are 'royal' priests *[Re 5:10,11]*, has a great work to do when established in the kingdom of power; for it is none other than the promised 'Seed of Abraham,' which, according to the divine promise, is to have entrusted to it the great work of blessing all the families of the earth, by bringing them to the knowledge of the Lord, and into harmony, if they will, with the New Covenant sealed by the precious blood of the King. As explained by the Apostle Paul *[Ga 3:16,29]*, the King himself is the head of this 'seed,' this 'peculiar people,' this 'royal priesthood'; and they are reckonedly members of his body, and with him they complete this holy seed to which is committed the work of blessing—Rom.11:31.'

"THINK EYES SHALL SEE THE KING IN HIS BEAUTY!" Isaiah 33:17; ISA. 18:7; Zeph. 3:17. '97-R2127, R2128 "A change of nature from the human to the spiritual *[2Pe 1:4]* has been brought about by the power of the Truth.'"05- R3621

Revelation 21:13

Verse 13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

The city or government is easy of access, having three gates on each of its four sides; and the gates are open day and night, indicating God's desire for man's salvation.

"The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many"—Matt. 20:28.

THE GREAT PRIVILEGE OF TRUE SERVICE—Matthew 20:28.

"The attitude of true consecration is that we walk in Jesus' steps, and that we seek to know the Father's will in order to do it. This implies that we be Bible students, like the Bereans of old, who 'searched the Scriptures daily.'" 14- R5375 c 2 p 5.

CONSECRATION: JUSTIFICATION CONSECRATION TO RIGHTEOUSNESS: CONSECRATION TO THE WILL OF GOD UNTO DEATH.

JUSTIFICATION: TENTATIVE; VITALIZED '10- R4656 "JUSTIFICATION TO LIFE FOLLOWS, NEVER PRECEDES, CONSECRATION. " ' 15- R5775 "JUSTIFICATION MEANS 'TO MAKE RIGHT'—MERELY TO MAKE RIGHT THAT NATURE WHICH WAS." Q408 "HE IMPUTES THE MERIT OF HIS HUMAN SACRIFICE ON OUR BEHALF." Q338 "THE MERIT OF CHRIST DOES NOT JUSTIFY TENTATIVELY AT ALL." Q139 CONSECRATION TO RIGHTEOUSNESS PRECEDES TENTATIVE JUSTIFICATION: CONSECRATION TO THE WILL OF GOD UNTO DEATH PRECEDES VITALIZED JUSTIFICATION: THENCE SPIRIT- BEGETTAL—ANOINTED

Why did Abraham take an oath of Eliezer to go to his kindred to take a wife for Isaac? Genesis 24:3- 4. "As the limitation for Isaac's bride was that she must belong to the family of Abraham, so the limitation of those called to be members of the bride of Christ is ... that they shall not be sinners, not of the world, but of the 'Household of faith.' Sinners are called to repentance, but not called to be the Bride of Christ—only believers are honored by this call... and 466 the INVITATION to become members of the Bride, the Lamb's wife"(Rev. 21:9). '07- R3953 c 1 p 4.

"Our Lord at Jordan... offered up Himself without spot to God.' But it was not as a New Creature that He offered up Himself, but as the MAN, Christ Jesus. His spotless humanity was what He there offered. This He did through the eternal Spirit of Sonship and loyalty to God; and this was the opportune moment, the moment foretold in Prophecy. *Then* He was acknowledged a Priest... not... a priest according to the flesh... a spiritual Order...'Thou art a Priest forever after the Order of Melchizedek' (Psa. 110:4)... as a New Creature.

"The High Priest came into his office by virtue of his work of sacrifice." Q696 p 2, 3 "When we say that our Lord imputes His righteousness, we are NOT to think that our Lord gives His own righteousness as the High Priest, BUT that He IMPUTES THE MERIT OF HIS HUMAN SACRIFICE on our behalf. The earthly life- rights, which the Lord laid down, were to His credit, giving Him the power of restitution for the world of mankind, the power of their regeneration. But before the merit of that sacrifice is given to the world, it is made the basis of *our* justification, for the covering of our imperfections. It could have been used for us in restitution but such was not God's Plan during this Age. Hence, Jesus' merit is imputed to believers who consecrate, and also covers the blemishes and unwitting trespasses of their *imperfect earthen* vessels to the end of their course." Q338, first Answer.

"THE MERIT OF CHRIST DOES NOT JUSTIFY TENTATIVELY AT ALL. What we term TENTATIVE justification is that measure of divine favor which goes to man by God's arrangement BEFORE he comes into touch with the grace of the Lord Jesus AT ALL." Q139 p 2.

'justification means 'to make right.' It does not signify a change of nature, merely means *to make right that nature which was.*" Q 408 Answer, first sentences.

"Only one share in his redemptive work is provided for every member of the race. " ' 11- R4820 c 2 top.

"We are tentatively justified from the moment we turn our backs upon sin, and turn toward God with longing desire and with good intentions of heart... he is making an approach toward the right. He is there tentatively... he is seeking to walk righteously... The high calling of God in Christ Jesus, to become heirs of God and joint- heirs with Jesus Christ to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven... is the only one that is open now; and the heavenly call demands a full

consecration of your life to the Lord, and to follow in the footsteps of Jesus. *If you* do not wish to take this step, stand aside.

"You see, this one has been TENTATIVELY JUSTIFIED up to this time. Now he... knows what the Lord requires of him, and *if he takes the step of consecration* he will be begotten of the Spirit a new creature; and this will continue until the last number of the elect shall be completed. But if he does not, then his TENTATIVE JUSTIFICATION LAPSES... it is not made actual or vital." "Suppose he consecrates: 'Now, Lord, I have sat down and counted the cost. I have concluded to accept your terms; I give you my whole heart and everything I am and have; I make a full surrender. 'Use it, Lord, in ways of shine.' Now, having made that consecration, the great Advocate becomes his personal Advocate, and imputes of his merit to cover his blemishes, so that his consecration may be accepted by the Father; ... then... in that same moment he presents that justified life a living sacrifice, acceptable to God, a living consecration that God accepts through Christ as a sacrifice; that is the vitalizing of that justification.

"In the world's case in the next age, justification will not be by faith, but by works... the world coming forth to their day of judgement (Rev. 20:13)...

ACCORDING TO THEIR WORKS '... All through that thousand years they will be coming up, up, to perfection... they will be getting more nearly right every day. So they will be approaching gradual justification, and every one... seeking to be in harmony with the Lord, will be said to be tentatively justified; but his justification will not be reached in the same way as ours, as he would be coming up gradually out of his imperfection and he would be justified actually when he would reach full perfection... At the end of the thousand years... those who will stand the temptation of that time (Rev. 20:7) will have the grand entrance into the everlasting condition, fully approved of God, as worthy of life everlasting." Matthew 25:31- 46. Q402- Q403

"JUSTIFICATION TO LIFE FOLLOWS, NEVER PRECEDES, CONSECRATION." '15- R5775 c 1 last p.

"In the Court is shown what we term a TENTATIVE JUSTIFICATION." Q412 p 3; Please see T113 p 2.

"THE ACCEPTABLE TIME"—See A213 top; T61, T118; F94—2 Cor. 6:2 "... Now, the Court represents all the believer's experiences in justification, from the time he enters the gate, coming into the Court passing the brazen Altar, till he comes to the door of the Tabernacle. It is tentative justification, from the time the individual begins to take the first step. He begins to draw near to God just as he passes through the gate to the Brazen Altar. He draws still nearer while he is washing at the Laver, and still nearer when he ties himself up at the Door of the Tabernacle. When he has done this, he has done everything *he* can do. The next thing must be done by the Lord, represented by the high priest of Israel. The antitypical High Priest there accepts you as a member of His Body, presents you acceptable before the Father; and the Father, in accepting you, gives you the Holy Spirit; and you become a New Creature. This justification, sanctification and spiritbegetting are all done at once. The process of tentative justification may in some be very slow. Often they progress very slowly because of the doctrines of Babylon and false teachings... All the various steps in connection with tentative justification are getting quite clear; for God's time has come for making things plain. We are, therefore, seeing things. We can now run down to the Laver, wash away the filth of the flesh, and tie up at the door in a very short time;

467 for we know how to do it. How blessed it is to live in this time!" '11- Q412- Q415

Revelation 21:14

Verse 14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

The foundations of the wall are good and dependable, having the names of the twelve apostles of the

Lamb. These were tried, and faithful, and chosen, and thus proven worthy, having brought forth faithfully the terms and conditions of membership in the Bride Class; not hiding the life of sacrifice required of every member of the Little Flock. So the Lord Jesus might have every confidence in them all. See Rev. 2:2.

"Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven"—Matthew 16:19.

"This authority was shared by all the apostles (*Mt 18:18,19*), and it is because of our belief in this that we hold to the exact presentations of the apostles as representing the divine will, and allow no testimony by subsequent followers of the Lord to have the same weight or influence. Respecting the apostles alone we have the assurance that they were divinely supervised—that whatever they forbade or allowed was under heavenly guidance and sanction." '06- R3789 last p Acts 9:31- 43: "' Jesus Christ Maketh Thee Whole' is from Peter's words to Aeneas, the paralytic, whom the apostle found at Lydda and healed. We are not told that he was one of the saints; the presumption, therefore, is that he was not, but that at most he was a friend to some of them, and that thus the apostle's attention was drawn to him. The fact that he had been bedfast, helpless eight years, testified that the healing was a miracle. Its fame spread abroad, and resulted, we are told in the drawing of many unto the Lord and to the church. Thus did the Lord establish the church and attract to it those who were in the right attitude of heart, using miracles then, as he now uses other means. Those miracles cannot have lasted much longer than the apostles themselves; the gifts of healing etc., being granted only through the laying on of hands of the apostles—and the twelve had no successors—the heavenly Jerusalem had twelve foundations, and no more, and in them were written the names of the twelve apostles, and no others." '02- R2987 "It should be remembered that some of the apostles were prophets as well—notably Peter, John and Paul. And while as apostles they were God's mouthpieces to expound the utterances of preceding prophets for the benefit of the Church, they were also used of God as prophets to predict things to come, which, as they become due to be fulfilled, become meat in due season for the household of faith, to dispense which, God in his own time raises up suitable servants or expounders. (See our Lord's statement of this fact—**Mt 24:45,46**)... I Peter 1:12, 13: Thus emphatically the Church is ever guided and fed by God himself, whoever may be his mouthpieces or channels of communication." A319 "We must admit that there is no Scriptural authority for a clerical class in the church of Christ—unless it be the twelve Apostles, St. Paul taking the place of Judas. Those twelve Scripturally rank as a hierarchy—the special mouthpieces of the Great Teacher. We are not intimating that the soul desirous of approaching God must come through the clergy of any denomination; we do emphasize, nevertheless, that there is but the one way of approaching God and that is by and through the Great Advocate whom he has appointed for us—'Jesus Christ the Righteous'—'a Priest for the age, after the order of Melchisedek' (Heb. 5:6); 'No man cometh unto the Father but by me,' was his message; 'There is none other name given under heaven or amongst men whereby we must be saved' (Acts 4:12), is the Apostle's message." '11- R4786 "We which worship God in the spirit, and rejoice in Christ Jesus, have no confidence in the flesh"—Philippians 3:2, 3.

"The truth has nothing to lose by fairness, openness, and a reasonable moderation and turning on of all light obtainable—Acts 15:22- 23... Since these men all gave evidence that they were truly the Lord's special servants and mouthpieces, it would be strange indeed if meeting together and hearing all that could be said on both sides of the question, they could not arrive at a unanimous decision respecting the Lord's will, that would assure the church in general. We commend this noble principle which is as applicable now as it was then. Today, however, as we cannot refer questions to the living Apostles, we must refer them to the recorded teaching of our Lord and the apostles—seeking assistance in this amongst the brethren who appear to have the best knowledge of God's Word and the greatest insight into the divine plan." '02- R3018 "We are entirely out of accord with the views of Papacy and of the Protestant Episcopal Church, and of the Mormons, * all of whom claim that the number of the apostles was not limited to twelve, and that there have been successors since their day who spoke and wrote with equal authority with the original twelve. We deny this; and in evidence, note how the Lord particularly chose those twelve; calling to mind the prominence of the number twelve in sacred things pertaining to this election; and we cap the climax by pointing to the symbolical picture of the glorified church furnished in Revelation **21**. There the New Jerusalem—the symbol of the new Millennial government, the Church, the

Bride united to her Lord—is very clearly delineated; and in the picture, the statement is most distinctly made that the twelve foundations of the City are precious, and that in the twelve foundations were the names written of the ‘*twelve* apostles of the Lamb.’—no more, no less. What better proof could we have that there were never more than twelve of these apostles of the Lamb; and that any others were, as the Apostle Paul suggests, false apostles’—2 Cor. 11:13.

"Nor can we imagine any need of more apostles; for we still have those twelve with us—their testimony, and the fruit of their labors—in a much more convenient form than had those who were personally with them during their ministry. The records of their ministries are with us; their records of the Lord’s words, miracles, etc. Their discourses

*See ‘00- R2668 c 1. ‘The Lord’s people of the present age are to find their instruction in His Word. There is no need of a book on Mormonism or spiritism or New Thought or clairvoyance or clairaudient power for the Lord’s children. These are all snares of the Adversary and his demons. ’ ‘ 15- R5635 c 2 p I—see Rev. 19:6.

468 on the various topics of Christian doctrine in their epistles are in our hands today in a most satisfactory manner. These things are ‘*sufficient*, ‘ as the Apostle explains, ‘that the man of God may be thoroughly furnished.’ Explaining the matter further the Apostle declared, ‘I have not shunned to declare the whole counsel of God.’ What more is necessary? 2 Timothy **3:17** Acts **20:27**." F209. Please see Acts 1:1- 11.

"The twelve were invited to become associates in the ministry of the Gospel and the record is that they forsook all to follow him (Matt. 4- 17- 22; Mark 1:16- 20; 3:13- 19; Luke 5:9- 11).The ‘seventy’ commissioned later on never were recognized as apostles. Luke gives us a particular account of the selection of the twelve, informing us that just prior to this event our Lord withdrew to a mountain for prayer—evidently to take counsel with the Father in respect to his work and his co- laborers in it. He continued all night in prayer—and when it was day he called unto him his disciples (Greek, *mathetes*—learners or pupils); and of them he chose twelve, whom he also named *Apostles* (Greek, *apostolos*— sent forth ones). Thus the twelve were marked as separate and distinct amongst the disciples—Luke 6: 12, 13, 17.

"We are informed that the selection of the twelve at the time it took place, instead of waiting until Pentecost (the date of the begetting of the Church), was, in large measure, for the purpose of permitting these twelve to be specially with the Lord: to behold his works, to hear his message, that thus they might, in due time be witnesses to declare to us and to all of God’s people at first hand the wonderful works of God, and the wonderful words of life manifested through Jesus—Luke 24:44- 48; Acts 10:39- 42.

THE APOSTOLIC COMMISSION "There is not the slightest suggestion anywhere, to the apostles or concerning them, that they were to be lords over God’s heritage; that they were to consider themselves as different from other believers, exempt from the operations of divine law, or specially favored or secure as respects their everlasting inheritance. They were continually to remember that ‘all ye are brethren,’ and that ‘one is your Master, even Christ.’ They were always to remember that it was necessary for them to make their calling and election *sure*; and that unless they obeyed the Law of Love and were humble, as little children, they should in no wise ‘enter into the Kingdom.’ They were given no of ficial titles nor any instruction respecting special garb or peculiar demeanor, but merely that they should in all these things be ensamples to the flock; that others seeing their good works should glorify the Father; that others walking in their footsteps should thus be following in the footsteps of the leader also, and ultimately attain to the same glory, honor, immortality—partakers of the same divine nature, members of the same New Creation.

"Their commission was one of *service*— they were to serve one another, to serve the Lord and to lay down their lives for the brethren. These services were to be rendered specially in connection with the promulgation of the Gospel. They were partakers of the pre- anointing that had already come upon their Master—the same anointing which pertains to all the New Creation, all of the Royal Priesthood, and is

described by the prophet, saying: 'The Spirit of the Lord is upon me because he hath *anointed me to preach good tidings* unto the meek... to bind up the broken-hearted, etc. {*Isa 61:1,2 Luke 4:17-21 Matthew 10:5-8 Mark 3:14,15 Luke 10:1-17*}." F209- F212. See Revelation **5:9,10**. '13- R5227 to R5229

UPON THIS ROCK WILL I BUILD MY CHURCH.

MATT. 16:13- 19 "... After the Apostle Peter had borne witness that our Lord was the Messiah, Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter (*petros*— a stone, a rock), and upon this rock (*petra*— a mass of rock—the great fundamental rock of truth, which you have just expressed), I will build my Church.' The Lord himself, is the builder, as He himself also is declared to be the foundation, 'Other foundation can no man lay than that is laid—Jesus Christ' {*1Co 3-11*}. He is the great Rock; and Peter's confession of him as such was, therefore, a rock testimonial—a declaration of the foundation principles underlying the divine plan. The Apostle Peter so expressed his understanding {*1Pe 2:5,6*}. He declared all truly consecrated believers to be 'living stones' who come to the great Rock of the divine plan, Christ Jesus—to be built up as a holy temple of God through union with Him—the foundation. Peter, therefore, disowned any pretension to being the foundation-stone himself and properly classed himself in with all the other 'living stones' (Gr. *lithos*) of the Church—though *petros*, rock, signifies a larger stone than *lithos*, and all the apostles as 'foundation' stones would in the divine plan and order have a larger importance than their brethren—Rev. 21:14." F220.

"The last proposition of our Lord's promise reads, 'He (the Father's holy Spirit) shall show you things to come.' This implies a special inspiration of the apostles, and indirectly it implies the blessing and enlightenment of the Lord's people down to the very close of this age, through their teachings. They were thus not only to be holy apostles, but also prophets, or seers, making known future events to the Church... The Apostle Paul points out various things to come: the great falling away in the Church; the revealing of the 'Man of Sin'; the mystery respecting the second coming of the Lord, and that we shall not all sleep, though we must all be changed; the mystery, hidden from past ages and dispensations, that the Church, including the Gentiles, should be fellow-heirs of the promise made to Abraham—that his seed should bless all the families of the earth, etc., etc. He points out, also, that in the end of the age evil conditions will prevail in the Church... Indeed, all of the writings of the Apostle Paul are brilliantly illuminated by the visions and revelations which he enjoyed as a seer of things that in his day were still future and not proper to be fully explained, but which now are manifested to the saints through the types and prophecies of the Old Testament—understandable now in the light of the apostles' words because the 'due time' has come for them to be understood.

469 "The Apostle Peter, also, as a seer points out the coming of false teachers into the Church who privily, secretly, will bring in damnable heresies, even denying that the Lord bought them. Looking down to our day he prophesies saying, 'There shall come, in the last days, scoffers... saying, Where is the promise of his (Christ's) *presence*?' etc. He prophesied also that 'The day of the Lord shall so a thief in the night,' etc. {*1Th 5:2*} .

"The Apostle James likewise prophesies respecting the end of this age, saying, 'Go to now, ye rich men, weep and howl for the miseries that shall come upon you... Ye have heaped treasure together for the last days,' etc.

"The Apostle John, however, was the most remarkable seer, or prophet, of all the apostles: his visions constituting the Book of Revelation, delineating in the most remarkable manner the things to come." F222- F223. John 16:13.

"Paul was given a glimpse of the next dispensation, or, as he calls it, 'the world to come.' He says he was 'caught away' (physically or mentally, or both, he could not tell, things were so real to his view) down the stream of time to the new condition of things, the 'new heaven,' hence the 'third heaven.' He thus saw things as they will be under the spiritual control of Christ, things which he might not disclose

(2Co 12:2-4). Doubtless these were the same things which John afterward saw, and was permitted to express to the Church in *symbols*, which may only be understood as they become due. John, in the Revelation given to him by our Lord on the Isle of Patmos, was in vision carried down through this Christian Age and its changing scenes of church and state, to the end of the present evil world, or epoch, and there in prophetic visions he saw Satan bound, Christ reigning, and the new heaven and new earth established; for the former heaven and earth were passed away—Rev. 21: 1. " A70, par. 1.

"We are to recognize that the Apostle Paul had special information from the Lord. He tells us so. He says he had visions and revelations more than all the other apostles. And he declares that the Lord revealed to him things not proper to be uttered at that time. He must not explain these visions; their meaning was a secret intrusted to him (2Co 12:4). The Apostle's mind being thus illuminated, he was able to write with great intelligence, clearness and power, so that we, with the increasing light upon the Holy Scriptures now due, might be able to see a depth to his writings, and get a grasp on the truth, not otherwise possible. And we do. Nearly all of our knowledge of the deep things comes from St. Paul's epistles, because he had this light and it permeated all that he wrote. So we today are able to explore and to understand many things which were secrets, known only to the Apostle Paul in his day. " ' 13- R5339 Please see F215- F216 and CR164 at Rev.1:6.

Revelation 21:15

Verse 15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

Also the angel in the vision showed John a reed, or measuring rod, with which to measure the city. The reed was of gold, and represents the requirements for membership in that new heavens, and also important facts of the city itself, including the gates, and the wall. One requirement, alike for all of these, we may be sure, is their measure of the possession of Love. See Rev. 4:8; 6:7; 2:18.

"Love led to the whole redemptive plan. It was because God so loved the world that he sent his only begotten Son to redeem it by paying to Justice the ransom-price. So love has been active, preparing for the redemption ever since sin entered; yes, from 'before the foundation of the world'—**1Pe 1:20**.

LOVE FIRST CONTRIVED THE WAY TO SAVE REBELLIOUS MAN.

"When the Atonement Day sacrifices (bullock and goat) are complete, Love tarries to see the results of its Plan. When the blood is sprinkled, Justice cries, It is enough; It is finished! Then comes the moment when Love and Power may act, and swiftly they wing their flight to bless the *ransomed* race. When Justice is satisfied, Power starts upon its errand, which is co-extensive with that of Love, using the same agency—Christ, the Ark or safe depository of divine favors.

"The relationship and oneness of that *divine* family—the Son and his Bride, represented by the Ark, in harmony and oneness with the Father, represented by the Cover—was shown in the fact that the 'Mercy-Seat' was the lid of the Ark, and hence a pan—the top or head of it. As the Head of the Church is Christ Jesus, so the Head of the entire Christ is God [1Co 11:3]. This is the oneness for which Jesus prayed, saying, 'I pray not for the world, but for those whom thou hast given me'—'that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may (then) believe'—John 17:9, 21. " T126

BLESSED ARE THE PURE IN HEART; FOR THEY SHALL SEE GOD—MATT. 5:8.

"In olden times, this purity of heart intention was as much as any one could have. On one occasion, Joshua said, 'As for me and my house, we will serve the Lord' [Jos 24:15]. In that statement the old warrior manifested purity of heart—the determination of mind to serve the Lord. David and all the other ancient

worthies had this determination. This was as much as they could do; and therefore, they had this testimony, that they 'pleased God'—Heb. 11:5, 6, 39.

"Whoever has this determination shall be blessed. He shall one day see the light of God's countenance. During the Gospel age, the people of God may have, not only this purity of heart, or conversion to the Lord, turning to him in fullness of consecration through the precious blood of Christ, but also something more. They may have the divine acceptance of that consecration and the begetting of the holy Spirit. Therefore these are the children of God in a sense peculiar to this age. These may cry, 'Abbe, Father' (Rom. 8:15). To them, God is not merely the Controller of the Universe, but their Father.

"During the Gospel age, the people of God may have special blessings greater than anything previously enjoyed. They have the illuminating power of the holy Spirit, which comes through the divine Word, the divine providences, etc. It requires an illumination of our mental conceptions in order that we may see God. Therefore the church of Christ, who are begotten of the holy Spirit, may see him with the eyes of their understanding in a sense in which the ancient worthies could not.

"If we maintain our purity of heart by purity of mind, we may have the assurance of future blessings as well as of present favor and happiness. If this be our course in 'the life that now is,' we have the Lord's promise that we shall see him in a very special sense in the life 'which is to come.' We shall be changed to spirit beings and shall see him as he is and shall share his glory. Every one who has this hope within him purifies himself, even as the Lord is pure"—**1Jo 3:2,3**. '12- R5149

"BE STRONG AND OF GOOD COURAGE"—**Jos 1:1- 11**.

"I will not fail thee nor forsake thee"—v. 5.

"Joshua, the divinely appointed leader after Moses' death, is calculated to have been eighty- three years old at the time. His name originally was Hoshea, the same as that of the prophet. The name signifies 'salvation' or 'help.' Subsequently this was changed to Jehoshea (Numbers 13:16) which signifies 'Jehovah is salvation.' This was afterwards shortened to Joshua and later modified to Jeshua (Neh. 8:17). The latter name in its Greek form in the Septuagint is Jesus, the significant name given to our Lord at his birth. It is reasonable to infer that in some respects Joshua typified him... (Please read the account R4060- R4061.)

JOSHUA DIVINELY COMMISSIONED "Happy it would be for all of the Lord's people if they were similarly meek and backward... Realizing their own littleness and insufficiency and the greatness of the Lord and the importance of his work, these 'fear to touch Things that involve so much.' "I will be with thee.' 'Be strong and of good courage.' 'I can do all things through Christ who strengtheneth me'—Phil. 4:13 ... within the limits of the Lord's commands, upheld by his promise.'

"... How much all the people of God today need to apply to themselves this same encouragement and to remember that Joshua and the Israelites and the promised land were merely foreshadowings of the greater and more wonderful antitypes. To us the Lord has given still greater blessings and promises." '07- R4060, R4061 "And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it"—Num. 13:30.

"And Joshua and Caleb... of them that searched the land... spake unto all... the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If Jehovah delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey... Only rebel not ye against Jehovah, neither fear ye the people of the land; ... and Jehovah is with us: fear them not."— Num. 14:5- 10.

"But as truly as I live, all the earth shall be filled with the glory of Jehovah. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I swear

unto their fathers, neither shall any of them that provoke me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it... Caleb ... and Joshua" Numbers **14:21- 24,30**.

"Now after the death of Moses, the servant of Jehovah, it came to pass that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people unto the land which I do give to them, even to the children of Israel... Be strong and of good courage; for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them... Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest..." Joshua **1:12,6,9**.

"Only Joshua and Caleb stood by the Lord and defended Moses and Aaron, who had fallen on their faces before the assembly; these two professed faith in the Lord (Num. 14:5- 10)... But these noble and courageous words of faith were lost upon the angry people: discontent and fear had gained thorough control of their minds, so that instead of loving and appreciating these noble men and their counsel, they were about to stone them to death.

"Then the Lord interfered...

LESSONS FOR SPIRITUAL ISRAELITES "That the land of Canaan, and its rest from the wilderness journeying, is intended to be a type for the spiritual Israelites, is clearly shown by the Apostle in his reference to it, and to how Joshua led the people into its rest" (Heb. 4:3- 8)... The Scriptures teach us... that when the church shall have experienced the first resurrection change, all her trials and difficulties, her conflicts with the Amalekites and Hittites and Jebusites and Philistines will be ended—that which is perfect shall have come, and that which is in part shall have been done away. We must, therefore, understand Canaan to represent the Millennial kingdom condition, into which all who are the Lord's people shall be brought, under the leadership of the antitypical Joshua (Jesus), the church being the priesthood glorified..." '02- R3064

Revelation 21:16

Verse 16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

First of all, the city lieth foursquare, denoting that everything about it is based on strict justice, even the rewards. The cubical size of it is given as 12,000 furlongs, affording room for the twelve tribes of the Little Flock, in their office; and it is sufficiently spacious to take in every soul of mankind, under its rule and blessings, who attains to the maturity of five cubits, the height of the posts enclosing the Court.

THE GREAT PYRAMID (Please see Supplement, THE GREAT PYRAMID—"A MIRACLE IN STONE."); C320- C322 Rev. 10:11

471 Isaiah **19:19,20**: "The Great Pyramid of Gizeh, at the very head of the seven wonders of the world recounted by the ancients, is Jehovah's 'Witness': To Divine Truth—a record of the Divine Plan of salvation, to natural science.

"This store- house of knowledge, like the major part of the Bible store, was kept purposely sealed until its testimony should be needed and appreciated... Its great Architect knew that a time would come when its testimony would be necessary; that a time would come when God's written Word would be lightly esteemed, and even His very existence questioned; when human philosophy, under the name of science, would be lauded, and every proposition subjected to its test ... This structure will yet confound the wisdom of the wise as a 'Witness' for the Lord of hosts—IN THAT DAY—which is already begun.

"Prof. Smyth has concluded that the Great pyramid was builded in the year 2170 B.C., reaching this conclusion first, from astronomical observations...

"This conclusion of Prof. Smyth's as to the date of the Great Pyramid's building, was most abundantly corroborated, later, by certain measurements by which the Great Pyramid indicates its own date of construction.

'...Melchizedek... was 'king of Salem (that is, king of peace) and priest of the Most High God,' and as a person and type occupied so high a position as to be a blesser of Abraham, who also paid him tithes... Melchisedek was a great and peaceful king who lived about that time, and not far distant from the site of the Great Pyramid... though not himself an Egyptian."See C Chapter 10.

"Going back four thousand years to about Abraham's time, we find the Great Pyramid of Egypt—an object of wonder and amazement to the most learned scientists of today. Its construction is in exact accord with the most advanced attainments of this 'Brain Age' in the sciences of Mathematics and Astronomy. It teaches, positively, truths which can today be only approximated by the use of modern instruments. So striking and clear are its teachings that some of the foremost astronomers of the world have unhesitatingly pronounced it to be of divine origin."A165 See "Minor Prophets,"A269- A276.

CHRIST IS THE HEAD- CORNER- STONE OF GODS PLAN: THE PRECIOUS TOP CORNER STONE Isaiah **28:16** Zechariah **4:7** Job **38:6,7** Psalms **118:22- 24** Matthew **21:42,44** Acts **4:11** "How perfectly the head- stone of the Great Pyramid illustrates all this! The head- stone, being first finished, would serve the workmen as a pattern or model for the whole structure, whose angles and proportions must all be conformed to it. But we can readily imagine that, before this top- stone was recognized as a pattern for the whole structure, it would be rejected, set at naught, by the builders, some of whom could think of no place suitable for it; its five sides, five corners and sixteen different angles making it unsuitable to the structure until this very top- stone was needed, and then no other stone would do. During all the years in which the building work progressed, this Chief Corner- stone would be a 'stone of stumbling' and a 'rock of offense' to those not acquainted with its use and place; just as Christ is, and will continue to be, to many, until they have seen him exalted as the Head- Corner- Stone of God's plan.

"The pyramid figure represents perfection and completeness, and speaks to us in symbol of the Plan of God, showing that 'in the dispensation of the fullness of times, he will gather together (into one harmonious family, though on different planes of being), under one Head, all things in heaven and on earth, Christ'—all not being conformable being cut off—Eph. 1:10; 2:20- 22. *Diaglott.* " C329, C330 "Christ Jesus was the 'beginning,' 'the top- stone,' the 'chief (upper) corner- stone' of this grand structure, which as yet is only commenced; and into harmony with the lines and angles of the top- stone must every under- stone be built. No matter how many kinds of stones may be in this structure, no matter how many distinct natures there may be among God's sons, earthly and heavenly, they all, to be everlastingly acceptable to Him, must be conformed to the image of his Son. "All who will be of this building must partake of the spirit of obedience to God, and of love toward him and all his creatures so amply illustrated in Jesus), the fulfilment of the law—Thou shalt love the Lord with all thy head, mind, soul and strength, and thy neighbor as thyself.

"In the process (as God's Word outlines this gathering together in one of all things, both heavenly and earthly, under one head), Christ Jesus, the Head, was first selected; secondly, the Church, which is his body. Angels and other spirit classes will rank next; then the worthies of Israel and the world. Beginning with the highest, the ordering shall proceed until all who *will*, shall have been brought into harmony and oneness.

"One peculiarity is that this tried, chief, corner top- stone is laid first and called *a foundation* stone. Thus is illustrated the fact that the foundation of all hope toward God and righteousness is laid, not on the earth, but in the heavens. And those built under it and united to this heavenly foundation are held to it by heavenly attractions and laws. And though this order is the very opposite of an earthly building, how appropriate that the stone in whose likeness the entire structure is to be found, should be laid first. And

how appropriate also to find that our foundation is laid *upward*, not *downward*; and that we, as living stones, are *'built up* into Him in all things.' Thus the work will progress during the Millennial age, until every creature, of every nature, in heaven and in earth, will be praising and serving God in conformity with the lines of perfect obedience. The universe will then be clean; for in that day 'It shall come to pass that the soul that will not hear that Prophet shall be cut off from among the people'—in the second death—Acts 3:22, 23." A242- A243. '04- R3332 c 1 top; '04- R3441 c 2 p 1; '09- R4438 c 2 p 5; '08- R4167 c 2 bottom pg.; '11- R4926, R4927.

Revelation 21:17

Verse 17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

The wall of the city, the protective power of the Little Flock, is represented as being 144 cubits, inferring plenty of assistance for each and every one to attain to human perfection, and character, and life.

"And he measured the wall thereof, a hundred and fortyfour cubits: the measure of a man, which is *the measure* of a messenger"—Rotherham's translation.

472 "We have an Advocate, we have a helper. THE LORD IS OUR ANGEL WHO SPEAKS TO US THE FATHER'S MESSAGE, telling us that if we abide in his love all will be right in the end, and that he is able and willing to bring us off conquerors, yea, more than conquerors through his own merit." '06- R3886 "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God"—Isaiah 62: 1- 3.

"The jewels that will make this diadem beautiful, when properly tested by the great Master- Workman, are the church. The Lord will come to make up his jewels, to secure his jewels. 'God hath set the members in the body.' The text refers to the final setting in the future, in the kingdom condition... There has been a selection of a jewel class; and the experiences of this class during the Gospel age have been the polishing processes; and there will be a setting in the end of this age, when the church is completed. This began when the first resurrection began.

"This first setting in this royal diadem was, undoubtedly, our Lord Jesus himself. He is the first in this great diadem which Jehovah has in his hand. Next will come the members of the body, as they shall be perfected in the first resurrection—the apostles and sleeping saints, each as he is granted his change, 'in a moment, in the twinkling of an eye.' Each jewel will be placed in that particular setting for which Jehovah has seen that it is prepared.

"The Lord is first; we think probably St. Paul is next. And we think St. Peter and St. John have prominent places...

"So the church in the hand of God is the church in the hand of divine power. That power will use the church and she will be a crown of glory and a thing of beauty, gloriously reflecting to all eternity the workmanship of our God. How glorious it will be! How beautiful! The Lord Jehovah will have the setting of these precious jewels, one reflecting upon another in that crown of glory and diadem of beauty, with the Lord Jesus in the chief place... The church is to be displayed before men as 'a thing of beauty and a joy forever'—God's handiwork. '11- R4913, R4914

Revelation 21:18

Verse 18. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

The city being of pure gold tells us that the government is divine, and also that the rulers are themselves of the Divine Nature.

"The world cannot comprehend either the plan or methods of God for the refining and perfecting of the gold that shall by and by shine in the glorious temple of God—made perfect through suffering" '95-R1906

GOLD TRIED IN THE FIRE "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich"—Rev.3:18.

"In our study of the typical tabernacle, which was a shadow of good things to come, we have seen that everything inside the tabernacle was made of gold. The boards of which the tabernacle was constructed were overlaid with gold. The furniture also was of gold. There stood the golden candlestick, the golden table, the golden altar of incense, the golden ark of the testimony and the golden cherubim. Gold was also prominent in the typically glorious robes of the high priest. The fringe upon the upper robe was of golden bells and pomegranates; the texture of the ephod was inter-woven with golden threads, and it was fastened on the shoulders with golden clasps; and upon his head was the golden crown, upon which was inscribed, 'Holiness to the Lord.' "All this was in striking contrast with the metals used elsewhere about the structure, its typical significance here being that all within 'the holy,' which represented the present condition of truly consecrated believers; and within the 'Most Holy,' which represented the glorious condition of the church triumphant; pertains to the divine nature, gold being a symbol of divinity. All who are privileged to enter the antitypical Holy and Most Holy are also to be, as Peter tells us, 'partakers of the divine nature.' (2Pe 1:4). They are members of the body of the great high priest, whose divine nature was symbolized in the gold of the typical high priest's typically glorious garments.

"It is in harmony with this same symbolic meaning of gold that the Revelator says of the heavenly city, the New Jerusalem: 'And the city was pure gold (a divine institution)... and the street of the city was pure gold (all of its highways are of divine appointment)' (Re 21:18,21). And the Psalmist, referring to the privileged class who, when glorified, shall constitute that heavenly city, government or kingdom of God—the members of the body or bride of Christ, partakers of the divine nature—says, 'Upon thy right hand did stand the queen, in gold of Ophir... Her clothing is wrought gold'—Psa. 45:9, 13.

"It is to the same apt symbolism that our Lord also refers in addressing his people in our text, 'I counsel thee to buy of me gold tried in the fire.' These words, be it remembered, are not addressed to the world, but to the Lord's people, justified and consecrated (Rev. 1:1; Rev. 3:14). This call is an exhortation to them to faithfully fulfill their covenant, to submit themselves fully and unreservedly to the discipline of the Lord, which is necessary for their perfecting in holiness, and for making them ready with him as his bride and jointheir in the glory of the divine kingdom.

"Not until we lay hold by faith upon *exceeding great and precious promises*— of joint-heirship with Christ in his coming kingdom and glory—which promises lead us to fulfill their conditions of consecration and self-sacrifice even unto death, is there any of the 'gold' of the 'divine nature' in us. This treasure can be purchased only at the cost of entire consecration or sacrifice of all that we have to Christ. Previous to our justification by faith in Christ we had nothing to sacrifice, all that we had being under condemnation; but, being justified, we may present our bodies living sacrifices, holy, acceptable to God, and our reasonable service. Thus the treasure of the new divine nature, the gold, is given us. Thus we 'buy' the gold.

473 "But we have this treasure in the earthen vessels, and there is consequently much of alloy mixed with it. Hence the necessity that the gold be cast into the crucible for refining. And if we would purchase the 'gold *tried in the fire*,' it must be at the cost of faithful and constant submission to the discipline of the Lord in the fiery trials which are necessary to consume our dross and refine our gold. Wherefore Peter

says: 'Beloved; think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you' {1Pe 4:12}. And Paul reminds us of the counsel of wisdom {Pr 3:11,12 Hebrews 12:5-8}, 'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chasteneth.' "Peter also reminds us that the trial of our faith is much more precious than that of gold that perisheth, and that the end sought through such trial is that we may be 'found unto praise and honor and glory at the appearing of Jesus Christ' {1Pe 1:7}. It would be idle for any of the Lord's consecrated people to hope to be made meet for the glorious inheritance of the saints without the refining processes of fiery trial; for Paul tells us that 'the fire shall try every man's work of what sort it is.' 'If ye receive not chastisement (discipline, fiery trial), whereof all are partakers, then are ye bastards, and not sons' {1Co 3:13 Hebrews 12:6-8}. And through the Prophet Isaiah the Lord tells his spiritual Israel, as well as his typical fleshly Israel, 'I will turn my hand upon thee, and purely purge away thy dross and take away all thy tin' (Isa. 1:25). The Prophet Malachi, making special reference to the last days of this age, the days of the Lord's Presence, and the great refining work to be accomplished then, says: Malachi 3:2- 3. " Please complete the reading of this discourse—'96- R1943 to R1945, "GOLD TRIED IN THE FIRE.'

Revelation 21:19

Verses 19- 20. And the foundations of the wall of the city were garnished with all manner of precious stones.* The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

The twelve foundation stones, the twelve apostles, are symbolized as having the beautiful graces of the spirit in full measure and likeness to Jesus who is the exact impress of the character of his Father's substance, and who, in character also is the likeness of God. They all are infinite in Justice, Wisdom, Love and Power.

"Humility is important, not only on its own account, but also because the other graces of the holy Spirit cannot be cultivated without it. The Apostle begins the list of these spiritual graces with meekness. How could one be gentle or make good progress in the cultivation of these graces if he were not meek? How could one be patient and submissive in the trials and difficulties of life if not meek? How could one be kind toward opponents and in all things if he were not meek? How could one be patient toward all if he were not meek? How could one have brotherly kindness except *Description of Precious Stones, Diag. pg. 918 through meekness? How could one be Godlike except he possessed meekness? How could one be loving in the Scriptural sense without meekness? Along these lines all who will be of the church will be tested. And meekness and humility must be cultivated and must abound in the heart in order to enable the cultivation of the other fruits of the Spirit." '11- R4787 TRUE LOVE VS. FALSE LOVE "God is love! Beware of people who, while expatiating on love and attempting to shine as its exponents, do so at the expense of God's character..."

"Beware of all who make a great palaver about love! For Satan often uses it as a garment of light to cover bad conduct or bad doctrine—whose real lovelessness he would thus screen from criticism. For instance, true love begins with God, and says, 'Let God be true, if it prove every man a liar'..." '95- R1864 "The king's daughter is all glorious within: her clothing is of wrought gold"—Psalm 45: 13.

"The Lord is seeking those who worship him with all their heads, with all their souls, with all their strength, and with all their minds. These whole-soured ones are the class the Lord is especially seeking as the queen of the Millennial kingdom, the bride, the Lamb's wife, and joint-heirs with him. He has already foreordained that only such may be members of the royal family and partakers of the divine nature, saying, 'Whom he did foreknow, he did also predestinate to be conformed to the image of his Son.' To these he will give grace and glory, and no good thing will he withhold from them, because they walk uprightly. Their hearts are upright, and their intentions are loyal to God and to his laws of justice and love. Let us get fixed in our minds the peculiar quality of the overcoming class, which is to constitute the

kingdom as Christ's joint-heirs, that they must be loyal to God, consecrated, determined, and full of faith and trust. "08- R4256 "How much is told in the few words respecting Peter and John, and what their opponents thought of them, in the expression, 'Now, when they saw the boldness (courage) of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus'! Acts 4:13.

"One of the remarkable things connected with the 'present truth' is its effect upon those who receive it—its transforming effect, its renewing effect. As the Lord foreknew and foretold, the Gospel message has not specially appealed to the rich, the learned or the great.

"They took knowledge of them that they had been with Jesus; that they were his disciples, learners in his school. This, truly, is the important thing for us—to learn of Jesus, to become like Him.

"It is especially important that the doctrines and the character shall correspond and co-attest each other.

"We can, we should, we must, and by the grace of God let us each resolve that we will, attain to all of this so far as our hearts are concerned. Nothing short of this will be satisfactory to our Lord, to whom we are 'betrothed' as members of the chaste, virgin church. If we fail to come up to this reasonable, possible, standard, we will fail to make

474 our calling and election sure to a place in the bride company. But if we do these things, if at heart we are at this standard, and are daily seeking to live it to the best of our ability, the heavenly Bridegroom will rejoice to own us as members of his elect. Oh how much depends upon our learning this lesson! 'If ye know these things happy are ye if ye do them.' "09- R4460 Acts 20: "On the part of Paul there was no compromise of the TRUTH, no mixing of it with human philosophies to make it more palatable to either Jews or Gentiles, or to avoid thus any measure of the otherwise inevitable persecution." '93- R1558 "We shall never lose our courage if we keep our eyes continually fixed on Him, and our hand closely clasped in His." '14- R5497 PRESSING TOWARD THE MARK 'I press toward the mark for the prize of the high calling of God in Christ Jesus"—Phil. 3:14.

"These were the words of one of the most earnest and faithful runners for the prize of the high calling of the Gospel church. The speaker was a man of faith, a man of understanding, a man of fixed and unwavering purpose and of dauntless courage—a wise man in the Scriptural sense, though a fool in the world's estimation. His course, as well as those of the other eleven apostles, we are assured was a successful one; for the Revelator in describing the heavenly Jerusalem says, 'And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.' And at the end of his course, the apostle, in the full assurance of faith, left us this triumphant testimony: 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day.' And then, ever mindful of the other members of the body, still in the race, he added, 'And not to me only, but unto all them that love His appearing'—2 Tim. 4:6-8.

"If Paul and all the other apostles and beloved saints of the the early church were men of like passions with ourselves, and similarly compassed with infirmities and adverse influences, besetments and allurements; and if they too, were frequently assailed with temptations and trials which summoned all their fortitude, to enable them to overcome, then, in their *overcoming*, we have the assurance that we also may overcome through the grace promised to us, as well as to them, if, like them, we avail ourselves of it.

"So assured was the Apostle of his own continuous faithfulness, and of that of the other apostles and of his collaborators, that he could say to the church, 'You have us for examples'—Phil 3:17 2 Timothy 3:7-9 1 Corinthians 4:9.

