

The Bible Standard

“Send out your light and truth! Let them lead me;...”

Psalm 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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ANNOUNCEMENTS

CO-LABORERS WITH GOD

*“Watch, stand fast in the faith; be brave, be strong.
Let all that you do be done with love.”—1 Cor. 16:13, 14 (NKJV)*

Nehemiah’s prayer for Jerusalem and the holy interests centered there continued for months before the answer suddenly came. The king, whom he served as confidential secretary, prepared a banquet, the queen being present as well as Nehemiah and others. Everybody was smiling and joyous, attired in their silks and jewels, but the king noticed that his trusted secretary had a sadness which showed through his smiles. Finding that he was not ill he said that it must be a trouble of heart—and inquired as to what it was. It was a dangerous moment for Nehemiah, for the kings of that time were quite autocratic and capricious. The sadness might have been construed to mean a loss of interest in the king and his affairs, or a hundred things disapproved for such an occasion of rejoicing.

Nehemiah’s prayer instantly went up to God for wisdom to know how to answer, for he did not receive the wisdom at once, although he had prayed beforehand. He knew that the Almighty could hear his desires of heart, uttered or unexpressed. He received the needed wisdom for a wise and successful reply, which did not offend the king, but enlisted his interest. He told the king that his sadness of heart was because the home of his fathers was ruined. The result was that the king appointed him special governor of Judea with full authority to attend to the work and to call upon the governors of surrounding provinces for aid if necessary.

**Getting WISDOM is the wisest thing you can do.
And whatever else you do,
DEVELOP GOOD JUDGMENT!**

WISDOM SHOWN BY METHODS

That Nehemiah was a wise man and no mere dreamer was evidenced in the practical methods he employed. A man of wealth, he probably financed his own expedition, aside from the retinue of soldiers, etc., furnished by the

king. A four-month journey brought them to Jerusalem. The object of his coming was kept secret. He was merely a visitor for a few days, seeing and hearing. Then by night he made an inspection of the old city walls, particularly the broken parts and the heaps of ruins from which they might be rebuilt. He saw the feasibility of the scheme and outlined in his mind the method. Then he called for the elders and prominent representatives of the people, explained to them his object in coming, showed them his authority from the king and suggested a method for the beginning of the repair work immediately.

He perceived the necessity for great caution, as enemies were on every hand as anxious to hinder them as he was anxious for success. The Samaritans were jealous. They had a rival worship of Jehovah, and Israel’s success would seem to imply that God’s favor was to the Jews rather than toward the Samaritans. Besides, they all hoped to profit by the poverty and helplessness of the Jews—thinking it not wrong to pillage them as opportunity offered. Nehemiah’s plan was approved. The leading men in each quarter of the city joined in the work with the laborers, and each built the wall most nearly in front of his own home quarters. This was a wise plan, for each would be specially interested in having the wall strong in his own neighborhood, and a certain degree of proper pride would attach to the work as a prominent monument of the builder’s skill—itself a credit or discredit.

Nehemiah joined in the work with the others, his accompanying servants participating also. His spirit of zeal was an inspiration to the discouraged people, who took heart, and hope began to thrive. Then came discouragement and opposition from the enemies. An attack was even planned, but learning of this, Nehemiah so directed the work that the heads of the families kept an armed watch while the others labored, carrying swords



also for self-defense.

When their enemies found that they were prepared, the proposed attack was abandoned and discouragements were resorted to. The effort was laughed at, ridiculed as impossible, and worthless anyhow. Those unused to manual toil soon grew sore and weary and discouraged. The higher the walls grew, the more difficult it was to place the stones and the mortar, and the more stones built into the wall, the fewer suitable ones remained amongst the rubbish. It was a time of testing of faith and loyalty to God. Trials and difficulties are permitted to come to all of God's people for just such testings. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim 3:12). The overcomers are developed through various experiences for the Divine service.

"STAND FAST IN THE FAITH"

It may be asked why Nehemiah's faithfulness and courage were tested, and what reward was his. We reply that a reward of character-development follows every good endeavor. The reward of those who lived faithfully in Nehemiah's time differs essentially from the reward of the faithful amongst the followers of Jesus. The latter are promised a share with the Master in His glorious Messianic Kingdom. "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom"; "To him that overcometh will I grant to sit with me in my Throne" (Luke 12:32; Rev. 3:21).

But Nehemiah could have no share in these Kingdom promises because he lived before the call to the Kingdom existed—before Pentecost. He and others of his time who displayed faithfulness and loyalty are not personally mentioned by St. Paul in Hebrews 11, but they are undoubtedly included in the list. Of them the Apostle declared, "They had this testimony, that they pleased God." St. Paul declares that they will receive their reward—a share in the earthly phase of the Kingdom, after the Church shall first have her share with the Redeemer in the heavenly phase of the Kingdom, for "they, without us,

shall not be made perfect, God having some better thing for us."

Let us now consider our text in some detail! Yes, we must watch unto prayer and keep open communication with the heavenly grace that we may secure the necessary help to maintain our Christian character. We [Consecrated Epiphany Campers] still have need of this exhortation "watch ye" that we do not become careless, lukewarm, entangled with cares of this life. As consecrated, holy ones, dedicated ones, "saints," we aspire to attain to the call to which we are called and thankfully heed our privilege.

We are admonished to "stand fast" against the various oppositions of family, friends, and fleshly desires: only those strongly supported by the Truth will be able to stand in this evil day. We must study, practice and adhere to the fixed principles of our beliefs. Oh, "steadfast, immovable, always abounding in the work of the Lord, forasmuch

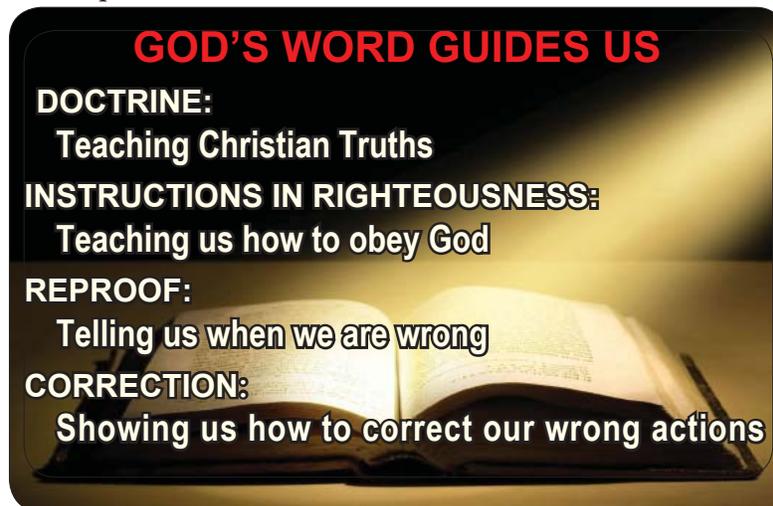
as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

It is required of the consecrated student to have a clear, definite, positive "in the faith" symmetrical, harmonious and clear understanding of his belief or he will be blown about by every wind of doctrine. Let us study to be approved of God, loyal and faithful to God and His cause. And now this Bible text states "be strong" just as men arm and prepare themselves for the battle. After we have been given reasonable instruction in the ways of righteousness, the Lord has a right to expect strong characters; in so doing we can be pleasing and acceptable to God. Both strength and courage are necessary to faithful service and to success in the good fight of faith; both of these traits are developed by patient endurance, faith and trust in Jehovah under the various trials to which the consecrated child of God is exposed.

When God invites us to feast at His table of Truth and then indicates the manner in which He would have us use the strength thereby gained, we are not excused



Pray that your grief turns to resolve, your fear into courage and your helplessness into action.

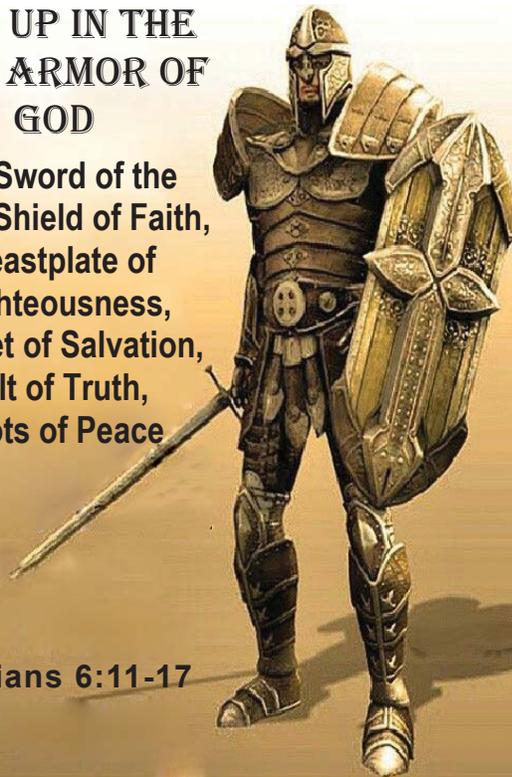


in remaining babes or little children. We must be constantly growing in grace and in usefulness in the Master's service! Paul's words in our text teach the great lesson of the necessity for character-development on the part of all who hope to be children of God with Jesus Christ as their Lord. The consecrated must watch as well as pray, they must "stand fast in the faith" against the various oppositions of the world, the flesh and the Adversary. They must acquit themselves like men, "strong in the Lord and in the power of his might." They must be strongly developed by trials, difficulties and obstacles overcome in the name of the Lord and with His assistance. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that you may be able to stand against the wiles of

SUIT UP IN THE FULL ARMOR OF GOD

The Sword of the Spirit, Shield of Faith, Breastplate of Righteousness, Helmet of Salvation, Belt of Truth, Boots of Peace

Ephesians 6:11-17



the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the

sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints" (Ephesians 6:10-18).

Some Comparison Thoughts on Islam

Islam is one of the largest religions in the world, with over 1.3 billion followers. It is a monotheistic faith based on revelations received by the Prophet Muhammad in 7th century Saudi Arabia. The Arabic word Islam means "submission," reflecting the faith's central tenet of submitting to the will of God. Followers of Islam are called Muslims.

According to Islamic tradition, the angel Gabriel appeared to the Prophet Muhammad over the course of 20 years, revealing to him many messages from God. Muslims recognize some earlier Judeo-Christian prophets—including Moses and Jesus—as messengers of the same true God. But in Islam, Muhammad is the last and greatest of the prophets, whose revelations alone are pure and uncorrupted.

The Prophet dedicated the remainder of his life to spreading a message of monotheism in a polytheistic world. In about 622 AD, he fled north to the city of Medina to escape growing persecution. This event marks the beginning of the Islamic calendar. Eight years

later, Muhammad returned to Mecca with an army and conquered the city for Islam. By the time of Muhammad's death, the entire Arabian Peninsula had come under Muslim control.

The sacred text of Islam, the Qur'an, was written in Arabic within 30 years of Muhammad's death (632 AD). Muslims believe it contains the literal word of God. Also important is the tradition of the sayings and actions of Muhammad and his companions, collected in the Hadith.

Islam and the Judeo-Christian West have had a challenging relationship for centuries and today's conflicts in the Middle East are religiously charged. Therefore a focus on the facts and efforts towards mutual understanding are particularly important when it comes to Islam.

They study from two books the Qur'an (sacred text), Hadith (tradition). Humans must submit (Islam) to the will of God to gain Paradise after death. Their religious practices are from Five Pillars: Faith, Prayer, Alms, Fasting

and Pilgrimage. Perhaps the more important practice is the pilgrimage and fast of Ramadan.

The Hajj is a yearly pilgrimage to Mecca and is presently the greatest yearly pilgrimage worldwide and also the fifth pillar of Islam. It is a religious obligation that should be performed at least one time in every Muslim's life. The Mecca Pilgrimage is an expression of the unity of the Muslims, and their compliance to God. After entering the city of Mecca, the pilgrims initially walk around the Ka'ba (the structure which acts as the Muslim direction of prayer) seven times (this is known as the tawaf), while saying the talbiya. Then they kiss or touch the Black Stone in the Ka'ba, pray two times toward the Ka'ba and the Station of Abraham and run seven times amid the tiny mountains of Marwa and Safa. These yearly pilgrimages to Mecca are to honor a dead leader.

Christianity differs in that it is permeated with life. 1 Tim 3:15 "the church of the living God". He is not a dead or unconcerned God. Christianity is a religion—not of death—but of life. Of course, it deals with death and the death state, but emphasizes attaining to life in the resurrection. The Christian religion is full of life, and faith in it brings life.

The Muslim religion called Islam considers relics and making pilgrimages to Mecca the most wonderful Islamite experiences. We put forth this discussion of a Christian missionary and a Muslim discussing the relative merits of their beliefs. The Muslim said, "We have this great tomb in Mecca and Mohammed is buried there. All you have in Jerusalem is an empty tomb!" "Yes," replied the Christian,

"Because Christ, our Leader and Savior, is not dead, but is risen from the dead!"

Christians have not only a *living* God but also a risen, *living* Christ, who "dieth no more," who "ever liveth to make intercession for them." He said, "Because I live, ye shall live also" (Rom. 6:9; Heb. 7:25; John 14:19; 1 Cor. 15:12-23). We have also a *living* Bible. "The word of God is *living*" (Heb. 4:12, ASV); Jesus said in John 6:63, "The words that I speak unto you, they are spirit, and they are life." Yes, they are *living* words, wonderful words of life, for they can bring eternal life to those who believe.

We read also in Ezek. 47 of the *living* waters which flowed out from under the throne; wherever they flowed they brought life. They represent the coming restitution blessings for all mankind (compare Rev. 22:1-3).