"At the very beginning of his Christian course, the Lord said, 'I will show him how great things he must suffer for My Name's sake.' Paul was not long in proving the truth of this prediction; but, instead of allowing the prospect of continual tribulation to depress him, he only rejoiced in the privilege thus

afforded of testifying his love to the Lord.

"Hear the Apostle's testimony of his own experience—**2Co 11:23- 33**.

"Through all these tribulations, the Apostle pressed toward the mark for the prize of the high calling. The mark to be attained was holiness—that holiness which brings *every thought* into captivity to the will of God, the mind of Christ. That was the grand ideal which Paul steadily pursued; and surely in his life he gave evidence of constant growth in grace. Under tests of great and ever-increasing severity, his character developed into most graceful and beautiful proportions. The same is also manifest in the characters of the other apostles and saints.

"Here are four considerations which we do well to ponder most carefully: *First*, The Apostle made a humble, sober estimate of his spiritual standing and strength. He did not feel puffed up at being a chosen vessel of the Lord to bear His Name before the Gentiles. He did not consider himself *the great Apostle*, nor vaunt himself in any way. And so far was he from boasting of his spiritual attainments, that he humbly reminded the church of the possibility of himself being a castaway, even after he had preached to others, unless he continued to stand fast in his integrity and to grow in grace [1Co 9:27]. And while he held up before them Christ, as the power of God and the wisdom of God, and the model for their imitation, he humbly declared that he, with them, was striving to follow the pattern, Christ, while trusting alone in the merit of His sacrifice, to make up his own shortcomings...

"Let the mind return to its rest and refreshment in the contemplation of 'whatsoever things are pure, and lovely and of good report'—upon that beauty of holiness which is the mark or goal or end of our high calling, the attainment of which will be rewarded with the 'prize'—glory, honor and immortality.

"Let thoughts of God and Christ and the worthy saints of the past and present, of the heavenly inheritance, of the blessedness of our future work in cooperation with Christ, of the magnitude and benevolence of the divine plan and of the glory and blessedness of our gathering together unto Christ, when our work of the present life is finished, fill our minds and inspire our hearts...

"Every Christian should strive to be a pattern worthy of imitation—a pattern of earnest, faithful endeavor to copy Christ in the daily life, and of active zeal in His service...

"The Apostle was a grand example of earnest endeavor to attain perfection... and it is his zeal and intense earnestness in striving to copy Christ and to accomplish His will, that we should imitate. Let us mark all such worthy examples while we also, 'press toward the mark (of character) for (attainment of) the prize of the high calling of God in Christ Jesus'—Phil. 3- 14." '95- R1884 to R1886, the complete discourse.

Revelation 21:21

Verse 21. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold All its highways are of Divine Appointment—'96- R1944 p 2, as it were transparent glass. The Ancient Worthies are all, and each one, a pearl; having been developed after the manner of pearls, a thin layer at a time, by causing the oyster discomfort with an alien substance. They are of wonderful size and beauty: size denotes their maturity of character; beauty, perfect human

475 nature. T Chap. 7—Heb. 9:13; A290, A291, A Ch. 14; C265 p 1; D617- D619, D625.

"We are coming to the perfect men whose spirits are just"—Heb. 12:22, 23. '13- R5294 last p.

The "HOUSEHOLD OF FAITH" are the TENTATIVELY JUSTIFIED to whom the INVITATION is extended to become members of the Bride, the Lamb's wife: "My son, Give Me shine head."

"As Israel typified the world, so the TRIBE of Levites typified the 'household of faith,' or

all *believers* in Jesus and his RANSOM." T26 p 2.

"The typical Levites were the whole TRIBE of Levi, a pan of which was selected for a little company of priests... In the antitypical are two classes on the spirit plane..." '12- R5023 c 1 p 3. "The 'great company' CLASS is the Levite CLASS... only because of failure to be of the priestly class..." '10 R4656 c 1 last p; '10 R4677 last two paragraphs.

... We now see that a justification to life is one thing, and a justification to more or less of friendship with God is another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God and to have more or less communication with Him by prayer, etc; but they could not have full justification until the Blood of Atonement had been shed, and until it had been presented to, and accepted by, Divine Justice—the Father ... Volume 6 Foreword 1916 page iii (Fiii) "Abraham fully believed God, and so far as he understood, apparently was fully consecrated to do God's will, even unto death. In other words, if Abraham had been living during this Gospel age, he would have been one of the fully consecrated, fully justified, spirit- begotten ones; but living before the Gospel age, before Christ had died for our sins, his consecration could not bring him into the fulness of justification and its privileges." '16- R5960 c 1 p 2; '15- R5774 100:2 Hebrews **11:35**—"A better resurrection— *to instantaneous perfection*— reward for their faithfulness unto death... the earthly phase of the Kingdom..." D619; F699, F119, F125

THE RED HEIFER "The burning of the heifer was witnessed by a priest, who took... A SCARLET STRING and cast... into the midst of the burning cow... and the scarlet string would represent the blood of Christ... permitted the merit of the precious blood... to be accounted to them through faith; and that *subsequent to their death* ... they would be recognized as... justified... The Apostle Paul ... has... identified for us... Hebrews **11**... the Red Heifer sacrifice as typifying the Ancient Worthies. And thus he sprinkles their blood toward the Tabernacle, showing that their lives were in full complete harmony with the Tabernacle conditions—although not living in the time of this High Calling, it was not their privilege to become members of the Body of the great High Priest, the royal priesthood." T109- T110. '95- R1871, R1872; '11- R4836 p 1; '13- R5318 c 1 last p to R5319 p 1; '13- R5332 last 3 p to R5333.

THE FORGIVENESS OF SINS "Behold the Lamb of God that taketh away the *sin of the world*."

"Our real aim and desire should be to get forgiveness of sins, for then the penalty—death—can be removed legally.

And in fact when we are forgiven or justified in God's sight, He is bound by His own Justice to release such a forgiven and justified one from death." '80- 93 c 1 last p. Please see A Chapter 9, pp. A157, A159, A149, A151, etc.;" '87- R980 last two pars.; '87- R993 c 1 p **3 2 Thessalonians 2:15 3:6 1 John 2:24**. O. THE BLESSEDNESS! Daniel 12:12.

"GIVE YE THEM TO EAT."—Matt. 14: 13- 23.

A FAMINE FOR THE WORD OF GOD—AMOS 8:11.

"Let us feed more and more upon the Lord and upon his Word, and thus grow strong in the Lord and in the power of his might, and be more and more weaned from the world, its spirit, its hopes, its ambitions. We seek a heavenly coun try, a heavenly kingdom, a heavenly nature, and heavenly qualities, fitted and prepared for that heavenly nature. We have found the great Life- giver, the One who can and does supply this Bread from heaven. It is our great privilege to be the dispensers of this Bread. "Give ye them to eat. "" He that bath an ear let him hear." '04- R3334 "The world's justification will not be an instantaneous one, but will progress during the thousand years—the Millen nium. The world might then be said to be *tentatively justified* through the Mediator and his Kingdom, but *their justifica tion* will be accomplished only in *their absolute perfection* at the close of the Millennium, when they will be presented to the Father and accepted by him. 'It is God that justifieth,' and he receives to everlasting life and to his family on any plane of existence *only* those who are perfect." '16- R5959 c 1 next to last p.*

JACOB AN EXAMPLE: LESSONS TO SPIRITUAL ISRAEL "We cannot suppose that the angel was not sufficiently powerful to release himself from the grasp of Jacob, but rather that God was pleased to bless him, and That these circumstances were designed for the very purpose of drawing out Jacob's longing desire for this blessing of the Lord, to demonstrate the depth and intensity of his desire. When this was proven, when he had manifested his deep appreciation of the blessing which God alone could give, and this great longing to be in harmony with Him, then the blessing came—Jacob's victory. God was pleased to reward such faith and energy and zeal. Genesis **32:9,10,26,28,29**.

"But let us see to it that God's glory is our chiefest desire.

"Our Father delights to give us his holy Spirit—his very best gift—the gift which comprises all blessing and glory, which will insure to us everything which is desirable, in the very highest sense. If the Lord's people, who have consecrated their all to Him, could be brought to the point where their one aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the Spirit of holiness, the Spirit of Christ, the Spirit of a sound mind, what an unspeakable blessing it would mean!

ISRAEL—MIGHTY WITH GOD "Jacob got the blessing and with it a change of name.

476 Thenceforth was called Israel, which signifies, Mighty with God, or 'A Prince with God.' This new name therefore was always a source of encouragement to him, an incentive to fresh zeal and to trust in the Lord. All of Jacob's posterity adopted this name. We have in antitype Christ Jesus, our Lord, the true Israel, the One who through faith and obedience to the Father has prevailed, who has overcome the world, the flesh and the adversary, and has received the highest blessing of God as the result of His great struggle. He is now supremely exalted, and is declared to be the Prince of the kings of the earth. He has sat down with the Father in his throne.

"We also, the followers of Jesus, bear the name of Israel. We, like him, if faithful as was He, shall be exalted by the Father. We shall share with our Lord and Head his throne. We shall be made higher than angels, principalities and powers, as our Master has been. How glorious this thought! How wonderful! Should not this great hope inspire us to the utmost diligence and carefulness that we may make our calling and election sure?

"If we prove faithful unto death, the name Victor, or 'Mighty with God,' will be our name. It will apply to every one of the Lord's faithful ones as it applied to our head. But only those who manifest his Spirit, only those who so love God that they will hold on to His promise and who will not let Him go without the blessing, will receive the fulfilment of the promise and will reign with Christ in glory and share his throne.

"Doubtless we should all have more 'Bethels' and more 'Peniels' did we but follow the course of setting up some kind of monument of our Father's faithfulness in his answers to our prayers, and there entering into some covenant or vow with the Lord in return for these his mercies. As each watches for fresh evidence daily of the love and special watch-care of our God over us, we shall find that we have far more cause for encouragement and thanksgiving than we would be aware of without such notation and watchfulness. Let each of us, then, daily, weekly and yearly raise to God our 'Ebenezers,' if we would increase our faith and joy and love." "14- R5481 "The ark of the Tabernacle near to David's home (*2Sa 6:1-12*) represented not its glorious resting place, but its present dwelling. The condition of the church in glory is represented by the temple of Solomon. We, of course, long to be there and to enter into all those glorious things of the future; but that is impossible until the Lord's time, even as David was not permitted to build the Temple. Thus his life shows a picture not of the Beloved in glory, but of the flesh in the trial state below. As David desired to be near to the Tabernacle, close to the Lord, so we, members of the Beloved, should find ourselves longing for a closer walk with God, a nearness to His arrangement of the mercy-seat—Christ Jesus. This will signify a desire to be near to the members of his body, the church, to have fellowship with them, because the condition of things is represented as being

the 'holy' of the Tabernacle, with only a veil between this and that glorious condition beyond the veil. And is it not so that whoever desires to be near to the Lord and to those in fellowship with him, along the lines of the new nature, will give heed to the privileges of showing forth His praise by manifesting their love for the brethren and their confidence and faith in the Lord and in His light and wisdom and love?"

"I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord"
Psalms **132:4,5**.

"As it was in David's heart to build the temple, so naturally the desire comes to the Lord's people in the present time to establish the things of the Lord and his kingdom. Some, anxious to do this, have not taken counsel of the prophets of God to know his will, but have presumed to build up earthly institutions quite contrary to the divine intention as respects this present age. Catholicism has built wonderful institutions, which it invites the whole world to join. Various denominations, have erected temples or systems, each of which claims to be God's kingdom, God's temple, but the Lord disowns all of these and declares that he is now with his people, under temporary conditions tabernacling with those who are his wherever they may be and not wishing at the present for any such organizations as men have supposed. The Apostle expresses this when he says, 'We who are in this tabernacle do groan, being burdened' [2Co 5:4] Our conditions are not fully satisfactory, but they are all that the Lord sees best for us to have at the present time.

"The Apostle calls the present condition of the body of Christ, 'Our body of humiliation,' but he assures us that at the second coming of our Lord he will 'change our vile body' (our ignominious condition) so that it may be fashioned properly, as his glorious body, as the glorious temple of the living God. Now is the time for gathering the various elements, gold, silver, precious stones, etc., which by and by shall constitute the Lord's temple. Now is the time, not only for the quarrying of the stones, but also for the shaping of them for their various positions in the temple of God. Now, as the Scriptures suggest, We are living stones, to be built together for a habitation of God through the Spirit. The preparation of the stones will continue until eventually all shall be properly fitted into the building... 'Without the sound of a hammer,' ... in the resurrection 'change'...

"Let us note carefully the promise... that... the construction of the temple is not to take place until all the stones shall be prepared. So the work of blessing all the families of the earth through that temple and its great Head, Priest and Prophet, King, Judge and Messiah cannot be accomplished until all the stones are prepared and the temple of the Lord, the church, has been glorified ...' 08- R4260 to R4262.

Revelation 21:22

Verse 22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Now comes the answer to the question, What house wilt thou build for Me? Heaven is His throne, the earth is His footstool. So this Temple represents Himself and the Lamb that was slain. The worship of the Divine Family will be direct and personal.

"Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the nonh, the city of the great King... We have thought of thy loving- kindness, O God, in the midst of thy

477 temple. According to thy name, O God, so is thy praise unto the ends of the earth: Thy right hand is full of righteousness. Let Mount Zion rejoice... For this God is our God forever and ever; He will be our guide even unto death."—Ps **48:1,2,9- 11,14**.

"The church, the temple of God, will be so filled with all the fullness of God when made like unto the glorious Lord, that nothing could add to their blessing of knowledge and divine favor—so filled with the glory of God that from her, as from the Sun of righteousness, shall proceed the light of the glory of God, which shall heal and bless the world during the Millennial age. This is the Sun of Righteousness to which our Lord referred in Matt. 13:43, 'Then shall the righteous shine forth as the sun in the kingdom of their Father'—our Lord Jesus, the Head of the church, of course being included. The same Sun of Righteousness is mentioned by the Prophet, saying, 'The Sun of Righteousness shall arise with healing in his beams' - (Mat. 4:2).

"We are not to lose sight of the fact which the Apostle impresses upon us saying that Christ is the Head of the church, even as the Father is the Head of Christ Jesus. Hence the Lord Almighty and the Lamb will always be an inner Temple in this great Temple, which God has provided for the world's blessing during restitution times." '01- R2833, R2834.

"It should be remembered, then, that though undoubtedly the literal city of Jerusalem will be rebuilt, and though probably it will become the capital of the world, yet many prophecies which mention Jerusalem and its future glories refer, under that as a symbol, to the Kingdom of God to be established in great splendor.

"Concerning the future glory of the earthly phase of the kingdom as represented in Jerusalem, the prophets speak in glowing terms, saying: 'Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.' 'Behold, I create Jerusalem a rejoicing, and her people a joy,' 'Rejoice ye with Jerusalem and be glad with her... that ye may be delighted with the abundance of her glory; for saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream.' 'At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it.' 'And many people shall go and say, Come ye, and let us go up to the mountain (kingdom) of the Lord, to the house of the God of Jacob; (that is, Let us study) and he will teach us of his ways, and we will walk in his paths; for out of Zion (the spiritual phase) shall go forth the law, and the word of the Lord from Jerusalem'—the earthly phase—Isa. 52:9; 65:18; 66:10- 12; Jer.3:17; Isa.2:3.

"When considering the many precious promises of future blessing made to Israel, and expecting an accurate fulfillment of them to that people, it is proper that we should remember that as a people they are typical, as well as actual. In one aspect they are typical of the whole world of mankind; and their Law Covenant, of obedience and life, was typical of the new Covenant to be established with the world during the Millennial and future ages...

"God kept secret the higher spiritual favor until due time, and the promises made to them mentioned the earthly favor only, though He favored them by the first offer of the spiritual favors also, and so offered them more than he had ever promised.

"In a word, the heavenly promises were hidden in the earthly.

"These promises, says Paul, cannot fail, and the offering of the hidden favor first, and Israel's blind rejection of it, in no way invalidates or disannuls the other feature of the promise. Hence he declares that though Israel as a nation is cast off from favor during the time the Bride of Christ is being selected from both Jews and Gentiles, yet the time will come when, the Deliverer (Christ, Head and body) being complete, divine favor will return to fleshly Israel, and the glorious Deliverer will turn away ungodliness from Jacob, * and so all Israel will be saved (recovered to favor), as it is written by the prophet. The Apostle's words are Romans 11:25- 33. A295- A300

Revelation 21:23

Verse 23. **And the city had no need of the sun, neither of the moon, to shine in it: for the glory of**

God did lighten it, and the Lamb is the light thereof.

So much so that there is no need of the Bible: neither the sunlight of the New Testament; nor the reflected light of the moon, the Old Testament, with its types and shadows: but the light or illumination of the Divine Nature.

THE HEAVENLY CITY RESPLENDENT "The city, the glorified church, the kingdom class... during the Millennial age, will be 'kings and priests unto God, and reign upon the earth,' 'a thousand years' (Rev. 5:10; 20:4). This city, class, the glorified church, it is declared will have no need of the sun or the moon. Nothing in this statement indicates that the world will not have and need both sunlight and moonlight during the Millennial age, and subsequently, 'as long as the sun and moon endure' (Psa. 72:5). And while it will be true that the church, as spirit beings, will not have need of literal sunlight and literal moonlight, nevertheless, this is not the thought.

"The sun and the moon here are symbolical, as in chapter 12:1: the sun signifies the light of this Gospel age; the moon signifies the typically reflected light of the Gospel in the law and the prophets of the previous dispensation. The glorified church will have no need of the light which in the present time she so much enjoys through the Word and Spirit, and the law and the prophets. She will have, instead of these, a much more excellent glory to which the Apostle refers when he says, 'Now (with all the light, privileges and opportunities which we enjoy, both as respects the representations of God through the law and the prophets, and through the instructions and leadings of the Spirit in the present) we see through a glass darkly, but then face to face; now we know in part; then we shall know even as we are known'—1 Cor. 13: 12. "' 01 - R2833 "Then the moon shall be confounded, and the sun ashamed, when Jehovah of hosts shall reign in Mount Zion (the spiritual phase of the Kingdom of God); and in Jerusalem (the earthly phase of the Kingdom), and before His Ancients, gloriously,"—Isaiah 24:23.

*Spiritual Israel is never called "Jacob.'

478 "For Jehovah is our Judge, Jehovah is our Lawgiver, Jehovah is our King; He will save us"—Isaiah 33:22.

"The entrance of Thy words giveth light"—**Ps 119:130**. "Buy the Truth and sell it not; also wisdom, and instruction and understanding"—Proverbs 23:23.

"I will praise thee with my whole heart; I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy Truth; for thou hast magnified thy word above all thy name"—**Ps 138:1,2**
1 Chronicles 16:31: "Let the heavens be glad, and let the earth rejoice: and let men say among the nations, Jehovah reigneth. Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of Jehovah, because he cometh to judge the earth. O give thanks unto Jehovah; for he is good: for his mercy endureth for ever ... Blessed be Jehovah God of Israel for ever and ever. And all the people said, Amen, and praised Jehovah.' Psalms **47**: "Jehovah most high .. is a great King over all the earth.' Psalms **93**: "Jehovah reigneth... Thy throne is established of old, thou art from everlasting... Thy testimonies are very sure: holiness becometh shine house, O Jehovah, for ever. " **Psalms 96**: "O sing unto Jehovah a new song; sing unto Jehovah, all the earth. Sing unto Jehovah, bless his name: show forth his salvation from day to day... Say among the heathen, Jehovah reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad... then shall all... rejoice before Jehovah: for He cometh, for He cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.'

Psalms 97:1: "Jehovah reigneth, let the earth rejoice..." **Psalms 99**: "Jehovah reigneth; let the people tremble: He sitteth between the cherubims; ... Moses and Aaron among his priests, and Samuel... called upon Jehovah, and He answered them..."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;

that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7) "These, the feet of Christ in the flesh—the feet of Elijah—announce the Kingdom. To those who 'can receive it' we announce, as at hand, the reign of the Christ glorified." (B254) "In prophetic vision (Zechariah's prophecy, 9:9- 12) he walks beside Jesus as he rides into Jerusalem—A.D. 33—five days before his crucifixion (*Joh 12:1 -12*), and to the people the Prophet cries, 'Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy king cometh unto thee! He is just, and having salvation: lowly, and riding upon an ass.' Matthew **21:4- 9,43 John 12:12- 15 Luke 19:40- 42** . Every item was fulfilled, even to the shouting... every item of prophecy must be fulfilled." B224 "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith Jehovah"—Zech. 2:10. (See Rev. 21:23.) "Jehovah thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing"—Zephaniah 3:17.

"The joy of Jehovah is our strength"—Neh. 8:10. "In thy presence is fulness of joy" Psa. 16:11. "If a man love me,' said our Lord Jesus, 'he will keep my words; and my Father will love him, and we will come unto him and make our abode with him' "—John 14:23.

"IN SUCH COMPANY!... in the presence of the Lord is fulness of joy, no matter what may be the conditions and circumstances. " ' 96- R1949 "These promises of the Lord have been well summed up in the expression of the poet": "In every condition, in sickness, in health, In poverty's vale, or abounding in wealth, At home and abroad, on the land or the sea, As thy days may demand, shall thy strength ever be.

"When through the deep waters I call thee to go, The rivers of woe shall not thee overflow; For I will be with thee thy troubles to bless, And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie, My grace all- sufficient shall be thy supply; The flames shall not hurt thee—I only design Thy dross to consume, and thy gold to refine." '11- R4784. Our Firm Foundation, Hymn 93 (DH93) verses 2- 4 "We shall never lose our courage if we keep our eyes continually fixed on Him, and our hand closely clasped in His. " ' 14- R5497 "The Book of Deuteronomy... closes with the Song of Moses' blessing of the nation, two poems whose beauty and literary merit are acknowledged as being of the highest order. Jacob called his twelve sons when dying and pronounced over them certain blessings. So now Moses, as the father of the nation, in these poems, completes his admonitions respecting them, his warnings and encouragements; and in these prophecies, not only their trials and difficulties and failures are foretold, but also their final victories, as we believe these victories shall ultimately be attained by all the Israel of God—all who will become by faith the children of Abraham—the Jew first and also the Gentile, during the Millennial age—Rom. 11:11, 12, 13, 28- 32.

"This song of Moses was evidently not merely for Israel but prophetic, and was referred to by our Lord (*Re 15:3,4*), but long after that nation had been blinded and given up as respects the high calling of this Gospel age. This is the song of Moses and the Lamb which the overcomes are to sing, those who, with Christ, shall be members of the body of the great Prophet who shall bless, not only the literal seed of Abraham, but all the true Israel of God; all who shall become Israelites according to the faith and obedience of Abraham. This song, after telling of trying experiences, ends with rejoicing, saying, 'Happy an thou, O Israel! Who is like unto thee, O people saved by the Lord?'—Deut. 32 and 33.

"The scribe who wrote the Book of Deuteronomy at Moses' dictation finished its account as a historian, describing the death and burial of Israel's great leader, and declaring the great honor in which he was esteemed, recounting

479 his mighty works, and ascribing these as did Moses himself, not to Moses personally, but to the Lord, who sent him to do them.

"Joshua was now eighty years of age, and was accepted by the Israelites as Moses' successor without murmur. They had, doubtless, learned valuable lessons in their wilderness discipline. Joshua, it will be remembered, was Moses' companion when he went up into the mountain, Sinai, and there received the

law, and indeed throughout the wilderness journey he seems to have been the one above all others upon whom Moses could thoroughly rely. He and Caleb were the two spies who brought the favorable reports declaring that by the help of the Lord, Israel might go up and assuredly take possession. In the exchange of leadership Israel learned... that so long as they recognized the Lord as their Leader they might feel safe and confident; because... the Lord would abide faithful and could raise them up at any time just such leaders as He saw best.

"Joshua was to be followed only as the people could realize that he was following God's instructions, given through Moses—through the law. In the antitype the great Deliverer Jesus, will be the commander of the people, will bless the people during the Millennial age, and they must hear Him and must obey him, but all that He will speak and that He will order will be in full accord with the divine law, as represented by Moses. The Christ, during the Millennial kingdom, will ... be... magnifying the Law of God, and making it honorable, and assisting all to conform their lives thereto, but not by that Law Covenant which is forever dead." '02- R3077, R3078.

Revelation 21:24

Verse 24. And the nations shall walk in the light of it: and the kings of the earth do bring their glory into it.

The nations shall receive great light, understanding, of the ways to, and of, life: and the rulers shall attribute their glory to it. Abraham typified that when he took the spoil of the kings who had captured Lot and his family and goods, and gave a tenth of it all to Melchizedek, Priest of the Most High God, and King of Salem. so Abraham, and all kings, will pay tribute to the reigning King and Prince of Peace, the Messiah.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2:44).

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—(Daniel 7:27).

"For then will I turn to the people a pure language (message—'the pure Gospel of the Love and Justice of God"—OV86) that they may all call upon the name of Jehovah, to serve him with one consent"—Zephaniah 3:9.

"They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his Kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations" (Psalm 145:11- 13).

"Jehovah bless thee, O habitation of Justice, and mountain (powerful government) of Holiness"—Jeremiah 31:23!

"The word 'nations' here signifies peoples, and is intended to show that all peoples, and not merely the people of Israel, will be thus favored under God's kingdom. The word 'kings' represents those princes or chief ones of the earth who, during the Millennial age, will be the chief representatives of the heavenly, spiritual, invisible kingdom of Christ. These princes, as we have already seen, will be Abraham, Jacob and all the faithful prophets of the previous dispensation, who, loving God before the call to the kingdom and to the bride class; cannot be of it, but because of their faithfulness will be the princes whom the Lord will establish in all the earth—first making them perfect individuals, and qualifying them for their office, as a reward for their faithfulness to God in the dark times in which they lived—their manifestation of love for righteousness and trust in the Omnipotent One.'

"The bringing of their glory into the city, the kingdom, signifies their acknowledgement of the heavenly kingdom, their rendering of tribute of praise, thanks, worship and obedience to it as God's agency. And this rendering of glory to the kingdom will continue throughout the entire Millennial age, as the princes throughout the earth will make known to the people that not in their own names or authority do they rule and execute judgment and establish righteousness, but in the name and as the ministers and representatives of the glorified Christ." '01- R2834 "We give thee thanks, O Lord God Almighty, which an, and west, and an to come; because thou hast taken to thee thy great power, and hast reigned (Represented in Christ—"All things are *of* the Father," and "all things are by the Son," his honored representative) And (as a consequence of the reign begun) the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints and to them that reverence thy name, small and great; and shouldst destroy them which corrupt the each." Revelation **11:17,18**. D622

Revelation 5:10: "And we shall reign on the each." 11: 15: "And *he* shall reign for ever and ever. " 20:6: "They shall be priests of God and of Christ, and shall reign with him a thousand years.'

22:5: "And *they* shall reign for ever and ever.'

"The thousand years of the Millennial reign will constitute but a beginning of the exercise of the glory, honor, and immortality of these New Creatures. At its close when the Kingdom shall be delivered up to 'God, even the Father,' and to mankind as the glorified agents of the Father to rule the earth; a still larger sphere for the exercise of their glory, honor and immortality will open before the New Creation; for is it not written that the heavenly Father has not only made his Son a partaker of his own divine nature but also a sharer of his throne—and that the Son is set down with the Father in his throne? (*Re 3:11*). And even though in a sense he leaves that official position during the Millennial

480 age in order that he may specially administer the affairs of his earthly purchase and dominion, it surely does not mean that having in the fullest sense finished the work that the Father gave him to do, he will be any less glorious or occupy a position any less dignified than that accorded him when he ascended up on high after having, by the sacrifice of himself, paid for us the penalty of sin.

"We know not what great works in respect to the future our Creator may have in view for his Only Begotten and wellbeloved Son, whom 'he hath appointed heir of all things'; but we do know from our Master's own lips that the promise is ours that when glorified we shall be like him and see him as he is, and share his glory, and so shall we ever be with the Lord.' Whatever, therefore, shall be the future activities of the Only Begotten as the 'heir of all things,' we shall be with him and share his work and share his glory as we shall share his nature also."F69, F70. John **17:22,15- 26** John **14:3 1** John **3:2 1** Thessalonians **4:17** Hebrews **1:2** Galatians **3:29**.

"After the thousand years shall have been finished, the Kingdom will cease in the sense that Christ will deliver the authority over to the Father [*1Co 15:24*]. This will not mean, however, that law and order will be disregarded as they have been during the reign of sin and death. The Messianic kingdom will by that time have helped mankind out of their fallen condition; and therefore it is the divine purpose that Messiah relinquish this subordinate kingdom, in order that it may merge into the empire of the great Jehovah, of which it will ever after be a part.

"Our Lord will continue, according to the Scriptures, to be at the right hand of the Majesty on high—next to the Father. After he has relinquished the oversight of earthly affairs, he will assume once more the position of Associate Administrator of the universe, in connection with the heavenly Father.

"The government of the universe will go on so smoothly as to be practically without a head, and yet there will be the Head—Jehovah himself. Next in authority to the Father will be the Son, and next to the Son will be the church. What work will thenceforth progress is not revealed to us, except in a very indefinite manner." '13- R5183

THE KINGDOM—THE THOUSAND YEARS..

"Those who will have part in this first resurrection will reign with Christ a thousand years.... Mountains symbolize kingdoms. We read that the mountain of the Lord's house shall be exalted in the top of the mountains; it will be the chief mountain or kingdom—Isa. 2:2.

WHEN THE SPIRIT AND THE BRIDE SAY, COME "It will be the work of the thousand years of Messiah's reign to thus make known the pure message of God, the pure Word of God. We all see, as we look back, that a pure message of God has not been declared to mankind, but creed contradicting creed, making confusion worse confounded. The Lord, however, will pour out his Spirit upon all flesh, and the knowledge of the Lord shall cover the earth as the waters cover the great deep (Isa. 11:9; Hab. 2:14). As the Revelator puts it, 'the river of the water of life' will flow freely—Rev. 21:6; 22:1, 2.

"We see that there is no throne yet established and that there is no bride now. We are waiting for the time to come when the throne will be established and when 'the water of Life' will flow out. In the future it will be 'a river of the water of life.' This cannot take place until the second coming of our Lord; consequently, it will be after that, in the glorious time of Messiah's kingdom, when the Spirit and the bride will say, 'Come!' The election of the church of God will then have been completed; and every creature will come to a knowledge of the truth and will have the opportunity of attaining to the full perfection made possible by the redemptive work of Christ.

THE RELATIONSHIP OF THE CHURCH TO EARTHLY SOCIETY "The spirit condition is spoken of as a heavenly condition in the sense that the words heaven and heavenly in the Scriptures are used to signify higher. So the heaven to which the church will be taken is this higher condition. But the mission of the church in the next age is in connection with humanity. We are, then, to understand that the Lord and the church will be present, operating through human, earthly agents; supervising, overruling.

"Through the sacrifice of his human nature, Jesus, by the grace of God, has tasted death for the whole world of mankind—Adam and all his children, all of whom will ultimately be redeemed from God's sentence. They will be redeemed from death in order that Jesus may, during his Messianic reign of one thousand years, lift them up out of sin and degradation.

"When his kingdom is set up, he will take over the world of mankind ... Adam and his children, all in their broken, fallen condition; and then the great work of refreshing and restoring will begin. The sawing, the hammering and the filing, if you please, will continue during the whole thousand years of the Millennial reign...

"That city (Revelation 21:9-14) was pictured by Jerusalem, and the 'fire' by Gehenna. As the offal of the literal city of Jerusalem was put into the Valley of Hinnom for destruction and for the purification of the city, so all of the offal of the Millennial kingdom will be destroyed and be kept outside of the Golden Jerusalem. That will be a glorious kingdom, free from anything that would be a blight or blemish or sin; and all who love unrighteousness, in any sense of the word, will be destroyed in 'the lake of fire,' which is, we are told by the Revelator, the second death—Revelation 21:8. "' ' 12- R4989 to R4992.

Revelation 21:25

Verse 25. And the gates of it shall not be shut at all by day: For there shall be no night there.

The gates, or ways of entrance, into the blessings of that Divine Government, which will be the instructions of the Princes in all the earth, will be ever obtainable. The gates never will be closed.

Please see "THE ASHES OF A HEIFER SPRINKLING THE UNCLEAR,"T Chapter 7; and "HEROES OF FAITH," Hebrews 11: T1- T40. '09- R4358 to R4389.

NOT PERFECTED WITHOUT US—HEBREWS 11:40 481 "What is this wonderful thing that belongs to us, separate and distinct from what belongs to them? We answer that our blessing, like theirs, is a faith blessing and reward and not a reward of works. Our blessing is superior to theirs because Jesus the Messiah has come, has given his life, has been highly exalted—and because we are now being called to membership in his body: the body of Christ, the body of the High Priest, the body of the King of kings and Lord of lords, the body of the Mediator between God and mankind. This matter of our call to another plane of being as the associates of the great Messiah is the 'hidden mystery' not previously revealed. It is indeed 'some better thing for us'—as much better as the heavenly inheritance is better than the earthly one. The ancient worthies, whose glorious career we have been considering and praising, must wait until the spiritbegotten class shall be born from the dead in the first resurrection; then they shall receive their blessing of resurrection to the earthly plane, to be the earthly representatives of the heavenly city, heavenly kingdom, and to share in a very particular way in the bestowment of God's blessing to Israel and to all the families of the earth." '09- R4388 "Glorious City of Peace! whose walls signify salvation, protection and blessing to all who enter it: whose foundations laid in justice can never be moved, and whose builder and designer is God! It is in the light which will shine from this glorious city (kingdom) of God that the nations (people) will walk on the highway of holiness, up to perfection and to full harmony with God—Rev. 21:24 A295 "Go about the city, mark well her bulwarks"—Psalm 48:13; "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and forever"—Psalm 125:2.

"We can well see that the city of Jerusalem, located as it is, on the top of the mountains, and flanked by them in every direction, would be a difficult one for an enemy to successfully attack. The mountain roads would be difficult of approach because easily defended. The suggestion of the Prophet that the Lord is as a fortress and protection to his people under every adverse influence, is a beautiful one which all can appreciate." '10- R4623

HEIRS OF THE KINGDOM "Who shall ascend into the hill (literally *mountain*, symbol of kingdom) of Jehovah? or who shall stand in his holy place (temple)? He that bath clean hands and a pure heart"—**Ps 24:3,4.**

"The city of Jerusalem was built upon a mountain top—a double top; for it was separated by the valley Tyropoeon into two parts. Still it was one city, surrounded by one wall, with bridges connecting the two divisions. On one of these mountain tops the Temple was built. This might be understood to symbolize the union of the kingly and the priestly qualities in the glorified Church; or, the one Kingdom of God with its two phases—the spiritual temple, not of earthly origin, but of a new, heavenly or spiritual nature (Heb. 9:11), separate from, yet united with, the earthly phase.

"David appears to refer to the two places. It was an honor to be of the city at all, and a still greater honor to ascend into the holy temple, into the sacred precincts of which only the priests were permitted to enter. And David shows that purity of life and honesty of heart necessary to any who would attain either honor. They that would be of the Royal Priesthood are exhorted to purity, even as the High Priest of our profession is pure, if they would be accounted worthy of joint- heirship with him. And he that bath this hope in him purifieth himself, even as he is pure. This, as already shown, is a purity of *intent*, reckoned to us as absolute or actual purity, Christ's imputed purity supplying our unavoidable deficiency, and compensating for our unavoidable weaknesses, while we walk *after* the spirit and not *after* the flesh.

"But let it not be forgotten that purity, sincerity and entire consecration to God are essential to all those who would enter the Kingdom of God in either phase. It was thus with those ancient worthies who will inherit the earthly phase of the kingdom under Christ. They loved righteousness and hated iniquity, and were deeply grieved and penitent when overtaken by a fault, or stumbled by a weakness or besetment. SO, too, it has been with the faithful of the Gospel age; and so it will be with all in the Millennial age, when the spirit of God, the spirit of truth, is poured upon all flesh. The overcomers of that

age will also need to strive for purity of heart and life, if they would have a right under God's arrangement to enter into the city—the kingdom prepared for them from the foundation of the world—the original dominion restored." A301, A302

THE TRUE LIGHT- BEARERS "To His disciples Jesus said, 'Let your light shine before men'; and again, 'Put not your light under a bushel; but put it on a candlestick, that it may be seen of others.' And so all of God's people have been lights. Those who have the holy Spirit are the only true light-bearers in the world. Others may have various lights—science, geology, chemistry, —but much of their light is darkness. **OUR LORD, HOWEVER, WAS REFERRING ONLY TO THE LIGHT ON GOD'S PLAN.** '13- 5339

MOSES, THE MEEKEST MAN "Moses, perhaps more than all the characters of this lesson, was a mighty man both in word and deed; but while his greatness as a leader and a lawgiver shines out and marks him as a wonderful character, his faith is the most remarkable feature in his history. Not that in his case or in any of these cases the matter of faith is specially paraded and held up to our admiration—rather it is told in that simple manner which carries with it powerful conviction. We see the faith in its operation without being told about it. Moses without the Lord would have been nothing; Moses with the Lord, without faith, would have accomplished nothing, for God would not have used him, but would have found another instrument for his service. It was the combination—God, Moses, Moses' faith and obedience—that prompted the grand exhibit which we find in his life, and constituted him in the eyes of the whole world one of the most gigantic figures of history. So great was Moses that he could in simplicity and without bombast write, 'A prophet shall the Lord your God raise up of your brethren like unto me'—in reference to the great Messiah,

482 King of kings and Lord of lords.

"These things being true teach us that the most important thing for us, that we may have the divine favor and approval and blessing, is first of all that we have implicit faith in God. And this faith we find both from the Scriptures and from experience is a matter of development, growth. Our faith should grow stronger with every day, month and year that we live, so that our closing days in life would be the fullest of trust. But here we must note a danger and difficulty amongst those who seek to cultivate faith: the adversary would present faith in man and in the words of man and in the theories of man as instead of faith in God and his Word.

"How many have been hindered, turned aside from the right path, by a misplaced faith! How many today are worshipping the creeds and theories of men and neglecting the Word of the Lord!" How necessary to us that, while recognizing the fact that God has always used mouthpieces and leaders amongst his people, we should also recognize the fact that Satan has many mouthpieces and provides many leaders, and that our method of discrimination as between the true and the false prophets must be by their faithfulness to the Word of God, as it is written—'If they speak not according to this Word it is because there is no light in them' (Isa. 8:20). Let us then not only resolve to cultivate faith, but that we make sure that it will have foundation in the Word of the Lord. And to thus make sure will imply such a love for truth, such an appreciation of the divine Word, as will lead us to spend time and energy, money, everything, that we may know the truth and be made free by it. Whoever, therefore, loves money, praise of men, honors of men, etc., more than he loves God or his Word, is not likely to obtain or to hold the proper knowledge of God, upon which alone the proper faith and obedience can be built.'

"Our source of strength in battling with the current of life is never to be forgotten—Isaiah 43:2. 'I WILL BE WITH THEE.' Blessed thought! 'I can do all things through Christ who strengtheneth me,' and he assures us, 'My strength is made perfect in weakness' {*Php 4:13 2 Corinthians 12:9*}. Our golden text implies rivers of trouble, but assures us that when we pass through the rivers they shall not overflow us, they shall not extinguish us; on the contrary the Lord will pull us safely over to the other side, where we shall have life, and that more abundantly, with the glory, honor and immortality which he will provide for his bride—his elect." '07- R4003, R4005 "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through" the fire, thou shalt not be

burned; neither shall the flame kindle upon thee" Isa. 43:2.

"As Israel in passing through Jordan had nothing to fear because the ark of the Lord, the symbol of the divine presence stood in the midst of the threatening danger, so the Christian has nothing to fear so long as he realizes the divine presence and approval. Through rivers and seas of trouble he may wade, and through fiery furnaces of affliction he may pass, but none of these things can harm him while the Lord is with him.

"The Lord's presence and love realized under such circumstances as they cannot be under ordinary conditions, give such strength to faith and hope and love as could not otherwise be gained. And thus all things are made to work together for good to them that love God, to the called according to his purpose." '95- R1857 "The Spirit of God witnesses with our spirit that we are having exactly the experiences which his faithful should expect and that all things will work in us for our welfare—because we are his—and for the glory of his kingdom." "His love in times past forbids me to think He'll leave me at last in trouble to sink." '08- R4260 to R4262 "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever"—Psalm 125:1.

"The great day now upon us is trying every man's character structure, of what sort is, and but very few, even among professed Christians, will stand the test. The few who will pass safely through this crucial trial without loss are those only who have become established in the Truth of God, 'rooted and grounded and built up into Christ.' The difference between a strong and steadfast Christian and a bigot is that one is established in Truth, and the other is established in error. The 'fire' of this day will continue to burn and to manifest the great difference between the two classes, until all have been tested and tried and found worthy or unworthy, ." '14- R5558 "Let us put on the full 'armor of light,' the 'whole armor of God, that we may be able to withstand in the evil day'—Ephesians 6:13.

"It is a necessary protection in battle—Romans 13:12; Ephesians 6:13.

"No man ever puts on armor unless he expects to fight. If he is a soldier of the Cross, the 'sword of the Spirit' is the great weapon with which he will prove his loyalty and strength. The brethren should build each other up on the most holy faith, fighting the good fight, and showing their loyalty to the Lord and to the truth—Jude 20; 1 Timothy 6:12." '12- R5098

Revelation 21:26

Verse 26. And they shall bring the glory of the nations into it.

And all the nations will be very reverent and obedient, and will glorify their mediator as much as possible. Even their greetings, and communications with each other, will include, and be founded on, Glory to God in the highest. See Revelation **20:12**.

"The result will be that all the people will ascribe honor and praise and majesty and glory to the Lord's Anointed, through whom their redemption and restitution was and is being accomplished." '01- R2834 "God evidently arranged that Jewish customs should illustrate spiritual things. Thus, instead of Isaac's seeking a bride, Abraham sought a bride for him, sending by Eliezer. Thus the picture is complete, as Jesus declared, 'No man can come unto Me except the Father which bath sent Me draw him'—John 6:44." Photo- Drama of CREATION p27 (PD27) "Jehovah bath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee"—Jeremiah 31:3.

"Only the Lord had a delight in thy fathers to love them,

483 and he chose their seed after them, even you above all people, as it is this day"—Deut. 10:15.

"JESUS HATH SATISFIED! JESUS IS MINE!" '05- R3496 "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise"—Gal. 3:29.

"Whom having not seen, ye love... yet believing ye rejoice with joy unspeakable—1 Pet. 1:8.

JESUS HATH SATISFIED! JESUS IS MINE!

CHRIST MADE UNTO YOU SANCTIFICATION—F119- F137.

"Sanctification will be the requirement of the great King during the Millennial age. The whole world will be called upon to sanctify, to set themselves apart from uncleanness, from sin of every son, and to render obedience to the divine will, as represented in the Kingdom and its princes. Some, then, may conform to a sanctification or holiness of outward life without being sanctified in head: such may make progress mentally and morally and physically—up to the full limit of restitution—to full perfection, and so doing they will, meantime, enjoy the blessings and rewards of that glorious period, up to its very close; but unless their sanctification shall by that time extend to the very thoughts and intents of their hearts they will not be fit for the everlasting conditions beyond the Millennial age, into which nothing shall enter that is not in absolute conformity to the divine will in thought, word and deed." F122 p 1 "The whole world is seeking for happiness. The few who have truly found Jesus, and who have made a full consecration of their hearts to him, and to whom he has given the water of life have in them wells of water springing up in their hearts 'A fountain ever springing'—these few have found the happiness which the world is seeking in other directions in vain. They have found a heart satisfaction which is able even to offset trials, sorrows, difficulties and disappointments from other sources, and to glory in this realization, that their experiences are working to their advantage, proving them, preparing them for still greater riches of glory by and by. As the Apostle declares, this new life, this new relationship with Christ under which He furnishes the water of life, has the promise not only of the life which now is, but also of that which is to come.

"As they... comply with the terms of the school of Christ they will more and more be able to say not only that the Lord has lifted their feet from the horrible pit of sin and death and placed them upon the rock Jesus Christ, but also to add, 'He hath put a new song in my mouth, even the loving kindness of our God' Psalm 40:3.

"The text 'Whosoever will, let him take of the water of life freely' (Rev. 22:17) is part of a picture in Revelation which represents not the conditions of the present time but those of the future—those of the Millennial age. It pictures the church, the bride of Christ, complete and glorified, as the New Jerusalem filled with the glory of God; it pictures the water of life proceeding from this glorified New Jerusalem, the church in kingdom glory—flowing as a river, with the trees of life on either side of it bearing fruits, whose leaves are for the healing of the heathen. It pictures the Spirit and the bride in the future, saying, 'Come'—inviting whosoever will, to come and take of the water of life freely.