Moreover, we read of the Church as *living*, as with Jesus being "*lively* stones" in a spiritual house (1 Pet. 2:4, 5). It is because Jesus' followers by faith figuratively eat Christ's broken body, "the *living* bread," that they have life in them (John 6:51, 53). They present themselves as *living* sacrifices to God in dedication, or consecration, and by their good works show that they have a *living* faith (Rom. 12:1; James 2:18-26). They have their names written in the book of life (Phil. 4:3), and are on their way to eternal life in God's Kingdom (1 John 2:25). So in the Bible and Christianity it is life, life, life: Christ the blessed One gives to all, wonderful words of life; Let us more of their beauty see, wonderful words of life; All so freely given, blessed boon from heaven; Beautiful words! Wonderful words! (Hymns of Dawn # 264)

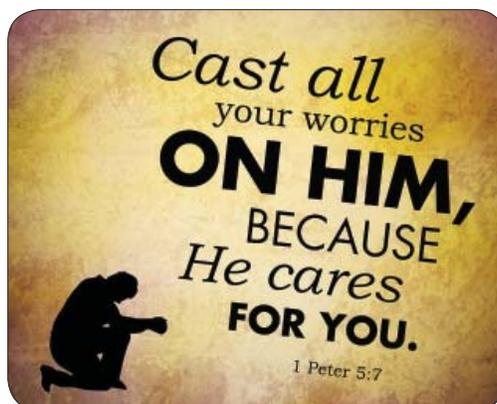
Following
JESUS
One step
at a time

RESTING IN GOD'S LOVING CARE

"Casting all your care upon him; for he careth for you"
(1 Pet. 5:7).

As we stand on the threshold of this time of transition, we naturally wonder what God has in store for us. We continue to witness further signs of the world revolution breaking out on every hand and in every channel of human activity, which includes the severe testing of His people. Present conditions are very similar to those of the unmanageable crisis that introduced the French Revolution, though on a much larger scale. Just

before the French Revolution, religion was disparaged, authority was disobeyed, strife marked the relations of capital and labor, class hatred abounded, deep-seated dissatisfaction prevailed, unemployment increased, agitations and demonstrations for radical changes were carried on, great social inequalities existed, the poor were underfed and clamoring for bread, the underprivileged were demanding money and various "civil rights" from the wealthy and powerful, reformers were offering their panaceas, and



optimists saw everything evolving to better conditions.

For years these signs of the coming disaster upon the present order of affairs have been increasingly evident, and more and more “men’s hearts are failing them for fear, and the expectation of those things which are coming on the earth” (Luke 21:26 NKJ). The new year will doubtless witness further outbreaks of trouble and distressful conditions in State, Aristocracy, Finance, Industry, Business, Labor, Agriculture, Education, Family, Society, Church, Politics, etc.

Socialistic idealism is rampant in the world of politics, world governments are in bankrupt conditions, hatred of the Christian world by many factions. Isis: The new al Qaeda was re-branded in 2006 as the Islamic State in Iraq (ISI). It would add “and Syria” to its name later. The aim of ISIS is to create an Islamic state across Sunni areas of Iraq and in Syria. In 2006, al Qaeda in Iraq—under the ruthless leadership of Abu Musab al-Zarqawi—embarked on seemingly arbitrary and brutal treatment of civilians as it tried to ignite a sectarian war against the majority Shia community. ISIS has begun imposing Sharia law in the towns it controls. Boys and girls must be separated at school; women must wear the niqab full veil in public. Sharia courts often dispense brutal justice, music is banned and the fast is enforced during Ramadan. Sharia law covers both religious and non-religious aspects of life.

Boko Haram is an Islamic sect that believes politics in northern Nigeria has been seized by a group of corrupt, false Muslims. It wants to wage a war against them, and the Federal Republic of Nigeria generally, to create a “pure” Islamic state ruled by sharia law. Its aim is to impose a stricter enforcement of sharia law across Africa’s most populous nation, which is split between a majority Muslim north and a mostly Christian south. As the world remains transfixed on Syria-based ISIS, which has involved Western nations in anti-ISIS efforts, Boko Haram’s attacks have escalated. Boko Haram has bombed schools, churches and mosques; kidnapped women and children; and assassinated politicians and religious leaders alike. Last year, Boko Haram claimed the morbid title of

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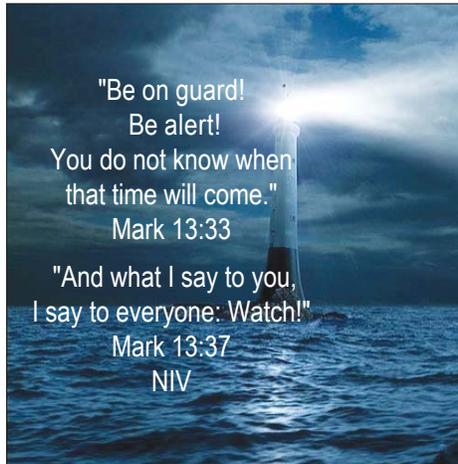
deadliest terror group for its killings in Nigeria, Chad and Cameroon. We name some other terror groups: Islamic Movement of Uzbekistan (Asia), Asbat an Ansar (Middle East), Ansar Dine (Africa), al-Nusaa Front (Middle East), Islamic State of Iraq (World Wide).

Health and rescue officials said on February 10, 2016; “Two female suicide bombers blew themselves up in a northeastern Nigerian refugee camp, killing at least 58 people. Some 78 people are being treated for wounds from the twin explosions that occurred Tuesday morning in a camp of some 50,000 people driven from their homes by the Boko Haram Islamic uprising, according to health workers in Maiduguri, the biggest city in northeastern Nigeria and birthplace of Boko Haram. They spoke on condition of anonymity as did rescue officials who said they were not authorized to speak to reporters.” Nations have also started to come together to look at how regional cooperation can support countering

the threat of the extremists, he said, pointing to the multi-national force battling Boko Haram with troops from Chad, Niger, Nigeria and Cameroon. This kind of outrageous behavior is rampant and world organizations are meeting in great numbers seeking lasting peace; however, Jer. 6:14 says “Peace, peace when there is no peace.”

From the fulfillment of time prophecies and from the facts of the case, it is evident to the “watchers” (Mark 13:33-37) that the present great Time of Trouble, which started in 1914, is the “great tribulation, such as was not since the beginning of the world to this time” (Matt. 24:21), in which we see “upon the earth distress of nations, with perplexity, the sea and the waves [the restless and lawless elements of human society] roaring [fomenting and raging against the bulwarks of the present social order]” (Luke 21:25). It is evident also that there is a worldwide crisis in human affairs which human efforts are powerless to cope with effectively.