"That picture is future, as is evident not only from the connections of the narrative but because there is at present no bride, but merely an espoused virgin (2Co 11:2). The 'very elect' of this Gospel age, who have striven to 'make their calling and election sure,' await the marriage feast at the close of this age, that they may enter then into the joys of their Lord as his bride. This scene, then, in which the bride in conjunction with the holy Spirit will invite to the water of life, is one which pictures the effulgent blessings of the Millennial kingdom and its blessed Opportunities, which shall be extended without restriction to every creature.

"We rejoice... that by and by all the blind eyes shall be opened and all the deaf ears shall be unstopped, and all shall then have the opportunity for drinking of the water of life to their satisfaction continually."
'05- R3496

Verse 27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

None shall enter into it, to become a citizen thereof, that would defile it in the least. All who enter must have their names written in the Lamb's Book of Life. And that is not completed until after the final testing, at the close of the thousand years, and they are recognized, and justified to life, by Jehovah Himself. The Jubilee of Jubilees then begins on a sure foundation, for Eternity. Please see Rev. 10:7.

"Thus considered, the period from the beginning of the ordering of creation on the Earth down to the surrender of it perfect to the Father, at the close of the Millennium, is a period of seven times seven thousand years, or a total of forty- nine thousand years; and the grand epoch then to begin will be the fiftieth thousand, or a great Jubilee, on a grand scale—not the Jubilee of Israel, nor the Jubilee of general restitution, but the Jubilee of Each." '94- R1731 Footnote.

"When mankind reaches perfection at the close of the Millennial age, as already shown, they will be admitted into membership in the Kingdom of God and given the entire control of earth as at first designed—each man a sovereign, a king. This is clearly shown in the symbolic prophecy of John (Rev. 21:24- 26); for in vision he not only saw the people walk in the light of it, but he saw the *kings* enter it in glory; yet none could enter who would defile it. None can become identified with that city (kingdom) who has not first been thoroughly tested; none who would work, or love to work, deceit and unrighteousness; only those whom the Lamb will write as worthy of life everlasting, and to whom he will say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you!' A296

THE PEOPLE'S PEACE OFFERINGS—LEV. 3, AND 7:11- 18, 30- 34.

This offering was to be of the herd or flock; and it could be made either in fulfillment of a vow (covenant), or as a willing 'thank- offering. " If any man will then come into a condition of full peace and harmony (as all must do or else be cut off in the Second Death), he must eat or fulfill a covenant before God of

484 entire consecration to him. If, after being thus perfected, he again becomes defiled by wilful sin, he must die (the *Second* Death) as shown by the penalty of touching unclean things"—Lev. 7:19- 21. T98. Compare Rev. 20:9, 13- 15.

THE PEOPLE THAT KNOW THE JOYFUL SOUND—Rev. 15:3- 4 "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance"—Psalm 89:15.

"Salvation is the joyful sound, as the poet has well expressed it, saying: "Salvation! O the joyful sound, What tidings for our race! Deliv'rance for the world is found Through God's abounding grace.'

"This joyful salvation sound is the Gospel, as declared by the angelic messengers—'Good tidings of great joy, which shall be unto all people.' But alas, how few have heard this joyful sound!

SOUNDING THE JUBILEE TRUMPETS "The question may arise, Why did God permit Satan, through his human agencies, to bring false doctrine amongst his people during the dark ages, thus to blind and deafen them to the true light, and the heavenly harmonies of the divine plan?

"We answer that God's purpose during this age has been the selection of merely the 'little flock' of 'overcomers' to be joint- heirs with his Son in the coming Millennial kingdom which is to 'bless all the families of the each'; and by permitting darkness to come upon this nominal church class he has (1) taught a great lesson both to angels and men concerning the necessity of not only starting right, but remaining loyal to the Lord and his Word, and maintaining a teachable attitude of head. (2) Doubtless the majority of the 'little flock' has been selected from the two ends of this Gospel age—its beginning and its

closing years. (3) There may have been much more knowledge of the joyful message amongst God's people during 'the dark ages' than we now have means of knowing, since the history of that time had few recorders, and their records then dealt chiefly with the error-blinded systems and ignored or misrepresented the unpopular instrumentalities used by God in making 'the joyful sound'—some of whom quite probably were denominated heretics, because they knew the joyful sound of the true Gospel, and proportionately denounced the popular 'doctrines of devils.' "At all events, under divine providence the joyful sound is now heard above the din of 'Babel' by those who 'have an ear to hear,' and it is found to be the very same gospel which was preached by the Lord and the Apostles and announced by the angels on the plains of Bethlehem—a 'joyful sound,' 'good tidings of great joy which shall be unto all people.' Moreover, as we have seen in other studies ("The Time is At Hand," Chapter 6), we are now in the early dawn of the *Millennial day*, which in the Scriptures was typically represented to Israel by their *Jubilee year*—of release from bondage and the return to original possessions, etc. And as the *priests* were to announce the Jubilee year in the Day of

Atonement, by the blowing of silver jubilee trumpets, so here we have the antitype; the royal priests in this, the close of the antitypical Day of Atonement (the Gospel age), are to blow the trumpets of truth (silver being a symbol of truth), announcing to the people that the grace of God is come nigh unto them, and that during the Millennial day (of one thousand years) now dawning the great High Priest, also Prophet and King, shall stand forth as God's representative, and by virtue of his own sacrifice shall give the needed *blessing of knowledge* to all mankind, and shall lift up out of degradation and sin and death, by His providence and grace, all who seek to come back to righteousness and fellowship with the Father through Him.

"So then, *as* it was appropriate in the type that this announcement should be made at the close of the Day of Atonement, *so* that indicated that it is a part of the divine plan that the sounding forth of the joyful sound, the message of the Jubilee of divine love and favor and blessing should be given at the present time, —just in the closing days of the Gospel age—the closing hours, so to speak of the great Day of Atonement (Tabernacle Shadows of 'the Better Sacrifices'), and at the dawning, so to speak, of the Millennial age of Jubilee.

"Now another matter, little in itself, and easily overlooked in our translation of the Bible, is the fact that the very word (*turnah*) used in Psalms **89:15**, rendered 'a joyful sound,' is the same Hebrew word that is used in Lev. 25:9, where the *sounding of the Jubilee trumpet* is commanded. How strikingly the Lord has arranged His Word, to make it a basis for faith and joy to his people. How clear it is to those who 'know the joyful sound,' and yet how obscure to all others! Well does our text say, '*Blessed* are the people who *know* the joyful sound!' The blessing upon them is certainly not

485 because of their own merit, for we are all conscious of the fact that in our flesh dwelleth no perfection, and that none of us could be commended to God by our own righteousness—all of these blessed people who know the joyful sound have reason, therefore, to give thanks unto him who loved them, and who bought them with his own precious blood, in whose merit alone they have standing with the Heavenly Father. And yet these blessed people have *something* to do with the matter of their blessing—something to do with the fact that they have *heard*, and hearing have *known* or discerned the joyful sound, while others hearing have not discerned it. They have the hearing of faith: from the little which they first heard they must have *cultivated* a love for righteousness, and a hatred of iniquity; they must have *cultivated* honesty with themselves, honesty with the Lord, honesty in handling his Word—'not handling the Word of God deceitfully' (2Co 4:2). They must have consecrated their hearts fully to the Lord, and thus have come fully under the guidance of 'the spirit of the truth,' else they would not be able to discern better than others between the joyful sound of the truth and the discordant sound of error. Evidently in these we see fulfilled the Scripture, 'He is a rewarder of them that diligently seek him (to know him, to know his will)—Heb. 11:6." '00- R2568, R2569 "Gideon's Band, armed with the Jubilee trumpet to give the joyful sound, and with lights in their vessels—are ready and willing to break the vessels, to let the light shine out while they cause the joyful sound of the real good tidings to sound throughout the land—See Judges Chapter 7." '00- R2555 "... Seeking daily to live the Christ life they are full of the Jubilee music, and having heard the joyful sound they are all repeating it far and near." '00-

Revelation 22:1

CHAPTER 22 REVELATION

Verse 1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Here, at last, is a river of truth, pure, and clear as crystal from underneath the throne (Ezek. 47:1). Indeed the Books of the Bible have now been opened. However, we of the Gospel Age have reaped great benefit from a concentrated study of Present Truth; in knowledge, understanding, patience, and Christian development. This river of truth is for the salvation of the world of mankind, and comes from the throne of God and the Lamb. No wonder it is pure. The throne indicates that it comes to the world through the ministry of the Little Flock.

"The New Jerusalem... in the preceding context (21:2) is described as 'coming down from heaven as a bride prepared for her husband'—beautiful, pure, gorgeous, resplendent. The City represents the Church in glory, this being indicated by the declaration that it was like unto a bride prepared for her husband, and the further demonstration is in the fact that the angel who called to John, saying, 'Come, I will show you the bride, the Lamb's wife,' showed him the New Jerusalem descending, etc.—Rev. 21:9, 10.

"The words of the Apostle comparing the earthly Jerusalem with the heavenly, corroborate the angel's testimony. The entire Gospel age has been the time for the preparation of this New Jerusalem. In one figure we are the city, in another we are the people of the city. The walls are living stones, such as the Apostle Peter describes; the foundation stones are the twelve apostles of the Lamb. The city as a whole comprises all the saints, from our Lord, the Head, down to and including the last member of the church, which is his body. Not until all these have been chosen and found faithful and fitted and prepared for their places, will this city descend to earth in power and come into the possession or control of the earth. The coming of that city to the earth is the symbolical representation of the establishment of God's kingdom in the earth, for a city is a symbol representing government, control. Thus Washington City represents the United States government, St. Petersburg the Russian government, Paris the French government, Rome the Italian, Berlin the German, London the British, etc.

THE RIVER OF THE WATER OF LIFE—22: 1 "The throne of God and of the Lamb is represented as 486 being in this city. That is to say, the kingdom, the government that will then be established in the world, will have as its center of authority the divine law and the divine power—every feature of the government will be in accord with the divine will. From the throne of God will proceed the river of the water of life, of crystalline purity, not muddy traditions with false doctrines. No impurity of any kind will be in it: it will be the pure message of the Lord, going forth from the Millennial kingdom for the blessing, refreshment, rejuvenation and eternal life of the whole world of mankind or so many of them as will accept the blessed provisions.' '05- R3571

"RIVER OF WATER OF LIFE" Ezek. 47:1- 12 "Whosoever will, let him take of the water of life freely"—Rev. 22:17.

"In this study also we find that the Lord through Ezekiel gives us a picture of the Messianic age, very similar to the one given us in the book of Revelation, seven hundred years after.

"Ezekiel's picture shows Jerusalem and the Temple of God as the starting point for the river of the water of life; so in the Revelation account. Ezekiel shows the river deepening and broadening

from a rivulet to a mighty river. He pictures it as flowing down to the Dead Sea, and carrying life whithersoever it goes.

"He pictures the Dead Sea as being revived, recovered from its deadness, and full of fish. No such river has ever yet sprung forth from Jerusalem, nor can we imagine how the river would ever have its start in the mountain top and reach such proportions in the short distance.

"This description, picturing a great spiritual truth, is in full accord with the picture in Revelation. It represents beautifully, forcefully, the blessings of refreshment and restitution which will issue forth from the New Jerusalem, the kingdom of Messiah, when it shall be established amongst men. Gradually the mighty influences of the reign of Messiah will extend blessings to all mankind, even to the submerged class, steeped in ignorance and superstition and degradation, fitly represented by the Dead Sea.

"Revelation pictures this river as flowing from under the Throne, the New Jerusalem, clear as crystal, and having trees of life on either side of its banks, good for food. Ezekiel has the same picture in mind; he tells of the same trees, whose leaves shall not fade and whose fruit shall not fall, but which will bring forth good fruit every month, because the water which refreshes them comes from the Sanctuary. 'The fruit thereof shall be for meat, and the leaves thereof for healing.' Similarly, in Revelation, we are told, 'The leaves will be for the healing of the people; and the fruit for the sustenance of everlasting life; and the water itself will be for their refreshment.' Then, we are told, 'the Spirit and the bride' shall give the invitation—a world-wide invitation: 'whosoever will' then may come, and he who hears the invitation may say to others, 'Come, and drink of the water of life, freely!

NO RIVER OF WATER OF LIFE, NOW "We are certain in our application of these symbolic pictures, that they belong to the future and not to the present time. Where is the water of life of Revelation now? Where have we anything corresponding to the life-sustaining trees and their healing leaves? On the contrary, we have the Lord's word for it that 'No man can come unto me except the Father which sent me draw him' (John 6:44). In other words, there is a measure of selection or election as respects the class invited to constitute 'the Bride, the Lamb's wife.' 'No man taketh this honor unto himself, but he that is called.' 'But with the end of this age will come the end of the elective process; then the divine message will be free grace, an offering and opportunity to every creature of Adam's race. All blind eyes will be opened that all may see; all deaf ears will be unstopped that all may hear; and the knowledge of the glory of God shall fill the whole earth; none will need to say to his neighbor, 'Know the Lord, for all shall know him from the least unto the greatest of them'—Jer. 31:34.

NO BRIDE TO SAY COME "The Revelation picture tells us that the bride of Christ, as well as the holy Spirit, will give the invitation to every creature to come and partake of the water of life freely. But how could the bride give this invitation before she exists? That there is no bride at the present time is manifest. Now is the time for calling the bride class. Now is the time for those invited to make their 'calling and their election sure'; but there will be no bride until the incoming age. The name 'bride' implies a marriage; the church is already espoused to Christ, but the marriage is promised to take place at his second coming. Then there will be a bride, and shortly after, the bride, in association with her Lord, will be in kingdom power, in the New Jerusalem—the heavenly. From that city, that new seat of earth's empire, will go forth God's message, gradually deepening and broadening until every member of the race shall have had an opportunity to share in its blessing of life everlasting.

"In thinking of these glorious favors coming to mankind, let us remember that they will all be earthly—a restitution to that which was lost. Earthly splendor and human perfection are God's provision for the willing and obedient of mankind in general. The invitation to become members of the bride of Christ is a limited one, having a limited time; and if our understanding of the Scriptures is correct, the end of this special opportunity is nigh—the time for the change

487 to the condition of glory is at the door—the time for the blessing of all the families of the earth is at hand.

"In view of these coming blessings foretold by the Prophet and the Lord himself, can we not join with the poet in singing:

"Rejoice! rejoice! the promised time is coming! Rejoice! rejoice! the wilderness shall bloom! And Zion's children soon shall sing, 'The deserts all are blossoming!' Rejoice! rejoice! the promised time is coming! Rejoice! rejoice! the wilderness shall bloom! The Gospel banner, wide unfurled, Shall wave in triumph o'er the world, And every creature, bond or free, Shall hail the glorious Jubilee!" '11- R4882, R4883

Revelation 22:2

Verse 2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

On each side of the river were trees, fruit bearing trees, called trees of life. They brought forth a crop every month, and even the leaves are for medicine. The trees signify the Little Flock Class. The leaves denote the teachings of that class, the keeping of which, brings health, and life—mental, moral and physical—to perfection. The world is then in Covenant relationship with God, through the Little Flock, Head and Body, who fill the office of Mediator between God and humanity. Bringing forth fruit every month, or moon, indicates a Covenant in operation. It is the Keturah feature of the Abrahamic Covenant. I will make a New Covenant with them. Bringing forth the fruit of each month indicates that each month has its quota, that the work may be accomplished in one thousand years: twelve thousand months for billions of human beings. And the work must be completed, for then cometh the end.

"Not only will the message of peace and the offer of life thus go forth from the throne to the whole world, but, additionally, there will be trees of life on both sides of the river, bearing twelve manner of fruits and yielding their fruits every month, and the leaves of these shall be for the healing of the nations (Rev. 22:2).

"The symbolic picture suggests nourishment and healing for the sin- sick, starving world, which then may partake freely of the blessings and privileges thus symbolized... When the new dispensation, represented by this symbolical city and its river of the water of life and the trees of life with their leaves of healing, is made available to men, it will be the beginning of the times of restitution spoken by the Lord through the mouth of all the holy prophets since the world began (Acts 3:19- 21). The restitution will affect all the willing and obedient, not only physically but mentally and morally: the uplift will be individual and world- wide. This is the very object of providing the river of life, the trees of life, their fruits and their leaves.

THE HEAVENLY JERUSALEM—Rev. 22:1- 11. 1 r

WHOSOEVER WILL MAY COME 22:17 THE HEALING OF THE NATIONS 22:2

"It should not be overlooked that the healing and refreshment mentioned in this symbolization does not pertain to the 'little flock,' the church, but to the world, the nations. The little flock will have been glorified, perfected in the first resurrection, before this offer of healing and restitution of the world is made. Undoubtedly Israel will be the first of the nations to be blessed, but subsequently all the families of the earth, as God's oath- bound covenant has promised." '05- R3571

"I AM THE BREAD OF LIFE"—John 6:26- 37.

"Jesus said unto them, I am the Bread of Life"—John 6:35.

"No man can come unto me except the Father which sent me draw him"—John 6:44.

Mark the distinctive difference between this drawing of the present time by the Father; and that later drawing of the Millennial age, which will not be by the Father but by the Son, including all mankind. Harken to our Master's words to this effect, that 'I, if I be lifted up, will draw all men unto me' (John 12:32). All men are not yet drawn to the Lord. Why? Because the lifting up is not yet complete. The Head was lifted up not only at Calvary but was subsequently highly exalted as a reward, and the members of his body, the members of the Bride class who follow in his steps, must finish their course and also be highly exalted as his jointheirs, before the lifting-up process will be complete.

"With that glorious 'change' of the first resurrection the Millennial kingdom will be ushered in; and during that wonderful reign of righteousness, that shining forth of the sun of light and truth for the blessing of the world, all mankind will be drawn away from sin and selfishness, away from sickness, pain and sorrow, away from everything that is evil, toward the Lord, that they may partake of His flesh indeed and have eternal life with all the blessings of restitution which God has provided through the great Redeemer.

"Note again the Lord's promise to these Elect ones whom the Father now draws and who now come and feed upon our Lord's flesh and who drink of his cup, his blood, and participate with Him in His sacrifice. Their hope is stated in these words, 'I will raise him up at the last day.' The last day, the great seventh day, the Millennial day. Ah yes! We remember it is written respecting the church, the bride class, 'God shall help her right early in the morning' (Psa. 46:5)—the morning of that Millennial day. The six days, epochs of one thousand years each, from Adam, have passed; the seventh is already dawning and the time is near at hand when the bride, all glorious, shall be presented to the great King, the Father, by the great King, his Son, our Lord—"08- R4148 "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of myself; but as my Father hath taught me, I speak these things"—John 8:28. "That our Lord meant by this expression, 'lifted up,' more than his own crucifixion is evident from his words, 'When ye have lifted up the Son of

488 Man, *then* shall ye know that I am He.' The Jews do not yet know Christ as the Messiah: and this is an additional proof that His words include the lifting up, the crucifying, of all the members of his body—the church.

"When the righteous are in authority, the people rejoice"—Proverbs 29:2. The Lord promises that He will establish his kingdom among men; and that under Immanuel's government all the families of the earth shall be blessed. It is for this reason that the apostle declares that the 'whole creation groaneth and travaileth together in pain until now' waiting for the manifestation of the sons of God.

"The sons of God, the little flock with their Head the Lord Jesus, will by and by constitute the righteous who will be in authority, in power, in governmental control of the world by divine arrangement, based upon the great atonement sacrifice. Of that time and of that great Ruler, Head and body, it is written, 'In his day shall the righteous flourish.' In his day Satan shall be bound a thousand years to deceive the people no more; and all the influences of righteousness and truth shall be let loose, that the world may be flooded with the light and knowledge of the glory of God. Under those blessed conditions, whosoever will, may take of the water of life freely and live forever." '03- R3285 "The same works that I do, bear witness of me, that the Father hath sent me"—John 5:36 "The miracles which our Lord did were only intended to be sufficient to establish his identity; and were not with the view of establishing a precedent for the healing of the world, nor of the church. The Lord's great healing time is designated in the Scriptures, 'times of restitution' (Acts 3:21). When those times shall come, when the Millennial kingdom shall be established, the healing of the nations will be the great work; and it will not merely be a physical, but also a mental and moral healing, which will gradually bring all in proper condition back to all that was lost in Eden, with increased knowledge through experience." '05- R3495 "All of the Lord's people need to remember that in proportion as they are ambassadors of the Lord, and His representatives, it will be their privilege not only by and by in the kingdom to 'comfort all that mourn,' and to be the trees of righteousness, whose leaves will be for the healing of the nations (Rev. 22:2); but they should remember that in the present life they have a ministry of comfort to perform also, toward all who mourn in Zion—toward all of the Lord's people who are in any tribulation, physical or mental disquiet, dis-ease; and they

should remember, too, that just in proportion as they are filled with this spirit now, it is their privilege to bind up the broken-hearted, and comfort the mourning ones. No one can have this spirit of helpfulness, this disposition to comfort and to strengthen, and to edify, and to upbuild the household of faith, except to have in considerable measure the spirit of the truth, the spirit of the Lord, the spirit of love; and in proportion as each seeks to cultivate this privilege of brotherly helpfulness, in comforting and upbuilding and strengthening, in that same proportion he will find the spirit of love developing and abounding in his own heart; and that his likeness to the Lord Jesus, the Head of the body, is becoming more pronounced from day to day and from year to year." '00- R2665

Revelation 22:3

Verses 3- 4. And there shall be no more* curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads.

The curse upon the earth, the curse upon the people, and the curse of the Old Law Covenant upon the Jew, are all removed. Also the curse for willful sin, either by stripes, or by entrance into the Second Death, must all be concluded: for iniquity shall not rise up the second time. That Divine government is represented as a Golden City, in which is the throne of God and of the Lamb. And all they of the Divine Nature may see God face to face and not die, but live; and his name shall be in their foreheads. They shall be the exact impress of the character of his substance: each will have a body and character infinite in Justice, Wisdom, Love, and Power. What Ecclesiastical Heavens for the world Please see D Ch. 14.

THE HEAVENLY JERUSALEM Rev. 22:1- 11 "The glorious blessings and favors of that Millennial period, set apart by the Lord, and declared by the mouth of all the holy prophets to be the times of restitution of all things spoken of, is summed up most completely in the declaration, 'There shall be no more curse' (22:3). In what more comprehensive language could the Lord declare the end of the reign of sin and death and the commencement of the reign of righteousness unto life eternal.

"With the end of this age, when the last members of the body shall have finished their course and been glorified with him; he as the great High Priest and they as the under priests, his members, will be prepared to bless the world. Then will be presented to the Father, on behalf of the world, the merit which came from our dear Redeemer's death on behalf of all; shared by those who rejoiced to suffer with him, and who are accepted. Then divine justice will declare the lifting of the curse from all the world of mankind; and then the work of graciously blessing and uplifting and helping them out of their sinful conditions into life everlasting will be possible, and will begin. There shall be no more 'curse' against humanity: but, on the contrary, they may have fellowship with the Lord, and the throne of his grace; and the evidences of his favor will be theirs; and all who desire, shall have the opportunity to serve him. All the night of darkness, ignorance, superstition and sin will be past; no longer will the world be dependent for light upon imperfect shining of such little candles the Lord's people now are.

"All who come into accord with the Lord *shall see his face* (Rev. 22:4)—that is, there will be no earthborn cloud between, no hindrances to the Father's love and favor; and his name shall be in their foreheads. They will confess him, they will have his likeness; the various elements which go to make up his glorious name and character, will be theirs; and will be manifest in their faces. If, even now, under present imperfect conditions, the light of grace and truth in the heart transforms the outward features and makes them more and more bright and glorious; much more, we are sure, will this *This word "curse" means unfavorable condition. CR241 c1. bottom

489 be true of those who at that time shall come under the influence of the light of divine favor and have their hearts filled with the Lord's Spirit, and Truth." '05- R3571, R3572 "That kingdom, in which all will be kings, will be one grand, universal republic; whose stability and blessed influence will be assured by the perfection of its every citizen; a result now much desired, but an impossibility because of sin. The Kingdom of Christ, during the Millennium will be, on the contrary, a theocracy, which will rule the world

(during the period of its imperfection and restoration) without regard to its consent or approval.”“00-R2607 c1 p2, or H50 p2

THE CURSE ROLLED AWAY: THE BLESSING OF THE LORD ROLLED ON—ACTS 3:19- 21

“The glorious times of restitution of all things... God had foretold through all the holy prophets of the past. These would be times, or years, of refreshing, as well as of restitution—a thousand years. Therein would be fulfilled all the promises of God to Abraham and to all the prophets and to Israel; namely, that in Messiah’s glorious kingdom the earth would be brought to Edenic conditions; ‘God’s footstool would be made glorious’ (Isaiah 60:13; 66:1). The curse would be rolled away; and the blessing of the Lord rolled on to humanity instead.

”Any prophet that had not mentioned these restitution years could not have been a holy prophet, St. Peter assures us; for restitution is the message of the Bible, from Genesis to Revelation. The Master himself, the Redeemer of the world, declares: ‘Behold, I make all things new. “ There shall be no more curse.’ Eventually there shall be no more sighing or crying or dying (*Re 21:4,5*). All things will be made new by Messiah’s Kingdom, although it will require the entire thousand years for the full accomplishment of all the glorious things.

THE GREAT ANTITYPICAL MOSES “St. Peter pointed out how Moses had foretold the calling out of a special Messianic class (*De 18:17-19*). Jesus is the head of this class... The full raising up of these will not be accomplished until the resurrection of the church is completed.

”When this great Antitype of Moses (Christ and the church, his body) shall have been lifted up, glorified, then will come the time for the blessing of the world: by the opening of the eyes of their understanding; and through all the restitution privileges of that time. During the Millenium, whoever will hear that great Prophet may come into a great blessing of perfection, of restitution—physically, mentally, morally—and thus to everlasting life. But whoever rejects that great Prophet, the glorified Messiah, will be destroyed from amongst the people—will meet the fate of the intelligently wicked. All the wicked will God destroy’—Psalm 145:20. ‘16- R5839 “When man became a transgressor God sent the holy angel to drive our first parents out from the Garden of Eden, away from the trees of life that were to sustain them in perfection. out into the unfinished earth. While the whole earth could have just as easily been made perfect, God left it unfinished, unprepared for man; and merely prepared a garden Eastward in Eden for the trial of our first parents: because divine wisdom foresaw that man would sin; and instead of making the whole earth perfect, God left it in an imperfect condition, except the Garden of Eden. So we read that when God thrust our first parents out of the Garden of Eden, he said, ‘Cursed is the earth’ (not that I will make it unfit, but it is already), for thy sake. Thorns and thistles shall it bring forth, and in the sweat of thy face shalt thou eat bread, until thou return to the ground; for out of it west thou taken. Dust thou art and unto dust shalt thou return.’ ” CR189 "God’s blessing is not upon the earth now—God’s curse in on the earth now. Not until the curse is removed will the blessings go forth. That is what we are waiting for. You remember where the curse came in. The curse is a curse of death; and the cause of death was sin. The effect of sin, and the effect of death, is all the sickness, pain, and sorrow and tears. The Bible clearly sets forth that if our first parents had not sinned, the sentence of death would not have come upon them. Such was the wonderful dominion of this human son of God. When God drove our first parents out of the Garden of Eden, he said, Genesis **3:17- 19**: ‘Cursed is the earth for thy sake. Thorns and thistles shall it bring forth unto thee, and in the sweat of thy face shalt thou eat bread, until thou shall return unto the ground from whence thou west taken, for dust thou art and unto dust shalt thou return.’ That is the explanation to us why we have all these disadvantages in the world. Why must the farmer battle with the thorns and thistles and weeds? Because of the curse. Why do we have storms, droughts, pestilences, etc.? Why do we have aches, pains, sufferings, etc.? Because of the curse. Why do we have dying and why do we have cemeteries? Because of the curse. There are no doctors nor undertakers in heaven, because there is no sin there, there is no curse there. And so, just as soon as the curse will be taken away from the earth, the blessing of the Lord will be upon mankind again. Now this is the whole Gospel of the Lord, about the taking away of the curse and bringing in the blessing of mankind." CR201 "The blessing of Jehovah, it maketh rich, and he addeth no sorrow therewith"—Prov. 10:22 R.V.

"Whoever has the Lord's blessing is rich indeed... The blessing of the Lord constitutes the true fund of riches and pleasures forevermore... Those whom the Lord makes rich with his promises and his favor, his guidance and his blessing, have the joy which others are vainly seeking. In Christ are hidden all the treasures of divine wisdom, love, and power.

"God's covenant with Abraham is several times repeated in slightly different form. One of these presentations is a part of Genesis 13:1- 18 study... Note that it was not a heavenly promise, but an earthly one—'all the land which thou seest'; and that it was to an earthly people—I will make thy seed as the dust of the earth.' These are wholly different promises from those which appertain to the spiritual seed of Abraham. " '13- R5171 "Bible students are more and more having proofs set before them of the fulfillment of the Scriptures. The promise has stood in the Bible for centuries, that God would ultimately turn away the curse from the earth; and that, instead of thorns and thistles, it would yield blessings to mankind. This great change was to come at the close of the six great days of a thousand years each—the period of the reign of sin and death. The great seventh day, the day of Christ—a thousand years—is to witness a wonderful transformation from darkness to light; from evil to good, from the curse to the blessing. '13- R5262 "Looking into the future, we see that the present master, ruler, of this old order is soon to be bound; that he may deceive the nations no more for a thousand years: and that the new ruler, the new master of the world, is to be The Christ—Jesus and his church... All will be made fully aware that this Master is the only one who has the power, the right, to command. The knowledge of God's glory shall fill the whole earth—the knowledge of God's righteousness, the knowledge of God's power, the knowledge of God's wisdom, the knowledge of God's love. Whatever he commands is the right thing, as every one will then learn and fully understand." '15- R5666

MEDITATIONS IN THE NIGHT '15- R5785 c 2 p 5 "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches" **Ps 63:5,6.**

"It is a good thing to give thanks unto the Lord, and to sing praises unto they name, O Most High"—
Psalm 92:1. '04- R3406

Revelation 22:5

Verse 5. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Therein shall be no darkness at all. But God gives them the light of the Divine Nature, with all its capacity. There will be no puzzling, mystifying questions. Let us consider how great is our God! He it is who is without beginning of days or end of years. He is the Immortal, self-existent One, whom no man hath seen or can see. His understanding is infinite. Think of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity, and that times that Plan with unerring precision for the ages to come; of the power and skill which can harness even every opposing element, and make them all work together for the accomplishment of His grand designs. His mighty intellect grasps with ease all the interests of his wide dominion, from immensity to minutia. His eye never slumbers or sleeps, nor can the smallest thing escape his notice, not even a sparrow's fall; and the very hairs of our heads are all numbered. There is not a word in my tongue, but, O Lord, thou knowest it altogether. Such knowledge is too wonderful for me. Praise Jehovah according to His righteousness. See R1560 and R1864 c1 last 2 paragraphs.

John 18:37: "God had arranged that there should be a King Emmanuel, a Priestly King, who would put an end to sin, and restore sinners (as many as were willing) to God's favor. It had been foretold through the prophets that the time would come when a king should reign in righteousness, when princes should rule in judgment (Isaiah 32:1), and when every knee should bow and every tongue confess, to the glory of God. So our Lord Jesus now declared in answer to Pilate's question, that He had come into the

world to this end. If there had been no world to be redeemed, no world to be brought back into harmony with God, the Logos would not have needed to come down to dwell among men. If God had not purposed that there should be a Kingdom and a King, it would have been wholly unnecessary that our Lord should die: for there would have been no world to be blessed and lifted up as a result of His great work.

"The latter part of the text (John 18:37) says, 'that I should bear witness to the truth.' While all of our Lord's utterances were, of course, truths, there was a certain great truth to which He was bearing witness. Not only was He speaking truthfully, but He was also upholding the Truth. God had created man. He had turned out badly—was a discredit to his Creator. The reign of sin and death was a discredit to God and a disgrace to all good government. Under such circumstances it would seem a reasonable question to ask, 'Why not destroy creatures so unworthy and discreditable?' Because Jehovah had declared that the curse resting upon man should be rolled away; and that a great blessing should come to the world, through Abraham's Seed; and not one jot or one little of God's purpose could fail of accomplishment.

GOD'S PLANS LIKE LILIES WHITE UNFOLD "Hundreds, yes, thousands of years had passed since God's promise to Abraham; and no blessing had come, no rolling away of the curse! But God had remained true. His Word had not been broken, could not be broken. He purposed to bless the world, and He would surely accomplish all His design. This is the great Truth—that Jehovah God has provided salvation for 'all the families of the earth.' The types of the Law foreshadowed it. The prophets testified to it; 'Yea, all of the prophets from Samuel and them that followed after, as many as have spoken, have likewise foretold these days' of blessedness to come. Our Lord Jesus, while in the flesh, bore witness to this truth. He declared the fact that God had not misrepresented Himself and His Plan.

'Our Lord has come into the world for the very purpose of being that great King who was to bless all of Adam's fallen race. He came, proclaiming this kingdom; and the Jews said, 'How...?' And now, here he was before Pilate, still declaring himself to be a King. For three and a half years He had borne witness to the great truth that God's will should be accomplished; that God's kingdom should yet be established under the whole heavens. And it will be fully consummated. through the great One who was there crucified as a malefactor. Verily,

"God moves in a mysterious way His wonders to perform!"

THE TRUTH PEOPLE "It seems rather remarkable to the Editor that without any effort on our part this word 'truth,' and the term, 'truth people,' are identified with ourselves. What we have is the truth—nothing else but the truth, the Bible truth! This is

491 the only word we could use. The denominations have taken up the other names, and we have left us simply this term—'the truth.' And without any preconcerted action in any way that we are aware of, this expression, 'truth people,' seemed to get about as applied to us. We are, indeed, bearing witness to the truth—the same truth to which our Master bore witness even unto death—about the kingdom; about Jesus' leaving his glorious prehuman estate and coming into the world; about His going into the heavenly glory again, to a far higher station than was his before. We are bearing witness to the truth that God is not a vicious God, a cruel God—that He never purposed to doom man to eternal torture, but has promised that the curse of sin and death shall be swept away forever. The witness is just the same today; along the same line, as proclaimed by our Lord and His apostles.

"All who are of the truth hear the truth, and love to bear witness to the truth..." "16- R5898 "The Scripture teaches that man was created perfect and holy. in the moral likeness of his Maker. It declares that when on trial to determine whether or not his life and favors might be continued to him everlastingly. Adam sinned and was sentenced to death. It tells that through Jesus, God has made provision for the recovery of mankind out of the sin and death condition into which he fell; that the work of Jesus primarily is that of the satisfaction of justice; that He died, the just for the unjust: and that sinners are to be reconciled to God through the death of his Son. The Bible teaches that this redemptive process, this salvation of mankind from sin and death, has already begun; in that Christ has already given his life a ransom- price, and has been exalted and declared to be the Savior, the Life- giver of the world.

”Those who desire to do God’s **will shall be assisted** by the Redeemer, thus to cultivate a righteous character. That assistance will include an **uplifting out of, or saving** from, sin and death and all the terrible **associations of mental,** moral and physical imperfections. That salvation will be to life, health and strength—mental, moral and physical. The earth also shall be saved—recovered from the divine sentence, or ‘curse.’ No longer will thorns and thistles cause sweat of trace: but the earth shall yield her increase and be styled. ‘The garden of the Lord’ (Zech. 8:12; Isa. 51:3). The earth is God’s footstool, which He will make glorious—Isa. 60:13.

”Before dealing with the world, God elects, calls, draws, instructs a saintly class... passed from death unto life, as new creatures, brethren of Christ, children of God. Into all this glorious condition the saintly ones will enter with their resurrection change, experiencing a transfer from human nature and conditions to spirit (heavenly) nature and conditions.

”The willing and obedient of the world, during the thousand years of Messiah’s glorious reign, will be gradually changed: not to a different nature; but from the imperfection, to the perfection of human nature—Acts 3:19- 21.

”Meantime all the willfully wicked, disobedient, or rebellious, will be utterly destroyed in the ‘second death,’ ‘as natural brute beasts’—2 Pet. 2:12.”“12- R5078

WITHOUT A PARABLE HE SPAKE NOT “The words that I speak unto you, they are spirit, and they are life”—John 6:63.

"Let us remember... the Apostle’s declaration, ‘Without a parable spake He not unto the people.’

"The prophet declared of Him, ‘He shall open his mouth in parables and dark sayings.’ "There is absolutely nothing in the words of Jesus without a deep significance. How many have stumbled over our Lord’s parables by taking them to be literal statements of facts! How absurd the conclusion drawn from the parable of the rich man and Lazarus, for instance!...

"In the parable of the wheat and the tares... the wheat symbolizes the inheritors of the kingdom; the tares symbolize the offspring of error—children of the wicked one. The gathering into the barn of safety, symbolizes the glorification of the church on the spirit plane; and precedes the shining forth of the sons of God in the glory of the Millennial Kingdom, for the blessing of the groaning creation ...

"Eventually all the willingly obedient may enjoy the blessings of eternal life. On the other hand, the description of the burning of the tares... means the destruction of the tare class... as ‘tares,’ as imitations of the ‘wheat’ class.

”How glad we are to find the key to these symbolic statements—these parables! What a silver lining there is to the dark cloud of trouble which is now looming up before the world! How glad God’s people must be to learn that just beyond the clouds and shadows comes the glorious Millennial day!

"The reward of the righteous will thus be everlasting life. The ‘everlasting punishment’ of the unrighteous will be everlasting death; for the ‘wages of sin is death, and the gift of God is eternal life through Jesus Christ our Lord’—Romans 6:3. ‘10- R4644

Revelation 22:6

Verse 6. And he said unto me, These sayings are faithful and true: And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. (Please see Rev. 21:5; and Rev. 1:1.)

These things are faithful and true. The Ransom paid for Restitution; nothing can be more assured.

SAYINGS FAITHFUL AND TRUE "Having pictured the work of restitution down to its consummation in the delivery of the kingdom to man, in harmony with the Father's intention, the address of the revelation changes. We are assured that these wonderful promises are faithful and true, that the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly come to pass. Then the Master speaks to all of his church who have ears to hear, saying, 'Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book (22:7).' The intimation seems to be that the book being symbolical, none can understand it except as its seals are loosed, as its message opens before the Lord's people; and that when its sayings, its teachings, come to be appreciated, it may be recognized by those who do understand it, as an evidence that the Lord's second advent and the establishment of his kingdom are close at hand. This thought is further borne out by the statement of verse 8." 05- R3572 "I will pray the Father, and he shall give you another 492 Comforter, that he may abide with you forever; the Spirit of truth, *which* the world cannot receive, because it beholds *it* not, nor knows *it*; but ye know *it*; because *it* operates with you and will be in you"—John 14:16, 17—see Diaglott translation and E170.

"What satisfaction, what a comfort has come to the Lord's people through their privilege of being used by him and adopted into his family by the begetting of the holy Spirit, the anointing of the holy Spirit; the holy influence, the blessing of the Father and of the Son, guiding our judgements, guiding our hearts, opening to us the Scriptures, causing our hearts to burn within us as we are brought to a still greater appreciation of the lengths and breadths and heights and depths of our Father's glorious plan of salvation for ourselves and all the families of the earth!

"This abiding was not to be a temporary matter, for a day, a month, a year, but to the end of the age; age-lasting, for the entire period. How glad we are that this is so, and how blessed are the instructions and guidance which we have enjoyed! Truly, as our Lord said, the holy Spirit shows us things to come, and explains to us things that are past. How many of our blessings are along the line of appreciation of coming things—the Millennial Kingdom, the times of restitution, the uplifting and strengthening of all the families of the earth! " 08- R4166 "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth. Everyone that is of the truth heareth my voice." John 18:37.

"This was the good confession which our Lord witnessed before Pontius Pilate, to which the Apostle refers (1Ti 6:13). He confessed his kingship and its divine authority... How few, even amongst professing Christians, recognize the Kingly office of our Lord! Many who realize that Jesus was indeed the Man of Sorrows, acquainted with grief; and some who realize that He died for our sins, have never yet seen that he purchased not only man but the empire originally given to the first Adam. Many can realize our Lord in the attitude of priest who fail to realize that he is also to be a king, and that throughout the Millennial age he will be a priest upon his *throne*, 'after the order of Melchisedec,' his church and Bride being associated with him and sharing in both his priestly and his kingly offices.

"The priestly office speaks mercy, forgiveness and grace to help; but the kingly office is no less essential to the world's salvation—men must be *delivered* from the bondage of sin and death—and must be *ruled* with the iron rod in order to develop them and fit them for life everlasting; and all of this work belongs to him who redeemed us as with his own precious blood. It is well that we remember, too, that a very large proportion of our Lord's parables related to the kingdom in its various stages—now embryotic, by and by to be set up with full power and authority to overthrow evil and to bring in everlasting righteousness.

"This kingdom is to be a kingdom of truth, of righteousness and of love, working well for its subjects, and our Lord's mission at the first advent was to lay the foundation for that kingdom by witnessing to the truth—the truth that God is both just and loving, and is willing to receive back into harmony with himself all who love truth and righteousness. It was our Lord's faithfulness to the truth that brought upon him the opposition of those who were blinded by the Adversary; hence his statement that he came to bear witness to the truth is a brief statement of his mission. It was his witness to the truth that cost him his life, and it was the giving of his life in defense of the truth that constituted the redemption price. Similarly all of the

Lord's followers are to bear witness to the truth—the truth in respect to God's character and plan—the features of that plan yet to be accomplished in the second advent, in the deliverance of the world from the bondage of sin and corruption. It is such witness to the truth that is to cost all the true followers of Jesus their lives in presenting themselves living sacrifices, holy and acceptable to God through Christ Jesus. Let each one who hopes to be a joint-heir with the Prince of Life in the Kingdom, witness to the truth—a good confession respecting the kingdom, its foundation and ultimate superstructure in glory." '99- R2471, R2472 "Our good fight of faith, as the Apostle explains, consists in a considerable measure in our defense of the Word of God, which includes also our defense of the character of God. This is implied in the Apostle's words, 'Contend (fight earnestly) for the faith once delivered unto the saints.' This will mean our willingness to stand for the truth at any cost and against any number of assailants—against the creeds and theories of men, which would misrepresent the good tidings of great joy which the Lord and the Apostles have announced, and which shall, thank God, yet be unto all people. As the Apostle again says, 'I am set for the defense of the truth.' The truth is God's representative, Christ's representative, and hence our standard; and as true soldiers we must defend our standard even unto death... We are enlisted under a Captain whose command indicates that it is one special line of truth that we are to defend with our lives—the truth of divine revelation—the divine message, the Gospel, the good tidings of redemption through the precious blood, forgiveness of sins, and in general the divine plan of salvation set forth in the inspired Word ... It is for the 'faith once delivered unto the saints, ' and that only, that the soldiers of the cross are to battle... It must be a fight to the finish or the great prize for which we fight will not be gained.

"Ye should earnestly contend for the faith which was once delivered unto the saints"—Jude 3. '03- R3274, R3275 "As soon as the last members of the body of Christ shall have suffered with him he will apply the full payment to justice on behalf of all the remainder of mankind not believers, and the penalty, the curse against the world, will thus be cancelled—not through faith, not merely for those who shall have exercised faith, but regardless of faith.

"The plan which God adopted is in the broadest sense of the word the wisest and best imaginable, ... It behooved the Father, in bringing the church to glory and subsequently testing the world, to prove the Captain of their salvation perfect through suffering... He who was the chief of the universe next to the Father, and whom He purposed to make so much greater still... 'Him bath God highly exalted and given Him a name above every name; that at the name of Jesus every knee should bow and every tongue confess, to 493 the glory of the Father—during the Millennial age.'

'04- R3372 "As we are now before the judgement- seat of Christ, so during the Millennial age the whole world of mankind will be before His judgment- seat and be separated into two classes, sheep and goats. During the world's judgment the overcomers of this Gospel age, the brethren, the bride, will be with the Lord in his Millennial throne as He promised, 'To him that overcometh will I grant to sit with me in my throne'; and again, 'To him that overcometh will I grant power over the nations'; and again, 'Know ye not that the saints shall judge the world?'—in conduction with their Lord—Rev. 3:21 Revelation 2:26 1 Corinthians 6:3.'" '07- R4084

Revelation 22:7

Verse 7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Behold, I come quickly and suddenly and when not expected: even in the year 1874 A.D., 1845 years from 29 A.D., all of which is plain to a Bible Student. If ye will not believe, surely ye shall not be established.

"Let no man beguile you from the prize by voluntarily (without reason) submitting to and reverencing as messengers (of truth those who thus far have given no evidence of teaching ability in that God never sent you any message through them). They are merely intruding into what they admit they have not seen.