We believe that the overthrow of the present order of affairs—now often spoken of as “the establishment,” against which many profess that they are determined



"Be on guard!
Be alert!
You do not know when
that time will come."
Mark 13:33

"And what I say to you,
I say to everyone: Watch!"
Mark 13:37
NIV



WE MUST HAVE!
Matthew 17:20 Luke 17:6
Faith AS SMALL AS A
MUSTARD SEED

13:33-37) that the present great Time of Trouble, which started in 1914, is the “great tribulation, such as was not since the beginning of the world to this time” (Matt. 24:21), in which we see “upon the earth distress of nations, with perplexity, the sea and the waves [the restless and lawless elements of human society] roaring [fomenting and raging against the bulwarks of the present social order]” (Luke

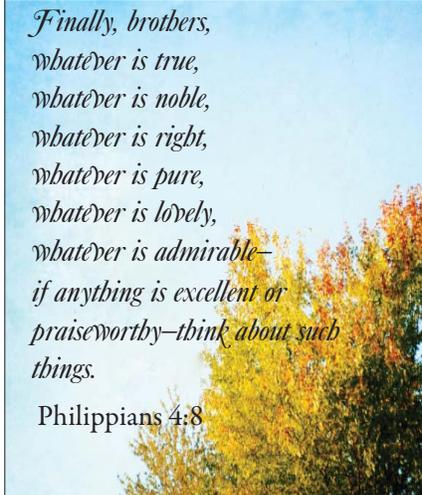
on its destruction—will make further strides in the near future. More and more we will see the earth (the present social order) trembling and the hills (the present more or less autocratic governments and colonial powers) melting like wax (gradually coming down to the level of popular demand) at the presence of the Lord (Psa. 97:4, 5), also the heavens (the corrupt great ecclesiastical powers of Christendom, both Catholic and Protestant) passing away with a great noise (uproar and confusion) in this “day of the Lord,” which has come “as a thief in the night” (2 Pet. 3:10; 1 Thes. 5:2).

What should be the attitude of God’s consecrated people amid these conditions? Surely not one of surprise, fear or consternation! The “watchers” are not ignorant of “the times and the seasons,” that this day should overtake them as a thief. “We are not of the night, nor of darkness” (1 Thes. 5:1-6). Our Lord told us that when in connection with the above-mentioned events (described in Luke 21:25, 26) we see (with the eyes of our understanding) “the Son of man coming in a cloud [the great Time of Trouble] with power and great glory [manifested in the overthrow of Satan’s evil order and the great influx of light on secular and religious subjects, *etc.*]” then we are to look up, and lift up our heads with rejoicing, for our “redemption [deliverance] draweth nigh,” for “the kingdom of God is nigh at hand” (vs. 27-32).

A wonderful prophecy concerning the Lord’s people and their proper attitude at this time is found in Psa. 46:1 “God is our refuge and strength [He shields us from too great danger and gives us strength to face successfully dangers that are beyond our own strength], a very present [near at hand] help in *the* [so the Hebrew] trouble.” Therefore we will not fear [be in dread], though the earth be removed [though the present order of society be disrupted, shaken out and taken away—Heb. 12:26, 27], and though the mountains [the governments of this present evil world] be carried [overwhelmed] into the midst of the sea [lawless, ungovernable masses of mankind]; though the waters [the revolutionists] thereof roar [cry out vigorously in their fury] and be troubled [with the disputing of contending factions], though the mountains shake [tremble for fear and insecurity, shaken by terrible revolutions] with the swelling thereof [the rising of the masses against the classes].

The past 140 years have been a lapping of the Gospel Age into the Millennial Age, and the lapping will

continue for an uncertain number of years yet. During the past 100 years, a part of “the day of his preparation” (Nahum 2:3), which began in 1799 and will end with the close of the Time of Trouble (SITS 3 pp. 23-59, 382-386; E 6, p 627; PT ‘74, pp. 38-43), God has been accomplishing especially two of His great purposes: (1) He, through Christ, who came in His Second Advent in the Fall of 1874 (see SITS 2 pp. 173-245; SITS 3 pp. 121-134; 387-410), has been doing the great Harvest work of the Gospel Age, “the harvest is the end of the world [Greek, *aion*, age]” (Matt. 13:39); and (2) He, through Christ has been doing the great Millennial Age work of binding Satan, which began in 1874 (Rev. 20:1, 2), and of spoiling his house (Matt. 12:29; Mark 3:27) in other words, overthrowing Satan’s empire, preparatory to establishing the glorious Mediatorial Reign of truth and righteousness on the earth for the blessing of mankind. During the past 140 years God has been doing (1) a special Gospel-Age work for the elect and quasi-elect (2) a special Millennial-Age work for the non-elect.



As Jesus at the end of His First Advent ascended into “a cloud” (Acts 1:9), silent and unknown by the world and the nominal people of God, but known only to His chosen disciples, so He at the beginning of His Second Advent in 1874 came “in like manner,” sitting on “a white cloud” (Rev. 14:14), a spirit being, invisible to the physical sight of men, and unknown alike to the world and the nominal people of God. Only His chosen disciples, the faithful watchers, taking heed to the “more sure word of prophecy” (2 Pet. 1:19), and opening to His “knock” (Rev. 3:20), recognize His invisible presence; enlightened by the pure wisdom from above, their “eager eyes of faith, piercing through the white cloud, behold the King of Glory” (R773).

The Time of the End, or “the day of his preparation” (Nahum 2:3), was projected by Bro. Russell as ending in 1914 (SITS 3 p. 23). But in 1904 he came to the conclusion that the Time of Trouble would *begin*, not *end* in 1914. From that time forward he refused to set a date for its end, and thereby implied that the end of the Time of the End would come later than 1914. In E 6 p. 453 Bro. Johnson instructs us that the beginning of the Time of the End was Oct. 1799 and the End of that Time, a long drawn out period, will be just before Daniel’s resurrection and reward as an Ancient Worthy. This has not yet occurred. “But go thou thy way till the end be; for

thou shalt rest, and stand thy lot at the end of thy days” (Dan. 12:13).

While 1914 was an important turning point in world history, it obviously did not mark the end of the Time of the End, because the Time of the End must witness the full overthrow of this world’s kingdoms and Babylon, including Papacy “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming [Parousia or presence]” (2 Thes. 2:8). This text speaks of a wicked system called the Antichrist and that it was to be revealed; Greek: apokalupto, to uncover by the spirit of His mouth. Yes, God’s Word—the Truth, continues to set aside the erroneous teachings of Babylon and in due season the word of Truth shall destroy all willful sinners, all who will not hear [obey] His voice, His command, His instructions! Oh, this text gives to us the way the brightness will come to the consecrated child of God. Greek: Epiphania or bright shining manifestation, light and knowledge will increase that all forms of error and evil will be dispelled by the bright shining on the present one [our Lord]. “For if a man know not how to rule his own house, how shall he take care of the church of God?” (1 Tim. 3:5). See also Rev. 16:18-20; 18:21.