Their fleshly mind being vainly puffed up they fail to recognize that 'God bath set the various members in the body of Christ.' Hence they fail to see that the 'body,' having nourishment, eating of the living bread and drinking of the cup, is knitted together and 'increaseth with the increase of God'—Col 2:18, 19." '10-R4547 "Why... are ye subject to ordinances... according to the commandments and teachings of men? Which ordinances, having a wordy show of wisdom in self- devised worship and humility, non-indulgence of body, not in any honor, are only for a gratification of the flesh"—Col. 2:20, 22, 23.

TRUTH WOUNDED IN THE HOUSE OF ITS FRIENDS- Zechariah **13:6** **Isaiah 55:8,9** ; ' 02 R2971.

"The Bible... the grand old Book, is unintentionally but woefully misrepresented by its friends, many of whom would lay down life on its behalf; and yet they do it more vital injury than its foes, by claiming its support to their long- revered misconceptions of its truth, received through the traditions of their fathers. Would that such would awake, re- examine their oracle, and put to confusion its enemies by disarming them of their weapons!"A37 "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God bath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle ... Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us"—2 Thess. 1:13- 15; 3:6.

THIS SAME JESUS "While he blessed them he was parted from them, and carried up into heaven"—Luke 24:51. "This same Jesus, which was received up from you into heaven shall so come in like manner as ye beheld him going into heaven"—Acts 1:11.

"This was a suitable conclusion to the wonderful series of events of those forty days. It furnished a miraculous heavenly attestation that their senses had not been deceived—that their Master, 'changed,' had really been with them, appearing in various forms during these forty days, and that He had now gone from them. It consoled them, too, in reminding them that he had not left them forever, but had already promised them that he would come again and receive them unto himself. This evidently was the hope of their hearts through coming dreary days and dark hours of tribulation, persecution, defamation and suffering. They not only endured, as seeing Him who is invisible, but as servants who hope for and wait for the return of their Lord, and the nuptial feast and kingdom blessings then to be instituted.

"We find this longing for and hoping for and waiting for the coming King in the writings of all the apostles. It is John who exclaims, 'Come, Lord Jesus!' It is James who says, 'Be patient, brethren, unto the coming of the Lord.' It is Peter who encourages the brethren, by pointing out that shortly, when the chief Shepherd will appear, they shall receive a crown of glory, which fadeth not away. It is Jude, who speaks of the Lord's coming, with myriads of his holy ones. It is Paul who urges faithfulness, and assures the brethren that not only himself, but all who love his appearing, shall then receive a crown of righteousness—Rev. **22:20** **James 5:7** **1 Peter 5:4** **Jude 14** **2 Timothy 4:8** ." "And if this hope so encouraged, strengthened and upheld the early Christian church, should its influence be less today, upon us who remember that now is our *salvation nearer* than when we first believed? Nay, verily. Indeed, when the light of present truth, shining on the pathway, shows us that he who was to come has come, and has not tarried—that the promises of God through the prophets, written aforetime for our admonition, are fulfilled; that we are living in the harvest- time of this age; that the chief Reaper is present; that the gathering of the 'wheat,' into the barn, and the bundling of the 'tares,' for the coming fiery troubles, is in progress; and when, the eyes of our understanding being opened, we see these things in evidence about us, what manner of persons ought we to be in holy joy and faithfulness, and courage and zeal—to be, to do, to endure, whatsoever things our present Lord and Master, in his infinite wisdom and love, may mark out for us! As he declared, 'The cup which the Father bath given me to drink, shall I not drink it?' So may we, with implicit confidence, say that whatever cup of experience our present Lord and Head may pour for us, his disciples, we will cheerfully partake thereof, and thus fill up the afflictions which are behind; and shortly, with all the faithful, enter into the glories of the Millennial kingdom. which God bath in reservation for them that love him.

"The expression, 'In like manner as ye have seen hen go (B153),' ... was not a noisy one—not with either worldly or celestial commotion; the world was ignorant of our Lord's

494 going, so that only his faithful few recognized the fact; and in like manner he will come again, unknown to the world, without commotion; his presence will be known only to the faithful ones, whose eyes of understanding are being opened; until, having gathered his elect, his presence will be manifested to the world gradually in the symbolical flaming fire of the great time of trouble—in the overthrow of present institutions, preparatory to the establishment of the Kingdom of light and love.

"The disciples apparently abode together in Jerusalem, where they were all comparative strangers, their home being in Galilee. Our Lord's mother, and others of the faithful sisters, were of the company, who in harmony with the Lord's promise, waited at Jerusalem for power from on high. Doubtless those days of waiting were not only essential to the going of our Lord into the Father's presence and the presentation before Him of the merits of the ransom sacrifice, and the application of these for the benefit of mankind, but the time was necessary also for the development of the apostles—in faith and trust, through the influence of the promises the Lord had left them. It required some time for them to consider and to reason over the wonderful things they had heard from the Master's lips, and thus to get their hearts into the condition where they would be best prepared for the blessings they were expecting. '01- R2925, R2926 'Hope is a valuable factor in Christian development... We are waiting also; we are waiting for our adoption, to- wit, the deliverance of our body—the body of Christ, which we trust will shortly be completed, and ourselves be amongst those who will be 'changed' to be of it (Rom. 8:23). What an anchor to our souls is this hope! How it makes all other interests and affairs of life comparatively insignificant! Wealth and fame, and all the things which the human heart can desire and appreciate, grand and good as some of them are, pale before this grand *epiphania* (bright- shining) in which we, as members of the body of Christ, hope soon to share.'"01- R2925, R2926

OUR LORD'S RETURN MANIFESTLY THE HOPE OF THE CHURCH AND THE WORLD "And He shall send Jesus Christ, which (who) before was preached unto you; whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began"—Ac 3:20,21.

'That our Lord intended his disciples to understand that for some purpose, in some manner. and at some time, he would come again, is, we presume, admitted and believed by all familiar with the Scriptures ...

... In the last book of the Bible, written some sixty years after the Pentecost, and twenty- six years after Jerusalem's destruction, He that was dead and is alive speaks of the event as yet future, saying: 'Behold, I come quickly, and my reward is with me.' And the inspired John replies, 'Even so, come, Lord Jesus'—Rev. 22: 12, 20." A89 "Christ comes before the conversion of the world, and reigns for the purpose of converting the world; that the Church is now being tried, and that the reward promised the overcomers is that after being glorified they shall share with the Lord Jesus in that reign, which is God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature. Such are the Lord's special promises: 'To him that overcometh will I grant to sit with me in my throne' (Rev. 3:21). 'And they lived and reigned with Christ a thousand years' "—Rev. 20:4. A91 Please see '14- R5485, R5486: "The Worst of Blindness; Only the Few Yet See; "All the Blind Eyes Shall Be Opened.'

Revelation 22:8

Verses 8- 9. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9Then saith he unto me, See thou do it not: for I am thy fellowservant *not thy Lord and Master*, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God *the source from which come all these blessings and all this light.*

And I John was so impressed with the attitude, strength, and majesty of the angel, that I fell down to worship him; and he manifested further his merit by forbidding me, saying, Do it not. I am thy fellow- servant (I am not the Author of this Plan). Worship not me, but worship God.

"As we have already seen, John the Revelator represented those favored members of the church who, living in this end of the Gospel age, are granted the privilege of seeing and appreciating more and more the things which he saw in symbol. The revelation being complete, John fell down before the angel who had given him the revelation to offer him worship. (Rev. 22:8). This may signify that in the end of this Gospel age as the whole church, the John class, comes to see the unfolding of the divine plan, there might be a spirit or disposition amongst them to do too much honor to the one used of the Lord in communicating to them the divine light now due.

"The proprieties of the case are set forth to us in the conduct of the symbolical angel (Rev. 22:9) who talked to John and who represented some in the end of this age commissioned to present God's truths to his people. He said, 'See thou do it not'—do not worship me, for I am not the author of this Plan. I am thy fellow servant, a brother to all the prophets and all those who keep the message of this revelation. God alone should be worshipped: He is the Author of the great plan and will be the finisher of it. It is brought to our attention now by him because it is now 'due time' for his people to come to an appreciation of his plans." '05- R3572 "The Apostle calls attention to this man- worshipping tendency in his epistle to the Colossians (2:18, 19)." '96- R2080* "The name of him who died for all—the name Christian—is quite sufficient to designate the spiritual sons of God, the true brethren of Christ; and whatsoever is more than this cometh of evil, of carnality, and tends toward more of the same.

"The most we claim or have ever claimed for our teachings is, that they are *what we believe to be harmonious interpretations of the divine Word*, in harmony with the spirit of the truth. And we still urge, as in the past, that each reader study the subjects we present in the light of the Scriptures, proving all things by the Scriptures ..."'96- R2080

*Please see: Worshipping Fellow Messengers—'96- 2080. '09- 4357 c 1 p 3.

495 "And should any be disposed to worship the humble human instrumentality chosen of God as the channel for the blessing of present truth, we say to such: 'See thou do it not; for I am thy fellow servant (not thy Lord), and (fellow servant) of thy brethren the prophets (all true teachers or mouthpieces of God):... Worship God' (Rev. 22:9). The water of life and the giver of it, and not the earthen vessel through which it is sent, are to be revered. The earthen vessels have naught whereof to glory. What have we ourselves that we did not first receive of the Lord?—1 Cor. 4:6, 7.

"The God- given plan of the ages is what we should all use in the study of the Bible... It is not our plan but God's... It is unalterable... Now He has revealed it... It is wonderful... It is beautiful. It is a plan that men could not conceive or arrange. Its thoughts are higher than man's thoughts; and hence in all the centuries past men have never approximated this divine plan of the ages... See A348.

"There is a famine in the land... for the Word of the Lord' (Amos 8:11). Our Lord and Master has come to His waiting people, and spread for them a bounteous table of truths, new and old, in order (Matt. 13:52)...

"' Thy words *were found* (not made, nor gained by human skill or labor), and *I did eat them*' (Jer. 15:16; Rev. 10:10). Our Lord has always provided for His church the food necessary to her welfare; and he always 'giveth liberally.' The proper attitude for the church is to be active in eating the food already received and in using the strength derived from it. She is not to leave the table bountifully spread to pray for *more*. When more would be beneficial the food will be given the true 'servant' by the great Householder. It will be 'found' by him... Divine Truth... to others... The eating of the truth (the proving of it, and then the appropriating of it to strength) is no small task... The proving is a necessity because Satan through his agents is permitted to offer us poisonous food... This searching and proving and appropriating, opposed by the world, the flesh and the devil, require considerable energy and overcoming

quality, and leave little enough of time and energy to help others. “ ‘95- R1867 “And the hand of the Lord was with them; and a great number believed, and turned unto the Lord”—Acts 11:21.

”The word hand as a symbol signifies power and direction. Here we have the true secret of... the divine approval. Each individual Christian, so to speak, is a finger of the the Lord; as our dear Redeemer expressed the matter, ‘I, as the finger of God, cast our demons’ (Luke 11:20)... We should seek to be impulsed and guided by him. We are to hear his voice through the Scriptures and we are to realize his energizing power in the spirit of the truth.” ‘09- R4357 "The Bible is not addressed to the world at all. The whole book, from beginning to end, is the inheritance of the saints—the sanctified in Christ Jesus.’ To them, all the apostolic epistles are addressed.

”The book of Revelation is also similarly addressed... All that was written aforetime by Moses and the prophets—whether of history or law or prophecy or type or precept—was designed specially for us who are in Christ, for the instruction and comfort of the children of God. And not one iota of it belongs to the unregenerate world. It is a ‘light which shineth in a dark place’ *to Christians*; it is ‘a lamp to *our* feet, and a light to *our* path.’ Whatever light the world get from it reaches them indirectly—as reflected from the children of God, who ‘shine as lights in the world.’ ‘Ye,’ said our Lord, ‘are the light of the world’ ”— Phil. 2:15; Matt. 5:14.

”For such self- sacrificing love how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master’s Words—Matt. 18:1- 6.

”Dearly beloved, ... Let this blessed law of Christ rule more fully in all who have taken, by consecration, the name of Christ: and let its hallowed influence shine out upon the world, showing them how it brings peace and harmony and happiness... and how it puts oil upon all the troubled waters of present experience and prepares the heart for the enjoyment of all the fruits of righteousness. ” ‘05- R3646, R3647 "It is impossible for us to come near to the Lord except as we shall exercise faith and trust in him, in his goodness, in his power, in his wisdom, in his love.” ‘04- R3338 “Certainly I will be with thee”(Exodus 3:12) “is an inspiration to the Lord’s people everywhere and at all times, when endeavoring properly to do any part of the Lord’s work, heeding his call through the Word. If God be for us, and if God be with us, who can prevail against us eventually?... Turn the eyes of our understanding to Him whom we serve, whose ambassadors and representatives we are. Recall His promise, ‘Certainly I will be with thee.’” This means eventual victory... and to our Master’s glory.” ‘01- R2910

Revelation 22:10

Verse 10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

Then he assured me that the fulfillment of these things is at hand. The time is ripe to begin.

RIGHTEOUS OR FILTHY STILL “The same thought continues: At the time that features of this symbolical revelation shall come to be understood and appreciated by the Lord’s people, they may know that the time of the completion is near at hand. They are not to feel it necessary to hide the matter. ‘Seal not the sayings of this book, for the time is at hand.’” ‘05- R3572 "We all know that the book of Revelation is full of symbols. God seems to have placed this book last in the Bible with the intent of covering up great and important truths. That it contains valuable truths is the opinion of all Bible students. Yet so skillfully has God covered those truths that His people in times past have not been able fully and clearly to discern them. Bible students believe that this has been the Divine intention, not only because these truths were not due to be understood, but because God intends to keep certain features of his Truth from the world. Mankind have always misunderstood the Divine Plan; for God in His wisdom wishes to have them misunderstand. The truths recorded in the Revelation are not for the world, nor for nominal Christians, but for the Church—the Body of Christ, the saintly

496 ones—'the Church of the First-borns which are written in Heaven." To these the knowledge will become 'meat in due season.'" "The wise shall understand." D 1912 Foreward ii last p.

HOW TO PROCLAIM THE TRUTH—Eph. 4:15 "Speaking the Truth in love ... grow up into Him in all things, which is the Head, even Christ.'

"The truth is always to be spoken humbly, but fearlessly...

"Let us keep self out of sight, that the beauty of the truth may be seen... Speak the Truth in love and in humility... speak it out of love to God and love to the brethren. The plan of the ages is God's plan... We have nothing whereof to boast. Therefore we should present that plan in meekness, gentleness, brotherly-kindness and love." '15- R5720, R5721 "Because thy loving kindness (favor) is better than life, my lips shall praise thee"—Psalm 63:3.

"Prophetically, the Psalmist represented The Christ, Jesus the Head and the church his members.'

"Our consecration is unto death. God has invited us to present our bodies living sacrifices, holy and acceptable unto him, and he has given us exceeding great and precious promises for the life to come. Therefore, because of our love for him and for the principles of righteousness for which he stands, we are not merely willing to lay down our lives, but glad to lay them down. We are glad to lay **down our human** lives in doing the things that are pleasing to God.

'*Another of David's Psalms gives us the thought that in God's favor is everlasting life (Psalm 30:5). These paradoxical statements are in harmony with the other divine paradox, that He that loseth his **life shall find it.**' He that surrenders his earthly life shall gain glory, honor, immortality, the divine nature. We are glad that we can appreciate these glorious things represented in the divine favor extended to the church and we gladly lay down our lives. We have chosen the better part.

"Therefore my lips shall praise thee." "The Scriptures declare 'that with the **heart man believeth unto righteous** ness, but with the mouth confession is made unto salvation' (Romans 10:10).

"The preaching of the Gospel brings opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the divine plan, he would probably have been looked upon as a fine character—as a man going about doing good. But because he preached differently from the scribes and Pharisees, and his preaching of the truth infringed upon the teachings of those about him, it roused their ire.

"So it is today. All the persecution comes about from the making known of the truth. In no time that we know has this not been true. In the dark ages and throughout the Gospel age, the preaching of the truth has brought upon those telling the good tidings, persecutions from those whose minds have been benighted by the prince of darkness. In proportion as we open our lips and tell of the Gospel of the Lord, we are opposed by Satan and those who are blinded by him. With the lips one might praise God, and with the lips he might injure men. The lips of this class consecrated to God—those who are laying down their present life in his service—should be devoted to his praise, to showing forth the glorious character and loving kindness of our God, to telling forth the wonders of the divine plan, which is marvelous in our eyes." '14- R5475, R5476 "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defense and refuge in the day of my trouble. Unto thee, O my strength, will I sing: for God is my defense, and the God of my mercy." Psalms **59:16,17**.

A WORD TO THE WATCHERS "Let us watch and be sober"—**1Th 5:6**.

"The Apostle Paul is addressing the church, himself included... He indicates in the context that we are to watch for the day, for Messiah's kingdom, which will produce that day. We know to expect the rising of the Sun of Righteousness. The church is to be delivered from sin and death early in the morning of that wonderful day. Their part is to be in the first resurrection, to glory, honor and immortality with their Lord.

.. Darkness covers the whole earth at the present time. But God's people are granted a special light. They love the light. 'Thy Word is a lamp unto my feet, and a light unto my path' (Psalm 119:105)

EVIDENCES OF THE NEW DAY "The way that the Lord has been marking out for his people all down through the age has been a narrow way—a very narrow way. His light is given only to those who are seeking—those who are waiting—those who are watching. These will discern the dawning of the morning.

"... We should remember that the Lord is giving us this knowledge to be used, and we should use it more and more. As we more clearly see our imperfections, we should watch and be sober, and we shall accordingly be circumspect, we shall be helpful to others, and will put on more and more the fruits and graces of the holy Spirit—patience, meekness, gentleness, brotherly- kindness, love. And as we watch, we shall be putting off anger, malice, hatred, envy, strife. Thus we shall be pleasing and acceptable to the Bridegroom, and we shall thus be making ourselves ready to enter in with him into the joys and blessings that are now so near—at the door." 13- R5256, R5257

THE ONENESS OF THE DIVINE FAMILY- John **17:9,10,20- 23** "There is a touching pathos in this prayer of our Lord for his disciples as he was about to leave them, which draws us very near to his loving heart; especially when he adds verses 20- 23... We catch a glimpse of the glory of the blessed oneness of the divine family. It is a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love, a oneness of honor, and a oneness of mutual possession.

HIS GRAND PLAN OF CREATION "Thus, while he joyfully worked out the grand plan of creation (John 1:3; Prov. 8:22- 31), he probably knew nothing of God's purpose for the subsequent permission of evil and

497 the necessity for the great work of redemption. Before he came to that test of faith in God, his confidence in his almighty power, wisdom and love had been firmly established by the experiences of the past. For centuries he had seen his mighty works, marked his wondrous wisdom and experienced his tender love.

HIS PLAN OF REDEMPTION AND RESTITUTION Could he doubt him, then, when another feature of his plan made manifest the great work of redemption and restitution, and gave to him the privilege of understanding this work also, for the joy that the Father set before him?... Isaiah **53:11** John **11:42** Matthew **3:17** John **16:15** Hebrews **1:1,2** Ephesians **1:20,21** Hebrews **1:2,3** Matthew **28:18** 1 Corinthians **15:27** John **5:30** **14:10,28** **12:27,28** **17:1**.

"And when the great work of redemption and restitution is accomplished, we see him delivering up the Kingdom to God, the Father, and subjecting himself to his further direction, that Jehovah himself may be universally recognized as all in all [1Co 15:24,28] . And we, like him, may surely trust that His purposes for the ages to follow will but the further express and emphasize the same lines of his glorious character—his justice, his wisdom, his love and his power.

"Glorious oneness! Who could suggest an improvement to its wondrous beauty and completeness?... Yes; consider the exceeding great and precious promises and see that it is ours to have the same oneness with God—of purpose, of confidence, of sympathy, of love, of honor and of possession... Romans **8:17** 1 Corinthians **3:21- 23**. "While such is the oneness between the heavenly Father and all his anointed sons, it is blessed also to mark the same oneness between Christ Jesus and his anointed brethren. The Lord Jesus... rather with admiration contemplates their acquired worthiness and says John 17:10; and he would have them all bound together with himself in the Father's love. He would have them with him, beholding and sharing the glory which the Father had given him from the foundation of the world—the glory of his mighty creative works, with all the other evidences of his Father's love—John 17:22- 24.

"Thus all the divine family are bound together in one bond of love and fellowship and confidence and

sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness... verse 21 (thy spirit or disposition and purposes and aim being common to us all). Hence he would have us adopt the same Father's spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will. Amen, so let it be." '03- R3160 to R 3162

Revelation 22:11

Verse 11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And let everyone be persuaded in his own mind; for there is not much space for change, or the correcting of errors of either doctrine or conduct, or character of the heart.

"Abhor that which is evil; cleave to that which is good"—Romans 12:9—in a consecrated heart, until the graces of the Spirit become more and more the native benevolence of the New Creature, in growth from a less near likeness to a more near likeness of the Pattern set before us—the natural outward development of that inward life which is "hid with Christ in God"—Col. 3:3. Please see '16- R5913 p 1.

"Ye have not chosen me, but I have chosen you, and ordained (appointed) you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it to you"—John 15:16.

"The world does not like these chosen ones because, confessing their own weaknesses and striving against them, they call them by their proper names—sins, meannesses, filthiness of the flesh and spirit. Every effort made by these to cleanse themselves is a reproof to others who are not striving to cleanse themselves, and who hate to be reminded that the things in which they take their greatest pleasure are greed, selfishness, inordinate affections, strifes, pride, vainglory. Whoever is fully satisfactory to the world may be sure that he is not satisfactory to the Lord. Whoever is satisfactory to the Lord need not expect to be satisfactory to the world; for the fellowship of this world is enmity to God; and therefore, the world is not subject to the Divine standard, neither indeed can be (James 4:4; Romans 8:7). Its heart is in the other direction." '15- R5737 "Furthermore, we are not to expect that the telling of this message, the explaining of the divine plan, will have the effect of converting the world. It was not intended to do this and will not do it. Notwithstanding the unfolding of the divine plan, this knowledge will only be for a special class for whom it was intended, namely, the Lord's people—'None of the wicked shall understand, but the wise shall understand.' So far as the revelations of the divine plan are concerned they are not intended to turn the filthy to make them righteous, nor will they be inclined contrarywise to turn the righteous to sin. So far as these revelations are concerned they who are righteous may be righteous still, they who are filthy may be filthy still, they who are holy may be holy still.

"How true it is that present truth, although in many respects full of comfort and encouragement to the Church in respect to their dear friends who are out of Christ, has no effect whatever upon those who love sin, who are filthy, who are unrighteous. It appeals only to those who are already righteously inclined. This does not mean that it appeals only to those who are saints, who are holy. These are some who are not saints because they have never properly grasped the conditions of the divine call of the present time, but who are, nevertheless, righteous persons, persons who desire to live uprightly, honorably, honestly, who are sincere and truthful in their own hearts and in their dealings with others so far as their knowledge permits. To these lovers of righteousness, of truth, as well as to the holy, the revelations of the divine plan now unfolding commend themselves, and intensify their love for righteousness and appreciation of full consecration to the Lord.

"On the other hand the unrighteous and the filthy simply ignore this message and are not moved specially by it. During the Millennial kingdom time, however, we may expect that the vigorous processes of the

kingdom will correct many

498 of these filthy and unrighteous, and ultimately develop many of them into lovers of the light and the truth and the way, bringing many of them into full fellowship with the Lord, which will secure to them life everlasting." '05- R3572 "God is for us, has called us, and is helping us. He already works in us, by his Word of promise, and has led us thus far in the *willing* and the *doing* of his will, his good pleasure; and he will continue thus to lead and to help us and to work in us by his Word of truth, if we will continue to give heed to his counsel. 'Sanctify them through thy truth—thy Word is truth.' The Gospel is 'the power of God unto salvation' to every one that so accepts it; and no greater stimulus to true godliness can be found than the 'exceeding great and precious promises (given unto us); that *by these* ye might be partakers of the divine nature"—2 Pet. 1:4.

"Moreover, in following in the footsteps of our Lord Jesus, running the race for the great prize set before us in the Gospel, we are not to murmur by the way, finding fault with its difficulties and narrowness; nor are we to *dispute* respecting it, nor to seek to have any other way than that which divine providence marks out before us, realizing that the Lord knows exactly what experiences are necessary to our development in the school of Christ... Hence, as the Apostle exhorts, we should 'Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke... holding forth the Word of life in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.' "' 97- R2228 "Behold the Lamb of God that taketh away the *sin of the world*. "' *As all are sinners* and 'The wages of sin is death,' we read: 'Death bath passed upon *all men* in that *all* have sinned.' "Our real aim and desire should be to get forgiveness of sins; for then the penalty—death—can be removed legally. And in fact when we are forgiven or justified in God's sight, He is bound by His own justice to release such a forgiven and justified one from death." '80- R93 "Only the willfully disobedient will receive the penalty of the second trial. That penalty will be the second death, from which there will be no ransom, no release, because there would be no object for another ransom or a further trial. All will have fully seen and tasted both good and evil; all will have witnessed and experienced the goodness and love of God; all will have had a full, fair, individual trial for life, under most favorable conditions. More could not be asked, and more will not be given. That trial will decide forever who would be righteous and holy under a thousand trials; and it will determine also who would be unjust, and unholy and filthy still, under a thousand trials.

"... The law of God will remain the same—it changes not. It will still say, 'The soul that sinneth, it shall die'... The great difference will be the increased *knowledge*. The *experience* with evil, contrasted with the experience with good... will constitute the advantage... of the second trial... Divine Wisdom and Love provided the 'ransom for all,' and thus guaranteed to all the blessing of a new trial. No more favorable trial, no more favorable law, no more favorable conditions or circumstances, can in any way be conceived..

"The ransom given does not excuse sin in any; it does not propose to *count* sinners as saints, and usher them thus into everlasting bliss. It merely releases, the accepting sinner, from the first condemnation and its results, both direct and indirect, and places him again on trial for life, in which trial his own willful obedience or willful disobedience will decide whether he may, or may not, have life everlasting." A151, A152 See Revelation 22:11 and verse 17.

THE RANSOM GUARANTEES RESTITUTION "The value of man's ransom, which Christ gave; and the firmness of divine justice, ... can no more condemn the redeemed than it could previously excuse the guilty—**Ro 8:31- 34 1 Corinthians 3:11.**" A295, A157 "The flesh needs to be dealt with rigorously, and be brought into subjection and held there. According to the inclinations of the flesh, the Lord's children would wish to refrain from what would bring contumely and adverse criticism. The flesh would prefer to keep quiet, where the speaking forth of the truth might bring reproach or persecution or ostracism. But the new creature would feel 'a burning fire shut up in his bones' if he were to withhold the message of truth when a suitable opportunity was granted; and he would find that he must be faithful and let his light shine.

”Let us not grieve the holy Spirit of God which is within us. The Lord gives us a solid basis for our hope, for our faith. It is a hope which he has himself inspired. This hope is backed by all his sure promises and by his oath; and he reminds us that ‘He is faithful that promised’ (Hebrews 10:23). It is as yet a promise only; it is all of faith. We have now but the begetting of the holy Spirit to this new nature, and the sealing of the same Spirit, ‘the earnest of our inheritance’ (Eph 1:13,14). But we have learned to know our God and to trust His faithful Word. We have proven His gracious promises in many a time of stress and danger, and we know that He will not fail us. And ‘he that bath this hope in him purifieth himself, even as He is pure.’

OUR ANCHOR SURE AND STEADFAST “If we were to let go this hope, this anchor to our souls, we should be adrift upon a shoreless sea, whose mighty billows would sweep us down to eternal death. A great time of trouble is now about to break upon the whole world: and any of the Lord’s people whose faith and hope are not firmly anchored to the Rock of Ages; any who are fearful to trust His promises, will be overwhelmed in the storm. Shall this be our experience?

”The time of trouble nears, ‘it hasteth greatly. E’en now its ripples span the world- wide sea; Oh, when its waves are swoll’n to mountains stately. Will the resistless billows sweep o’er me?’”His compassions fail not. They are new every morning: great is Thy faithfulness” Lamentations 3:22,23.

”Some of the Lord’s real children will have their part in this great trouble- time; yet none who are faithful, who are obedient, will suffer thus. These will be kept in perfect safety to the end of their course, and will, we believe, be gathered ‘within the veil’ before the great storm breaks in its fury.

499 Because of our faith in the Master, because of our strong confidence in him, our knowledge that He has been an overcomer, and that the Father has rewarded him, and that he is now our Advocate, our great High Priest, who ‘ever liveth to make intercession for us,’ therefore our hearts have good courage. We know that he will shortly ‘stand up’ in power and great authority to establish his kingdom, and to exalt all his faithful to reign with him in that kingdom; therefore our hope is firm; it is indeed an anchor to our souls. We are ‘strong in the Lord, and in the power of his might’—Ephesians 6:10.”‘14- R5497

Revelation 22:12

Verse 12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Now comes a message to the world. Behold, I come quickly; and my reward is with me, to give to every man as his work *shall be*. This is the time of refreshing, spoken by the mouth of all the holy prophets since the world began. Now the Covenant is ready; so is the Mediator ready, and waiting but for the change of his garments of sacrifice; to those of Melchizedek, the garments of glory and beauty which Aaron wore in type, after the Day of Atonement.

”Numbers 18:10: So with the antitype, after the present ‘Day of Atonement’ is over: the ‘Royal Priesthood’ will be in the ‘Most Holy’ or *perfect spiritual condition*; and there, will accept (eat) the sacrifices for sin, brought by the world for their own transgressions (not for original or Adamic sin, which was canceled on the ‘Day of Atomement’):”To give to every man according as his work SHALL BE.” Rev. 22:12: T92.

‘God, who will render to every man according to his deeds: to them, who by patient continuance in well doing, seek for glory and honor and immortality; eternal life”—Romans 2:7.

”With this seeking of the kingdom we should remember our Master’s words on another occasion, that we should seek chiefly the kingdom of God and *his righteousness*... ‘08- R4116 “Put on therefore, as the elect of God, holy and beloved... (compassionate sentiments), kindness, humility, meekness, patient endurance”—Colossians 3:12. See Diag.

"Everything in the Scriptures points us to the fact that humility is a quality most essential to all of the Lord's people who would be used of the Lord in any important or special work for Him... Any service for the Lord is an honor; but the more we are permitted to serve, the more will be our blessing in the present life; and the greater also will be our reward in the life to come. Let us, therefore, as the apostle says, humble ourselves under God's mighty hand, that He may exalt us in due time." "13- R5262 ' Ultimately every blessing promised to Israel, except those pertaining to the elected classes, will have, not only its actual fulfillment in that people, but also its antitypical fulfillment in all the families of the earth. Under that government, God will render to every man according to his deeds—glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God'—Rom. 2:6, 10, 11." A298

"When the High Priest had finished the first sacrifice and the offering of his blood, he came forth. He manifested himself at Pentecost and symbolically laid his hands upon the church in the Pentecostal blessing; by which sacrifice, his followers were enabled to be conformed to the terms and conditions of His sacrifice. But after offering the blood of the goat, the high priest is represented as having finished his work. He puts off his sacrificial garments; and puts on his garments of glory and beauty, typifying the glorious qualities of Christ's character and the honorable mission to which He had been anointed as the world's Prophet, Priest, King, Judge and Mediator.

"Thus coming forth he represents our Lord's second advent and assumption of divine glory and power, at which time the church will be with him as members of his body, to co-operate in the dispensing of the blessings of the New Covenant to Israel and to all the families of the earth. As on the Day of Atonement the people of Israel put on sackcloth and ate no pleasant food, but fasted and waited for the coming out of the high priest in his garments of glory and beauty, so it has been throughout this Gospel age. The whole world lieth in the wicked one, overwhelmed in sin and death and corruption. Of them St. Paul declares, 'For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God' (Ro 8:22,19)—waiting for the High Priest Head and body, typified by the glorious garments of the Jewish high priest ... How much greater will be the blessing in reality! As in the type the people arose, threw off their sackcloth and fasting, and rejoiced in their forgiveness; so in the Millennial morning, the world, coming to an appreciation of the great High Priest and the sacrifices of Atonement, will arise from sin and degradation and death and rejoice in divine favor and in the realization of the many blessings of restitution set before Israel, as declared by the mouth of all the holy prophets since the world began—Acts 3:20. '09- R4428. Revelation 5:9,10. "' Christ did not glorify himself to make himself a High Priest.' God honored him in this way, however, saying to him in the prophecy of the Psalms, 'Thou art my Son; this day have I begotten (literally, borne—resurrected—'97- R2149 c 2) thee'; and again, 'Thou art a priest forever after the order of Melchizedek.'—Psalms 2:7; 110:4.'

MELCHIZEDEK A ROYAL PRIEST "On this broad foundation of the divine call, the Apostle declares that Christ is not a priest after the order of Aaron—a Jewish priest, and earthly priest; but, although typified by Aaron in respect to an earthly sacrifice, He is really a glorified priest: not after Aaron, who was never glorified, never a king; but after the order of Melchizedek, who was a king and a priest at the same time—not a sacrificing priest, but a reigning priest.

"So Christ in glory is not a man, not an earthly being, not the sacrificing one, as before. He is the glorified kingly priest, in power and great glory; now as the king of saints, able and willing to succor them in all their trials and difficulties. And by and by, after he shall have accepted all of his under-priests—after he shall have changed them to his 500 glorious likeness in the first resurrection, beyond the veil—then he will become the king and priest in glory to the world; and for a thousand years will reign to bless and to uplift all the willing and obedient who, under the enlightenment then afforded, will draw nigh unto God." "14- R5472

"THE HIGH PRIEST IN GARMENTS OF TYPICAL 'GLORY AND BEAUTY' "—T29 "And thou shalt make holy garments for Aaron thy brother, for glory and for beauty": 'And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory

and for beauty"—**Ex 28:2,40 Exodus 28:4**; T29 p3: "And these are the garments—a breastplate and an ephod, and an upper robe, and a brodered coat, a mitre, and a girdle.'

"One part of the Ephod which represents the New Covenant was guaranteed at Calvary: for was not our Lord's death 'the blood of the New Covenant' in which his members share? **Matthew 26:28 1 Corinthians 10:16.**" T33 p2 "(18) Respecting the statement on page 33, par. 2, 'One part of the ephod which represents the New Covenant was guaranteed at Calvary': (1) Are the members of His Body all counted in with the Head in this work of sealing the New Covenant?

(2) and has the Great High Priest yet finished this work of sealing and confirming the new Covenant?

(3) and has it gone into effect?

(4) or will this all be accomplished with the passing beyond the vail of the last members of the Body, the sprinkling of the blood of the sin-offering, and the coming forth in glory robes for the blessing of the people? Z. '05- R378 c 1 p 1"; T Chapter 2 question (18).

"Of that *cup* of suffering of which *the Lord tasted* and which *He passed on* to His followers and members, He said, 'This is the cup of the New (Testament) Covenant shed for many for the remission of sins. Drink ye all of it.' Participate ye all in it... If the blood of the New Covenant itself be participated in by all the faithful members of the Body of Christ, how could the New Covenant itself be sealed until the members of the Body had all participated? It would be impossible... The initial feature of the inauguration of the New Covenant is its sealing with the blood, and all of His blood has not yet been shed.'" '09- R4367 "In the antitype, when the New Law Covenant will be inaugurated by Messiah's Kingdom, the blood of Christ, as represented in the blood of Jesus and also in that of His associated sacrifices, the Church, will be used in sprinkling or satisfying the Divine Law, first of all." '16- R5874

SIGNIFICANCE OF THE GARMENTS OF GLORY AND BEAUTY Question: "Was there any significance in the fact that the High Priest, after having performed the services of the Day of Atonement, took off his linen garments in the Holy and left them there and put on garments of glory and beauty when he came forth to bless the people?"

Answer: "The High Priest, all through this Gospel Age, is carrying on the work of sacrifice... Although He has passed beyond the vail, He is still, so to speak in the linen garments of sacrifice; and His secondary offering, that of the antitypical goat, will be accomplished in the linen garments, when He will enter in beyond the vail and present the blood of His Body, which is the church, at the close of this antitypical Atonement Day, when the church shall have filled up its share of the sacrifice of Christ. Our Lord, the High Priest, will then, the second time, sprinkle the blood, the merit, upon the mercy-seat, thereby sealing the New Covenant and applying His merit on 'behalf of all the people.'" "Having done this He will come forth to bless the people; but He will not again appear in the linen garments of sacrifice... In the New Dispensation will be the appearance of the great Priest in glory and beauty—in the 'glorious garments.'... His glory shall be revealed through the ministration of the New Covenant blessings to Israel, and the world; and this revelation of all the glorious things represented in the various garments of the High Priest will be a manifestation that will last all through the Millennial Age—the various robes, The Ephod, etc., will all have their fulfillment then in the glorious work of the Anointed One...

"In this picture of the robes of the Priest we understand that the High Priest typified the entire Priesthood, the UnderPriests as well as the Head; that the Head did not need the covering, but that the covering of the linen garments represented the merit of Christ imputed to us, the members of his body, whom the Father accepts and justifies and whose imperfections are covered through him. We understand that the white robe represents especially our share in the picture; that the High Priest, going forth in glory, typifies in large measure the glory of the church in connection with her Head, as we read: 'It cloth not yet appear what we shall be, but we know that when He shall appear, we shall be like him, for we shall see him as he is.' Another Scripture declares that we shall be his glorious body, or his body in glory, and that 'we shall be glorified together with him.' "' 10- R4602 "After being washed, Aaron was clothed with the holy

garments of 'glory and beauty' [Ex 28], and lastly the anointing oil was poured on his head (Exod. 29:7). Each article of this glorious apparel was typical of qualities and powers of the Great Deliverer—Head and Body—as Jehovah discerned them, looking down into the future to the time for 'the manifestation of the Sons of God,' and the fulfillment in them of his promises" to the world. T29 p 2 "We believe that we have shown that the restitution call could not begin until the sacrifice of the Church is completely finished, and until the High Priest, with every member of His Body, is fully clothed with the honors and dignities of His office, represented in the garments of glory and beauty." '00- R2676 (Please see C218, C365, C367.) '02- R3062, R3063

GOD GIVETH IT A BODY PLEASE SEE 02- 3063 c2 P1, 2 (c 1). F728 AND Acts **3:21 - 23**.

Revelation 22:13

Verse 13. I am Alpha and Omega, the beginning and the end, the first and the last.

501 Now the Great Messiah, the Lord Jesus, assures all, of the positiveness of His Words, by declaring Himself to be the Alpha and the Omega; the first and last, not only of Jehovah's Creation, but also that He is the same, in relation to everything that God has said. Therefore His Word is from God, and is dependable and unbreakable. See comment (R5050- R5051) at Rev. 1:8.

"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong their days, and the pleasure (plan) of Jehovah shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore (because of this) will I divide him a portion with the Great (Jehovah), and he shall divide the spoil with the strong (the faithful of his followers, the overcomers); because he bath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors"—Isaiah 53:10- 12.

"Well did the Father know that his Son's faith and obedience would be abundantly rewarded. Well did He know that the soul of Jesus, his being, would constitute the sinoffering for Adam and his race; and well He knew that ultimately the Son should see a reward from this travail of his soul which would satisfy him; which would more than compensate every trial, every tear, every pain. And is it not wonderful that in God's providence the **called ones** of this Gospel age may apply these same consolations and assurances each to his own heart, and know that all things are working together for good to them that love God—to the called ones according to his purpose? Is it not wonderful that we also have the assurance that if we suffer with him we shall also reign with him; that if we experience travail of soul in following in the footsteps of our Redeemer, we shall have more than compensating satisfaction; and that the Word of the Lord so guarantees it? To all who accept the Lord's promises in faith, the matter becomes a certainty—'Faith can firmly trust him, come what may.' "Although when He was cut off from the land of the living none could have declared his generation' his seed, his posterity, yet he shall see his seed—the redeemed and restored of mankind, who at the close of the Millennial age shall be privileged to inherit all the earthly things lost by father Adam, redeemed by Jesus. restored by the Second Adam. "

THE IMPORTANCE OF KNOWLEDGE "The declaration that it was by his knowledge that our Lord Jesus, as the righteous servant of Jehovah, justified many and bore their iniquities, is an important item in this lesson. We see that it was from lack of knowledge of God that the first Adam in his perfection was weak. Not knowing the power of God, not realizing his gracious and merciful character; father Adam considered that all hope of comfort, joy and pleasure in life had gone from him when mother Eve transgressed the divine regulation respecting the forbidden fruit and came under the divine sentence of death. Being unacquainted with the divine character, he was without hope respecting her recovery and his own future happiness; and therefore deliberately shared the death penalty with his wife—suicided, so to speak.

"On the contrary our Lord Jesus, knowing the Father, remembering the glory he had with him before the

world was, trusting the Father implicitly, was able to be obedient to the Father's requirements, even unto death, *ever' the death of the cross.'*

"No wonder, then, that the Scriptures everywhere set forth the thought that knowledge is important to the followers of Jesus; no wonder that they urge upon us that we grow in grace and in knowledge; assuring us that to know God is eternal life. To attain to that relationship to God which will permit us to fully know Him and appreciate his just and reasonable and loving commands would signify also that, possessing this knowledge, we should be able to fulfil all the reasonable requirements imposed upon us. Let none of us, then, despise knowledge." '05- R3591

THE RESURRECTION THE GREATEST OF MIRACLES "In His New Creation, God began to create something entirely distinct from anything that He had yet made... We believe it, because God says it... It is written that when we get the spiritual bodies we shall know even as we are known- 1 Corinthians **13:12...**

"We know ourselves by something in our mind.

"God has made us new creatures. He is the All- powerful One who knows how to do this. And the more we come to know about Him and the length, the depth, the height and the breadth of his wisdom, the more we know how to appreciate all He has told us, and the more we have absolute confidence in Him... The world cannot understand—to them it is foolishness. They cannot believe in a resurrection; therefore they cannot have the joy we can have through the exercise of our faith..." '14 - R5559, R5560 "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."—**2Co 5:17**.

"Nor tongue nor pen can properly express the love, the friendship, which subsists between these New Creatures in Christ Jesus, to whom old things have passed away, and all things have become new." '03- R3233 "The Apostle declares (Col. 3:3), 'Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.' He says also that we are not only to reckon ourselves dead, but to reckon ourselves as though we had been raised from the dead. 'Reckon ye yourselves to be dead indeed; unto sin, but alive unto God through Jesus Christ our Lord!'—Romans 6:11.'

"The new creature is the only one that God recognizes at all; for he knows us not after the flesh.'

"Every new creature is a soul. The word soul is used in the Scriptures, in a very broad manner indeed, as signifying any sentient being, any being that has sensibility, intelligence. A fish has intelligence; therefore the Bible describes a fish as being a soul (See Genesis 1:20, margin). A dog, a cow, a horse, is each a soul. An angel is a soul, or being. God is a soul, or being—the Bible says so. The Scriptures say that 'If any man draw back, MY soul shall have no pleasure

502 in him' (Hebrews 10:38)—this means God's soul.

"This broad use of the word, therefore, in connection with any kind of sentient being, assures us that as new creatures all of us are souls—intelligent beings. We might be understood to be double souls in the sense that we were human souls to begin with, but that God has through Christ made a special arrangement for us whereby we are begotten again to be new creatures. This begetting is of the mind; and only in this way are we new creatures now.

"The new mind is to do God's will under all circumstances.

DUAL SOULS- NOT DUAL MINDS "When we speak of being dual souls, we do not mean that we are dual- minded; for that would be a reprehensible condition. We are single- minded. Our duality consists in the fact that we have the mind of one nature and the body of another. A perfect soul results from the union of life- principle with an organism... And the new will, the new mind, has at present an organism not adapted to its needs.

"The Apostle suggests to us that not only our old minds, or wills, are dead, and that we reckon also our bodies dead; but that we go further, and reckon our bodies quickened, or made alive, from their dead and sin-disposed condition, that they may be fully our servants, as new creatures; that they may serve our purposes—'quickened by the Spirit of God that dwelleth in you.' That is to say, so long as the indwelling power of the holy Spirit is ruling in our hearts and minds, it controls and energizes the physical body.

"God deals with us as new creatures from the time we are begotten of the holy Spirit.