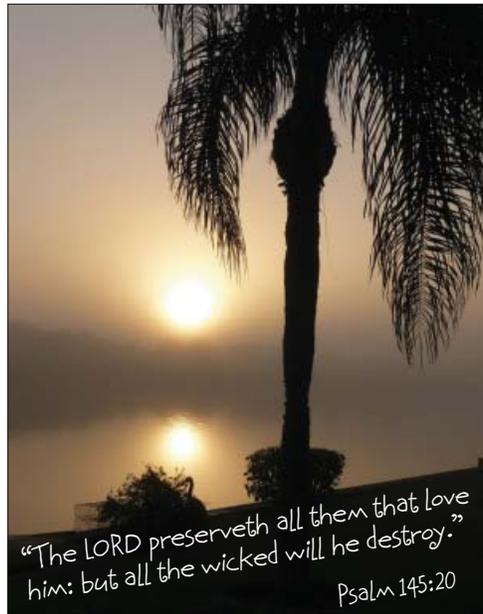
Also, Nahum’s prophecy (1:5-9) is very significant in this connection: “The mountains [the more autocratic governments] quake at him, and the hills [the less autocratic governments] melt, and the earth [the present organization of society] is burned [destroyed] at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation? And who can abide in the fierceness of His anger? His fury [wrath] is poured out like fire [the fire of His wrath—Ezek. 38:19; Zeph. 3:8], and the rocks [the fortresses of society] are thrown down by Him. The LORD [Jehovah] is good, a strong hold in the day of trouble; and He knoweth them that trust in Him. But with an overrunning flood [a deluge of Truth] He will make an utter end of the place thereof [Satan’s empire], and darkness [ignorance and error] shall pursue His enemies. What do ye imagine [devise] against the LORD [Jehovah; compare Psa. 107:42]? He shall make an utter end [of iniquity]; affliction shall not rise up the second time.” It came once, because of Adam’s disobedience (Rom. 5:12, 18), but after it is destroyed,

mankind is restored, this earth is made perfect and all the wicked are destroyed (Psa. 145:20), it will never rise up again.

By this great Time of Trouble, “the battle of that great day of God Almighty” (Rev. 16:14), the whole world is being prepared for the new Day and its great work of restoration, or restitution (Acts 3:19-21; Zeph. 3:9; Isa. 11:9; Jer. 31:34). Though the waking hour be one of clouds and thick darkness (Psa. 97:2), thanks be to God for His blessed assurance that the work of destruction will be a short one—“A short work will the Lord make upon the earth” (Rom. 9:28; Matt. 24:22)—and that immediately after it the glorious Sun of Righteousness will begin to shine forth (Mal. 4:2; 1:11). “The earth [the present selfish social order] . . . shall be removed like a cottage . . . it shall fall, and not rise again” (Isa. 24:19, 20). God, who uses the wrath of man to praise Him (Psa. 76:10; Joel 2:1-11; Hab. 1:5-12), it clears off the rubble to make way for the new building, the new order, the “new heavens [new powers of spiritual control—Jesus and His Church, in Kingdom power] and a new earth [human society reorganized], wherein dwelleth righteousness” (2 Pet. 3:13; Isa. 65:17).

Let us consider Jesus and His Church to gain a greater depth of understanding this principle at this time in God’s Plan. We should keep in mind that (as shown in PT ‘68, pp. 44-46) God will never turn His favor away from His loyal people, whether they are of His Spirit-begotten children, or of His consecrated Spirit-enlightened but not Spirit-begotten servants and friends of the time prior to and since the time of the High Calling. The Youthful Worthies in the antitypical Court and the Consecrated Epiphany Campers in the antitypical Camp now are tentatively justified by faith, have “peace with God” and “the peace of God,” are of the Epiphany Household of Faith, are God’s friends and prospective sons, have fellowship with Him and are privileged to pray to Him as their prospective Father. Will they lose this blessed relationship with God when they come under the New Covenant and its Mediator and when they come under works-justification instead of faith-justification? Surely not!

God will highly honor the Consecrated Epiphany Campers, for they are proving themselves faithful under



greater trial than the restitutionists in general will have. They will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind as they, with them, go up the Highway of Holiness. The question naturally arises do the Consecrated Epiphany Campers continue the practices of the Spirit Begotten? Yes, it is very fitting that such practices should continue. While the symbols of Christ's Headship and the Church's Bodyship are primarily involved, the same principle applies in all ecclesias of God's present-day consecrated people, for they are all parts of the Church, the ecclesia [the called-out ones], in the wider sense. We are not to forget that *others* than the Little Flock are pictured as being in a married relationship with our Lord Jesus. Ruth in her married relationship with Boaz types earlier Youthful Worthies in a symbolic married relationship with our Lord Jesus (Ruth 4:10-13; E 4, pp. 394, 395). All of the Spirit-enlightened, non-Spirit-begotten consecrated ones are under the headship of Christ and are not to presume to teach Him, but are to rejoice in their privilege of learning from Him.

The teachings of Jesus and the Apostles about the deeper meaning of the Ten Commandments and about other things in the Sermon on the Mount (Matt. 5:1-12), about marriage and divorce (Matt. 19:1-9), about the election of elders (Acts 14:23; Titus 1:5), about sisters wearing head coverings in ecclesia meetings and their not teaching in the ecclesia doctrinal meetings, etc., apply to those consecrating between the Ages just the same as they did to the Little Flock and the Great Company. Christ's disciples who consecrate between the Ages are not to think that these instructions applied only to the Spirit-begotten and not to them, or that they *apply only in a lesser way* to them. There is only one kind of consecration—full consecration to God, to do His will—for all the pre-Millennial seed of Abraham and only those *who make and keep* such consecration will be given favored places as antitypical Levites and Nethinim in the Kingdom. PT '82 p. 94

Bro. Russell taught that there were two classes, the elect and the non-elect—the two general classes of the saved from among mankind and that these classes are scripturally subdivided into other classes, e.g., that there are three saved classes from among mankind: the Little Flock, the rest of the elect, and the non-elect, pictured respectively in the Tabernacle, the Court and the Camp (T 25-27; R4579, R4580, R4875, R4876).

In pointing out six saved classes from among mankind, Bro. Johnson does not deny nor make void any of the various classifications of saved classes that we listed in

PT '69, p. 14. His teachings are in harmony with each one of them, including those in which the Consecrated Epiphany Campers are involved; for by showing (E 4, p. 420) that "consecration is always in order," and (e.g., in E 10, p. 114 and E 11, p. 473) that "after 1954 no Youthful Worthies will be won," but that "the formation of the Epiphany Camp" would take place, he made provision for the Consecrated Epiphany Campers class. However, "the path of the just" continues to shine more and more unto the perfect day (Prov. 4:18). Just as the Truth on the Youthful Worthies continued to unfold after Bro. Russell's day, so the Truth on the Consecrated Epiphany Campers has *continued to unfold* since Bro. Johnson's day (PTQ book p. 205). The Consecrated Epiphany Campers rest in God by "Casting all your care upon him; for he careth for you" (1 Pet. 5:7).



God will make all the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness. Jehovah will teach the people His precepts and ways, and they will walk in His paths of truth and righteousness; "neither shall they learn war any more" (Isa. 2:2-4). With joy they will say: "Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder [military weapons will be destroyed]; he burneth the chariot [military vehicles—army tanks, etc.] in the fire." God will bring to earth a reign of peace: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psa. 46:8-10; 107:28-30). This is God's Kingdom on earth, for which we still pray (Matt. 6:10).