"The more we receive of the Truth, of the Spirit, the more fully sanctified we should be: the more fully in harmony with the Father's will; and the greater control we should have of our mortal bodies." '13- R5325, R5326. "Your Bodies Members of Christ," from SEEKING MEMBERSHIP IN GOD'S KINGDOM—'16- R5918 (at Rev. 3:1 comment), please see. 2 Corinthians **5:17**. "It is only *as 'new creatures'* that the saints of this age are on the way to life; and only as human beings are we consecrated to destruction, as sacrifices. If, as human creatures, we be dead with Christ; as new, spiritual beings, we shall live with him" (Rom. 6:8). The mind of God in us, the transformed mind, is the germ of the new nature"—'an organism is its embryonic form." A213 "The spirit in us is the germ of immortality." '81- R279

Revelation 22:14

Verse 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Therefore, Blessed are all those who keep His commandments. Thus they gain entrance to the trees of life and the everlasting benefits of the New Covenant. It was so with the church of the Gospel Age; and the benefits of the Sarah feature of the Abrahamic Covenant, which they obtained in their Resurrection, even Immortality.

"The Sarah Covenant represents the Divine Promise in its entirety; as a Grace, or Faith, Covenant. As St. Paul explains, in Gal. 4:22- 28, her child of promise represented The Christ, Head and body; the great antitypical Prophet, Priest,

King, Judge and Mediator between God and man—the world of mankind in general. Sarah had but the one child, and hence the earthly seed of Abraham, or any other, could not be represented by her. But God had promised Abraham an earthly seed, as well as a heavenly. His seed was to be 'as the stars of heaven and as the sands of the sea,' the Apostle explains: 'that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham.' Abraham's seed, according to the Law, was cut off entirely, and must get its blessing through the spiritual seed—The Christ, Head and body. The spiritual seed lays down in sacrifice all earthly rights, bequeathing these, or willing, them by testament or covenant to natural Israel—thus sealing for natural Israel the 'New (Law) covenant.' This was in order that the natural seed may, during the Millennial age, become the Seed of Abraham—as the sands of the seashore. And into the same Covenant, as members of Israel, may come whosoever will of the Gentile nations. Thus the Apostle declares that eventually, according to Divine promise, Abraham will be 'a Father of many nations.' All of these will be blessed by The Christ, the Mediator of the New (Law) Covenant; under which they will be permitted to come back into harmony with God and obtain eternal life through obedience to its law. It is in accord with this that we read in the same epistle, Romans 11:27- 31, that fleshly Israel, under that New (Law) Covenant, will 'obtain mercy through your mercy'—the mercy of The Christ, the mercy of the Spiritual Seed of Abraham—Gal. 3:29. '09- R4436 "The ancient worthies, primarily, but all who ever come to the faith and works relationship under the New Covenant, will, as children of 'the Anointed,' be grandchildren of Abraham, who typified God—the Father." '09- R4341 Answer to Question 3 "The Scriptures speak of the Spirit of God as a special influence coming from God upon a special class, in a special manner, since a particular event—and not before that event. This coming of the Spirit was made manifest at Pentecost, so that it might stand out separate and distinct from anything that had ever before occurred. This power, or

influence, is variously called the holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Truth, the Spirit of a sound mind, the Spirit of sonship ... This Spirit of truth so illuminates the Bible that the Revelation of God may be better understood by those who have the holy Spirit. They are able to comprehend the deep things of God, which cannot be comprehended without it. While others, not having this Spirit of God, might get some truth from the Scriptures, this special class have the very essence of the truth." '14- R5582 "Because our Lord will give everlasting life to the world of mankind, he is called 'The Everlasting Father,' the Father who gives everlasting life (Isaiah 9:6). All the willing and obedient will become his children during the Millennium. Then at the close of the Messianic Kingdom the children of The Christ will be introduced to their Grand- Father. Since they are to be sons of Christ, who is the Son of God, the heavenly Father will be their Grand- Father. Then the whole world will be back into harmony with God as the sons of Christ. "' 14- R5583 503 ENTERING THE LAND OF PROMISE—Joshua 3:5-17.

"He led them out by the right way, that they might go to the city of habitation"—Psalm 107:7.

THE LORD WENT BEFORE THEM "A general lesson is taught by the fact that the Ark preceded and remained in the river- bed until all of the people had passed over. This to them was the Lord's guarantee of the safety of their passage, and the evidence that their privilege and opportunity of thus quickly entering into possession was of the Lord.

"A lesson to all spiritual Israelites should be, 'In all thy ways acknowledge Him and He shall direct thy paths' (Prov. 3:6); 'Without me ye can do nothing' (John 15:5); 'My help cometh from the Lord' (Psa. 121:2); 'I can do all things through Christ which strengtheneth me' (Phil. 4:13); 'All things are yours, for ye are Christ's and Christ is God's' (1Co 3:22,23). Let us, in the strength of these divine promises, enter into the blessings of the Lord more and more, day by day; and allow His leadings, past and present, to give us courage and fortitude for the future. 'Who led us last will lead us still, Be calm and sink into his will.' "There was a limited time in which those who had faith, and a desire to cross over, could do so; after which the passage would be impossible. So with us there is an acceptable time, a day of favor, in which, if we will, we may present our bodies living sacrifices, holy, acceptable to God, our reasonable service... We know not how long... how soon the number of elect will be complete. But as many as are of courageous heart should proceed at once to a full consecration and to an entrance by faith upon the new life—as new creatures. Let us not be deterred by fear of the giants with whom we will be obliged to contend; in fighting against the weaknesses and sin- habits of the old nature. Let us not be discouraged with the thought of the high walls and fortifications of entrenched sin. Let us remember that if God be for us He is greater than all that could be against us. As the Lord promised the Israelites that He would be with them to drive out before them the Canaanites, the Hittites, the Perizzites, the Gergashites, the Amorites and the Jebusites, the proper course for the Israelites would have been to have waged at once a warfare of extermination against these peoples of the land; for this was the divine command. Those people typified the sins with which we must contend earnestly, and over which we must have a victory of extermination. For various reasons the Israelites compromised with their enemies, and as a result suffered from them in future years, sometimes being dominated by them.

Similarly spiritual Israelites, who compromise with sins in their own flesh, are sure to have difficulty therefrom and to find the battle between the flesh and the spirit sometimes won by the flesh. The Lord thus allowed Israel's enemies to be consigned to the prison- house of death, to await the Millennial morning and an awakening by the Redeemer from the sleep of death, under much more favorable conditions than they had ever previously enjoyed. Their death would mean no disadvantage to them—indeed in some respects it would be much more merciful than a death by wasting disease. We are to remember that these people, like the remainder of the race, were all under death sentence anyway; and that our Lord's declaration is that their wickedness had come to a full, and that He chose not to allow them to live longer; but to take from them the land and to give it to Israel, His typical people. '07- R4064

WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP—GAL.6:7.

"We need to have this thought definitely before our minds: While each act and word and thought has its

bearing upon the ultimate results in every Christian's life, nevertheless no one thought, no one word, and no one deed carries the deciding weight, either for good or for evil. The more loyal we are, the more faithful we are, the fewer slips we make, the more like our Redeemer we shall be, and the brighter will be our reward; for, as the apostle declares, 'As star differeth from star in glory, so also is the resurrection of the dead.' Those, then, who are of the world may know that every good and every evil act of theirs will have a weight and influence in respect to their trial for life or death under the Messianic kingdom arrangements. And every Christian who has entered into a covenant to become dead with Christ that he may also live with Him; to suffer with Christ that we may also reign with Him—all such should know that every word, every thought, every act, has a bearing upon the great results. Hence, as the apostle says, all such should walk through life circumspectly, wisely, seeking to know and to do the things pleasing to God, and to attain the highest reward." "13- R5226.

"The prophet said, speaking for God and Jesus, 'I will redeem them from *sheol*. Oh, *sheol*, I will be thy destruction.' In other words, when God said that He would redeem them from the death condition, He meant that He would destroy death. The Lord Jesus, during his thousand years reign, will destroy the grave by taking mankind out of death, out of the grave... Hear the words of Jesus in John 5:28,29—He has been telling about His glorious Kingdom that is to come—then He says: 'Marvel not at this, for the hour is coming in which all that are in their graves shall hear the voice of the Son of Man and come forth' ... The ones who walk in the footsteps of Jesus... are to constitute the first resurrection—Blessed and holy are all those who have part in the first resurrection; on such the second death shall have no power; but they shall be priests unto God, and Christ, and shall reign a thousand years (Rev.20:6)... The dying sentence came upon the world through Adam and has continued for six thousand years; but the works of Jesus will last for a thousand years, lifting them up out of their dying condition... The resurrection that will take place during a thousand years is the same that St. Peter speaks of and calls it restitution... to restore.

"Satan shall be bound a thousand years that he shall deceive the nations no more until the thousand years be past (Rev. 20:3)... The earth itself will be restored and perfected for mankind. It will require a thousand years for this great work. He says He will make the place of His feet (the earth) glorious (Isaiah 60:13—D Chapter 14). There shall be no more curse upon man or upon the earth. All the wicked will He destroy, says the Scripture. St. Paul says, 'They shall be punished with everlasting punishment—a destruction that will last forever. The Scriptures say it will be the second death. It will be just like the first death except that there will be no resurrection from it... Revelation 5:13—How glorious it will be at that time!... Revelation 21:4. CR278, CR279

Revelation 22:15

Verse 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Here is a list of the dispositions that cause failure: dogs, those of a selfish, injurious disposition or spirit; sorcerers, friendly with sinful things along religious lines; whoremongers, too close an affiliation with things strictly worldly; murderers, who never learn to love their enemies, their neighbors, or their brothers. Satan was a liar from the beginning of sins, and all such having his spirit must be rejected.

"Amongst these subtle theories of the adversary, none seems more deceptive than Christian Science, falsely so called; for it is neither Christian nor scientific. Backed by the power of the evil one, it is able to promise its dupes that if they will affirm an untruth, and stick to it, they shall have relief and cure of certain ailments and bodily afflictions. Those who have not learned to endure patiently all that the Lord permits them to experience in the way of pain and sickness—all that cannot be relieved by rational and reasonable methods—will be ready to accept almost any relief which the adversary may bring to their attention. And as they learn to deceive themselves in respect to pain and sickness, and gradually to pervert words from their real meaning, and to ignore and deny facts, they become in time so confused in their minds that truth appears to them to be falsehood, and falsehood

appears to be shining truth.

"... The adversary desires... to... lead them from one falsity to another, until the whole brain and conscience are subverted. They have accepted darkness for light, lies for truth. For this they are rewarded with physical relief—small recompense!" '15- R5652—Please read the two subheads in c 1. See John 14:6 "*Our Lord personified the truth.*" '07- R4012 c 2 p 3; John 8:44, 45, 55.

"Satan alone is the wilful, intelligent plotter and schemer who uses a superhuman intelligence and, so far as permitted, superhuman powers, to inveigle our fallen flesh through depraved appetites, etc.; and who frequently uses the worldly as his tools, and unconscious instruments, in opposing righteousness and truth and those who are of the Truth.

HE WAS A LIAR AND A MURDERER FROM THE BEGINNING—JOHN 8:44 "The inspired record asserts, persistently and consistently, that Satan began the rebellion against the divine law, and seduced our first parents into disobedience, through his own ambition for power; and that since man's fall this same Adversary has been the implacable opponent of God, of righteousness and of truth; and not only the ensnarer of mankind, but the opposer of the great plan of Atonement which God devised and is prosecuting through Christ... Satan was created perfect...

"Then... one... of high rank, reasoning out the possibilities of the matter and harboring selfish and ambitious thoughts, concluded that if he could in some manner but capture the newly created human pair, and alienate them from God, then he could through them set up a special kingdom or dominion of his own, of which he would be the god or lord, usurping the place and the honor of Jehovah respecting mankind and the earth. It was his prosecution of this criminal ambition that gave to him his present name, Satan—adversary of God. He did not meditate nor attempt to usurp God's dominion over the angels. Such an attempt would have been absurd, since all of the angels were intimately acquainted with God, and knew Satan as one of themselves. Hence, they would not have thought of consenting to become his servants and followers, very much preferring, and being thoroughly satisfied with, and in no sense rebellious toward, the just, loving and wise administration of Jehovah Almighty.

"... Ever since... his first lie, 'Ye shall not surely die,' and today, he endeavors by every conceivable means to perpetuate his false statement, and to deceive mankind into believing that there is no such thing as *death*— they are more alive than ever before.

"It is the old lie, 'Ye shall not surely die,' readjusted to present conditions. None now know better than Satan the reality of death, as it passed upon the whole human family; and none know better than he that if the human family clearly and distinctly understood the matter of sin, its penalty; the ransom, and the resultant restitution; the influence of the Truth would be to draw mankind toward their just, yet merciful Creator.

"But this is what Satan desires to prevent. He therefore attempts to blind the minds of mankind respecting the true character and plan of God, and to fill them, on the contrary, with false and blasphemous thoughts respecting the divine character and plan...

"... The adversary for six thousand years perverted human judgment, and turned the hearts of men away from God and from the message of his Truth. The Apostle confirms this, and explains it, saying: 'The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them'—should enlighten them, and drive out the darkness of ignorance and misconception, and let them see the real character and gracious plan of the heavenly Father—2 Cor. 4:4.

"Wherever the light of divine revelation (not merely the Bible, but also 'the spirit of Truth') goes, it more or less means danger to the darkness of Satan's misrepresentations. The Truth is a thousand-fold more reasonable than Satan's error; and would rapidly prevail against him, were it not for his cunning, 'wily' tactics, by which he is continually shifting the scenes, and bringing forward new deceptions to uphold his

old lie, and 'to deceive, if it were possible, the very elect.' One of the first and one of the most gigantic and most successful of his efforts to controvert the truth, and to make the error appear feasible and plausible, was the

505 development of the great Antichrist system, the Papacy. By it he exercised a most wonderful influence throughout the world, so that, in the light of today, and with a measure of freedom from that monstrous institution, mankind looks back to the period of its dominion and describes it as 'the Dark Ages'—dark with injustice, dark with error and superstition, dark with persecution; relentless and terrible, against those who sought to worship God according to the dictates of their conscience—ferocious against them in proportion as they obtained the true light and were faithful in holding it up before the people. So diabolical was this great institution, in its methods and influence, and so thoroughly did it represent Satan's cunning and ambition and craftiness, that it is symbolically described by the Lord as though it were Satan himself. It was, in the largest sense of the word, his representative, while claiming to be God's representative." F612- R618* "We are in the lapping of these two ages. So to speak, we are in the Saturday night; and the dawn of Sunday morning is right upon us. And the glorious day of the future is to be glorious because it is the day of Christ. I remind you that it is a Bible expression, 'the day of Christ,' for he must reign for the thousand years... I remind you of His promise; He said, 'To him that overcometh will I grant to sit with Me on My throne, even as I overcame and am set down with My Father in His throne now.' See Matt. 28:18; Eph. 19:19- 23. The Bible says he is now ascended up on high and is set down with the Father in His throne. Christ will have no throne of His own until the right time, and that will be when the Church is completed and ready to sit with Him in His throne, and that will be at the beginning of the Millennial Age."CR243 "The thousand years of the Millennial reign will constitute but a beginning of the exercise of the glory, honor and immortality of these New Creatures... and... the Son is set down with the Father in his throne..." F69- F70 "Jehovah hath prepared his throne in the heavens, and His Kingdom ruleth over all"—Psalm 103:19.

"Gird thy sword upon thy thigh, and ride forth prosperously"(Psalm 45:4), is a cry prophetic of Jesus in his glorified condition. 'Thy right hand (thy power) shall teach thee terrible things.' Yes, there will be a terrible time of trouble. 'Thine arrows shall be sharp in the hearts of the King's enemies... They shall fall'—Psalm 45:3- 5. CR164—To end of "The Suffering of Christ"—all so timely. See Rev. 2:26- 27

Revelation 22:16

Verse 16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Jesus has sent his angel to John to testify these things; but he has brought one to us to explain them, even that faithful and wise servant, Pastor C.T. Russell. Thank God for him and his ministry: how clear and good the Scriptures are!

'And I will give him the Morning Star"—Rev. 2:28

THE ROOT AND OFFSPRING OF DAVID—REV. 22:16.

*See Vol. 2 Chap. ix.

... These are our Lord's words to the church. According to the flesh, our Lord Jesus was, through his mother, the son, the branch, the offshoot or offspring of David. It was by virtue of his sacrifice of his undefiled life that he became the 'root' of David as well as his Lord: for the thought suggested by the word 'root' differs somewhat from that furnished in the word 'Lord.' The 'root of David signifies the *origin*, source of life, and development of David.

"The Scriptures declare that David was 'a stem out of Jesse': his father therefore was his root, according to natural generation. When and how did Christ become David's root or father? We answer, Not before He 'was made flesh'—it was when made flesh that, as the man Jesus, he became related to Adam's race through his mother *[Heb 2:14-18]*. And in that relationship to the race and to David He was 'branch,' not 'root.' How and when did He become the 'root'? We answer, By the same means and at the same time that He became David's Lord; the *means* was His death, by which He purchased *life- rights* of Adam and all his race, including David's; the *time* was when He was raised from the dead, Adam's Redeemer, the race's Redeemer, and hence David's Redeemer.

"It was therefore not the pre- human *Logos*, nor yet the man Jesus that was David's Lord and David's Root; but the resurrected Messiah. When David in spirit (i.e., speaking under the prophetic spirit of influence) called Jesus Lord, saying, 'Jehovah said unto my Lord (Jesus), Sit thou on my right hand,' etc., the reference was not to the sacrificing one, 'the man Christ Jesus,' who had not yet finished his sacrifice, but to the victor Jesus, the Lord of life and glory, 'the first born from the dead, the prince of the kings of earth' (Rev. 1:5). It was of this one that Peter said, 'Him God raised up the third day... He is Lord of all' *[Ac 10:36,40]*. Of this one also Paul declared that at his second coming he will display himself as 'King of kings and Lord of lords'*—**1Ti 6:15.**'

"How beautifully clear we see it to be that the Messiah, according to the flesh, was born of the lineage of David, but that God's purposes were not fully accomplished in Messiah of the flesh—that he lay down his flesh, sacrificially, and was raised from the dead to the plane of glory, honor and immortality, 'far above angels, principalities and powers.' We perceive that in the days of his flesh he was the Son of David; but that in his glorification He is David's Lord in that David will receive through him, in due time, not only resurrection from the dead, but also the blessings of participation in the Messianic kingdom. The father of Messiah in the flesh will thus become the son of the Messiah of glory, whose earthly life is to be the restitution price for the whole world, including David. Thus it is written, 'Instead of thy fathers shall be thy children, whom thou mayest make princes (rulers), in all the earth'—Psalm 45:16." '10- R4687

TO SHOW FORTH THY LOVING KINDNESS IN THE MORNING (Psalm 92:2; PSALM 138:2) "The great Morning Star that God is going to let shine out ... will only be the precursor to the great Sun. The morning star goes first, and the sun comes right along after *See E78. (Revelation 17:14 and Revelation 19:16) E136

506 ward and the whole earth shall be full of the knowledge of the glory of God. The heathen will see the Sun of Righteousness and will all get a share of the blessings. " CR164

THE VERY GREATEST PROPHET Luke 1:57- 80 "Blessed be the Lord God of Israel, for he bath visited and redeemed his people"—V. 68. V. 78. "Thus in God's tender mercy the church sees and is enlightened by the 'Morning Star' or 'Day Star' before the Sun of Righteousness arises to scatter the darkness of mankind during Messiah's reign. This lesser light of the present time shines into the hearts of believers with sanctifying power and sets them afire with zeal for the truth. They in turn shine forth upon those who are sitting in the shadow of death. This 'Day Star' guides the feet of the saints in the way of peace, even while still in the time of trouble and before the new dispensation is ushered in." '11- R4940, R4941

Revelation 22:17

Verse 17. And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely.

The Covenant being sealed, the Lord Jesus, the Messiah, having given or applied His Ransom Price for the purchase of the whole world, the spirit and the Bride may now say, Come. And all who see, hear, and believe may say, Come. And especially those who are athirst come themselves, and take of the water of life freely. The Adamic death penalty being removed, there will be nothing deleterious to cause men to

grow weaker and weaker; but the Life Rights of the Man Jesus, in the New Covenant, will help men to improve and grow stronger and to really go up the Highway of the Millennial Age to perfection and life. The Great Testator will see that what he leaves to and for the world will be properly applied.

THE SPIRIT AND THE BRIDE SAY COME Question: When will the spirit and the bride say, Come? Rev. 22:17.

Answer: "This will be fulfilled in the future for several reasons: (1) "There is no 'bride' *now*. The church, the 'little flock,' is now the 'chaste virgin' 'espoused' to the Lord. She will be the bride at marriage, and for long centuries she has been looking forward to that great event at the close of this Gospel age.

(2) "The context refers to the river of the water of life of verses 1 and 2 of the same chapter. There is no such river now, nor will there be until the establishment of the kingdom; for this is the picture: the New Jerusalem (the church in glory, the kingdom) comes down from God out of heaven, adorned 'as a bride' and then from its throne will proceed the 'river of the water of life' of which all may drink freely, and to which the spirit and the bride will invite all. Now the prospective members of the bride class have the Lord's spirit in them, 'a well of water springing up into everlasting life"—John 4:14.

"By and by these well- springs brought together in glory with the Lord shall constitute the source of the great river of life which shall bless and heal all the nations. 'In thy seed shall all the families of the earth be blessed' (Gal. 3:29). By and by the prophecy will be fulfilled: 'He that believeth in me, out of his belly shall flow rivers of living water.' (3) Now the call is a different one and is not open to mankind. Our Lord declared, 'No man can come unto me except the Father which sent me draw him.' The Apostle declares that now many are blinded by the adversary and hence could not see even if there were a river of life flowing, and could not hear even if there were a bride to say, Come." "04- R3410 Please see '09- R4332 c 1 p 3; T73- T74

THE WITNESS OF THE HOLY SPIRIT "The Spirit itself beareth witness with our spirits that we are the children of God"—Rom. 8:16 "Few doctrines are of more importance to God's people than this one; because on it depends to a considerable extent their possession of 'the peace of God which passeth all understanding' (Phil. 4:7). How can they have 'full assurance of faith' (Heb. 10:22) if they lack the witness of the Spirit testifying to their sonship—to their adoption into the family of God? Yet how few have the slightest conception of what is meant by this expression 'witness of the Spirit,' or what kind of experiences should be expected and looked for as constituting the Spirit's witness to our sonship...

"When the fact is recognized that the Spirit of God is any power or influence which God may be pleased to exercise, the subject is clarified and the 'witness of the Spirit' becomes a matter easy of distinguishment...

"But what a joy and peace divine comes to those who have the true witness—to those who have the correct experiences and who have learned how to read them! It is to them indeed joy in sorrow, light in darkness, comfort in affliction, strength in weakness. And the full and explicit directions of this subject, as on all subjects, are found in that wonderful book, our Father's Word—the Bible. In it and through its testimonies God's Spirit witnesseth with our spirits.

"How firm a foundation, ye saints of the Lord, Is laid for your faith in his excellent Word. What more *can* he say than to you he *bath* said: You who unto Jesus for refuge have fled!" "Hymn 93 (DH93) E226- E229 "How important it is that all who have named the name of Christ, who have entered His school, should apply themselves well to the lessons set for us by our great Teacher! How important it is that we who have made a covenant with the Lord, should walk worthy of our great vocation, and not be a reproach to him whose cause we have espoused! There are no people upon the face of the earth who should so exemplify in their daily walk and conversation, the precious fruits and graces of the holy Spirit of God, as should those who have been led out of darkness into the marvelous light of the Lord. We believe that we are earnestly desirous of thus glorifying our Lord and of showing him our gratitude and appreciation for his loving- kindness to us.

”The church is today ‘as a city set upon a hill, which cannot be hid.’ Much is expected of us, even by our opponents. Much is surely expected of us by our Lord. Then let us be 507 faithful, dear brethren, in word, in act, in all our deportment. Thus shall we honor the name of our God and of our Savior and King, whom we hope soon to see face to face.” ‘16- R5980 c2 p 4, 5:*

THE DEATH OF THE TESTATOR "The Apostle explains that no will or testament or bequest is of validity so long as the testator liveth. Whatever covenant of agreement may be had, it awaits a final sealing or completion by the death of the testator. The Apostle applies this to Christ. By His death Jesus passed on to us, the church, the benefit of his merit; namely, the earthly rights of ‘justification’ to all that was lost in Adam and redeemed by the precious merit of Christ’s sacrifice finished at Calvary. In accepting these earthly blessings, we, as His members, agreed to the terms; namely, that we also surrender our rights to these, as servants or ‘ministers of the New (Law) Covenant’—that these earthly **blessings secured by our** Lord’s obedience and death should thus pass through us and still be the Redeemer’s asset to be given to Israel, under Israel’s New (Law) Covenant.

.. The Lord Jesus, the primary Testator, has accepted believers, as ‘members of his body,’ and he is working in them by his holy Spirit to will and to do **the Father’s** good pleasure—that they may lay down their lives in sacrifice, filling up that which is behind of the afflictions **of Messiah**. As soon as the last member of the church shall have died as a member of His body, the New (Law) Covenant with Israel will be sealed—sealed with the blood of the Testator, the death of the Testator; the death of the Christ, Head and ‘Meantime the resurrection change of the church as the body of Christ will have brought the Testator as a **whole** to the plane of glory, honor and immortality. On this plane the Christ, Jesus the Head, and the church, His mystic body, will be in antitype the great Prophet, the **great Priest**, the great King, the great Judge, the great Mediator between God and mankind in general. Then will come the time promised in the Scriptures when this Great One, this **Glorified One**, the Seed of Abraham on the spiritual plane, will begin the work of blessing all the families of the earth, under the conditions of the New (Law) Covenant, to **be made with Israel** first. ‘09- R4453

THE GREAT. EXALTED, DIVINE TESTATOR

NOW ADMINISTRATOR OF HIS OWN TESTAMENT “Hebrews 9: 16- 17.”And for this cause he is the mediator of the new testament. that by means of death, for the redemption of the transgressions under the first testament, they which

*NOTE A CORRECTION

In 16- R5973 c 2 p 5, ‘referring to **three classes for whom Jesus** becomes Surety of Guarantee. the reading should be:

”Our great Advocate, the High Priest, having endorsed for all of these. will thus be ultimately free from all liability for them in that they all will have died according to the flesh and none of them will receive or retain restitution rights or privileges. Those restitution blessings will be fully and completely released when the last member of the spirit- begotten shall have gone into death.’ 16- R5980 bottom of page. are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth"—Hebrews 9:15- 17.

"At His first advent... he became ‘surety’ and guarantee for... the New Covenant... as assured or legislated or guaranteed; but not put into force, because, as the Apostle declares, a testament or will is of no binding force until the death of the testator... The reason that the New Covenant, promised in Jeremiah’s day, and assured by our Lord’s death, has not gone into effect and become operative in restitution blessings to Israel and the world is, that the death of the Testator has not yet been fully accomplished; for the Testator, through whom Israel will get that great blessing of the New Covenant, is not our Lord Jesus alone, but The Christ, Head and body.

"To this agree the words of the Apostle again, namely, that natural Israel will 'obtain mercy through your (spiritual Israel's) mercy—Rom. 11:31. The laying down of the Restitution right, received by us from the Lord through faith in his blood, is our sacrifice of the same, the dying of the Testator's body {2Co 4:10}. Israel is to be the beneficiary of this testament, this legacy, this will; the merit of which is all, as Jesus said, 'in His blood,' in His cup, which we must drink" '09- R4498 "This seed of Abraham, as Testator, bequeaths to Israel (and through Israel to the world) all the earthly or restitution privileges secured by Jesus' death; and applied by Him 'on our behalf,' and surrendered by us in death. The death of the Testator is not yet fully accomplished; hence the restitution blessing delays and has not yet begun; Israel's New (Law) Covenant with its better Mediator, and restitution glory, must wait until the last one for whom the merit of Christ was imputed when he appeared 'for us,' shall have died actually—because, 'they shall obtain mercy through your mercy.' Not even the ancient worthies (already declared acceptable to God) can get actual restitution until the last member of the Testator shall have died and passed beyond the veil. Thus the Apostle declares—the new Covenant or testament or bequest is of no strength, 'no efficacy, while the Testator liveth'—Heb. 9:16, 17. '09- R4528 "In the case of Moses, the death of the testator was represented by the slaying of the bullock and the goat. In the case of the Antitypical Moses, the death of the Testator is shown in the sacrifice of our Lord, and the church His body... As the *man* Jesus he could not make this covenant. Why? Because as a man—not spirit- begotten—He could merely have given his human life for mankind and then would have had nothing left for himself...

HOW THE LORD BECAME A TESTATOR "In order to be a testator and give eternal life to the world, it was necessary that our Lord should carefully follow the plan that God had arranged. First, by his own obedience he should demonstrate his loyalty to God and receive life on the divine plane as his reward; second, that then, by taking up his human life which he did not forfeit in anywise, he should have the *human* life and its rights to give to Israel and through them to all mankind. He is thus a Testator. He 508 is one who thus bequeaths something to others. He bequeaths it not while he is alive, as a gift, but he gives it as a Testator, as that with which he parts in death. So our Lord Jesus, as the Great Mediator of the New Covenant, will give to mankind the *human* rights and privileges to which he had a right by virtue of his perfect obedience to the divine law. He invites us... to join with him in becoming testator, to lay down our lives and thus be sharers with him in the spirit of his great work, that we may also share with him in the actual features of that work during the Millennium.

"Romans 11:31. This will be the mercy of God operating through Jesus; and the mercy of Jesus operating through the church. So it will be God's mercy in one sense; it will be Jesus' mercy in another sense; and it will be the church's mercy in a third sense. This mercy will go to the Jews. What mercy is this? It is this New Testament. How? Through the death of the Testator; Christ the Head, and the church the body. And what will Israel get by this testament or will? The *earthly* life and *earthly* rights which The Christ laid down in sacrifice; all will go to Israel. All those rights to life eternal, and all those things lost in Adam, and redeemed by Christ, will go to Israel alone—in fact to *none* of them *but Israelites indeed*. ("The Lord shall save the tents of *Judah* (Praise) first"—Praise to Jehovah! See Zech. 12:7). So during the Millennial age it will be necessary for all mankind to come to these people of God to get eternal life and to share in this testament, or will, of Christ—in order to become Israelites indeed, that they may thus be heirs of this will, which gives *eternal human* life and all the *earthly rights* which Jesus had and *sacrificed*, and which he *imputed to us*, and allowed us to join in sacrificing together with him.'

"But we are not to understand that any one will become an Israelite unless he has the faith of Abraham, sincere faith, trust in God, faith that will be manifested by obedience." "10- R4624, R4625 "God's provision is that Messiah is the Mediator of Israel's New Covenant and that His death, when so applied, will be sufficient to cancel the transgressions of Israel under their old Law Covenant... Thus eventually Israel as God's 'called' nation will receive all that they ever expected—and more. Israel's promises were not heavenly or spiritual, but earthly—Genesis 13:15.

"Those promises are sure as God's Word. They merely wait until the 'mystery' of a multitudinous Mediator shall be finished (in sacrifice and in resurrection glory). Then the 'mystery' Mediator will have

sealed Israel's New Covenant by his death as its Testator. " 10- R4548. Romans **11:27- 29,32**.

THE WATER OF LIFE—John 4:5- 15.

"Whosoever drinketh of the water that I shall give him shall never thirst."—v. 14.

'Our Lord's explanation of the peculiarities of the water of life of which he is the fountain for mankind is very beautiful (John 4:5- 15), but its force can be appreciated only by those who have received this blessing at his hands—only those to whom he has communicated his truth and who have been sanctified by that truth, set apart as his disciples—as fountains of truth for others.

"Errors, falsities, may satisfy temporarily the craving of those who have never yet tasted of the *truth*, the water of life; but nothing can give permanent, lasting satisfaction except the truth; and our Lord himself, the Word, the Logos, the message of the Father, full of grace and truth, is the embodiment and representative of this satisfying water of life. Whoever receives the Lord as his Redeemer and Leader and Teacher, through whom all the gracious promises of God are to be fulfilled; whoever receives this water of life, receives a satisfying portion, and will never be found looking for truth in other directions. It will satisfy his longings as nothing else could do, and so abundantly as to leave no appetite for strange waters.

"This river of water of life does not flow at the present time; it cannot flow out to the 'nations' until all the 'little flock' as well- springs shall be brought together in the kingdom. And thus it is pictured in Revelation; that after the throne, the kingdom, is established; from under it shall flow the river of water of life, clear as crystal. *Truth* will then flow as a mighty river, refreshing and blessing the whole earth, and causing the trees of promise to bring forth 'leaves for the healing of the nations (the heathen).' And then shall be fulfilled a promise of the Scriptures which is misapplied by many to the present time: 'The spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely' [Re 22:17]. The bride cannot say, Come, in this sense of the word, until she becomes the bride; when the marriage of the Lamb is come, and the new age has fully opened. Neither can she invite the whole world to come to the river of truth until she herself has been glorified; and until that river of life flows. While looking forward to that glorious day, when grace shall be free to every creature, we nevertheless rejoice in the election of the present time, in which the Gospel call is intended not for every one, but for only those who have ears to hear, 'even as many as the Lord our God shall call'—Acts 2:39." '99- R2424

Revelation 22:18

Verses 18- 19. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Verses 18- 19 were written in full view of the pope's cutting out the Book of Revelation from the Bible. And so Christian Science* denies the vicarious sacrifice of Christ. We also are tempted to refute the plain meaning of some statements. But God says, through David, Thou hast magnified Thy Word above all Thy name. Psalms **138:2 2 Timothy 3:16- 17**: "The Scriptures which God inspired... are profitable for doctrine, containing the full statement of the divine plan: and no human authority is competent to add thereto." '97- R2166 c1 p2 "For the Word of God is quick and powerful (living and energetic), and sharper than any two- edged sword, piercing even to the dividing asunder of soul and spirit (life and *Please see 15- R5652 c I Sub- heads. Quoted in part at Rev.22:15.

509 breath), and of the joints and marrow, and is a discerner of the thoughts and intents of the heart"—Hebrews 4:12. See Revelation **1:16 19:15,21** .

EXAMPLE OF ADDING TO In Rev. 20:5 "This is the first resurrection," the remainder of the verse is spurious, ..." not found in the oldest and most reliable Greek MSS... We must remember that many passages found in the modern copies are *additions* which do not properly belong to the Bible. Since commanded *riot* to *add to* the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established." A288 footnote.

See '83- R501, THE DISPUTED CLAUSE.

"The book of Daniel, as we have it in our common version of the Bible, corresponds to that which was accepted by the Jews; but attached to it were three stories ("Bet and the Dragon," "The Song of the Three Hebrew Children," "The Story of Susannah"), which have nothing whatever to do with Daniel, and which bear no marks of being his production nor give any evidence of inspiration. These are excluded by the Hebrews as apocryphal, but they are incorporated in the Roman Catholic version of the Scriptures." '05- R3630 "It would appear that the expression of Revelation **22:18,19** has always more or less deterred men from falsifying the canonical books. We believe that very few interpolations into the text of the Bible have been made intentionally (that of 1 John **5:7** being a bold and notable exception)." '90- R1210. Please see Q716; '13- R5352; '01- R2817 (4th p from end); '92- R1411; THE AUTHORSHIP AND CREDIBILITY OF THE BIBLE—'89- R1144 to R1149.

TAKING AWAY 'From the Vatican MS. are missing the epistles of Timothy, Titus and Philemon and Heb., from 9:14 to close, and also *the book* of REVELATION." '80- R71 "The Bible commands our reverence and respect because of its author—God. We accept its teachings as authority and law on this account. How important it is then that we have the Word of God as pure and free as possible from human teaching. The channels through which it has come have not all been pure.

"... The New Testament was written originally by various apostles at different places and times. After their death... it was not long before each church had a copy of all the sacred writings... all made with the pen for about fourteen hundred years (until printing was invented). The process of copying and recopying gave rise to many small errors and omissions... Another source of trouble is the interpolation, or adding to the Word, of various words and sentences. A few of these, about four, bear marks of design and seem to have been added about the ninth century, probably to give a basis or support to some papal dogma.

"... It is only just to ourselves that we be careful that what we accept as *our basis of faith and hope*, is the word of God and not the errors of men, since it is '*all scripture given by inspiration of God*, ' that is 'profitable for instructions in righteousness, etc.'

"Our regular authorized version, called 'King James' Bible,' was published A.D. 1511. It... was not a direct translation from the original Greek, but a revision of several versions then in use... following instructions given by King James to the forty- seven learned persons whom he appointed to revise translations then in use (1604) ... Our 'King James' Bible' is only a revision of the *Colgate Latin*.

"Says an able writer: 'This translation was perhaps the best that could be made at the time, but if it had not been published by kingly authority, it would not now be venerated by English and American Protestants as though it had come direct from God.' 'At the time of the revision of 'King James' Bible,' the translators had the advantage of some eight Greek MSS., and none of these were of earlier date than the tenth century. Who will say how many errors large and small crept into the text during that thousand years? It is claimed that the errors may be numbered by thousands, mostly small and insignificant, but some of importance and weight.

"Few perhaps are aware of the great advantages possessed by translators of the present day. Between 600 and 700 Greek MSS. are now known, some of which are quite ancient; two of them, the 'Sinaitic' and 'Vatican 1209,' dating about the year A.D. 350. What an advantage in our favor above every other age, for obtaining the *pure word of God*. Truly the word of God is being fulfilled, 'In the time of the end... knowledge shall be increased.' Not merely scientific and mechanical knowledge has increased, but also

knowledge and understanding of what is the *word of God. The Sinaitic MS.*, the most valuable of all, was only recently found and was published in 1870.

”If not governed by *prejudice and preconceived* opinions we should *improve* all the opportunities offered to *grow* in the knowledge of the truth, remembering that it is not *error* but truth which sanctifies. Truly
“We are living; we are dwelling, In a grand and awful time.

In an age on ages telling, To be living is sublime.’

WHAT HELPS CAN WE OBTAIN which would give us a more clear understanding of what is the true and inspired text, you ask.

"I answer": Please see ‘80- R71.

”Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto his words, lest he reprove thee, and thou be found a liar”—Proverbs 30:5, 6.

”For ever, O Jehovah, thy word is settled in heaven”—Psalm 119:89.

"The terms of discipleship which Jesus set forth, it will be noted, are very different from those proclaimed by some who profess to be his mouthpieces, his ministers...

"Many are entrapped into professing Christianity who never became Christians, according to the Master’s conditions of discipleship, and who hearken not to his Word.

Luke 14:26: Surely there is no excuse for us to misunderstand such plain terms and conditions. The Master did not say that only his disciples could ever gain everlasting life. His general teaching was that the whole world is lost,

510 estranged from God and without the right to everlasting life. But he came to die, ‘the Just for the unjust,’ that all of the unjust might have the opportunity of returning to divine favor. He did not say that none but his followers would have such an opportunity of future life. Those who so declare are *adding to* the Word and helping thus, eventually, to confound themselves.

"What Jesus did teach was that he would in due time be ‘the true Light, which lighteth every man that cometh into the world.’ The world had already existed for 4,000 years before Jesus came, and no one will dispute that those who died previous to his coming had no opportunity of knowing him and his disciples. Yet he died to bless them, as well as to bless all who have been born into the world since. This blessing of the world, he declared, is to be accomplished by his kingdom; and he told them plainly that his kingdom was not of this world, age, or epoch, but of a future period. For the time being he was merely inviting disciples, and not attempting to reach the world." ‘14- R5425 "And Jehovah said unto me... I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him... But to that prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die”—Deuteronomy 18:17, 18, 20.

"The name ‘Christian Science’ is a misnomer for the tenets of Mrs. Mary Baker Eddy. Her teachings are devoid of scientific elements, and the word ‘Christian’ attached as part of the name given her theories is only calculated by Satan to deceive and destroy God’s people... They declare Satan’s old falsehood started in Eden, ‘Ye shall not surely die’ (Genesis 3:4). JESUS declared that Satan ‘was a liar from the beginning and abode not in the truth,’ not from his own beginning, but from man’s beginning. ‘15- R5800 last p.

GENESIS 3:4: ‘A LIAR’: ‘A MURDERER!’ John 8:44 1 John 3:15.

"Satan has continued this work of misrepresenting God's divine character and plan for six thousand years... intended to blind our minds and prejudice us against our best Friend. St. Paul tells us that this is done, putting light for darkness, and darkness for light—lest the light of the knowledge of the glory of God should shine into their hearts—lest they should see the real goodness of God... reflected from the face of Jesus Christ our Lord"—2 **2:11 4:4,6**.

“GOD IS LOVE!” **1Jo 4:8,16!**

‘Satan has persistently propagated, not only amongst the heathen, but also amongst Christians. various doctrines which are the reverse of the truth. St. Paul styles these, ‘doctrines of demons.’—**1Ti 4:1** ‘During the dark ages the adversary worked these lies. these ‘doctrines of demons’ into our Christian creeds... These horrible misrepresentations—doctrines of devils which picture God as the worst imaginable devil.’—See ‘14- R5485 c1 p5. 7, 8; c 2 p 1 especially.

WHY GOD HAS PERMITTED SATAN'S LYING DECEPTIONS "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul"—Deuteronomy 13:3.

GOD'S WORD HAS PEOPLE'S GUIDE "It is for the Lord's children to remember that He has given his Word, and that he reveals himself through this Word...

"The Lord will not permit those who receive *the truth* in the love of IT to be turned aside. But he will send strong delusions to those who receive it from any other motive or for any other reason... Of the loyal- hearted ones he declares, ‘They shall be mine... in that day when I make up my jewels’—Mal. 3:17.

FALLEN ANGELS ESPECIALLY ACTIVE TODAY ‘... Every feature of *present truth* sent by God as ‘meat in due season’ for his saints, is promptly counterfeited to ‘deceive if possible the very elect.’ “But it is not possible to deceive and lead away those whose faith in God, through Christ, is fixed, who are trusting in the merit of Christ's great redeeming sacrifice, and whose hearts are wholly consecrated to the Lord and his service. Such shall ‘never fall’; but all others are to be separated from the faithful. God so uses Satan's wrath in the outworking of his plans that he may be said to send the strong delusions which are now misleading all whose faith is not securely founded on the Rock Christ Jesus, who have not put on the ‘whole armor of God,’ supplied in his Word. Those who are attracted by error, and take pleasure in it, are thus being manifested, and their condemnation as unfit for a share in the heavenly kindom will be demonstrated as just and holy, and righteous altogether.

MAN'S WISDOM IS FOOLISHNESS WITH GOD "... They have substituted for the Revelation of God the vain imaginings of their own imperfect minds—holly meditations. ‘Professing themselves to be wise, they become fools,’ was written by divine authority of a similar class"—Romans 1:21, 22. ‘15- R5799 to R5801

"MY COVENANT WILL I NOT BREAK" "My covenant will I not break, nor alter the thing that is gone out of my lips"—Psa. 89:34.

”These words of Jehovah God are very comforting and satisfying to his faithful children. Please see ‘02- R3107, bottom page; ‘13- R5310 c 2.

"Next to the Lord, the Truth is the most precious thing in all the world; it is not to be trifled with, not to be played with; and whoever is negligent along this line will himself sustain injury—See 2 Thessalonians **2:10,11**. F264 "Honesty of word and deed should guide all of our relationships with the world. We should be doubly careful to have them measure our relationship to the Lord and to his people and to his Word!

"Jesus himself apparently was the only representative and exponent of the truth...

511 “No wonder the Scriptures tell us that his jewels whom the Lord is thus choosing along the lines of truth and sincerity... will be but a little flock. Let us, dear readers, make every effort that by the grace of

God we may be amongst these very elect ones. Let us prize the truth above riches or honor of men—yea, above life itself; so shall we be true disciples, followers of Him who is the Truth, Thy Word is Truth.' "' 05- R3555; '99- R2471, R2472. Romans **12:11** Psalms **40:10,11** . ' 13- R5334, R5335.

"This Mediatorial kingdom will begin at the close of this Gospel age, when the members of the body of Christ shall all have been found, and all have been glorified. The New Covenant will then be inaugurated with Israel through the ancient worthies. Their sins will then be atoned for by the same precious blood which now atones for ours. As a result, the ancient worthies will come forth perfect and to them will gather, not only their own Israelitish kindred, but all nations. Romans 11:27; Jer. 31:33; Ezek. 16:60- 63. "' 10- R4575 "What the Lord will approve will be this: If He sees that our hearts are very loyal to all the truths that we have received, if He shall find us hungering and thirsting to do His will, if He shall find us so loyal of heart that we will desire that every word and thought and action shall be to His pleasement. This is the condition of heart that He will approve... loyalty to God, loyalty to the Truth, loyalty to the brethren, loyalty to everything that we see to be in harmony with the Divine will... Loyalty to God is the test that is upon us, and so it was with Jesus. He is our exemplar and our forerunner in all these matters... It was His loyalty to God that was tested, and His loyalty to God that was rewarded... We have not yet resisted unto blood, unto death."CR271- CR274 "... Our Lord's office of Advocate will terminate with the glorification of the church: and his office of Mediator between God and the world will be ready to begin." '10- R4585.