There is a beautiful Hymn written in 1932 that says “Precious Lord take my Hand, lead me on and let me stand I am tired, I am weak, I am worn; through the storm, through the night, Lead me on to the light.” During this Time of Trouble, whatever the experiences may be, the Lord’s consecrated people should remember, as always, that they are in the hands (the love and providential care) of Jesus and the Heavenly Father, and that no one can pluck them out (John 10:27-29). “There shall no evil happen to the just [the righteous]” (Prov. 12:21). Happy are those who have entrusted their lives into God’s care through Christ, have dedicated their lives to Him and so have become His people. They can truly say “The LORD is my shepherd; I shall not want” (Psa. 23:1). He makes “all things work together for good to them that love God, to them who are the called according to his purpose” (Rom. 8:28).

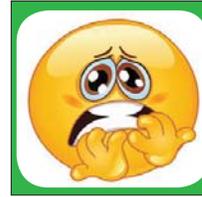
We should ever rejoice in God’s great wisdom, justice, power, love and care for us as His own and be content with such things as we have; for He Himself has said,— “No, I will not leave Thee; no, no, I will not forsake Thee.”



So that, taking courage, (with confidence) we may say, “The Lord is my helper, and I will not fear; what can man do to me?” (Heb. 13:5, 6, Diaglott). Jesus told us to “fear not them which kill the body, but are not able to kill the soul [the right to live again]: but rather fear [in the sense of reverence] him which is able to destroy both soul and body in hell [gehenna—the Second Death, *i.e.*, utter, complete and eternal annihilation]” (Matt. 10:28). The same loving Heavenly Father who caused all things to work together for good to Jesus, His only begotten Son, even though He was reviled, maligned, persecuted and finally crucified, now cares for all who are Jesus’ disciples; and blessed are we if we are persecuted for righteousness’ sake (Matt. 5:10-12; Mark 10:29, 30; Luke 6:22, 23; John 15:20, 21; 2 Cor. 4:17, 18).

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care [not just some of it] upon him; for he careth for you” (1 Pet. 5:6, 7). This does not mean that we are to be careless, thoughtless and inattentive in respect to our duties and obligations. As though to prevent our drawing such a conclusion the Apostle adds (v. 8): “Be sober, be

vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith.” If we are careless or neglectful in this respect, we are sure to suffer great loss. “See then that ye walk circumspectly [carefully]” (Eph. 5:15). We need to exercise much care and thoughtfulness in regard to our words, our actions and everything with which we have to do. Our text under study says; Cast all your care upon Him!!



Worry never robs tomorrow of its sorrows, it only saps today of its strength.

A reasonable question would be: what then is the care referred to in our text? It is the burden

of all our worries and anxieties that would hinder us in God’s service, which would rob us of our peace in the Lord. Our cares are the things that try us, such as losses, disappointments, delays, restraints, responsibilities, lacks and weaknesses of ourselves and others, failures, differences, hardships, separations, divisions, siftings, necessities, oppositions, sickness, weariness, pain, sorrow, infidelities, oppressions, persecutions, etc. Their natural tendency is to absorb the attention of our hearts and minds, causing discontent and worry. While we are to be commendably diligent in our affairs, acting as though everything depended on us, let us heartily believe that all depends on God! Ours it is to exercise diligence; His to exercise care. He is faithful in performing His engagements, and as our Helper and Caretaker He arranges all things in our interests. Therefore, we may well entrust all our interests to Him.

Our text points to God as the One on whom we should cast all our care, and this is corroborated by other Scriptures. For example: “Commit thy way unto the LORD [Jehovah]; trust also in him; and he shall bring it to pass” (Psa. 37:5). “Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved” (Psa. 55:22). “Commit thy works unto the LORD [submit thy doings unto God’s will], and thy thoughts [thy plans in harmony with His will] shall be established” (Prov. 16:3). “Be careful [full of care, anxious, burdened] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:6, 7). When we read these scriptures and also Matt. 6:26-34; Luke 12:22-31, we must keep this thought in mind “Give all the surplus time and energy over and above that spent in providing things needful, in accumulating of the heavenly riches.” These scriptures

are not an encouragement to be careless or slothful in our demeanor, rather to help us realize that everything of the present life is of less value when compared with the future and eternal interest.

Note that it is “through Christ Jesus” and “by Christ Jesus” that God cares for us as His people. Jesus explains: “No man cometh unto the Father, but by me” (John 14:6). “The Father loveth the Son, and hath given all things into his hand” (John 3:35; Matt. 11:27). After His resurrection Jesus testified: “All power [authority] is given unto me in heaven and in earth” (Matt. 28:18). Jesus, “knowing that the Father had given all things into his hands” (John 13:3; 1 Cor. 8:6), could with authority say: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matt. 11:28-30).

We see then that in casting all our care upon our Heavenly Father, we really come to Jesus, God’s Agent, whom He has set forth for our blessing. While in the highest sense God is our great Shepherd, Jesus is also set forth as our Shepherd (John 10:14; Heb. 13:20; 1 Pet. 2:25; 5:4). If we as His sheep heed His voice and follow carefully His leading, we have nothing to be anxious about or to fear. He is glad for us to cast upon Him all our cares, worries and burdens. Anxiety and worry are unavoidable to those who are depending on themselves, their own wisdom, their own strength, their own skill, but those who come to the Lord and cast their burdens upon Him, find peace and rest such as the world cannot neither give nor take away. But after we lay our burdens at the foot of the cross, let us not make the mistake of picking them up and carrying them away again.

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

prophesied for “the last days” of this Expanded Gospel Age, “men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God” (2 Tim. 3:1-5).

Not so for the consecrated child of God, it is for discipline we endure. We recognize God’s call “my son, do not regard lightly the discipline of the Lord” (Heb. 12:5 NASV). We have duties and obligations, including our solemn vow to follow the teachings of God’s Word (the Bible) “But seek ye first the kingdom of God and His righteousness and all these things shall be added to you” (Matt. 6:33). We also have our marriage vows and our vow to care for the children we produce. We use discipline in our sexual desires, our business dealings, the desires for food and drink. In business dealings the principles of justice are frequently set aside by the worldly. Many are governed rather by “situation ethics”—the following of any course they can get away with, regardless of the principles of justice and the law.

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

By being truly consecrated children of God we are resting in God’s promises—in His strength and ability to make good His promises; for we know that He who has called us is able to fulfil all His good Word. This peace, or rest, is the special blessing of the holy Spirit. Only in proportion as we receive the holy Spirit, the holy mind of God, the holy disposition, can we have this peace fulfilled in us. It is a matter of simple ratio. As we grow in grace and in the knowledge of God, in the knowledge of the Truth and its Spirit, we shall have this to comfort and strengthen us,



and we shall have more of the peace of God every day, and be able to prosper and abide in His love.

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

LET IT REST

I longed for something—O so much:
So near it came, I almost touched
My heart’s desire—when far away
‘Twas drawn. Then seemed a voice to say:
“There, let it rest—God knoweth best.”
Like children crying for the moon
I pleaded for this priceless boon;
I wanted it within my hand—
How could I then in patience stand
And let it rest? Doth God know best?
Then He who calmed the stormy sea
Came near to sooth and quieted me;
And to my longing, restless will
He gently whispered, “Peace be still.”
I let it rest—God doth know best.
(Poems of Dawn P. 286)

Pastor Ralph Herzig, Executive Trustee and Editor of Bible Standard Ministries [LHMM], died April 5, 2016 after a long illness. We publish this article, completed in 2013, as the last written work of our Pastor. We remain grateful for his service in the work given him!