"Soon the Mediator will have received to himself every member of his body, all whose names are written in the lamb's Book of Life. Then the Mediator complete, will begin his work officially... For a thousand years the great Mediator will stand between God and man... Having enjoyed God's mercy for a thousand years and having been perfected thereunder, they will be fully able to maintain their standing on the plane of Justice, if their hearts be loyal and true. '10- R4584 "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah"—Amos 8:11 "Behold, they say unto me, Where is the word of Jehovah? let it come now"—Jeremiah 17:15; "There is a crying for wine..." Isaiah 24:10- 13.

"The prophet that bath a dream, let him tell a dream; and he that bath my word, let him speak my word faithfully... Behold, I am against the prophets, saith Jehovah, that... say, He saith... that prophesy false dreams... and cause my people to err by their lies ... I sent them not...

And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, *What burden? I will...* punish that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What bath Jehovah answered? and, What bath Jehovah spoken? Jeremiah **23:28- 40** Malachi **3:13,14**.

"The city of confusion is broken down..." Isaiah **24:10**.

"For God is not the author of confusion..." 1 Corinthians **14:33**.

"Jehovah knoweth the days of the upright; and their inheritance shall be for ever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied"—Psa. 37:19, 20.

JOY 'Be strong and of a good courage"—Joshua 1:6. "It requires real courage of the highest order to stand for the Lord's truth, and his people, when these are misunderstood, misinterpreted, antagonized. It takes real courage to stand for the light when the great Adversary, with a world- wide influence, brands it as darkness and leads an assault against it. It requires real courage to denounce the darkness meekly, persistently, when it has on its side wealth, culture, influence, and churchianity." '07- R4062

Revelation 22:20

Verse 20. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord

Jesus.

Now down here, we who are longing to be with Jesus our Lord are heard saying, How long, O Lord? How long??

"God kindly veiled their eyes and merely comforted them (the brethren) from his own larger standpoint of 'soon,' 'quickly,' 'a little while.' But now that the kingdom is nigh, even at the door, our hearts no longer cry, How long, O Lord? but,

"HALLELUJAH! THE DAY STAR IS RISEN—THE MORNING IS HERE!"—03- R3173 HOW LONG O LORD?

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance. and my God"—Ps 42:11.

"Let not your heart be troubled... I go to prepare a place for you ... I will come again and receive you unto Myself; that where I am, there ye may be also"—John 14:1- 3.

"Wherefore lift up the hands which hang down, and the feeble knees ... Wherefore we receiving a kingdom which cannot be moved, let us hold fast the favor, whereby we may serve God acceptably with reverence and godly fear"—Heb. 12:28, see Diaglott.

"The Apostle points out this same necessity for abiding in Christ; saying, 'It is a fearful thing to fall into the hands of the living God' (Heb. 10:31). He proceeds to point out his meaning by quoting from the prophecy: 'For our God is a consuming fire.' God's love no less than his justice burns against all sin, and 'all unrighteousness is sin'; He can not look upon (or recognize) sin'; hence, He has provided, not 512 for the preservation of sinners, but for their rescue from sickness and from its penalty of destruction.

"... Thank God!... He has provided for us a refuge in Christ Jesus ..."—F120- F121

PERSECUTED FOR RIGHTEOUSNESS' SAKE "Blessed are they which are persecuted for righteousness's sake, for theirs is the kingdom of heaven"—Matt. 5:10 All who will be of the kingdom of heaven class must pass through some such experiences for the development and testing of their characters."—05- R3617 "For what glory is it, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps"—1Pe 2:20,21... proclaiming the heavenly kingdom at hand as the only remedy for all classes, and their only hope." A342 "Sacrifice and sell:denials are acceptable to God through our Redeemer and Lord—and thus only. Let us remember that the strength sufficient which God has promised us, and by use of which we can be 'overcomers,' is **provided in his Word**. It is a strength derived from a *knowledge* of his character and plans, and of the conditions upon which we may share in them. Thus Peter expresses it, saying, 'Grace and peace be multiplied unto you *through the knowledge* of God, and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, *through the knowledge* of him who hath called us to glory and virtue (by his own glorious power and virtue—see Diag.); whereby are given unto us exceeding great and precious promises, that BY THESE ye might be partakers of the divine nature"—2 Peter 1:2- 4, A346 "Christ and his church die to human hopes and interests, present and everlasting—laying down **their lives, suffering** for righteousness' sake. Their reward is two- fold: (1) Their own personal exaltation to a heavenly, spirit glory, like unto the angels, and yet more glorious—' **far above** angels, principalities and powers and every name that is named.' (2) The kingdom glory—the joy of being the divine agents for human restoration..."—14- R5495 "Behold, the Husbandman waiteth for the precious fruit of the earth. and hath long patience for it... Be ye also patient"—James 5:7, 8.

"Patience is a virtue which our Heavenly Father desires to cultivate in us and he manifests in himself the grandest example of it. Through all the centuries past he has patiently endured the reproaches of those

who, failing to understand the course of his wisdom in executing justice and in working out the deep designs of his abounding grace, attributed evil, and only evil, to his truly glorious and holy character. He knows that 'in due time' his character will be fully vindicated; and so he patiently waits and works and endures. So also our Lord Jesus waits and endures. He endured great humiliation in coming to our low estate. Then as a man he patiently endures the contradictions of sinners against himself; and ungrateful persecution, even unto death, from those he came to save. And, like his Heavenly Father, through it all he was cheered in consideration of the 'due time,' though then in the far distant future, when his character, and also the Father's character, would be fully vindicated and manifested to every creature in heaven and in earth. And still our blessed Lord Jesus and our adorable Heavenly Father await with patience the grand consummation. So, in similar attitude of mind, we must wait; for the servant is not above his Lord, and our rejoicing in view of the future will, if we have the mind of Christ, be not only because of our own prospective vindicator and glory, but also in prospect of the vindication and glory of God and of our Lord Jesus, and of the prospective everlasting triumph of truth and righteousness." '06- R3784 "Wait on the Lord: be of good courage, and he shall strengthen shine heart: wait I say on the Lord"—Psa. 27:14.

"We are not necessarily free from worldly condemnation... Jesus was condemned and crucified; the apostles were condemned and were put into prison and received stripes on several occasions. And later most of them were killed.

"Whatever may be the outcome of any matter to us, we are to accept it as from the Lord, whether we are able to discern the reason for it or not. We are to have faith and hope, even though the way is rough, and even though things might seem to be the very reverse of what we expected. 'Wait on the Lord; be of good courage, and he shall strengthen shine heart; wait, I say, on the Lord'—Psalm 27:14." '13- R5330

"HOW LONG, OH LORD, HOW LONG?"

'I long to see Thy face, I long for shine embrace How long, Lord, till I come To my long- promised home?

"Not long, my child, not long; Be brave, be true, be strong! The Day- star cloth appear, The Kingdom draweth near!"

Gertrude W. Seibert '16- R5991

"The glorified church of the Gospel age shall share with her Lord and Head in his reign, which is God's appointed means of blessing the world... laying justice to the line and righteousness to the plummet. For he must reign until he shall have put down all authority and laws on earth which are contrary to those controlling in heaven.'

"Blessed Bible, precious Word! Boon most sacred from the Lord; Glory to His name be given, For this choicest gift from heaven.

***** Search we may for many years, Still some new, rich gem appears.' '16- R5992 "We are ambassadors for Christ"—2 Cor. 5:20. "Whatsoever ye do in word or deed do all in the name of the Lord Jesus." "What an honor to be His representatives in this world! and what a responsibility to bear His name! '04- R3329 "This loving devotion to him whose name we bear must with all 'saints' be the power of God, working in us to will

513 and to do his good pleasure—to honor his name and to serve his cause to the best of our ability. And the best of our ability, thank God! is accepted in the Beloved as perfection. How gracious are the divine providences! The more we realize these things the more careful and circumspect they will make us—that whatsoever we do, in word or deed, it shall all be done in the name of Jesus and his glory." '04- R3331 "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his only son that serveth him" Mal. 3:17.

"He has not spared this class in the sense of relieving them from all suffering; for if they were thus spared they could not share the glory to follow this trial time. He did not spare Jesus, the Head over the church, which is His Body. But he will not permit them to be tempted above what they are able to bear *{1Co 10:13}*. He has an interest in them and a sympathy for them, and delivers them from those things which would prove too weighty for them." '12- R5119 "Some may have more tribulations than others. Someone said to me recently on this subject, Should we not expect the tribulation to be equal and evenly divided? No, brother, if it is a large diamond it may take a great deal more polishing, because a large diamond is worthy of more polishing. A little diamond requires less polishing to make it shine as much as it can shine; but if it is a large diamond as in the case of our Lord, and as in the case of St. Paul, it would require a great deal of polishing, a great deal of affliction, a great deal of difficulty, that they might fully show forth the praises of Him who called them out of darkness into His marvelous light." CR348 c 2.

"... We are approaching the end of our course... Let us walk with great carefulness, with great soberness, yet with joy and rejoicing ... that soon with our beloved Bridegroom we shall partake of the wine of joy in his Kingdom and be forever with Him." '16- R5872

Revelation 22:21

Verse 21. The grace of our Lord Jesus Christ be with you all. Amen

May John's wish for us expressed in this parting gesture be realized by us; even as Jesus prayed, Sanctify them through thy Truth. Thy Word is Truth.

The Apostle Paul's Testimony: "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus"—1 Timothy 1:14.

"The Lord will not forsake his people for his great name's sake"—1 Samuel 12:22 "Samuel appealed to fleshly Israel to remember the great things that God had done for them, as a ground for thankfulness and faithfulness—their delivery from Egypt, their guidance through the wilderness and their entrance into the land of Israel; but if we apply these words to Spiritual Israel, with what greater force do they come to us! The Lord has delivered us from Egyptian bondage, the bondage of sin and death. He has led us out of darkness into his marvelous light—Isaiah 51:1, 2. He not only lifted our feet from the horrible pit and the miry clay, but he placed them upon the Rock, Christ Jesus; yea, more! he has put a new song into our mouths, even the loving kindness of our God. He not only forgave our sins, but accepted us in Jesus, and invited us to joint- heirship with Christ. He not only gave us exceeding great and precious promises to cheer our hearts in the wilderness journey, but has in reservation for us things exceeding great and precious, of which he has given us a glimpse or foretaste through the holy Spirit, an earnest of our inheritance.

"Who that has gratitude of heart to the Lord for these blessings, who that is appreciative and thankful, would not be indeed seeking to serve the Lord in truth with all his heart! 'I delight to do thy will, O my God; Thy law is written in my heart.' So it will be with us. As the Apostle says, We shall do his commandments, and they will not be grievous unto us, and this will be the evidence to us that we love God and we are loved of him, and being sealed, impressed more and more by his Spirit, the spirit of truth—1 John 5:2,3. "' 08- R4201 "Now we can only see more or less obscurely... We cannot see eye to eye until the glorious consummation, when we shall have experienced the resurrection change, 'in a moment, in the twinkling of an eye.' ... Those who show their loyalty in fighting against the world, the flesh and the adversary, to the end, will be joint- heirs with Christ, sharers in his kingdom, executors of the divine program for the blessing of the world of mankind." '13- R5359

GLORY SHARED WITH CHURCH "Our dear Redeemer, instead of feeling jealous that any others should be exalted to the divine nature, participators in the kingdom, in this prayer to the Father *{Joh 17}* declares his full acquiescence in the plan, his hearty co- operation, his joy to have it so. What a thought

this gives to us as the prospective bride, already espoused to the heavenly Bridegroom. He is pleased to exalt us from our lowly estate to be one with himself in his kingdom, in his throne, in his Father's love.

"Wonder of wonders! Where will the divine compassion cease! While we were yet sinners, under divine condemnation of death, we were loved and redeemed at the great price; and now, having been redeemed, we hear the voice celestial saying, 'Come up higher,' yea, even to the throne, to jointheirship with the King of kings, the Lord of lords, the only begotten of the Father, full of grace and truth.

"The closing words of the prayer (*Joh 17*) are beautiful and give us an insight into the Lord's confidence in the Father, and fellowship with him. He knew the Father, and so he has declared respecting us that this is the highest evidence that could be granted us for our acceptance with the Father and of our participation in the life eternal which he has provided, namely, 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' "How wonderful is this love of God and love of Christ! How impossible it seems for us to measure its lengths and breadths and heights and depths!" '05- R3553

THE MARVELOUS GRACE OF GOD!

"Hearken to me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I 514 called him alone, and blessed him, and increased him. For Jehovah shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody"—Isaiah 51:1- 3; Psa. 40:2- 5.

"This is a wonderful work, a marvelous transformation! Selected from a race of bondslaves of sin, beings of a fleshly nature, depraved, death- stricken, sin- cursed, we are lifted out of the miry clay; we are washed, cleansed, from our pollution, our soiled rags of unrighteousness; and a new nature has been begun in us. Then our earthward tendencies are gradually bent heavenward. We are transformed day by day, rising up, UP, until, our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable—passing the nature and rank of angels, of cherubim, of seraphim, and every name that is named, and seated upon Messiah's throne, beside the Infinite Son of God, partakers of his glorious nature—the nature of Jehovah himself—the divine nature!—1 **1:3,4** 2 **Peter 1:3,4**.

MARVELOUS GLORY: UNSPEAKABLE FAVOR "Can mortal man conceive so marvelous a glory? The very thought of such a calling should cause us to bow our hearts in the dust before our God, realizing our great unworthiness of such stupendous grace—of bliss so transcendent! What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely, the most faithful service we can give is but a very feeble return to him who has so loved us, so blessed us, so honored us!

"We are joint- heirs with the Lord of Glory to this wonderful inheritance, if only we are faithful unto death and keep our garments white... It is only as new creatures that we have any standing, that we can please God, that we can work for him. It is this new creature that the Apostle is addressing in **Philippians 2:12,13**." '16- R5855

FAVOR UPON FAVOR "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also, we have access by faith into this *grace* wherein we stand and rejoice in hope of the glory of God"—Rom. 5:1, 2.

"How often we have opened the blessed book of God and read... over and over again—'God so loved the world that he gave his only begotten Son, that whosoever believeth in him (Ah! that includes me, we said) should not perish, but have everlasting life' (John 3:16). Some of us shouted over

it, and some of us wept over it tears of joy and gratitude. And for this *grace* we will never cease to praise God through all eternity.

”Can there be anything grander than what we have seen the *grace* of justification to be? anything more desirable than the pardon of our sins and our reconciliation and peace with God? Can there be anything more desirable than the outcome of this reconciliation in the perfection of every physical, mental and moral power? than a body in the glow of health, and beauty of form and feature, forever decked with the bloom of eternal youth? than a mind in full possession of all its powers, and trained, educated and disciplined beyond the range even of all the intellectual prodigies we have ever known? and a moral refinement gloriously reflecting the divine likeness and perfectly acceptable to God? Can there be any desirable *grace* beyond this, and the perfect condition of the glorious earth whose now desert place shall then blossom as the rose?

”From a human standpoint it would seem not. Surely this is all the human heart could wish for or aspire to. And when ‘God shall wipe away all tears, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain,’ surely all who love righteousness will be satisfied, and, as Isaiah says, ‘the whole earth shall break forth into singing’ (Isa. 14:7). Praise the Lord!” ‘90- R1262 "It is not in the power of human tongue or pen to portray the glorious perfection of the earthly Paradise condition. The most glorious qualities of mind and heart known amongst men must of necessity be imperfect as compared with the perfection of God’s image as it will be restored in all the willing and obedient—the unwilling and disobedient being destroyed.

HALLELUJAH CHORUS AND AGES TO COME “With the close of the thousand years of the Messianic Kingdom, the great Mediator will deliver over the Kingdom to the Father {1Co 15:24}. The Father will not receive the human family to eternal life without first giving them a test along the lines of strict obedience to His will. Satan will be loosed for a little season to demonstrate who are absolutely loyal at heart and not merely obedient for the sake of policy. Those who then fail, will be destroyed with Satan in the Second Death (Revelation 20:7- 9). Thus the earth will be absolutely cleansed. Then every creature in Heaven and Earth will exclaim, ‘Blessing, and honor, and glory, and power, be unto him that sitteth upon the Throne and unto the Lamb forever!’ [Re 5:13] Then there shall be no more sickness or dying. The former things of sin and death will have passed away—Rev. 21:4.

”Nor will the glory of Christ and the Church end with the restoration of mankind. Not only do the Scriptures tell us that unto Christ every knee shall bow, both of things in Heaven and things on Earth, but ‘That in the Ages to come God will show the exceeding riches of His grace and his loving kindness toward us (the Church) in Christ Jesus.’ “As God made not the earth in vain, but to be inhabited, this same principle doubtless applies to the other planets of our solar system, and to one thousand millions of other worlds of which Astronomy tells us. They are all to be peopled, and the things learned in the sin-experience of our Earth are to be their instruction. It is the Divine decree that the Logos shall be the honored agency through whom all creative work shall be accomplished in the future, as in the past, and His Church, His Bride, will be with Him in all his glorious hereafter. Truly ours is a Great God, worthy of worship, obedience, love. Only the foolish can say in their hearts, ‘There is no God.’ ‘Who shall not reverence Thee, O Lord... when Thy righteous acts are manifest!—Revelation 15:4.”Photo- Drama Scenario, page PD95- PD96

515 Glorious unsearchable riches are ours! That ‘Neither learning nor piety can find out”—but only "IF GOD PERMIT.’ "JEHOVAH IS MY SHEPHERD!" "It adds to our joy to know who is the ‘Great Shepherd’ and to hear the ‘Good Shepherd,’ His Son, assure the sheep of the Father’s love, saying, ‘The Father himself loveth you.’ How wonderful that the heavenly Father, surrounded by the sinless angelic hosts, should feel an interest and a care for his human sheep of the earthly plane, who, through Adam’s disobedience, were plunged into death; and how precious to us is the knowledge that at great cost he sent his Son to be our ‘Good Shepherd,’ and to bring back to the divine fold all of the sheep that are desirous to return!" ‘08- R4278

‘0, child of God; O. glory’s heir; How rich a lot is shine!’

"The conclusion of the whole matter—the end of the journey is what? To occupy a place in the heavenly mansions in our Father's House! What a glorious consummation to the grandest of all hopes! Why should we murmur or complain at the roughness of the journey which will bring us to such a glorious goal? Let us say with the Psalmist— "' What shall I render unto the Lord my God for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Most High! ' "' 08- R4281

"NOT THE SPIRIT OF TIMIDITY""For God hath not given us a spirit of timidity; but of courage, of love and of a sound mind"—2 Tim. 1:7.

THE DIVINE MIND—THE TRUTH '99- R2440 Gal. 6:17: "'We are bought with a price, and the consecration of our lives to him who purchased us is but a reasonable service. "' 94- R1738 'If the Son therefore shall make you free, ye shall be free indeed"—John 8:36.

We were freed from the service of sin that we might become the bond- servants of another—even Christ... Strictly speaking, however, everlasting life is a gift. No one could earn it. " 13- R5356 *'Gather my saints together unto one; those that have made a covenant with me by sacrifice'*—Psa. 50:5. 'I will sing of thy power; yea, I will sing aloud of thy mercy in the morning; for thou hast been my defence and refuge in the day of my trouble"—Psa. 59:16.

'This nearness to God. into which his 'very elect' will be gathered, will be the source of their protection. And the dangers to others will be in proportion to their distance to this great citadel of strength. this fortress. this refuge or tower.

'Then let our songs abound.

And every tear be dry; We're traveling through Immanuel's ground.

To fairer prospects nigh."Hymn 40 (DH40).

ALL POWER IS GIVEN UNTO ME 'These were our Lord's words after his resurrection. They were true then. They have been true throughout this age and they are still more completely true today, because we are now living in the time of which it is written, 'He shall take unto himself his great power and reign.' His reign has in some senses of the word already begun. He has already marshaled forces which will complete the overthrow of everything opposed to his kingdom and its righteous laws. And we may be sure that the members of his body still in the flesh this side of the veil are not less subjects of his providential care than is the world and its affairs. We may be sure that nothing is transpiring, either in the nominal church or amongst the kingdoms of the world; amongst socialistic or political parties or in the financial world contrary to what will best serve our Lord's purposes in connection with the events just before us and the outworking of the same in fullest accord with the prophecies.

"Oh, that we could get this thought rightly settled in our minds! Yea, as the Scriptures say, 'Settle it in your heart'—that our Lord is at the helm superintending all of earth's affairs at the present time in a much more practical sense than ever in the past. And have we not seen his graciousness towards the church in the thirty- four years of the harvest period that are already past? And can we doubt his continued supervision of the affairs of his betrothed to the grand consummation? 'He who hath begun the good work in us is able to complete it,' and he who has thus far conducted the harvest work is able still to direct it, order, bless it and use it to his own praise and to the blessing of his people.

"Who led thee first will lead thee still; Be calm and sink into his will."

"Let us not be timid either as respects the affairs of the harvest work in general, or as respects our own personal relationship to it and to the Lord. Let us learn more and more to be on the lookout for the leadings of his providences; and utilizing knowledge which he has given us from his Word. Let us not be

surprised concerning the fiery trials which may try us, and the stormy billows which may at times seem about to overwhelm us, 'For greater is He that is on our part than all that are against us'—however numerous, however strong, and whether demons or men. Let us remember that we are called to be overcomers and that the victory that overcometh the world is our faith.

"Resist the devil and he will flee from you' is the Lord's testimony. This implies an assault by the adversary...

"In conclusion, then, dear friends, be of good courage, of strong faith, of heroic determination, and see that your faith is not in yourself, nor in your vows, nor in your very

516 best endeavors, but in the Lord. Trust in the Lord and the practice of your faith, to control your thoughts and words and deeds, and to bring you closer to our Father and Redeemer. We live in a time when worldly wisdom is taking hold of this need of courage and is advising people that it should be based upon self- confidence, self- assurance, selfesteem. This is the world's counterfeit, the adversary's counterfeit of the true courage which the Word of God inculcates; and through which we may not only rejoice in all of the present experiences of life, but ultimately 'come off conquerors; yea, more than conquerors through him that loved us.' "' 09- R4379, R4380

WATCH AND PRAY!

"A little while, the storms will all be over, Then, child, a loving God will take thee Home.' W.H. Bundy '13- R5287

HEAVENLY PILGRIMS NEARING HOME "As the sun sinks at the close of each day, and the shadows gather around us, how sweet to sing, 'I'm one day nearer home!' We have nearly reached the mountain top; and every day multiplies the evidences that the journey is nearing its end. Just how long it will be we cannot know; probably it is best that we do not know. But we believe that it will not be very long." '16- R5863

DAILY GREETINGS "And in that day shall ye say, Praise Jehovah, call upon His name, declare His doings among the people, make mention that His name is exalted."—Isaiah 12:4.

And in that day this song shall be sung in the Land of Israel, and gradually, in all lands: Praise to Jehovah! Make mention that His name is exalted in all the earth: no more purgatory; no more eternal torment, no more blasphemies: but **GOD IS LOVE!**

" **HALLELUJAH!** ' ' **Psalms 150** "PRAISE YE JEHOVAH!"

"Praise God! from whom all blessings flow; Praise His dear name, And love Him SO! Praise Him who shares His throne above; And love THEM with a FERVENT LOVE!"

H.S. Cox "The grace of our Lord Jesus Christ be with you all. Amen." Revelation 22:21.

FOUNDATION OF CHRISTIAN DOCTRINE: THE Passover

(Notes from an Elder's discourse are included.)

"At the very foundation of all Christian doctrine lies the doctrine of the Ransom, the Scriptural teaching that 'we were bought with a price,' a corresponding price for Adam's sin. Any teaching, therefore, which either openly denies or quietly ignores this foundation doctrine, 'the Ransom for all, to be testified in due time,' must be a doctrine at variance with God's revelation... Our attitude toward it should be prompt and decided opposition. If others waver, we who have learned that the ransom is the test by which all doctrines are to be proved, need not waver, and should not... Lend them a hand wherever possible... by reminding them of the Rock Christ Jesus, whereon our feet are firmly established, and by throwing to them the rope of divine promises, throughout which is woven the scarlet thread of the ransom of Christ." '16- R5948 "The doctrine of a ransom for all... is the scarlet thread running all through the Scriptures."' '86- R876

THE Passover

(from a discourse by an elder—a saint)

We of all people are the most highly blessed with a knowledge of God through Present Truth. We know Him as the Self- existent, ever- living One who had no beginning. We know Him as the Infinite One and that He has manifested this in Justice, Wisdom, Love and Power, and through the Divine Plan of the Ages. He has taught us to know Him aright and to rejoice in His glory and His goodness. We know Him as the Architect of the Plan of the Ages, requiring ages for its accomplishment in regard to mankind and this home on the earth. We know him as the One who has showed forth His love and care to His children, those who ARE His children that love Him and trust him, to which we are witness this day as New Creatures in Christ. We realize more and more a sense of His great love toward us, and His fatherly care in the smallest detail, supervising our interests, Spiritual and temporal, all working together to give us established membership in Christ: to give us a character- likeness to His; crystallized—all coming from Him, even the spirit of sonship, for which we praise His name.

We recognize Him as one who has chosen a man to represent Himself and who gave him three wives whereby He might illustrate what was in His own mind: to illustrate the Divine Plan of the Ages; to counteract the wages of the ravages of sin and the Permission of Evil; and to take out a glorious company for Himself.

We see the relationship of these three wives to Abraham, illustrating God's relationship to the three great Covenants through which he operates to carry out the Plan of Salvation. One of these wives was an Egyptian bondslave; and her relation to Abraham well illustrates the relationship to God through the Mosaic or Law Covenant. God has set forth these Covenants Himself as the only one capable of so doing. So He used Abraham to illustrate this covenant which He intended to make with Abraham's children. But Hagar died; and Ishmael died. Abraham died; Sara died. Isaac and Keturah and her six sons all died and there was nothing further. Ishmael's children grew into the great nation of twelve tribes and was joined by children of Keturah. Isaac's children grew into a great nation of twelve tribes, separate from the others, and especially in their experiences. They went down into Egypt because of famine in their own Land and there they were held in bondage. They increased so rapidly that the Egyptians became fearful and attempted to destroy them; not instantly, but gradually; working them to death, starving and beating them to death. That matter illustrates the wages Satan pays to those who serve him. What the children of Israel experienced in Egypt typifies Satan's dealings with the world: he takes away from them all comforts of life, even life itself, and opens not the door of the prison; he is cruel and merciless.

After more than 400 years had passed God chose a man by the name of Moses to bring in a Covenant that He had illustrated with Abraham, Hagar and Ishmael. That man was eighty years old. God spoke to him to deliver the children of Israel from their bondage in Egypt, and thus to illustrate His Plan for deliverance of the children of the world from the bondage of sin and Satan. He gave Moses power to deliver the Israelites from Pharaoh. He began the operation of this phase of His Plan about a year before entering into the Law Covenant with them, for two reasons.

One reason was to teach Israel and the people of Egypt the difference between Himself and the gods of Egypt. He caused plagues to come upon the Egyptians that would challenge their different gods; and none of them could do anything about it. God sent the plagues; and God sent the plagues away. Their gods were proven imaginary. Thus He proved to His people a great lesson to keep them from idolatry. But it seems they forgot the lesson and were taken away into Babylon where once more they witnessed the contrast between God and the hapless gods of

Babylon, so remarkably that they declared there that Jehovah was God. They never again went into idolatry after that experience.

A second reason was to bring Pharaoh to the point where he would be willing to let Israel go. He gave the Egyptians nine plagues. Pharaoh was still hardened in heart. The tenth plague would affect him personally in his firstborn, and would include also their cattle in Egypt.

As the time for the Covenant drew on, God proposed to bring the Israelites out of Egypt on the last day of the 430th year of the Covenant with Abraham. On the day preceding the exodus, He had instructed the Jews to kill the lamb, sprinkle the lintel and doorposts of each dwelling with the blood; the angel of death would pass through that night slaying the firstborn where no blood was sprinkled; but passing over the firstborns where the blood was sprinkled.

So it came to pass that 430 years after the Covenant with Abraham, and His dealings with Hagar and Ishmael who was born thirteen years before Isaac, He made a Covenant, not with Hagar's children through Ishmael, but with Sara's children through Isaac. He had merely used Hagar to represent His relationship to Abraham. Thus he separated Himself from them by a Mediator though He Himself said He was a husband of the Hagar Covenant: "Though I was an Husband unto them I regarded them not." The Hagar Covenant brought forth no children for him because separated by a mediator who was unable to bring forth any children by that Covenant.

The Covenant was made with the children of Isaac through God's promise to Abraham, and they were caused to kill the lamb on the fourteenth of the month at the full moon. The lamb was taken out on the tenth day to typify His dealings with Israel, according to the time features. Pharaoh urged the people to go, and gave to them their back wages to be rid of them, and the Egyptians were destroyed in the Red Sea. The Israelites crossed safely—another Passover. Nothing further in fulfillment seemed to come of this Passover for over 1600 years.

How slowly apparently God moves in the Divine Plan of the Ages—about 1600 years—from the human standpoint: promising a covenant; making a covenant; bringing in the antitype of that covenant of the Passover Lamb, because He intended to have a *day of atonement* and He wished to show the Israelites, and then the world—us in particular—that those who have received the benefit of the Atonement, stand liable to the Second Death from which there is no resurrection.

The Passover was instituted three months before the Covenant went into operation: to remind them they must be faithful to the Atonement and its promises for atonement for sin. Otherwise there would be a penalty of Second Death. The Jews entered into that Covenant voluntarily, willingly. The penalty for failure to keep the Covenant was a death penalty; not second death, but a second, death penalty. If anyone was condemned to death by the Law, such death would be a type of the second death. Unable to keep the Law perfectly, they died under its penalty—a second penalty of death, but not a second death penalty. Only those condemned to death by the Sanhedrin, for instance, would be typical of the second death. The first penalty of death was in Adam, by heredity; the second penalty of death was in their failure to keep the Law as they had covenanted to do, saying, All these things will we do.

THE BLOOD OF SPRINKLING OF THE Passover

"When He seeth the blood the Lord will pass over the door and not suffer the destroyer to smite you"—Exodus 12:23. '15- R5640 to R5643 That night, the firstborns who perished, and of course those of the Israelites likewise, represent those who go into the second death from which they could have been spared had they been faithful to His instructions to sprinkle of the blood of the Passover lamb on the lintel and doorposts. The lintel was the top cross- piece between the two posts.

The observance of the Day of Atonement came to an end with the overthrow of the kings, the typical kingdom. But it was continued in the Passover until the antitype came of the Passover Lamb. The blood sprinkled on the lintel and doorposts represented the blood of atonement sprinkled on the people, by the people for the people.

The difference between that and the blood of the Day of Atonement in the fall, the tenth day of the seventh month, 518 is that in the fall the High priest alone sprinkled the blood of the bullock on the Mercy Seat. But in the Passover picture the people sprinkled it themselves. Therefore, where the first which occurred in the fall represents Justification, the latter in the Spring represents APPRECIATION OF JUSTIFICATION. The people could not justify themselves. It is a picture of the people *applying the blood to their own hearts in appreciation of the atonement made for them*. This is further illustrated in eating of the Lamb, *by faith in the perfect human nature of our Lord*.

So when more than 1600 years had passed away and the type was explained for us, NOW we note the significance and meaning of these things that God had in mind when He arranged for this Hagar feature of the Abrahamic Covenant. It is most important for the Church because when the antitype came, and the last Passover which He observed, He instituted a Memorial of His own death as an antitype of the Passover Lamb. And He used different emblems for the Lamb and the Blood. He used bread and wine; and while in the Lamb "Not a bone of Him was broken," He wished the bread to represent that He was sacrificed; and he said, "This is My body which is for you; and we have the Apostle's word that "as oft as ye do this, ye do show forth His death 'till He come.' " As an antitype of the Passover, this is very important for the Lord's people, members of His body. The wine represents the blood of the New Covenant, It also represents doctrine. So, while we do not get the literal body of our Lord or the literal blood of our Lord, we do get the doctrines which illustrate the literal things of the Passover; and we understand the breaking of His body doctrinally and the shedding of his blood doctrinally, and sharing therein, doctrinally.

"By faith... appropriating to ourselves all the merits and perfections and rights which the MAN Christ Jesus possessed and laid down in death for us, we really feed our hearts upon the true unleavened bread of everlasting life, the Bread which God sent to us from heaven... THE FLESH WHICH HE GAVE... that all the dead and dying race may have life... It is a memorial of THE RANSOM of Adam and his family from the bondage of sin and death." '98- R2271 We understand these things from the standpoint of doctrine which was brought in by the Lord and the Apostles when He brought life and immortality to light through the preaching of the Gospel. There was, the Apostle points out, a participation for the Church in what the broken loaf, and wine, represent. He said, that Bread, broken for our sakes, represents a loaf in which the Church are sharers: a communion in the Body of Christ, of His broken body, of ours to be broken with Him; and the cup is the communion of the blood of Christ, showing that while we partake by faith, actually, by Justification in heaven, by faith here on earth we also share with Him in this consecration unto death and sacrificing of the body—a shedding of the blood, all by faith, and by doctrine explained—for the benefit of the world.

This Passover observance in antitype, as a Memorial of our Lord's death, is so important for us that we see it in its beauty and accept it in its fulness; we do renew our vows of consecration to the will of God unto death, now that we know what His will is. Our consecration enlarges to take in these things and we are willing that God's will shall be done. Salvation is provided for the world which shall be accomplished by another covenant represented by Keturah and her six sons. So we rejoice in the doctrine of the Passover. We see how it represents our Lord and the Passover for us, when we are passed over by a vitalized justification in Heaven, by faith, while we are amenable to the Second Death. The only ones amenable to the second death are those for whom the blood has been applied, the merit of our Lord. The HEART APPRECIATION OF OUR JUSTIFICATION *will protect us from any danger of the second death.*

God first provided for the SAFETY of the Passover, which became the first feature of the Law Covenant made with Israel three months later, and has continued ever since until the ANTITYPE came. Looking through the type to the Antitype, we rejoice in our justification by faith in the merit secured on the tenth day of the seventh month, the merit of the slain bullock. We also rejoice that the Church in the Spring of the year receive the first application of His death, that He died in the Spring; the Church have become liable to the second death. But by the Passover Lamb, the angel of death passes over the firstborn who have the blood on the lintels and the door posts of our hearts.

Let us never undervalue the merit of our Lord; neither by estimate of our own unworthiness which is our greatest danger, nor any pressure that may come into our lives of any fault that would cause us to neglect giving the full value of the merit of our Lord's sacrifice, thinking ourselves condemned, by not giving a sufficient value to His merit, becoming doubtful and discouraged because of our own shortcomings, imperfections, unworthiness. This is the time of year when the adversary will use that means to discourage the members of Christ's Body. Let us always throw such suggestions of doubts to the winds by the consideration of our Lord's merit as the Passover Lamb for us, and that God gave that provision first, making it as it were, the most prominent sacrifice or ceremony of all, because he knew that when salvation had been provided, that ended all he could do for mankind. After that, was second death. He provided a protection, by the merit that had already been supplied, against second death. The Passover Lamb was slain in the Spring. The Day of Atonement bullock sacrificed in the Fall, providing atonement, was carried along into and by the Passover observance of our Lord's Memorial of the Antitype; and our constant heart appreciation of His sacrifice for us. Thus we have a conscience void of offense. We have assurance toward God as we give our Lord's merit full value to take care of all our shortcomings, imperfections, unworthiness—aside from wilful sin.

THERE WERE TWO PASSOVERS

"Not until the sacrifice of the goat had been complete, and its blood had been sprinkled upon the Mercy Seat, was there a *passing over* or remission of the sins of the people. "' 04- R3319 p3 "But let us look at this type of the Passover—let us notice that it was God's intention to save all Israelites, and that as a nation they represented all mankind that will ever come

519 into harmony with God and be granted eternal life in the Land of Promise. Let us notice that *there were two passovers*; a great one, when the whole nation by divine power was miraculously delivered by the Lord and led by a sandbar across the channel of the Red Sea especially prepared for them by the accentuation of winds and tides." '07- R3959 "... Let us notice also that *there were two passovers* ... That picture, or type, shows the ultimate deliverance from the power of sin and Satan of every creature who will ultimately come into accord with the Lord and desire to render him worship—not an Israelite was left behind... The church of the first- borns, alone, are... at the present time—being passed over—those who are under the blood... whose names are written in Heaven. "' 15- R5640, R5641 ... *Let us note that there were two Passovers*—the one in which only the first- borns were passed over; and another greater one at the Red Sea... These passed over dry shod and were saved; while the hosts of Pharaoh, representing all who eventually will go into the second death, were overwhelmed in the Sea. The Passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam's race who desires to come into accord with the Lord and to render Him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage."16- R5870 The Apostle Paul points out that, besides the Church, the whole world are to receive the benefit of that Passover Lamb. And John was led to say, "Behold the Lamb of God that taketh away the sin of the world," the Passover Lamb that will protect them from the second death when the Atonement has been applied for them (Leviticus 16:15). So he brings out in the communion of the Church what a valuable part, and prominent part, we have with our Lord in this. The loaf consisted of many grains; the cup, of many grapes. The 144,000 with our Lord will form the Passover for the world.

Jehovah is very great. He is not doing anything in a haphazard manner or for the sake of convenience.

"Truly a reasonable God gives reasonable commands; and in due time Jehovah will cause His faithful people to understand the significance of every requirement." '16- R5869

TWO QUESTIONS ANSWERED

We go back to the observance of this last Passover and the first occurrence of the Memorial of the anitypical Passover—the Memorial of the Antitype. There are two questions to be answered: 1) A goat was permitted. 2) The family partook of the Passover Lamb who were in no danger that night. Ex. 12:5: ‘... Ye shall take it out from the sheep, or from the goats." For the goat's part in "*passing over* the sins of the people," please see '04- R3319 p 3.

”That the blood covers more than the first- borns is shown by the fact that in the type it was sprinkled not merely upon the first- borns, but upon the house, as indicating the household of faith." '13- R5273 c2 p4 In Reprints R2270 and R5191, Pastor Russell points out that the ninth chapter of Numbers (Num. 9:8- 13) allowed some to observe the Passover on the *second* month, which represents the world in the Millennial Age.

There is a wonderful article (02- R3084 to R3086) on "Crossing Jordan Into Canaan," showing how the Ark of the Covenant was taken into the midst of Jordan while the people passed over. Jordan means "judged down" and represents *first*, the *Adamic death* penalty: But for those who have received the benefit of the atonement, Jordan represents the second "judged down, " the *second death*. As the Ark passed into Jordan and remained there until the people passed over, so Christ is to remain there until the whole world passes over: First of all supplying the Atonement for the Adamic death penalty; and then the passing over for the world during the Millennial Age when amenable to the second death.

Then he speaks of the twelve stones taken out of Jordan and set up on the land. There were also twelve stones taken into Jordan and placed where the ark was. Those stones represent the Royal Priesthood who go down into Jordan with our Lord and remain there that the world may pass over: first of all, as a part of the Sin- offering; and then, that the world may pass over by heart appreciation of their sin- offering. This amplifies Paul's statement that the loaf and the cup represent communion and participation with our Lord in the Passover.

CHRIST OUR PASSOVER WAS SACRIFICED FOR US

Exodus 12:1- 17 “Pharaoh’s heart seemed to grow harder and harder under divine mercies, as one plague after another was stayed at his request, through Moses. The goodness of God, instead of leading him to repentance, would seem to have made him only the more determined, as God had foreseen and foretold. God, however, informed Moses that the tenth and final plague would be sufficient to break down the opposition of this hard man, and compel his acquiescence, with the requirement that Israel should go free. Before the infliction of this plague Moses enquired whether or not Pharaoh were willing to let Israel go, and upon receiving the negative response he warned Pharaoh that in consequence a dire calamity would befall the Egyptians. Apparently he immediately departed for the land of Goshen, there to put the people in readiness for the exodus. Their Egyptian neighbors gave them liberally jewels of gold and of silver and various articles of value, evidently anxious to have them go, and regretful that their ruler was so stubborn. They realized also, no doubt, that in some sense God was with the Israelites, and against the Egyptians, a matter which it seemed difficult for Pharaoh, their king, to discern.

"How much time they may have consumed in preparation for the Journey we know not, but we may well suppose that this was a time of suspense upon Pharaoh and all who knew of the last threat presented to him by Moses and Aaron. We are certain that the preparations required several days, if not weeks, because amongst other instructions each family was to select for itself a representative male lamb of the first year, unblemished, as the foundation for the religious ceremony, known as the Passover, ever since observed by that nation. The lamb was to be selected, accepted, separated from others, and cared for specially from the tenth day of that month, Abib (later known as Nisan), and on the fourteenth day of the month it was to be killed between evenings (between six o'clock the one evening and six o'clock the next

520 evening—the usual Jewish day). Its flesh was to be roasted for eating the following evening, and its blood was to be preserved for sprinkling upon the lintels and door- posts—the door frame, above and at either side. It was in the night following the fourteenth day that the roast lamb was to be eaten, with bitter herbs, the eaters being gathered in family groups, and all in expectation for the journey, sandals on their feet, and staff in hand, etc., ready to depart out of Egypt early in the morning of the fifteenth.

"The story, as recorded in Exodus, is an interesting one, and has ever been one precious to the Hebrews, the law concerning it serving as one of the most prominent landmarks in the history of that nation. But to the Christian the meaning of this incident is of still greater importance. To him, as the anti- typical Israelite, the whole transaction speaks of the anti- typical deliverance at the hands of the anti- typical Moses at the close of the anti- typical night, and at the opening of the anti- typical Passover day. Our Golden Text, ‘Christ, our Passover, is slain for us’ {1 *Corinthians* 5:7}, identifies the Lord Jesus as the anti- typical Lamb, and identifies the sacrifice which he gave, with the deliverance which we are now hoping for, as near, even at the door.

..The taking up of the lamb on the tenth day of the month found its correspondence at the first advent of our Lord Jesus, when he presented himself to Israel at the close of his ministry, as their King, riding upon the ass, exactly on the 10th of Nisan. It was then that that nation should have accepted him, should have received him; but instead ‘they hid, as it were, their faces from him,’ and saw not in him the beauty for which they were seeking, as a nation.

BETWEEN THE EVENINGS

—Exod. 12:6, see margin.

”It was on the fourteenth day of Nisan that our Lord partook of the Passover with his disciples, early in the evening. Later on in the same night he was betrayed. The next morning of the same day he was condemned and crucified. Later in the same day he was buried. All this was on the fourteenth day between evenings, between six p.m., where the day began, and the next six p.m., where it ended: and it was on the next day, the 15th. in the evening. that the Passover feast of the Jews was celebrated. We celebrate that feast anti- typically, continuously feasting and rejoicing in the grace of God toward us. But the Lord’s Supper belongs to the 14th of Nisan and commemorates the killing of the Lamb of God. That night in which the Passover feast was eaten represents this Gospel Age—a dark time, in which sin and evil still triumph, and darkness is abroad, and in which the Lord’s people feed upon the merit of Christ, our Passover Lamb, slain for us, and realize that his ‘flesh is meat indeed.’ ... But the deliverance did not come in the night in which the Passover was eaten, but in the morning which followed it. And so the deliverance of the spiritual Israelite does not come during the night of sin and trouble in which the god of this world reigns. It comes in the Millennial morning, for which we wait and hope and pray, Thy kingdom come.’ ‘God shall help her. early in the morning’ —Psa. 46:5.

‘It is the mistake of some to suppose that the Passover refers, either directly or indirectly, to the passing of the children of Israel across the Red Sea. Nothing of the kind. The name was given with reference to the passing over or sparing of the first- born of Israel during that night in which the lamb was being eaten, and during which the blood was on the door- post without... The blood was the mark of distinction between those who were the Lord’s people and those who were not his people.” ‘01- R2917, R2918 "Christ died not merely for the church, but, as the Scriptures declare, for the sins of the whole world. The church constituted only a small portion of the world; namely the firstborn portion. As St. James declares *{James 1:18}*, we are a kind of first- fruits unto God of his creatures. The church is passed over in the night, especially saved in advance of others; but none are spared except through the merit of the blood... In the type it was sprinkled not merely upon the first- borns, but upon the house... the household of faith.” ‘13- R5273 "Only the church are being passed over now. The general deliverance of the world will be in order soon. That deliverance could not in God’s order take place without first the passing over of the firstborn...