APPLICATION OF JESUS’ HUMAN LIFE-RIGHTS

“For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time”—1 Tim. 2:5, 6.

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man”—Heb. 2:9.

“And if any man sin, we have an advocate with the father, Jesus Christ the righteous: And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world”—1 John 2:1, 2.

Some have asked the question with the above quotations in mind. If Jesus gave his human life a ransom for Adam and his race, how could He provide justification for the Elect that preceded the cross, the Ancient Worthies, and for the Church who lived during the Christian dispensation, since he has but one life to give (Rom. 6:9; Heb. 10:26)? To answer this inquiry we need to consider some related word definitions and also the process of redemption.

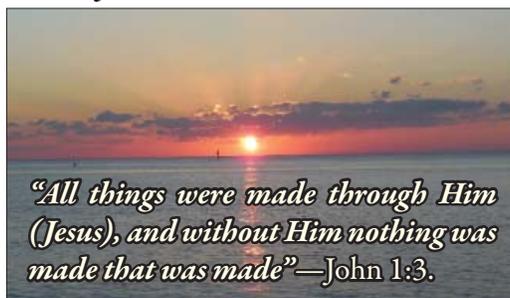
Imputation has to do, as the above title suggests, with the process that distributes the benefits of Jesus’ ransom sacrifice; primarily for the Spirit-begotten Little Flock and Great Company during the Gospel Age. On the other hand, the application of Christ’s Merit for Adam and mankind in general is a Millennial Age work, and is future.

What is the “merit”? It is at times referred to as Jesus’ ransom merit. It is the greatest prize in the annals of human history that Jesus won by His death on Calvary’s cross as the Savior of the world. You can’t buy it, it is not for sale but it is offered free to all that meet the requirements for its attainment.

THE RANSOM’S VARIOUS FEATURES

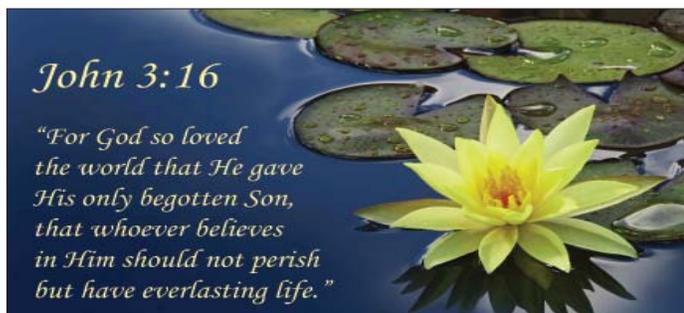
Before the ransom could be accomplished there needed to be a person who could be the exact equivalent of perfect Adam before he sinned. Therefore, this person could not come from among the sin cursed descendants of Adam because “all have sinned and come short of the glory of God” (Rom. 3:10, 23). The heavenly Father chose from the spirit creation, our Lord Jesus in His pre-human condition as the Logos. The Logos was the first and only direct creation of God, all later creations coming from the hand of the Logos—Jesus (John 1:3). Any of the good angels would have been satisfactory for the job

also, but God gave this opportunity to His “only begotten son.” It was this glorious angelic being that came to this earth for the purpose of becoming the ransom. It is said of our Lord Jesus Christ, “that, though he was rich, (having the spirit nature) yet for your sakes he became poor,” [took on the lower human nature] (2 Cor. 8:9). Accordingly, Jesus experienced a transferred life from the spirit realm to the human existence. God took the animating life-principle of the Logos and transferred it to the womb of the Virgin



“All things were made through Him (Jesus), and without Him nothing was made that was made”—John 1:3.

Mary. And then by the generating process of the human nature in nine months a beautiful, perfect baby boy was born, “and thou shalt call his name Jesus” (Matt. 1:21). The Bible indicates Jesus as “holy, harmless, undefiled and separate from sinners,” (Heb. 7:26). He lived as a perfect child, youth and man and at the age of thirty He consecrated His life to God at Nazareth. He then journeyed to the Jordan where He was immersed in symbol of His consecration and it was then that the holy Spirit of begettal came upon Him. It was by these two acts that He surrendered His perfect, human life to God. Three and one-half years later His ministry and ransom sacrifice successfully ended on the Cross. His last words were “It is finished” (John 19:30).



THE RIGHT TO LIFE ON TWO PLANES

It was after our Lord’s death as a human being, while His new creature slept for parts of three days, that He was resurrected to the Divine nature. He was then exalted to the highest nature and position attainable, under God, to the right hand of His Heavenly Father, as a reward for His faithfulness even unto death on the cross. This surpassed His pre-human station as the Logos. Jesus from this time to the present has inhabited the Divine immortal nature but He has also retained the right to live on the human plane of being. This right was earned for Him by His death on Calvary. Now in His exalted position, “high above all principalities, and power and might, and dominion, and every name that is named,” He has no need or desire for the life as a human. He has deposited this right to human life with God and Divine justice, to be used for Adam and his race in due time. That is what Jesus came to earth to accomplish, to do the Father’s will relative to the redemption of the human race.

Well someone asks, why not now? In fact, why didn’t Jesus apply the benefits of His ransom for Adam immediately upon His resurrection to the Divine nature? Ah! God has a plan and has been carrying it out in detail even to the present time. Furthermore, God is a God of order. Can you imagine the amount of confusion and pain that would result in the releasing of the estimated billions of persons to be brought back in the great awakening from the death state without the needed preparation for so great and wonderful an event (John 5:28, 29 RSV)? Therefore, Jehovah has been calling various Elect classes for the very purpose of training the persons involved to assist Jesus in the work of restitution of the world (John 3:16). So during the Gospel Age Jesus called His bride and these were

called like their Lord to the High-Calling privileges of the Divine nature. This class is indispensable to the development of others of the Elect and also for the non-elect world (Heb. 11:40).

WHAT DID JESUS DO?

What was required of the Church in their journey to the kingdom? Since they were the footstep followers of our Lord we need to inquire, what did Jesus do? He began His ministry first by consecrating His perfect human all and putting it on the altar of sacrifice for Adam and for all mankind. Shortly thereafter, He presented Himself to John for baptism in symbol of His consecration. At this time Jesus was begotten to the Spirit nature (Matt. 3:16). So we have Jesus, for 3 1/2 years, fulfilling the function of a dual being. He accomplished the role of providing the ransom price for Adam and in addition, during this same period, worked toward the development of the embryo New Creature, that when successfully completed would guarantee His birth as a spirit being when resurrected.