"The Day of Atonement sacrifices were divinely placed exactly at the opposite end of the year, apparently to disassociate the two types. They give a detailed illustration of the work of Atonement, as far as God is concerned... The second sacrifice of the Atonement Day—’the Lord’s goat’ [Leviticus 16:15]... was treated just as the bullock was treated [Leviticus 16:14]— just as we are assured that the Bride class must suffer with Christ and have similar experiences to his... The blood of ‘the Lord’s goat’ was sprinkled in the Most Holy as was the blood of the bullock. The antitype of this will be at the close of this age, when the merit (blood) of Christ, passed through the Church, will be applied on the Mercy Seat ‘for the people’—atoning for their sins and sealing the New (Law) Covenant and its Mediatorial kingdom. Both of these animals represented the High Priest: the bullock, our Lord and Head; and the goat, His body, the church.

"... Other Scriptures show us that the merit of Christ when passed through the church will be made available in the end of this age for the sin of the world. Thus and then the Lamb of God will take away the sin of the world—in God’s due time and order.”‘09- R4493 THE PEOPLE S BURNT- OFFERINGS *{Leviticus 1}*: To this altar *{Leviticus 6:9,12,13}* the Israelite brought his free will offering... a sacrifice of sweet savor unto the Lord. This would serve to typify a thankful prayer to

Jehovah—an acknowledgement of his mercy, wisdom, and love, as manifested in the broken Body of the Christ—their ransom.”T97—(in the sense that they have to go to them to get the benefit of the Ransom. The ransom price is with justice).

"Thus saith Jehovah, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages" (the whole Gospel in one verse)—Isa. 49:8.

”God hath made us able ministers of the New Covenant”—2 Cor. 3:6.

521 “Thus the Church will have a share with her Lord in the sufferings of the present time that she may be a part of the sin- offering. This does not imply that they will have a share in the ransom- price, because one man is the ransom- price, (‘The man Christ Jesus, who gave himself a ransom for all’ —1 Tim. 2:6), and not many men. The Church’s share, therefore, as a part of the sin- offering is not to be confounded with our Lord’s work as a ransom- price.”‘11- R4747 What a wonderful view is given us in these different thoughts from the various articles, of the Passover from the beginning to the finish; and of the Millennial Age when the New Covenant shall have done its work until no Mediator will be needed. The world will stand before God as Adam before he sinned. Those who go into the second death in the Millennial Age will be as those who go into the second death in the Gospel Age, because they lose sight of the sacrifice of the Passover Lamb, the Son of God.

Thus we enter more fully into the matter of our Lord’s Memorial celebration—its meaning, its significance: the emblems; the bread, His sacrificed body; and the cup, His shed blood. And we renew our vows of consecration at such a time. The Heavenly Father deals with us throughout the year accordingly. If we are sincere in the matter and faithful, He will bless us through the year with Truth and more Truth; clearer understanding and deeper appreciation; more trials, disciplinings, with the Truth and its Spirit to prove us as New Creatures in Christ. Lacking that sincerity, His dealings with us will lack that fullness of both the Truth and our experiences.

He brings out another feature that we must not miss because it so encouraging.

The cup not only represents the shed blood for the sealing of the New Covenant which is the blood that justifies, plus the sufferings of the Church in sanctification; but the cup overflows with joy as well; and it represents what our Lord meant when He said, I will not partake of this again until I partake of it new with you in the Kingdom. Beyond are pleasure supernal and joy unalloyed and everlasting; fullness of joy in the presence of the Master and our Heavenly Father; rejoicing in the protection of the Passover Lamb now, and then our share in blessing of the world during the Millennial Age, the associates of our dear Lord in the Kingdom—if we are faithful now.

”The more of the true knowledge of the Lord we possess—the more of the knowledge which perfects our love for the Lord—the greater will be our faith, the more precious will be the results in this present life as well as in the life to come.” ‘07- R4064 "The Bible supplies the Manna of Divine Truth. The truth needs to be gathered, ground and baked, but it is God’s provision. It is wholesome and nutritious; it is the very thing that we, as the people of God, need for our strengthening and perfecting." ‘13- R5307 p 1 HE IS DESPISED AND REJECTED OF MEN; A MAN OF SORROWS, AND ACQUAINTED WITH GRIEF... FOR OUR TRANSGRESSIONS... FOR OUR INIQUITIES... HE HATH Poured OUT His SOUL UNTO DEATH: THE PLAN OF JEHOVAH SHALL PROSPER IN HIS HAND. HE SHALL SEE OF THE TRAVAIL OF HIS SOUL, AND SHALL BE SATISFIED—[Isaiah 53???](#).

I AM THE WAY, THE TRUTH AND THE LIFE

John 14:1- 14.

”After washing the disciples’ feet, and after the sop had been given to Judas, and he had gone out; and after telling the disciples that they all would be offended that night because of him, and answering Peter that he would deny him thrice before the cock crew, we may well suppose that the hearts of the eleven were heavy, disturbed, troubled with fearful forebodings... Only five days before, he had received the hosannas of the multitude as the Son of David, the King of Israel ... What could it mean that the Master was now ‘exceeding sorrowful’ and spoke of betrayal, and of their dispersion and of his own death?

"It was in answer to these their troubled thoughts that our Lord spoke to them the beautiful words of comfort and consolation recorded in the 14th, 15th, 16th and 17th chapters of John’s Gospel, beginning—‘Let not your hearts be troubled: ye believe in God, believe also in me.’”99- R2453

AGONY IN GETHSEMANE: DAY OF SUFFERING

"About midnight Jesus and the disciples crossed the city to the gate and thence crossed the valley Kedron and ascended the sloping side of Mt. Olives toward the Garden of Gethsemane." After the dreadful events of Jesus' betrayal and arrest in the Garden, "Our Lord, his hands bound, was led away to Annas." Trial before the Jewish authorities began about 1 A.M.—unofficial.

He was brought before Caiphas about 2 A.M. Friday. He was charged with blasphemy before the Sanhedrin. "The preliminary hearing before Caiphas was held for the purpose of formulating charges on which to convict Jesus at sunrise. Caiphas immediately, and illegally, began the examination of Jesus, calling for witnesses." Finally they found two FALSE witnesses but their garbled accounts did not agree. Caiphas was foiled. Then he put Jesus under oath to tell if He was the Messiah—the Son of God. "Caiphas could not hope to have a clearer expression, nor anything that would come nearer justifying his predetermined verdict of guilty of blasphemy," than our dear Lord's reply. "Hence with a mocked expression of righteousness he tore his 'simla...'" "The rabble in the court hearing the commotion felt at liberty to abuse the prisoner as they had the others. They showed their contempt by spitting upon Him. They blindfolded Him, and struck Him, saying, 'Prophecy who smote thee.' These insults were committed by the servants. They manifested the same spirit as their masters. Thus Christ was subjected for *7IVO HOURS* to the *MOCKERY* and insults of the servants while he was waiting the time for the legal meetings of the Sanhedrin at daylight (when they fain would legalize their predetermined verdict of guilty resulting from their illegal proceedings of the night before). This interim was between 3 and 5 A.M. when *HE STOOD BOUND* in the high priest's palace." His arrest, the scattering of his disciples, the hearing before the high priest's Court, the railery, the smiting, the pulling of the hair of his face, the spitting upon him, his being blind 522 folded, etc., all this ignominy He endured patiently and then, it being contrary to the Jewish law to condemn a man in the night, his further trial was postponed until the members of the Sanhedrin could be called at daybreak to formally condemn Him. Meantime his dear followers had all scattered like sheep and the Beloved Peter had denied Him even with cursing before the cock crowed.

"With the sunrise the Sanhedrin met officially and accepting the testimony of the high priest that he had examined the witnesses and it had been proven that Jesus had blasphemed God and the Temple, the verdict was reached that He should die." The Sanhedrin "must take Him before Pilate who they knew would not recognize blasphemy as a cause of death, so they charged Him with being a seditionist and raiser of disturbances; that he claimed to be a King and thus having him free was inimical to the interests of the Roman Government.

"The trial before Pilate was about 8 A.M., Friday. "They bound Him and led Him to Pilate to give the impression that He was a dangerous character. He stood before the representative of the greatest empire in the world greatly disadvantaged yet remarkably calm and self- possessed. After passing through all these experiences, and probably *WITHOUT HAVING BEEN FURNISHED WITH REFRESHMENTS*, it is remarkable that our Lord—*WEAKENED THROUGH HIS MINISTRIES* and the *GIVING OUT OF HIS VITALITY IN THE HEALING* of others—should have been so calm and strong as He stood before Pilate." "10- R4711; '05- R3553, R3554 Finding that by birth Jesus was a Galilean, Pilate found a loophole: "Then He belongs to Herod's jurisdiction, and I transfer the whole matter to Herod's Court... Then our Lord publicly accompanied by a squad of Roman soldiers was sent to Herod, who had a curiosity to see him." "As Pilate had turned the prisoner over to Herod declaring he found no cause for death in him, Herod turned the compliment by returning the prisoner again to Pilate"—verdict *NOT GUILTY!*

"The crucifixion took place at 9 A.M. the third hour," of "JESUS, THE KING OF THE JEWS!" He died of a broken heart at 3 P.M.—The *antitypical* Passover Lamb was slain—when He took the sinners' place of alienation from the Father! "And at the ninth hour Jesus cried with a loud voice, "... My God, my God, *why hast thou forsaken me?*" Matthew 15:34.

"The slaying of the paschal lamb was fulfilled in the death of Christ, the 'Lamb of God,' and there began the special blessing upon the antitypical firstborn, the believers of the Gospel age. The blessing, foreshadowed in the type... began with the death of Christ, our Passover Lamb... And the particularity with which the observance of every detail of the types was enforced throughout the Jewish age. give emphasis to our Lord's words: 'Verily I say unto you, Till heaven and earth pass. one jot or one tittle shall in no wise pass from the Law, till all be *fulfilled*'— Matt. 5:18—that every minute particular, every jot and little, must be as particularly fulfilled as it was carefully enforced in the ceremonies of the Law. ' B 174

ISRAEL'S KING REJECTED

—Matthew 21:1- 17.

"Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the Highest!"

Zechariah 12:10: "We rejoice to think that 'that day' when they shall say, 'Blessed is he that cometh in the name of the Lord,' is nigh at hand. But, we reflect, that the time of special favor to spiritual Israel must be correspondingly drawing to a close.

"That spot where Jesus stopped to prophesy Israel's future was the same one over which, a little later, the army of Titus marched to the destruction of Jerusalem, and, amidst famine, accomplished the destruction of the city, taking, according to records, ninety- seven thousand prisoners. One million, one hundred thousand were said to have perished through famine and war. The ground around the City of Jerusalem, the Romans planted thick with crosses, on which Jews were crucified, until there was room for no more, says history." Please see Psa. 118:20- 26; Matthew 23:37- 39; Luke 13:34- 35; Luke 19:35- 48; '95- R1846, R1847; '10- R4670 top.

CHRIST DIED FOR THE UNGODLY

—Mark 15:22- 37; Matt. 27:31- 66; Luke 23:26- 56; John 19:16- 42.

"While we were yet sinners, Christ died for us"—Romans 5:8.

Mark 15:22. "The sentence of crucifixion having been obtained, the excited mob, inspired with Satanic zeal, hurried the prisoner to the place of execution, which was reached about nine o'clock Friday morning. WHAT AN AWFUL NIGHT HE HAD PASSED! Beginning with the sad scenes of the last supper with his disciples, call to mind the agony of Gethsemane, the hurried march to Annas, then to Caiaphas, to Pilate, to Herod and back again to Pilate; how DURING ALL THE NIGHT, He was shamefully treated—mocked, buffeted, spit upon, reviled, ridiculed, falsely accused and finally crowned with cruel thorns and scourged.

"After such experiences it seems marvelous that any vitality remained for the ordeal of crucifixion. It would seem that the intense and long continued nervous strain and weariness and physical suffering would have exhausted the forces of nature; but our Lord, as a perfect man, had extraordinary powers of endurance, though he had voluntarily sacrificed much of physical strength in the labors of his ministry." His healing of others was at the expense of His own vitality. "That He was greatly exhausted, however, is manifest from the fact that assistance in the bearing of his cross to the place of crucifixion was imposed upon another—Luke 23:26.

"Mark 15:23. Wine mingled with myrrh was offered as an anaesthetic to relieve the sense of pain. It is said that some of the women of Jerusalem undertook this office of mercy on behalf of criminals to be executed by the terrible methods of the Romans. Jesus acknowledged the kindness of the offer by tasting it, but declined it further, preferring to have his mind awake and clear to the last. Had he taken it, we should have missed the tenderness which committed his mother to the care of John, and those last words so full of meaning to us—'It is finished.' And we should all have failed to realize how much the Lord's thoughts were upon others even amidst the agonies of such a horrible death.

"Mark 15:25- 28. The crucifixion occurred at about nine o'clock A.M., and ended in death at 3 P.M. between two thieves in fulfillment of Isa. 53:12. 'He was numbered with the transgressors.'" *By the sacrifice of himself... He bore the penalty of our sins in his own body on the tree.*" "Jesus said to some of His friends who were weeping and bewailing Him, 'Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children... for if they do these things in a green tree, what shall be done in the dry?' (Luke 23:27- 31) This He said in reference to the atrocities which should mark the overthrow of their nation and the destruction of Jerusalem, which would display the same wicked spirit which was then being manifested toward him. And it was even so; for the troubles upon that people were not alone from enemies without, but also from civil strife; for every man's hand was against his neighbor. It is said that at the time of the siege of Jerusalem hundreds of Jews were crucified at once, and left hanging in sight of the city walls.

"Mark 15:33, 34. The darkness that brooded over the land from the sixth to the ninth hour... was doubtless sent as an expression of the divine wrath, and was typical of the darkness of alienation from God into which that long favored nation had plunged by this act. "' 95- R1815, R1816 "As the penalty against Adam included his isolation from the Father as a condemned rebel, so it was necessary that our Lord Jesus, in taking Adam's place, should experience (if only for a short time) the full meaning of a sinner's *separation from God*.

”Very mercifully, the Father permitted this feature of Adam’s penalty to rest upon our Redeemer only at the very close of his sacrificial ministry. It was the fact of his communion with the Father that permitted Jesus to pass through all the trying experiences of that day and the preceding night with such great courage; but now, when the Father’s sustaining grace and fellowship and communion of spirit with him were withdrawn, and our Redeemer, with all his fine sensibilities was utterly bereft of solace from his dearest friend, it led his breaking heart to cry out these words of anguish. Evidently it had been hidden from him up to this time that he must suffer this phase of the punishment of Adam’s transgression.” ‘99- R2474 "Israel’s great national sin was the rejection and crucifixion of the anointed Son of God... The whole nation, except the remnant that believed, were either *actively* or *passively* involved in the great sin of the rejection and crucifixion of the Lord... Both the active and the passive of the nation of Israel suffered alike for their national crime... The punishment inflicted upon the nation extended, not only to the inhabitants of the capital city, but to the whole people (estimated at 6,000,000), driving them out of their own land and scattering them as fugitives among all nations, never again to be reinstated until their King should come ‘a second time, without a sin- offering, unto salvation’; when their blindness shall be turned away and they shall say, ‘Blessed is he that cometh in the name of the Lord.’ “ ‘95- R1846

DIVINE JUSTICE WOULD SQUARE ACCOUNTS AND VINDICATE HIM!*

"Yet thou saidst, 'I am innocent! surely his anger is turned away from me':Behold, I will enter into judgment with thee, because thou sayest, 'I have not sinned!' "—Jeremiah 2:35.

Palestine had an estimated population of about six million in our Lord's day—over three million in Galilee where most of His miracles were performed. '04- R3334 In Solomon's day their population was estimated at about six million. '03- R3278 Six million Jews of Europe perished in the Hitler holocaust before the Republic of Israel was formed in the Promised Land of Israel—thus squaring the books of Justice on that score.

"God keeps a very exact accounting of all. Every sin must receive a just recompense of reward."
'16- R5874 God overruled so that the true title was written above the head of Jesus at the crucifixion, and Pilate refused to change it:

THE KING OF THE JEWS

"Up from the grave He arose With a mighty triumph o'er his foes! He arose! He arose!
Hallelujah! Christ Arose!"

"HALLELUJAH! WHAT A SAVIOUR!" "Hosanna, peace on earth, good will toward men, All
honor to the LAMB! Amen! Amen!"

HOSANNA IN THE HIGHEST!

"The Lord's house is not to be a house of merchandise. The Lord seeketh such to worship Him as worship Him in spirit and in truth, and not those who seek the loaves and fishes or any earthly advantage. He will therefore present the truth in such a form that it will be a blessing to the proper class, and separate all of the improper class by a measure of odium in connection with the King and his faithful. At the present time the Lord, the truth, with a whip of small cords, is injurious only to those who are in the temple for purposes of merchandise, and not injurious to others."06-R3851

CLEANSING THE TEMPLE

—[John 2:13- 22](#) "Holiness becometh thy house O Lord, forever"—Psalm 93:5.

"Our thought is that the antitypical cleansing of the Lord's Temple has been in progress since the spring of 1878.

"Within the hallowed precincts of the nominal Temple of today are many who have long been making merchandise of their privileges, opportunities and knowledge. All intelligent people well know that religious matters are to a large extent made merchandise of. Amongst the Roman Catholics everything possible is hedged about with penalties and prohibitions and limitations, so that the people are led *Please see 11- R4758 in connection with [2 Kings 2:23](#): 'Elisha did not swear at the children... he condemned them, just as Jesus said to some with most kindly art, 'Woe unto you, scribes and Pharisees,' etc. [{Matthew 23}](#). So Elisha pronounced woe or blight upon those youths who taunted him... Divine justice would square accounts and vindicate him.'" *Israel's King was rejected and Crucified*

524 to believe that they can present nothing acceptable to God except as they receive it through their priesthood. They are expected to pay the priesthood for every birth and the baptism of the child; they are expected to pay at every service, that they may be participants in the blessings of the common mass; they are expected to pay for every blessed scapular sprinkled with holy water; they are expected to pay for every funeral service and for every prayer, as well as for the privilege of being buried in holy ground. In all this we have a close counterpart to that which our Lord denominated a den of thieves, making merchandise of divine things.

"As for the Protestants, there are many evidences of the same spirit amongst them, but as they represent a more intelligent class, the exactions upon them by the clergy are the more refined... Our Lord's condemnation fell upon those who were making merchandise of the opportunity, circumstance and conditions... The principle is all wrong. Whatever is given to the Lord should be voluntarily done, with love for Him, with a desire to render unto Him the firstfruits, the best of all that we possess, time, influence, money, etc. "08- R4123 "1 Corinthians 12:27: We see that as human beings our Lord the Head, and all the members of his body, have been suffering the destruction of the flesh, have been sacrificing their human nature throughout this Gospel age; and we see that in due time this glorious church, the new creation, will in the first resurrection come forth a glorious temple of God, composed of living stones and filled with the glory of God. This will be on the third day also, for if we consider the six thousand years past as six days of a great week, and the Millennial age as the seventh or Sabbath day of that week, we find that it was early in the fifth of these days that our Lord sacrificed; that many of his followers suffered likewise during that and the following sixth day; and that the seventh day, into which we have chronologically entered since 1872, is thus the third day, in which, very early in the morning, the entire body of Christ, the King of glory, will be perfected. Then the great temple of God will be complete and ready for the great work of the Millennial age, the blessing of all the families of the earth; and through it they all may have the opportunity of coming into full harmony with God and gaining the blessing thereof—eternal life." '08- R4123, R4124 [1 Peter 2:4](#): "Considering the time from the Lord's standpoint—'A day with the Lord is as a thousand years'—our Lord died in the year of the world 4161—after four days had passed and the fifth day had begun.

"The destruction of the temple of God, which is the church, began there in the destruction of the Chief Corner Stone and has progressed since—during the remainder of the fifth day, all of the sixth day, and we are now in the beginning of the seventh day—'very early in the morning.' And the promise of the Lord is that the Lord's resurrection shall be completed about this time—'The Lord shall help her early in the morning' (Psa. 46:5). Thus we view the matter, that the Lord was

a part of the three days dead, and rose on the *third* day, early in the morning; and that likewise the first resurrection will be completed—the entire body of Christ will be raised on the third day, early in the morning.”

ARGUMENTS AGAINST THE TRUTH ARE WEAK

"Before the arrival of any of the disciples, while the Roman guard was still on duty at the tomb, an angel of the Lord appeared on the scene and a shock like that of an earthquake was experienced, and the guard, or 'watch,' became as dead men—almost fainted—but, recovering, hastened from the spot to make their report to the chief priests, at whose instance they had been appointed to this service. The chief priests induced them to circulate the report that the body had been stolen by his disciples while they slept; and this report was evidently current for quite a time subsequently, as we read, 'The saying is commonly reported among the Jews until this day'—up to the date of writing Matthew's Gospel, which is supposed to have been written some nine years after the event. Like all arguments against the truth, it was a weak one, but the best they could do. How foolish would be the testimony of men who would say what took place while they were asleep!

"Meantime, while the guard was on its way to the priests to report matters, the Lord's friends began to gather, with their love and spices, etc. The women of the company arrived first, and in so doing, attested for all time the love and sympathy of their hearts; and honored, yea glorified, their sex in so doing. The three mentioned in our lesson (Matt. 28:1-1C) have since had noble mention by the poets of all nations... "' 04 - R3375 "Her love, her devotion, her persistence, gained for Mary Magdalene the great honor of being the first to whom the Lord revealed himself after his resurrection. She had been forgiven much, and she loved much, and our Lord manifested his appreciation for her devotion... 'Go to my brethren, and say to them... that I will be with them a while before I go to the Father: thus you will do a work of preparing them for my subsequent manifestations.' And having the true love which manifests itself in obedience, Mary immediately undertook the mission assigned her."99- R2478

BEHOLD THE MAN!

—JOHN 19:5 "Pilate announced his decision, 'I find in him no fault at all.'... Never before had he seen so splendid a specimen of the human race. He was such a one as any people might have been glad to honor as their King... Pilate washed his hands saying, 'I am guiltless of the blood of this just person.' "Lest the friends of Jesus, and the multitudes who had been healed and taught by him, should come to his assistance and overpower them, they answered Pilate that according to their law Jesus should die, because he made himself the Son of God. They perverted the truth in their endeavor to uphold their course; for the Law did not prescribe death as a penalty for the claim of being the *Son* of God. Had our Lord claimed to be the Father he would have come under the terms of the death penalty for blasphemy; but there was no such penalty, nor was it blasphemy, to call himself, as he did, the Son of God." He told the Truth. He never claimed, nor did any of His faithful followers, ever make the fraudulent claim that he was the Father, Jehovah. Quite to the contrary, Jesus told the Truth that He was the Son of God, and He so honored Him in all things, as in the statement, 'My Father is greater than I.' '99- R2472 525 He never wavered, He never faltered, He set His face like a flint *{Isaiah 50}* and went up to be crucified when His hour was come. He was going HOME! Exalted now in His Father's own Divine Nature, the exact impress of the character of His substance; the 'loneliness, home- sickness, friendlessness" are all in the past—He remembereth no more the anguish—FOR JOY illimitable ! "WORTHY THE LAMB THAT WAS SLAIN!"

"The rending of the Temple vail (60'x 30'x5') apparently took place at the same time as the earthquake—the moment of our Lord's death.... The completion of our Lord's sacrifice opened up for us a new way of life beyond the vail, through the sacrifice of his flesh. In a figure, the Lord God, by the rending of the vail, declared that the death of Jesus made possible the way into the Most Holy, even Heaven itself; and the fact that the vail was rent from top to the bottom implied that the work was God's...

FATHER, INTO THY HANDS I COMMIT MY SPIRIT

“Jesus, the Life- giver... had life rights (human) and was committing these to the Father as the Ransom price for Adam and his forfeited spirit of life. Our Lord was firmly trusting to the Father’s promise to raise Him from the dead, perfect in the Divine Nature, with its glory, honor and immortality. Thus our Lord gave up his spirit of life—he died, and remained dead until the Father raised him from the dead on the third day by his own power.”‘01- R2788 "Of my own holiness I will declare the decree: Jehovah bath said unto Me, Thou art my son; this day have I borne thee (*delivered* thee from death by a resurrection) Psalm 2:6, 7. ‘97- R2149 "As the darkness came down over the land at noon until 3 o’clock, the taunts of his enemies ceased."
Mark 15:33

TRULY THIS WAS THE SON OF GOD!

Mark 15:39 "The darkness over the land for three hours pictured well the temporary triumph of the powers of darkness over Him who is the light of the world." '06- R3902 "The crucifixion took place at the third hour, Jewish reckoning; or nine o'clock, our reckoning." '04- R3370 "And it was the third hour; and they crucified him"—Mark 15:25.

"In the Lord's providences the true title was put above his head, 'Jesus, the King of the Jews.' Those of us who are not Jews have reason to rejoice that he is more than this—that by God's providence he is heir of the world and is surely to be the King of the world, and is already King of saints. "' 04- R3370 "Let us, when we celebrate this grand memorial, not forget to give thanks to the Lord for our justification, and also for the grand privilege we enjoy of being fellow-sacrificers with our Redeemer, and filling up that which is behind of the afflictions of Christ. And while sorrowful and thoughtful, meditative and full of heart-searchings on this occasion, let us, as did the Lord, triumph through faith and go forth singing praise to him who called us out of darkness into his marvelous light, and who has privileged us thus to have fellowship in the great transaction now in progress." '01- R2773

JESUS CRUCIFIED

"Comparing the details as given in the different Gospels, some are inclined to think a difference exists between St. John's statement in Rev. 19:14 and St. Mark's in Mark 15:25. We think both are correct. St. John evidently followed the Roman custom of reckoning from midnight to midnight. He does not mention the hour of the crucifixion, but the hour when Jesus was first presented before Pilate which, according to St. [Matthew 27:1,2](#) was early in the morning, probably shortly after sunrise. St. John omits many details; and, were it not for the other Gospels, we might infer that the crucifixion followed immediately. Note a similar abbreviation in Luke 24:50- 53 as compared with St. [John 21](#) and Acts 1:1- 10.

"The examination of Christ before Pilate, thence to Herod, thence back to Pilate, and the trip to Calvary, would surely occupy three hours. St. Mark states particularly that Christ was crucified at the third hour. If this were Roman reckoning, it would be three o'clock in the morning, but the Jews frequently reckoned a twelve- hour day—sunrise to sunset. See [Matthew 20:1- 6](#); [John 11:9](#). The third hour would, therefore, be about nine o'clock in the morning. Critical students agree that the expression, 'from the sixth hour until the ninth hour' ([Matthew 27:45](#); [Mark 15:33](#); [Luke 23:44](#)), indicates from noon until three in the afternoon. According to the Jewish Law, the body must be removed before sunset. This would, therefore, give ample time for the removal of Christ's body from the cross to the tomb before the closing of the twelfth hour, which according to the Law, would be the last hour of the day." '17- R6097 "The crowd stood around gaping, and the rulers joined with them in deriding the one who so recently had ridden into Jerusalem as the King of the Jews. They made light also of his miracles of healing, and of awaking the dead... How deceived they were, and what a lesson it should teach us of the fallibility of human judgment and the necessity for looking deeply, especially in matters pertaining to God and His Word.

.. Doubtless the hour will come when measures of force will be used against all who stand faithful to the Lord and his Truth; and they, too, will suffer under the claim that their death will be for the good of the cause, that it is expedient that injustice in some measure be done to a few rather than that their influence should prevail to any further extent against the systems in power." '06- R3901. [Luke 23:35](#) [John 18:14](#) [11:49,50,41- 53](#).

"Spurred on by the influence of the Jewish rulers, the Roman soldiers also derided the one just crucified as the King of the Jews; and the whole multitude, as they read over his head the words, 'This is the King of the Jews: in Greek, the language of literature; in Latin, the language of the Romans, their rulers; in Hebrew, the language of their own nation.

"They were struck with the absurdity of the situation—its impossibility, so to speak—that a king of the nation should be thus completely denounced and rejected by the people of his realm! Alas, how little they understood his power! He could indeed have come down from the cross, could have refused to die, could have resisted their insults, could have had 'more than twelve legions of angels' for his defence (Matt. 26:53). But this would not have been in accord with his consecration, nor in accord with the Father's will, and would have left us, as the race of Adam, under the sentence of death, without hope of a future life—dead as brute beasts.

"How we may rejoice that the dear Redeemer when He was reviled did not revile again; when He was maltreated He did not do injury to his executioners. How we may rejoice in His faithfulness and love, which enabled him to present the acceptable sacrifice on our behalf. How we can exult also in the great glory, honor, dominion and power everlasting, which have come to Him as a

reward and as a token of the Father's approval; and what a hope it gives us that we also by his grace and assistance, may attain to joint- heirship with Him in His Kingdom." '06- R3901, R3902

THE GREAT PYRAMID—"A MIRACLE IN STONE" C, Ch. 10.

In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt—Isaiah 19: 19, 20.

The ancients recounted seven wonders of the world, and at the very head of the list named the Great Pyramid of Gizeh. It is situated in Egypt, not far from the present city of Cairo. No other building in the world equals it in size. One of the leading granite men of this country, who made a personal inspection of the Great Pyramid, says: "There are blocks of stone in the Pyramid which weigh three or four times as much as one of the obelisks. I saw a stone whose estimated weight was 880 tons. There are stones in it thirty feet in length which fit so closely together that you may run a penknife over the surface without discovering the breaks between them. They are not laid with mortar, either." It covers an area of about thirteen acres. It is 486 feet high and 764 feet broad at its base. It is estimated that the Great Pyramid weighs six million tons. It is evident that its great designer intended that it should be an enduring monument.

Viewed from whatever standpoint we please, the Great Pyramid is certainly the most remarkable building in the world; but in the light of an investigation which has been in progress for the past century, it acquires new interest to every Christian advanced in the study of God's Word; for it seems in a remarkable manner to teach, in harmony with all the prophets, an outline of the plan of God, past, present and future.

All the other pyramids are inferior attempts to copy it, and unlike the Great Pyramid, they contain no symbolic features, but were evidently designed and used as sepulchers for the royal families.

The Great Pyramid, however, proves to be a storehouse of important truth—scientific, historic and prophetic—and its testimony is found to be in perfect accord with the Bible, expressing the prominent features of its truths in beautiful and fitting symbols. It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition. But it is a strong *corroborative witness* to God's plan; and few students can carefully examine it, without feeling impressed that its construction was planned and directed by the same divine wisdom, and that it is the pillar of witness referred to by the prophet in the above quotation.

Isaiah, as above quoted, testifies of an altar and pillar in the land of Egypt, which "shall be for a *sign* and for a *witness* unto the Lord of hosts in the land of Egypt. And the context shows that it shall be a witness in *the day* when the great Savior and deliverer shall come to break the chains of oppression and to set at liberty Sin's captives—of which things Messiah preached at his first advent (Luke 4:18). The scope of this prophecy is but dimly seen, however, until Egypt is recognized as a symbol or type of the world of mankind, full of vain philosophies, which only darken their understandings, but ignorant of the true light. As Israel typified the world which shall be delivered from the bondage of Sin by the great antitype of Moses, and whose sin offering has been given by the antitype of Aaron, so Egypt represents the empire of Sin, the dominion of death (Heb. 2:14), which for so long has held in chains of slavery many who will be glad to go forth to serve the Lord under the leadership of one like unto but greater than Moses—Acts 3:22, 23.

It will be after all human plans and schemes have failed them, and when men shall have learned their own sinfulness and helplessness, that they will begin to cry unto the Lord for help. Then Jehovah will show himself a great Saviour; and he has already prepared the Great Pyramid as a part of his instrumentality for convincing the world of his wisdom, foreknowledge and grace.

(Isaiah 19:19- 22) The additional, corroborative evidence given by the Great Pyramid to the written Word of God will be chiefly for the world of mankind during the Millennial age. The testimony of this peculiar and remarkable witness will give to mankind fresh ground for faith and love and zeal, when in due time their hearts are prepared for the truth. It is remarkable, too, that (like the Plan of the Ages in the written Word) this stone "Witness" kept silence until now, when its testimony shall shortly be delivered to (Egypt) the world. Only when ready to obey the Lord can any appreciate his witnesses. Jeremiah 32:20, when speaking of God's mighty works, declares that he hath "*set signs and wonders* in the land of Egypt, even unto this day." God showed signs and wonders in Egypt when he brought Israel out in triumph; but he also "*set signs and wonders*" there, which remain "even unto this (our) day." The Great Pyramid, we believe, is the principal one of these very signs and wonders; and it now begins to speak to scientists in their own language, and through them to all men.

The Lord's questions and statements to Job 38:3- 7, concerning the earth, find a remarkable illustration in the Great Pyramid, which is believed, in itself and by its abundance of significant measurements, to represent the earth and God's plan with reference to it. "Who hath stretched the line upon it?" The perfection of the shape of the Great Pyramid, and its exactness in every respect, prove that its construction was guided by some master architect. "Whereupon are the sockets thereof made to sink?" The Great Pyramid has four corner socket- stones sunk into the solid rock. "Or who laid the corner- stone thereof?" A pyramid has five corner- stones, 526 but the reference here is to one particular corner- stone—the top stone. The four sunk as socket- stones into the rock have already been referred to, and the remaining one is the top corner- stone. This is the most remarkable stone in the structure—itsself a perfect pyramid, the lines in the entire structure conform to it. The question, therefore, with reference to it is significant, and calls attention to its peculiar fitness, and the wisdom and skill which prepared and placed it as the top stone.** "In that day shall there be an altar to the Lord *in the midst* of the land of Egypt, and a pillar (pyramid) *at the border* thereof, to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." The Great Pyramid is located in the geographical center of the land surface of the world—including North and South America, unknown for centuries after the location and construction of the Great Pyramid. It is at the same time at the border where the Orient and the Occident meet.

Could such exactness in matters which concern six thousand years of history on the one hand, and thousands of inches of Pyramid measurements on the other. be a mere accidental coincidence? Nay; but verily truth is stronger and more wonderful than fiction. "This is the Lord's doing; it is marvelous in our eyes."

Surely in the Great Pyramid "The invisible things (plans) of God from the creation of the world are clearly seen; being understood by the things that are made"—Rom. 1:20.

Some may scoff at the testimony of this stone "Witness, " as they scoff at God's written Word; but to their scoffs we answer: Account for this peculiar fitness of things, or else venture to prophesy of the future, and see how your prophecies will result. Prove to us that it requires no inspiration to foretell future events. Show us a sample of worldly wisdom. "Produce your cause. saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what will happen; let them show the *firm* things, what they be, that we may consider them and know the latter end of them; or declare to us things to come. Show the things that are to come hereafter, that we may know that ye are gods (might ones)." Isa. 41:21- 23 Not only does the Great Pyramid confound atheistical scientists, but it refutes utterly their modern and antiScriptural theory of "Evolution"—on which subject we cannot do better than quote the following words of Dr. Joseph Seiss, from his excellent treatise on the Great Pyramid entitled "A

Miracle in Stone."He says: "If the primeval man were nothing but a gorilla or troglodyte, how, in those prehistoric times, could the builders of this mighty structure have known what our profoundest *savants*, after a score of centuries of observation and experiment, have been able to find out only imperfectly? How could they know how even to make and handle the tools, machines and expedients, indispensable to the construction of an edifice so enormous in dimensions, so massive in its materials, so exalted in its height and so perfect in its workmanship that

**The top corner stone, "the head- corner- stone," the "precious corner- stone," the "Chief Corner stone," pattern for the whole structure, is mentioned in THE MINOR PROPHETS: HOSEA TO MALACHI, pages 274- 276, in comment on Zechariah 4:4- 7. to this day it is without a rival on earth? How could they know the sphericity, rotation, diameter, density, latitude, poles, land distribution and temperature of the earth, or its astronomical relations? How could they solve the problem of the squaring of the circle, * calculate the proportions or determine the four cardinal points? How could they frame charts of history and dispensations, true to fact in every particular, for the space of four thousand years after their time, and down to the final consummation? How could they know when the Mosaic economy would start, how long continue, and in what eventuate? How could they know when Christianity would be introduced, by what great facts and features it would be marked, and what would be the characteristics, career and end of the Church of Christ? How could they know of the grand precessional cycle, the length of its duration, the number of days in the true year, the Great Pyramid was built? How could they devise a standard and system of measures and weights, so evenly fitted to each other, so beneficently conformed to the common wants of man, and so perfectly harmonized with all the facts of nature? And how could they know how to put all these things on record in a single piece of masonry, without one verbal or pictorial inscription, yet proof against all the ravages and changes of time, and capable of being read and understood down to the very end?

"Men may sneer, but they cannot laugh down this mighty structure, nor scoff out of it the angles, proportions, measure, nature references and sacred correspondencies which its Maker gave it. Here they are in all their speaking significance, stubborn and invincible beyond all power to suppress them.'

The voice of this wonderful "Witness" brings forcibly to mind the words of our Lord on that notable occasion of his triumphal entry into Jerusalem, when he typically presented himself to Israel as their king, amidst the acclamations of the whole multitude of his disciples, who were loudly praising God for the mighty works that had been done, saying, "Blessed be the king that cometh in the name of the Lord! peace in heaven, and glory in the highest." And when the Pharisees were urging him to rebuke them, he answered, "I tell you that if these should hold their peace, the stones would immediately cry out" (Luke 19:37- 40). And so it is today: While the King of glory has actually come, and while the great majority of his professed living witnesses, who should be loudly rejoicing, and saying, Blessed be the King that cometh in the name of the Lord, are dumb—some from fear of being put out of the synagogue, and some from drowsy slothfulness, or from the intoxication of worldliness which keeps them in ignorance of the time of our visitation—lo, the very stones of this Great Pyramid of Testimony are crying out in no uncertain tones. Every inch of this massive structure is eloquently proclaiming the wisdom and power and grace of our God.

*The Perimeter of the base of the Pyramid divided by twice the height of the Pyramid = pi. ($P/2h = \pi$.) The Area of the base of the Great Pyramid equals pi times the height of the Pyramid

squared. (A = P h²) The Greek letter "pi" (P) here used represents the approximate number 3.1416.

528 Firmly incased in this solid rocky structure, beyond the power of nature's storms or of the ruthless hand of the destroyer, the outline drawings of God's great plan have stood for four thousand years, prepared to give their testimony at the time appointed, in corroboration of the similarly revealed, but for ages hidden, testimony of the sure Word of Prophecy. The testimony of this "Witness to the Lord in the land of Egypt," like that of the written Word, points with solemn and unerring precision to the final wreck of the old order of things in the "Pit" of oblivion, and to the glorious establishment of the new, under Christ Jesus, the great Chief Corner-stone of God's eternal building, in conformity with the lines of whose glorious character all things worthy of everlasting existence must be built up under him. Amen! Amen! Thy Kingdom come! Thy will be done on earth as it is done in heaven!

"The Great Pyramid," Chapter X—"The Testimony of God's Stone Witness and Prophet, the Great Pyramid in Egypt"—pages C311- C380, **THY KINGDOM COME**, which please see.

Note: In the Great Pyramid, *granite is* used to symbolize divine things or the divine nature, just as gold symbolized it in Israel's typical Tabernacle and Temple: the low passages leading into the "Ante-Chamber" and into the "King's Chamber" correspond to the veils before the Holy and the Most Holy; and the granite coffer (This coffer corresponds with the sacred ark of the Mosaic Tabernacle in capacity), the only furniture in the "King's Chamber," corresponds to the Ark of the Covenant, which was the only furniture in the Most Holy of the Tabernacle and the Temple. What in the one was gold, in the other was granite, and of the same symbolic significance. C355

TRUE HUMILITY SUBMISSION A TEST OF LOYALTY

“When the Lord felt the Father’s hand pressing down, he meekly bowed himself beneath the weight, in humble acquiescence to the will of the One whose purpose he had come to carry out. But the Hand did not crush him... It was the hand of love, testing his obedience to the full. When his obedience was fully tested, the same Hand lifted him up and ‘set him at his own right hand in the heavenly places; far above all... not only in this world, but also in that which is to come— Eph. 1:20- 23.

"Thus it will be with us, if we are found faithful... not faith only, but loyalty also, is necessary... Without these, we would be quite unfit for the kingdom; and so the various tests of the present time are tests of faith and loyalty to God, and of entire submission to his will. It is to those ‘who, by patient continuance in well doing, seek for glory and honor and immortality’ that God has promised ‘eternal life’—Romans 2:7.

THE HIGHEST STANDARD OF OBEDIENCE

"The Apostle Paul urges that the church cultivate the mind of Christ. He says, 'Let this mind be in you which was also in Christ Jesus.' He had been reciting the qualities necessary to the church in order that they could be acceptable to the Father. Amongst these was an eager desire to please God.

The Apostle exhorts all such to pursue the course of humility and submission taken by our Lord as the only proper path for the Master's footstep followers. St. Paul was endeavoring to impress that the mind of Christ was eminently worthy of imitation and painstaking cultivation.

"As a further evidence of the Master's great humility, the Apostle brings forcefully to their attention what Jesus was in his prehuman existence. As the Logos, he was in the form of God—the spirit condition... The Logos thought not to usurp the Father's place, or to claim equality with Him, but manifested a very different disposition—an attitude of humility. Then 'let this mind be in you,' urges the Apostle. 'Humble yourselves under the mighty hand of God, that He may exalt you in due time.' Consider that God has called you with the same high calling, that you might attain to a place at the right hand of Christ, even as he attained to a place at the Father's right hand. Realizing this, permit this mind of Christ to be in you.

"God was not seeking to force this mind upon Christ, nor is he seeking to force it upon us. Our Lord having taken this position of humility, in order to be man's Redeemer, it was needful that he maintain that mind in order to work out the blessed fruitage of patience. Three and one-half years were required for Jesus to complete his work; and it was not until after he reached the cross and could say, 'It is finished,' that he was 'set down with the Father in his throne.' If we have become Jesus' disciples, if we have accepted the conditions of the high calling, if we have received this mind; then we are to let, or permit, this mind to work out in us the character likeness of our Head.

THE UNIVERSAL STANDARD OF OBEDIENCE

“It is a principle of the divine government that ‘He that exalteth himself shall be abased, but he that humbleth himself shall be exalted.’ ‘Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time’—[Luke 14:11](#) [1 Peter 5:6](#).

"Every creature of God, whether angel or man, should have this humble mind. This is the only proper attitude. This test comes during the Gospel age to only the Lord and the church... Those who have the right disposition will desire to do the Father's will at any cost...

"The proper attitude for every creature would be to risk everything in the Father's service... every one who shall attain everlasting life. We must remember, however, that divine justice never calls for self- sacrifice. It calls for obedience, and the obedience of the church is the extreme of obedience—even ‘unto death.’ But the Father has offered a reward so high that such obedience has become the standard par excellence throughout the universe—[Revelation 2:10](#).”“16- R5844

JESUS OUR SAVIOR

"We are to be the royal Priesthood if we are found faithful. We are, in a preparatory sense, the Royal Priesthood now, but everything depends upon the faithfulness with which we endure in the present time those trials and those tests of loyalty and faith which came to our Lord Jesus and which must come to all His followers if they would become his jointheirs in the fellowship of the Kingdom.

529 'Now comes a very important part, 'That in the ages to come He might show the exceeding riches of His grace in his kindness towards us through Christ Jesus' ... Is it possible that the great Heavenly Father could do more for such poor creatures of the dust as ourselves who are so imperfect—not only human beings, but imperfect human beings, for the Apostle says the Church consists chiefly of the poor of this world, not the high and noble—the ignoble, and yet God has done so great things for us and He proposes to do all these great things in the future, making us joint- heirs with His Son in that glorious Kingdom to bless the whole world. Is not that riches of grace? Yes. Could you have thought of any more? No, no, we could not ... There are coming ages in which God will display still more grace toward the Church than in all these things that He has already given to us and promised to us, still further things, exceeding riches of His grace in ages to come. Wonderful! Oh, the length and breadth and the heights and depths of the love of God in Christ!

"But *how* can God show any more favor to us?... associated with Jesus and... to have this same Divine nature... And then the great privilege of reigning with Christ for a thousand years! You remember, he says, 'To him that overcometh will I grant to sit with Me in My throne' ... We may be sure the Apostle was actuated by the holy Spirit and did not overstate the matter and that there are still further manifestations of God's grace towards the Church.

"Why, says one, He must love the Church very much. Oh, He does, He does love the Church very, very much and there is a reason. The reason is that He has made the way so narrow, so narrow, the terms so exact that only a certain class will care to go in that narrow way, only a very special class will follow on that way after starting and the Lord says that those who follow on through all the trials of the way, He says they are jewels, jewels, jewels... more than the angels ... The tests that come upon the Church of Christ are still more severe than any test that ever came upon the angels; and because these, the faithful ones, will pass through these tests, therefore the Father will specially love and honor them and set them on High ... How precious the test then, in God's sight to see that as we have allurements from the flesh, the world and the adversary, that we crush them out of sight and that our hearts go out loyally to God, for the Divine approval! 'I delight to do Thy will, oh my God.' ... And then this same class, this jewel class, are continually saying, not merely at the beginning of the way, but all the way along, 'What shall I render unto the Lord my God for all His benefits towards me?' Yes, that's the class... that the Lord is specially seeking, those that are seeking to know and do the Father's will... I have found it very profitable to myself in addition to all the manna texts and all the other good texts, to have one text for every morning, as nearly as possible the first thing in my mind as I awake and see daylight ... 'What shall I render unto the Lord my God for all His benefits towards me. I will take the cup of salvation'—I will accept the terms, I will receive whatever God the Father may have for me today. 'Calling upon the name of the Lord'—not trusting in my own strength, but all in the name of the Lord... so every morning let us say, 'What shall I render unto the Lord my God?' Then we begin to think about the blessings, the riches of His grace; then we go on to the things promised and then these exceeding great and precious promises that reach away beyond, they will all come streaming into our mind and we

feel oh! so thankful to God. And we have this blessed influence at the very start of the day, and I can recommend it to you all as being a very helpful practice.

”He is looking for those characters that are like jewels, that are firm, firm for righteousness, firm against sin, firm to know and do the will of God... The tests come in to determine whether or not you will be one of His jewels, whether you will stand the polishing, be loyal through it all, will not chip, will not show any cross grain of your own, will be fully submissive to His will; say of every trial, ‘The cup which my Father bath poured shall I not drink it?’ ”“The Father who loveth you’ ... because we have His Spirit, His Holy Spirit received into us and lived in and lived out; this is what is pleasing and acceptable in God’s sight... It is living out that consecration day by day. It is easy enough to stand up and decide, but can we live it? It is easy enough when everything is easy and everyone round us is praising God; but when we are alone, compassed by the adversary, and by the flesh and the world, then how loyal are we? God is seeking for those who will be so loyal for him that they are willing to lay down their lives in His service and the service of the brethren. And for these He has such wonderful blessings as we have already been considering; and then, in the ages to come, He will show through us more exceeding riches of His grace.

”Now, we said how could there be anything more? We just remind you afresh, dear friends, of... millions of worlds... millions of suns ... and planets to each sun... The apostle suggests that God formed not the earth in vain, but to be inhabited. If that... principle be applied to all these worlds we may well say that God formed them not in vain: He formed them to be inhabited, and now He has on this planet granted man an exhibition of His love, justice, wisdom and power in His dealings with man (Rev. 4:6), and has made you and me His witnesses. We have been right in the midst of it; our eyes have discerned God’s loving kindness and tender mercy, and by the time He shall have finished His work in us, He will be ready to use us in connection with all those other worlds. Must we not suppose that since Jesus our Lord has been the Divine agent in connection with every feature of creation, for without Him not one thing was made that was made; if that be so will He not still be the Father’s agent in connection with these other worlds?

Yes. And if we become the Bride, the Lamb’s wife (Rev. 21:9), as joint- heirs with our Lord Jesus Christ, will we not be associated with Him in all the glorious work? Surely we shall be, my dear brethren. Now we can begin to see what the Apostle meant when speaking of how God in ages to come will show still further riches of grace for the Church. I don’t know how many kinds of humanity God may have for these various planets. Undoubtedly one planet will have one kind of humanity and another planet another kind. They will all be human beings, all in the likeness of 530 God, but in the same way as God has the tiny flower and the larger flower, the lily and the rose and what not, so he has variety... among the angels, various planes of angels; so we may suppose that amongst the different races of men there will be different natures, and so forth. They will all be in the likeness of the Great Creator in the sense that they will have those qualities by which they can appreciate Him and enjoy Him, and can appreciate the principles of His righteousness; all that will be the same, but there will be variety. And the Church shall be associated with her Lord in bringing to pass all those wonderful things. There will be a thousand years for the blessing work in connection with the earth, and let us say some more for each of the planets and then go out amongst the others and see where eternity will be and you will see very easily that there is plenty of room, age after age, for work after work, until the whole creation will be filled with God’s glory and his grace and the knowledge of Him. We are not to suppose that things are to be carried on in the same way in other planets as they have been here. God here for those 6,000 years has been giving a great object lesson which is to last for all eternity. All the angels are to take note of that lesson, all mankind are to know about it; and the Church, which will be associated with Jesus, will have knowledge to the full and can testify to the full of the absolute justice of God and the inflexibility

of His justice: that when once He sentenced the race, nothing can set aside that sentence. The death sentence has been imposed and it must be exercised without mercy for 6,000 years. That is not all, for we see next the love of God manifested through Jesus as we never would have seen it had there never been a world to be brought back from the dominion of sin and death. We see God's love manifested in Jesus, in the giving of His Son coming into the world to be our Redeemer, and all he suffered and bore, and then we see also, God's loyalty to principle in highly rewarding Him far above angels and principalities and powers and every name that is named, and oh we rejoice at his exaltation! And then we see the further work of grace in connection with ourselves, and thus we see, dear brethren, God's Justice. His Love, and ultimately we shall see His Wisdom in the matter. All shall see God's Power in connection with the recovery of man, even the great power of the resurrection of the dead, the most wonderful power of all power that God ever can or ever will manifest.

"Astronomers... themselves tell us that there are probably many more planets that they cannot see at all, that there is no such thing as an end of space, where there are no planets, and we are simply lost in amazement and our hearts go up the more in gratitude to our Father and in appreciation of the great privilege which we have and the grace of God that has been so manifestly and so wonderfully in operation for us who are in Christ Jesus.

For by grace are ye saved through faith. and that not of yourselves; it is the gift of God.' ... It would be a blessing to have that privilege of life for a day, for 100 years, for 1,000 years: It is all of grace.

"So when man came under the sentence of death there was no justice which could say to God, Now you must release them. Whatever was done to the sinner was of grace (Rev. 4:11), of His own free will, because he delighted to be gracious to us and so he has made the Plan. Now it is by grace we are saved, and it will be by grace that any of our race will be saved, not only in this age, but when the next age shall come and the world will have its opportunity. It will still be by grace, by grace...

"In the next Age it will be God's grace by works; but now in our case, in the case of the Church, now it is God's grace through faith ...

"God's arrangement for the next Age and for mankind in general will be according to their works and... Jesus pictures that new Age in [Revelation 21](#) and speaks about how all shall come forth from their graves; and the dead shall come up and all shall stand before the great White Throne [\[Revelation 20:11\]](#). That's the same great White Throne as we have in the 25th of Matthew. There it is spoken of as a judgment seat. All people are to be judged during that thousand year day, all mankind are to be before the judgment seat of Christ, before the great White Throne, representing the purity and justice of that throne, not established to condemn mankind; they have already been condemned, and the One on the throne is the One who has redeemed them from that condemnation; and He during the time He is on that throne will be there for the very purpose of giving a blessing to all those whom He has purchased with His own blood; and scattering all the ignorance and darkness and binding Satan for the 1,000 years that he can deceive no more, and lifting up and helping all those who desire to come unto the Father through Him... While Satan will be bound for a thousand years, while all the darkness and ignorance and superstition will be cast away and the light of truth will be shining clearly, and everyone shall know the Lord, and the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, nevertheless they will have the imperfections of their own flesh to contend with. These they must battle with: to whatever extent they have lived regardless of the divine will at the present time, and knowingly have done wrong, to that extent they will have degraded themselves and they will have all the

more steps to climb up; but the whole world will have a Priest upon the Throne. It will not be merely a king with great power. He will be a King indeed, but His power will be used for the benefit of his subjects, not for their injury—to put down everything that's in opposition to righteousness, that He may thus deliver them from the snare of the Adversary and from the control of evil and darkness, that He may help them out of their own weaknesses: and so he will also be at the same time upon his throne a priest, and two phases joining. A priest forever after the order of Melchisedek who was a king and a priest at the same time—a Helper and Teacher and general Blessor and Manifestor of divine mercy, all that, because these words 'priest' and 'king' mean 'ruler' and 'governor,' and One who has the power and authority to aid and to help us.

"During that thousand years they will have the fullest opportunity and plenty of time to get clear up out of their weaknesses so that they may be fully perfected and able to do perfect works, made complete by the assistance granted them during that 1,000 years.

"The Apostle speaking of works says, 'By grace are ye saved..'It is the gift of God.' Why is faith a gift of God?...

531 "We are His workmanship. It is God that worketh in us both to will and to do. How?... The Apostle Peter tells us. He says, 'God hath given unto us exceeding great and precious promises, that by these, we might be made partakers of the divine nature.' That is how God does it, by these precious, inspiring promises. We cannot get along without the Bible, my dear friends, no one can be a Christian and a child of God without the instructions from the Father's Word. By these, then, is the power of God working in you to will and to do.

"What more can He say than to you He hath said, You who unto Jesus for refuge have fled?"

"As you have listened and as you have sat to be instructed by the Father, as you have sought to walk in the 'narrow way,' He has come near to you and you have had more fellowship with Him, you have appreciated more and more His character and plan and you have grown in grace and knowledge and have become more determined to do right than ever before. That was the Father's drawing and not of yourselves. It was God working in you 'for we are his workmanship.' "Oh, my dear friends, let the Workman go on in your hearts: let Him melt and fashion: let Him chisel and polish: let Him make of you, as the Apostle says, a vessel unto honor. You remember the potter says, 'Hash not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor'—less honor. The potter makes some vessels plain and some he ornaments, so the Apostle's thought is, God has a factory and you and I are in his hands. He is moulding us and fashioning us. Let him work out whatever he is willing to do. He will only work through his providences and he will make of you the very best that is possible to be made. Is not that so? And you have so much to do. How?... He has made our will the very keynote of our existence and you have a will by which you can... yield yourself to be a minister of righteousness, to be used of Him and made meet for His future use in the glorious Kingdom.

"Now, I trust that all of our hearts are saying, 'O. Lord, work in us more and more to will and to do... By Thy grace we are determined that under all these blessed privileges, God being for us, we shall be submissive. The Father Himself loveth us and He is desirous of making us jewels and ultimately of gathering us as jewels when He comes 'to make up His jewels.' O. we want to be among them, we do, and that means that we want now to be submissive..."

"In proportion as we exercise faith in God, in all the circumstances and conditions of life, in that same proportion we will get the blessing that God designs to give us.'

"God's burdens rest upon the strong—Make me more worthy, Lord, to bear!" CR321 to CR325
"A large diamond is worthy of more polishing, as in the case of our Lord and of St. Paul."
(CR348)

SPECIAL DIVINE PROVIDENCE

“Thou shalt guide me with thy counsel, and afterward receive me to glory”—Psalm 73:24.

"JEHOVAH, our God, is the great Emperor of the whole universe, And His wisdom, power, goodness and benevolence are abundantly equal To all the responsibilities of so exalted an office.

The human mind staggers in its efforts to comprehend the mental resources Of a being who is able to assume and to bear such responsibility.

Think for a moment of the memory that never fails; of the judgment that never errs; Of the wisdom that plans for eternity without the possibility of failure, And that times that plan with unerring precision for the ages to come; Of the power and skill which can harness even every opposing element, animate Or inanimate, and make them all work together for the accomplishment of His grand designs; Of the tireless vigilance that never ceases, nor seeks relief from the Pressing cares of universal dominion—Whose eye never sleeps, whose ear is ever open, and who is ever cognizant Of all the necessities, and active in all the interests, of his broad domains." '93- R1560 Please see '95- R1864 c 1 last 3 paragraphs: '14- R5480, R5481.

"As the spirit of God draws our hearts into closer fellowship and sympathy with the divine mind, the value of these 'exceeding great and precious promises' is more and more fully realized, until there glows in our hearts the same holy enthusiasm that so filled the hearts of the apostles. And only when our hearts are thus warmed and our minds thus awakened, are we prepared to understand the Apostle's 'Wherefore,' upon the inspiring comprehension of which depends our ability to heed the earnest exhortation which follows. " "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he who bath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy"—1 Peter 1:13- 16. '03- R3149 "AND GOD SHALL CAUSE HIS GLORIOUS VOICE TO BE HEARD"—Isaiah 30:30. 'HE WILL JOY OVER THEE WITH SINGING! "# [Zephaniah 3:17](#).

THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED. HEAR YE HIM!

2 Peter 1:16- 18 Luke 9:35 Matthew 17:5,9.

"All bare Him witness, and wondered at the gracious words which proceeded out of His mouth"—"THE ELOQUENCE OF TRUTH"—Luke 4:22! '99- R2437 "TO US WHO BELIEVE HE IS PRECIOUS" 1 Peter 2:6,7. PRECIOUSNESS OF THE LORD! CR149- CR152.

WAS JUDAS A HYPOCRITE?

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THEN ENTERED SATAN INTO JUDAS... LUKE 22:3—"It is difficult for any noble minded person to read the account of Judas' course without feeling a sense of righteous indignation—a disgust for the baseness of character which could thus betray, for thirty pieces of silver, the one whom he recognized as the noblest of men, whether or not he was sure that Jesus was the Messiah. It may not be amiss here to reflect that Judas did not reach this depth of iniquity suddenly, but rather that the disposition toward unrighteousness had grown upon him during the three years of his intimacy with the Master, when the reverse disposition should have had control.

"At the time he was chosen to be an Apostle he was evidently a good man so far as outward appearance, at least, was concerned; and his name, which signifies 'Praise,' would seem to indicate that his parents had been of a religious cast of mind and had wished and, so to speak, had prophesied of him that he would be a messenger of God to sound forth His praise. And what a privilege and opportunity he enjoyed in this direction?

"From the meager mentionings of the Gospel records we may reasonably infer that the beginning of his downfall was the harboring of a love of money. Instead of rebuking this wrong spirit and seeking, on the contrary, to cultivate generosity, love and benevolence, he permitted selfishness to have control, more or less, in his heart and life. We may surmise that he chose the office of treasurer for the little company, whereas, had he been sufficiently alive to his own weakness, his proper course would have been to refuse it, realizing that already he had too much love of money, and that the handling of the funds might prove a temptation to him. But on the contrary, he sought and obtained the office, and carried the bag with the money put therein; and the Apostle John tells us that he was a thief. (John 12:6). This passion for money, like all other abnormal propensities of our fallen nature, grew stronger as it was encouraged and cultivated, until finally it knew no bounds and he was ready to sell his loving Master, Messiah, for thirty pieces of silver!

"Probably Judas had made the same profession of consecration as did the other disciples: 'Lo, we have left all to follow thee; what, therefore, shall we have?' And, with the others, he had left all, and perhaps, in a certain way, was very sincere and recognized that this was the Messiah. But Judas had a business turn of mind. He wished to be associated with such a great kingdom as the Messiah would set up. So there was a measure of selfishness connected with his consecration. Perhaps this is true with all of us. We are all sure that the Lord has a kingdom and we hope to have a share in it. But this thought should be secondary. Our merit should be of a higher order than merely a desire for reward for service.

"As treasurer of the disciples Judas looked out to get a good share for himself, to 'feather his own nest.' In the case of the ointment used for our Lord by Mary, he said, 'That ointment is worth a great deal of money, and it should have been put into the treasury instead of being poured on Jesus' head.' This he said because he was a thief and carried the bag.'

"So it seems that this spirit of avarice grew upon him. As matters progressed he began to see that things were not reaching the culmination for which he had hoped and looked. Probably he was one of those who said, at least in his heart, 'If thou do these things, do them publicly, so that others may see.' This would seem to have been the spirit of Judas and of many others. They wanted Jesus to do the things that would establish Him with the people. We can imagine their saying, 'Ask some thousands to come and see the raising of some one from the dead, and have a good demonstration,' etc. But nothing of this kind was done. Each miracle was performed by our Lord in a quiet way.

"Probably Judas began to think that Jesus could not manage affairs nearly so well as if he would allow Judas to 'coach' him a little. As time passed, he began to keep some of the money. Perhaps he thought, 'Now things are not coming out very well. I will keep some of this money for the disciples and Jesus for a rainy day.' But he was really thinking about Judas.

THE NECESSITY OF JUDGING OURSELVES

"By following a similar course of reasoning many people persuade themselves that they are trying to help others, when really they are looking out for their own interests. Hence there is a necessity for judging ourselves. The new creature should get the old creature into a corner and cross-question him: 'Why do you act thus and so? Are you sure that you did not have some selfish motive in this matter?' If Judas had thus examined himself it would have been better for him. But not having done so, he drifted farther and farther away from the right spirit. Finally he went to the chief priests and said, 'What would you give me if I were to give Jesus over?' They said, so much. Then he turned the matter over in his mind for several hours. So when he was in the 'upper chamber' his mind was abstracted, and he sat quietly watching what the others were doing.

"When our Lord washed the feet of his apostles, before partaking of the Passover supper, He intimated that as they had bathed (in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season), they merely needed now the rinsing their feet, the cleansing of the members that had come in contact with the earth. 'He that is bathed needeth not save to wash his feet to be clean every whit' (R.V.). Our Lord added, referring to Judas, 'Ye are clean, but not all.' This expression shows us very clearly that He had in mind a higher cleansing, of which this washing of their feet and their previous bath were but the figures.

"The Lord knew that the hearts of His disciples were loyal. He had accepted them as His disciples and had reckonedly imputed to them the merit of His sacrifice as a covering of their blemishes, the full testimony of which would be given by and by at Pentecost; the holy Spirit testifying that the Father had accepted the Lord's atoning sacrifice on their behalf. There was one, however, of the number whose heart was not clean. Our Lord did not pass him by, but washed the feet of Judas with the rest, knowing the while of his perfidy, 533 and that he had already bargained with the chief priests and was merely awaiting the opportune moment of the carrying out of his malevolent scheme.

"Our Lord's words, although not understood by the rest, must have been appreciated by Judas, as were his subsequent words. Our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty, his violation of even the common hospitality (Psa 41:9). None of these things moved Judas; none of these things appealed to his heart in such a manner as to change his course. We have thus strong evidence of the wilful intention which marked his crime and makes clear the meaning of our Lord's words when He called him the 'son of perdition,' and declared that it would have been better for him if he had never been born.

MINE OWN FAMILIAR FRIEND HATH LIFTED UP HIS HEEL AGAINST ME

“While they were at supper, Jesus, appearing very sorrowful, gave as an explanation that it would be one of His own chosen twelve that would betray Him and thus become accessory to His death—one of those who dipped with Him in the dish, partaking of the same supper, the same bread, the same roasted lamb. Then He pointed out that although this was all written (Psa. 41:9), and thus no alteration would be made in respect to the divine plan, nevertheless it signified a very gross breach of friendship—one sad to contemplate. It really made no difference to the Lord, so far as His intention and His consecration were concerned, whether He were apprehended by the rulers without any betrayal, or whether betrayed by a comparative stranger or by a disciple. The fact would make no change in the divine arrangement; but it was a cause of great sorrow to the Lord that the traitor should be one who had been a bosom friend and disciple.

”Amongst the Jews and Arabs, deceit and betrayal were not uncommon; but there was a code of honor recognized according to which no one would eat the food of the person whom he sought in any wise to injure. As food was seasoned with salt, it was probably this custom, of being faithful to those with whom one ate, that was known as the ‘covenant of salt’—the covenant of faithfulness. To succeed in having an enemy eat at one’s table or partake of one’s food seasoned with salt was amongst that people equivalent to a pledge of lasting friendship—that he would never do his host injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey the custom of his time—to be loyal and faithful to the one whose bread he ate, of whose salt he partook; hence our Lord’s words ‘He that dippeth his hand with me in the dish, the same shall betray me.’ ”When Jesus passed the sop to Judas, he perhaps understood in some measure our Lord’s meaning, but the other disciples did not understand. They thought that Jesus was telling Judas to get in his proper provisions before the stores would be closed. But Judas may have thought thus: ‘Jesus has intimated that I will betray him. I had not intended to do this, but now I will show him. I know, of course, that he can get away from those officers; but I am treasurer of this company, and I will show him something. While I do not believe they could ever take him, yet the experience will be a good lesson. He will see henceforth that it will be better for him to go ahead. This thing has been dallying too long. It needs a business push behind it. So here goes!’ Thus Judas reasoned, and he carried out his part. No doubt Judas expected that Jesus would escape. Not for a moment did he expect that Jesus would suffer; for when he found that his plan had been carried out and that Jesus would be crucified, he went and hanged himself, and then fell headlong, at the breaking of the rope.

BETTER FOR THAT MAN IF HE HAD NOT BEEN BORN

—MATT. 26:4 "Jesus testified that His death would not be a victory on the part of his betrayer and his enemies, but in harmony with what had been written of Him by the prophets. Nor are we to consider that Judas was simply fulfilling a prophecy irrespective of his own responsibility, his own wilfulness in the matter. Such a thought is negated by our Lord's statement, 'Woe unto the man by whom the Son of Man is betrayed. It would have been better for that man if he had not been born.' "This statement implies to us that, from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was complete, and that there would be no hope for him at any time in the future. These words leave no question, we think, that Judas had already enjoyed his full share of the great atonement work through the intimate association with our Lord and the abundant opportunities he had of coming into a clear knowledge of the truth, and the corresponding responsibilities. From our standpoint Judas sinned against great light. Evidently his was the 'sin unto death'—the 'second death.' Hence, aside from any future existence, we are to consider that his life was a useless, wasted one and that its joys did not overbalance its sorrows and anguish when to the latter were added his despair and suicide, Judas' end was a sad one. Every suicide, by his act, confesses his wish that he had never been born.

"While Judas lived prior to Pentecost, we are to remember that he was one of the twelve upon whom Jesus had specially conferred a measure of His spirit—such a measure as enabled him, with the others, to perform miracles of healing, casting out devils, etc., in the name of the Lord, as His representative, using His power. The position of Judas, therefore, was one of special closeness to the Lord and to His personal instruction, both by precept and example. We remember our Lord's words to his disciples, 'To you it is given to know the mysteries of the kingdom; but to them that are without these things are spoken in parables.' "All this privilege, opportunity, knowledge, contact, made Judas specially responsible. But his crime would have been inexcusable had it been against any ordinary person, and it was seriously intensified by being a crime against Him who spake and acted as never man spake or acted before. From this standpoint our Lord's declaration that Judas was the 'son of perdition' seems to have special import or weight, as implying that Judas had enjoyed a sufficiency of light and knowledge of righteousness to constitute a trial, and that his

534 deliberate sin against such light and knowledge meant the second death.

"But while hating such a character, loathing it, despising it, and seeking to go as far as possible in an opposite direction in our characters, we are not to overlook the fact that there are amongst the Lord's professed disciples some who, in a less degree, commit a crime very similar to that of Judas; they sell their Lord, they betray him, while professing to love him! True, this cannot today be done in the same literal and personal manner, but the spirit of it may be seen occasionally, we regret to say; we find some who really believe in Jesus, some who have consecrated their lives to be His followers; some who have been engaged in the ministry of this truth, as Judas was there, but who are willing to sell the Lord for a mess of pottage—for good things of this present life—for a salary, for social position, for honor amongst men, for popularity and titles; who are willing to join with those who misrepresent His character, His plan, His Word—willing to join with those who seek to assassinate the Lord.

"Ah, how well it is that each one ask himself the question raised upon the night of the Supper, 'Lord, is it I?' And let none be too ready to excuse himself; but let each search earnestly his own heart and life and conduct to see that he is not in any way sacrificing the truth and the life for any consideration whatever.

"More than thirty years ago we were inclined to think that all must come to a full knowledge of all truth ere they could be liable to the second death; but we have come to the conclusion from the general tenor of the Scriptures that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the first principles of the Gospel seems to imply an unfitness for further favors, on the ground that he that is unfaithful in that which is least would be unfaithful also in more.

"Adam's knowledge of the divine plan was very slight; yet his disobedience brought the death penalty. The real grounds for sympathy and hope for the masses is the Apostle's statement that Satan has blinded their minds, misinterpreted the facts {2 Corinthians 4:4}. All such will by and by 'see out of obscurity' when Satan shall be bound—during the Millennium.

"We confess little hope for the scribes and Pharisees who, when they could find no other fault, ascribed our Lord's good works to the devil. As for Judas' tears—they were no better than those of Esau (Heb. 12:17). His remorse led him not to a renewed or reformed life, but to self-destruction—Heb. 6:6.

PETER, THE IMPULSIVE—JUDAS, THE DISLOYAL

"While Judas betrayed our Lord, another disciple, an intimate friend and companion, denied him. Peter's case we remember well. A good man, of strong character, he realized not his danger, and hence was not prepared for the arts of Satan, by which he was placed in so trying a position that his boasted courage fled, his wonted strength of character vanished, and he denied his Lord even with profanity! What a lesson to us of human frailty! How we ourselves might be overtaken and ensnared by the wiles of the devil! How much each one needs to watch and pray lest he enter into temptation—lest he succumb to temptation! How much we need to remember the prayer the Lord gave us for an example: 'Abandon us not in temptation, but deliver us from the evil one!' "That was a fateful time for Judas! If the adversary could so juggle, deceive and mislead the true-hearted Peter, because he was off his guard in watching and praying, what might we not expect he would be able to accomplish with Judas, whose heart was not right, who was selfish, self-seeking, ambitious, covetous! We do not wonder that Satan's victory over Judas was soon accomplished—that he fell quickly into the snare of the adversary, and lent his heart and energy to the betrayal of the Master, for thirty pieces of silver! His case was very different from that of Peter, the loyal, the true, for the moment bewildered, off guard and fearful. Although the danger was the same in either case, their hearts were in different conditions.

"Is it not so with all the Lord's followers? Is not this the secret of the results of temptation as they surely come to each one of us? The Judas class of today, and always, are those who, when temptation comes, receive it, entertain it, enter into the spirit of the ambition, or otherwise strong, allurements, and are swallowed up by it. The Peter class has also been with us ever since; and today even the true-hearted, not sufficiently watching and praying and on guard against the adversary's allurements, are at times taken unawares; and for a moment dishonor, not only the Lord, but their own hearts, and consciences, also.

"The difference between these two classes is in the heart condition; the Peter class do those things which they do not wish to do, and their difficulty lies evidently in the weaknesses of their flesh, in the power of the adversary, and in their failure to lay hold upon the help which the Lord has promised, the succor in their time of need.

"The Judas class, on the contrary, are those whose hearts are not loyal, but selfish, and who, therefore, enter into the adversary's schemes heartily, and are not, in their wrong course, going contrary to their own wills, but in harmony therewith. The difference in God's sight is seen in that, although both Peter and Judas were penitent, the one was accepted back to divine favor, but the other was not. The one who was merely entrapped, but who at heart was not disloyal, was restored and blessed; the other, though not without conscience, as shown by his later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable, and the absence of which, considering Judas' intimate acquaintance with the Lord, was inexcusable.

"The Lord's words to Peter, 'Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not' *{Luke 22:31,32}*, give us the assurance that, because of this difference in the hearts of the two men, our Lord could properly be the Advocate of the one before the Father, but not the Advocate of the other. He could stand for and represent the one who at heart was loyal to Him, however weak his flesh, however careless he might have been of the divine provision for his protection. He was still one of the Lord's sheep. and therefore subject to the Shepherd's care. He was still of the Lord's members, subject to the oversight and interest of the Head.

535 He was still a member of the Lord's espoused virgin church, whom our Lord loved and for whom he gave his life and for whom, therefore, He might properly make supplication as the betrothed Bridegroom.

But in the case of Judas, his heart being alienated through selfishness, any appreciation and love which he possessed for the Lord at the beginning of his ministry had evidently died, swallowed up of selfishness and ambition; and into that heart, thus fully withdrawn from the Lord, we are told that Satan entered. By thus willingly withdrawing his heart and strength and consecration from the Lord, and lending the same by deliberate intention of self-seeking, he became a tool of the adversary. As our Master said, 'It must needs be that offenses come (that he should be crucified), but woe unto that man by whom the offense cometh!" Luke 17:1; Luke 22:22.

THE HARVEST A TIME OF SEPARATION

“Although we know in advance that none of the Lord’s disciples, true at heart, will be plucked out of His hands by the adversary, nevertheless we fancy that we can sympathize to some extent with our Lord’s feelings when He exhorted the disciples, ‘Watch and pray lest ye enter into temptation.’ True, Jesus knew who it was that should betray him, and was, therefore, neither surprised nor disconcerted because of Judas’ course; and yet, undoubtedly, the thought that one who had eaten bread with Him should ‘lift up his heel against Him’ (John 13:18) must have had a saddening effect upon our dear Master, who could assuredly have pity for even his bitterest enemies as well as those who, Peter like, fail at first to withstand the adversary’s assault, but who subsequently are recovered by divine mercy and aid.

”Since the body of Christ is one, and since our Lord declares that whatsoever is done to one of the least of His members is done unto him, it follows that the Judas class and the Peter class, all down through the Gospel Age to the present moment, have been betraying or denying the Lord in proportion as they have betrayed or denied His members. We, therefore, should note the significance of His statement to Peter. ‘I have prayed for thee, that thy faith fail not!’ “For all of the Peter class the Lord is the Head, the Representative, the Advocate before the Father. Without His aid, without His appearance for us and the application to us of the merit of His own sacrifice, none of us could stand; all would be judged unworthy, unfit to have part or lot in the great blessings which the Lord has invited us to share with Jesus. And as the Master prayed for such, and now intercedes for such, and makes good their unwilling imperfections. So should all who have His spirit feel kindly, generously, sympathetically, and speak helpfully to the Peter class. But as the Master had no such words of sympathy for Judas, the open and premeditated enemy and traitor, so likewise, whatever our sorrowful feelings for such may be, there is no room for any expression of sympathy or cooperation in their evil work; as for any of the Apostles to have co-operated with Judas would have meant a share in his evil deeds.

”However much sympathy we may feel with Peter and others of similar character and experience, however much we may rejoice with him that the Lord prayed for him so that his carelessness in watching and praying for himself did not result in his undoing and his loss of relationship to the Lord—nevertheless, we should strive not to be of the Peter class, but of the class represented by the Lord himself. Let us be of the watching, praying, faithful kind, who will not be overtaken by the adversary’s temptations of the present time.

”We are in the harvest of the Gospel age; the separation of the wheat from the tares is due; and, more than this, the separation of the chaff from the wheat is also due—a sifting process. While this figure may to some extent have fit the experiences of the church in the past, we are sure that it specially applies to the church in the ‘ends of the ages’—to those who are now living in the end, or harvest, of the Gospel age. And our Lord is pleased to permit these siftings; they are necessary, apparently, that the Judas class may be entirely sifted out; and that the Peter class may be so thoroughly stirred up by the trials and difficulties and realization of their own weaknesses, and the knowledge that they would utterly fail without the Lord’s sustaining grace, that these lessons may prove profitable to them, developing in them more of meekness, watchfulness, prayerfulness and trust in their all-powerful Head.

WHY JUDAS CASE IS HOPELESS

"Heretofore we have pointed out that during this present age (the Gospel age, or spirit dispensation), the world of mankind is not liable to the second death. (1) Because the age is for the church's trial and not for the world's judgment, or trial; (2) Because now the world has not that degree of enlightenment which would involve the full, extreme penalty of God's law, the second death; (3) Because the inspired Apostle declares that now Satan is exercising a blinding, deceiving influence upon all except true believers {2 Corinthians 4:4 Revelation 20:3}, and that 'the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned'—1 Cor. 2:14.

"These conclusions from the Scriptures in general are so abundantly confirmed by the statements of Heb. 6:4- 8 and 10:26- 31, in which the Apostle warns the church that wilful sin, or apostasy, on the part of those who have enjoyed the privilege of consecrated believers—those who have tasted of the good Word of God, and the powers of the age to come, and who have been made partakers of the holy Spirit—as to leave hopeless the case of such. It will be found impossible to renew such, for there remaineth no longer any part for them in the sacrifice for sin. They have had and have misused their share in the great 'ransom for all.' "We have called attention to the fact that the world in general, even in civilized lands, has had no opportunity to sin after the example of wilful apostasy, described by the Apostle. And it is well to note that this sin unto death on the part of believers is not at all the same as the missteps and stumblings which may occur in the path of any through weakness of the flesh {Galatians 2:11-14}, and which are among the sins which may be repented of, reformed from, and forgiven—1 John 2:1 5:16.

536 "In view of the above, and of our further claim that the spirit dispensation began at Pentecost, after our Lord was glorified (John 7:39), some have wondered that we teach that Judas' case is a hopeless one, since his sin and death were before Pentecost. We are asked to explain this seeming inconsistency.

"We answer, The period of the Lord's presence at the first advent—from His baptism to His ascension—differed from the period after Pentecost, throughout this age, in which believers walk wholly by faith and not by sight, even as the Millennial age will differ from the Gospel age.

"In the Millennium knowledge and responsibility will no longer be confined to the spirit-begotten, for it is written, 'The earth will be full of the knowledge of the Lord as the waters cover the sea (knowledge ocean- deep)'; 'All shall know me (Jehovah) from the least unto the greatest'—Isa. 11:9; Jer. 31:34.

"It will no longer be the rule that the consecrated must 'walk by faith and not by sight,' for the consecrated of that time, while no doubt still having room for the exercise of faith, will, to a very considerable degree, walk by sight. It will no longer be true that Satan, the god of this world, will blind and deceive all except believers, for Satan will be bound and can deceive the world no longer; and 'this world' (age) shall then have given place to 'the world (age) to come,' 'wherein dwelleth righteousness'; and 'all the blind eyes shall be opened'—Heb. #2:5 2 Peter 3:13 Isaiah 35:5.

"When knowledge is thus general, the possibility of sinning wilfully against great light will be general. Whosoever will, may then accept the divine favor and use the divine aids, and attain to perfection and life everlasting; and whosoever will, may intelligently reject God's favor in Christ, and die the second death—the everlasting death, the hopeless death.

”Now let us return to the case of Judas, and consider the conditions which obtained at the time of his trial and failure, in the period of the Lord’s presence in the Jewish harvest. The circumstances of that time differed from those of the present age and also those of the Millennial age in the conditions; and hence the responsibilities differed also. Our Lord was present and performed marvelous works, illustrative of the powers of the world (age) to come.’ The truth was presented to the people in such a manner that the Lord declared that its rejection would bring ‘stripes’ and ‘woes’ upon those who, after hearing, loved darkness rather than light. He declared that some of those, because of their rejection of the truth, would be counted worthy of ‘many stripes’; and that it would be, therefore, more tolerable for Sodom and Gomorrah in the day of judgment than for those. Our Lord’s declaration was, ‘If I had not done among them the works which none other man did they had not had sin’—[John 15:22,24](#).

"And if the people had such responsibility because of what they heard and saw, how much greater was the responsibility of the twelve chosen Apostles! They had professed much, saying, ‘We have left all to follow thee.’ They were always with Him; and not only beheld many of His mighty works, of which the multitudes in various places saw but few, but more; He communicated to them, severally, a measure of

His spirit and power, and sent them out to proclaim Him and His Kingdom and to work miracles—to heal the sick and cast out devils in His name.

”The Apostles received also a special insight into the divine plan, an enlightenment not granted to the people; the equivalent to much that is now granted to the spirit- begotten ones of this age. The Lord addressed the multitudes in parables and dark sayings, but these He interpreted to the Apostles, saying, ‘Unto you it is given to know the mystery of the kingdom of God; but to them that are without (outside of the twelve and other special disciples), all these things are done in parables.’ Again he said to them, ‘Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you that many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which ye hear, and have not heard them.—[Matt. #13:11- 17](#) [Mark 4:11](#).

"If, then, the people, who saw a few of our Lord’s mighty works, and heard a few of His words of life, under parabolic cover, were declared ‘worthy of stripes’ for not receiving the light, what shall we say of the responsibility of the twelve who not only saw much more, but by His power in them, performed His miracles; who not only heard the parabolic words of life, but who had them expounded to them by the great Teacher? (Matt. 13:36- 43; Mark 4:10- 20). And what punishment less than death—hopeless extinction—shall we suppose was merited by one of these who, after all this, according to his own confession, ‘betrayed innocent blood’?

"We judge that if Pilate and Herod and the Roman soldiers had some responsibility for Christ’s death, the multitude who clamored, ‘Crucify him! His blood be upon us and on our children!’ had much more responsibility; that the better educated, envious Pharisees and Priests who incited the illiterate, common people, had yet a greater responsibility (Matt. 23:15- 33), and that Judas, His betrayer, was the chief, the real crucifier, because of his knowledge and wilfulness.

”Upon him alone, of all who had to do with his death, our Lord placed the full responsibility, the full guilt, when he said: ‘The Son of Man goeth (to death) as it is written of him (prophetically), but woe unto that man by whom the Son of Man is betrayed. It had been good for that man if he had never been born!’ (Matt. 26:24) Should Judas be granted eternal life, under any

circumstances or after any experience, his birth could not be considered a disadvantage to himself. See also [Psalms 109:6- 8](#) [John 6:70,71 17:12](#).

"So, likewise, those who (with good knowledge of God's grace in Christ) sin wilfully and count the precious blood of the Covenant wherewith they were sanctified [set apart], a common thing, 'crucify Christ afresh and put Him to an open shame.' And, like Judas, they often accompany this denial of his ransom- sacrifice with the words 'Hail, Master!' and a deceitful kiss. All such should be an abhorrence to every one who possesses to any degree the true, noble, Christ- like spirit.

BE NOT WISE IN YOUR OWN CONCEITS!

”Some of the dear friends feel very loath to ‘give poor Judas up,’ and some feel that their sympathy for him is an 537 evidence that they have ‘more love than others.’ Those who come to Christ are not selected because they are the least blemished amongst men; they are oftener the more blemished; the less blemished often feel a self- complacency and satisfaction which hinders them from coming to God as repentant sinners and from realizing that they can be justified only through the imputed merit of Christ. But those who come to Christ and hear him, soon learn how imperfect are their depraved conceptions, and they seek and obtain His mind, that it may be theirs thenceforth, as instead of their own judgements. ‘We have the mind of Christ,’ says the Apostle. It is our ‘new mind’; we are ‘transformed by the renewing of our minds,’ so as to be able to ‘prove [know] what is the good, acceptable and perfect will of God’—Rom. 12:2.

”Those whose hearts go out so strongly to Judas seem to indicate by their questions that, however much they have submitted their judgment to God’s will on some questions, they have not submitted them on this point. The reason seems to be that they deceive themselves into thinking that their sympathy with Judas is the true love which the Scriptures everywhere enjoin as the essence of Christian character. But they are deceiving themselves. To love an evil thing is on a par with hating a good thing. Both are wrong; both are evidence that the depraved mind is not renewed, remodeled, transformed into the mind of Christ.

”The mind of the Lord, inculcated by his Word, teaches that we are to love the beautiful, pure, true, noble; we are to love (in the sense of sympathizing with) the weak, the penitent and oppressed, who are seeking for the paths of righteousness and truth; but we are to ‘hate iniquity’ and ‘every false way,’ and all the meanness and sin which is wilful, against light, and of the devil.

”Cease to pride yourself upon love for one of the most detestable characters known to the pages of history, of whom our Lord, who so loved (sympathized with) the world that he laid down his life for it, said, ‘It had been better for that man if he had never been born.’ Adopt God’s standpoint. As the Apostles say, ‘Be not deceived; God is not mocked’; ‘He that doeth righteousness is righteous [and approved of God], but he that practices sin [knowingly, wilfully] is of the devil’—Gal. #6:7 1 John 3:6,7,8.

”For our part. we have no thought of ever becoming more loving than the Lord; we accept His definitions and seek to be conformed mentally to His standard—the image of God’s dear Son. We want to love just as He loves and just what He loves, and we want to hate what He hates. Of Him it is written, ‘Thou hast loved righteousness and hated iniquity; therefore, God, even thy God, bath anointed thee with the oil of gladness above thy fellows’ (Heb. 1:9; Psa. 45:7). ‘Do not I hate them, O Lord. that hate thee?... I hate them with a perfect hatred’—Psa. 139:21, 22.

‘We are glad that neither Satan nor Judas nor any other creature will ever be tormented to all eternity. We are glad that a full. fair opportunity for coming to a knowledge of the Lord and of the way of righteousness will be granted to every member of Adam’s race; and we are glad that, on the contrary, all who rejoice not in the truth, but rejoice in iniquity, will be utterly and everlastingly destroyed in the second death’. We abominate Satan, who, for over six thousand years, has wrought unrighteousness and gloated over the evil and pain and sorrow which he has wrought, and who with clear knowledge of the redemptive work has for eighteen centuries opposed the Kingdom and the great salvation. The person who could believe in Satan’s conversion after all this battling against the light and the truth has a perverse mind, very sadly blinded by the ‘god of this world’—a mind thoroughly out of harmony with the Word.”11-R4906 to R4909. ‘05- R3535

TRUE LOVE VS FALSE LOVE

“God is love! Beware of people who while expatiating on love and attempting to shine as its exponents do so at the expense of God’s character...

"Beware of all who make a great palaver about love! for Satan often uses it as the garment of light to cover bad conduct or bad doctrine—whose real lovelessness he would thus screen from criticism. For instance, true love begins with God, and says, ‘Let God be true, if it prove every man a liar’... "“ 95- R1864 See Rev. 20:3, ‘15- R5683, R5684.

CHOOSE YE THIS DAY

—Mark 15:1- 15.

"Then said Pilate to the chief priests and to the people, I find no fault in this man"—Luke 23:4.

Bartering the Truth for Pottage—"Of the People There Was None With Him"—Betrayed By a Professed Friend—The Vile Charge of Blasphemy—Treason Against Rome—Art Thou the King of the Jews?—Preferring Barabbas To Jesus—Herod's Opportunity and Failure—"Do Nothing Against This Just Man" (Matthew 27:19).

The Result of These Trials—Retribution: [Matthew 27:24,25](#).

"What a number of trials, testings and provings we have found in this lesson—and now let us briefly glance at the results. Judas, as a result of failure in his trial, died soon by his own hand. Pilate, the unwilling instrument of the condemnation and not one hundredth part as guilty as the Jews, shortly afterwards lost his commission as governor and in despondency committed suicide. Annas, the high priest, was subsequently dragged through the streets, scourged and murdered. The multitude who cried out, 'Crucify him!' and who in answer to Pilate's declaration that he was innocent of the blood of Jesus, declared, 'His blood be upon us and upon our children,' experienced a baptism of blood not many years after when the entire city of Jerusalem was a scene of most horrible atrocities, which culminated in the utter destruction

538 of their city with great loss of life, in the overthrow of the entire Jewish polity in Palestine, and the scattering of the survivors amongst all nations and peoples..." '04- R3366 to R3369.

JESUS BEFORE PILATE—CONSIDER HIM

—Matt. 27:11- 26.

"Jesus came into the world to save sinners"—1 Tim.1: 15.

"Poor Pilate!... 'I am innocent of the blood of this just person; look to yourselves [that you are likewise free from blood guiltiness]' ... Matt. 27:24.

"Promptly the defiant cry, 'His blood be upon us and upon our children,' rang out through the courts of Pilate's tribunal, and reverberated in the courts of heaven, and was recorded as a prophecy of divine judgment against them. Alas! poor Jews; with what judgment you judged, you have been judged. And although the true followers of the Nazerene have never injured you, his nominal friends have often brought vengeance upon you at the hands of Pilate's successors. You cried, 'We have no king but Caesar,' and were taken at your word by the Almighty. Oh, poor Jew, there is no way to escape your selfpronounced curse of his *blood*, except by accepting his blood, freely offered to you as to all mankind as the blood of sacrifice, the blood of atonement which sanctifieth (maketh holy to God) all to whom it is applied by faith. It is the 'blood [seal] of the New Covenant.' " " 98- R2312, R2313.

"The curse will be remitted because of its being forgiven through the grace of God in Christ.

"On the other hand note the blessings which came to those whose testings were received in the proper manner, demonstrating their loyalty to the Lord. Our Lord Jesus was highly exalted, far above angels, principalities and powers and every name that is named—because faithful unto death, even the death of the cross. Peter the Apostle, although partially overtaken in a fault, nevertheless through repentance and bitter tears was accepted back again to the Lord's favor, profited by his sad experience, and became one of the noblest of the apostles, one of the most honored, and is yet to be honored in the kingdom as joint- heir with his Redeemer.

"The lesson to us is that we should follow in the footsteps of Jesus and resolve to be faithful to our heavenly Father, to do his will at any cost, at any sacrifice of earthly interests—not grudgingly, but, as expressed prophetically of our Lord, 'I delight to do thy will, O my God; Thy law is written in my heart.' Another lesson is that if temporarily we should stumble in following the Master we must not be discouraged, but turn the failure and stumbling into a blessing by permitting it to bring us into closer relationship to the Lord and to make us more and more careful and more faithful in our walk with the Lord henceforth." '04- R3369.