THE MERIT FOR THE CHURCH

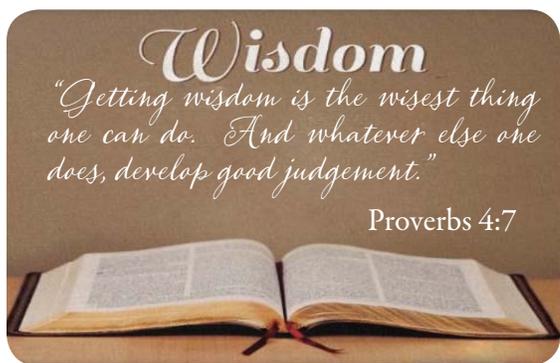
Jesus’ merit was not applied directly to the Spirit-begotten for, if it had been it would have provided restitution for them and would have left all others including the world and the other Elect classes without salvation. There can be but one application of the merit. Furthermore, they would have been traveling the “highway” to perfection of life on the human plane rather than the “narrow way” to the divine, immortal life with Jesus in the heavens, as was promised them (2 Pet. 1:4). Now there was a marked difference between our Lord presenting His human life to God and that of the Church presenting their life to God. Jesus had a perfect offering while His body members were imperfect, sinful and therefore unacceptable to Divine justice. They needed justification before they could be acceptable and then consecrate. How could Jesus justify the Elect since His humanity was already committed in sacrifice for Adam and his race?

Jesus imputed His merit for the Little Flock and that covered their imperfections and they stood reckoned perfect before the bar of Divine justice. Now the word impute does not mean give. Our Lord will apply (give) His merit for the world in the times of restitution during the Millennial Age. Jesus’ death secured human rights to all the descendants of Adam, including the Elect. But the Church has declined the human salvation, and have, like their forerunner, given up the earthly rights and sacrificed them in consecration in order to gain the Divine, spirit salvation with their Lord (2 Pet. 1:4).

WHAT JESUS IMPUTES

The Lord counts to the Church the justification that they would receive if they waited for the restitution salvation in the Millennial Kingdom. But they hearkened

to the message of the High-Calling of the Gospel Age. In His last words on the cross Jesus committed the benefits of His sacrifice and hope for eternal life to the Father (Luke 23:46). Jesus deposited the merit into the safe keeping of Divine justice. It is important to note that at Jesus' death, at His resurrection and at the ascension no application of the merit was made for Adam. It still remains in the control of Divine justice. Therefore the value of Christ's death is provided for the Elect as a loan of credit. It may be illustrated, rather imperfectly, by how one obtains a loan of funds from a bank to build a house. When the bank approves your loan you can't get any money right away. What the bank gives you is a letter stating that your credit for a loan has been approved for let's say \$50,000. You show this to the contractor and as the letter stipulates when various parts of construction are completed the bank will release certain specified amounts to the contractor such as \$5,000 when the foundation and first floor are built, \$10,000 when the framing and sheathing are completed and the roof shingled, etc.



Now Jesus' merit remains in the bank of Divine Justice and is not paid out until, in

God's due time, it is applied for Adam and the world in the next age. But the Divine plan provides for loans of credit to be given to those of the Elect who come to serve God before the Millennial application of the merit. Therefore God counts the Church as having justification even though the merit has not been made available by an application.

A BIBLE PRINCIPLE IS HERE SET FORTH

Rom. 4:17 "God who quickeneth the dead, and calleth those things which be not as though they were." God is omniscient (all knowing), omnipotent (all powerful) and can do anything for the blessing of His creatures as long as it is in harmony with His righteous character of perfect wisdom, justice, love, and power. Accordingly, He treated the Church as if the merit was then applied directly for them but it was not actually so. Let us consider the Ancient Worthies and Abraham as an example. Rom. 4:3 "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." We ask, how can this be? Abraham lived 2,000 years before Christ died as the ransom price. Yes, but God in His foreknowledge knew when Jesus as the Father's only begotten Son would make

that sacrifice. And as prophesied in Dan. 9:23-27 it was in the middle of the seventieth week when Jesus' sacrifice was completed on the cross in the Spring of A.D. 33, and three and one half years later the seventy symbolic weeks ended in the Fall of A.D. 36. 490 years or 70 symbolic weeks (70 x 7) before this date marks the beginning of the prophecy in October of 455 B.C.

In effect God said to Abraham, the fact that since you have decided to consecrate now and not wait until the merit is applied in the Millennial Age—I am going to give you advanced credit now. And I will count your faith for justification, even though Jesus' sacrifice for sin has not yet been provided. The Apostle above declares under inspiration that this is a proper view of the matter when he says: "God calleth those things which be not as though they were." God saw the end from the beginning and treated Abraham as if the merit was already applied on his behalf. And this situation was the same to the entire class of Ancient Worthies from Abel to John the Baptist.

Now for the Church the situation is similar in that the Twelve Apostles and the Seventy, before the crucifixion, had the *pre-anointing* with the holy Spirit (Matt. 10:1; Luke 10:19). By anointing them and accepting them into the highest offices in the Church, God gave them what He considered and treated as exactly equal to justification to life and Spirit-begettal. For the 82 persons, being participants with the Lord in His office and sufferings, God must under the above-mentioned conditions have anticipatorily given them justification and a trial for life (PT. '98 p. 50; PT. '84 p. 29).

However, the rest of the 144,000 received the benefit of the merit and the holy Spirit's anointing from Pentecost onward. So God has treated the Little Flock as He had dealt with Abraham and the Ancient Worthies by this same Bible principle "God calleth those things which be not as though they were." And although the ransom had already been accomplished, the application of Jesus' merit for Adam and the race in him had not then occurred and we are these many years later still waiting for God's due time to introduce that great event of restitution which is apparently some years in the future. God knew of these "days of waiting" relative to the outworking of the plan of salvation for the Church but the Apostles did not fully understand the matter. At another time they asked of the Lord "wilt thou at this time restore again the kingdom to Israel?" They were looking for the things of the Millennial Kingdom way back there in the Jewish Harvest nearly 1900 years before the worktable of Israel's restoration was to begin. But thank God those features of the Divine plan that the saints saw only through the eye of faith respecting Israel's coming blessings, are now being fulfilled in the signs of the times by the actual installation of the Jewish people in the land of Palestine in 1948.



Parables of the Kingdom

Jesus' parables chiefly relate to the Kingdom. Some of them show how the Jews failed to become heirs of the Kingdom, and how the Gentiles came in for a share. Others show the Kingdom class suffering violence during this Age as a part of their preparation for the Kingdom glories. "The Kingdom of Heaven [class] suffereth violence." The violent have dominated it by force for centuries.

The parable of the King's Son shows that the Jews had the first opportunity for joint-heirship with Messiah in His Kingdom. Then the Gentiles received the invitation. And these, not many wise or learned, have for eighteen centuries been prepared for Messiah's Kingdom. "Do ye not know that the saints shall judge the world?"—1 Corinthians 6:2.

In the parable the "Wedding Garment" represents a faith relationship with God through Christ's merit. The one who discarded it was cast out of the Bridal Company. This prefigures the fate of all who reject the efficacy of the sacrifice of Christ in atonement for their sins. They will be forced out of the light of Present Truth—into the "outer darkness" of the world. By and by they will realize their loss of the Kingdom with chagrin—weeping and gnashing of teeth.

The Pearl of Great Price illustrates the Kingdom's priceless value—it is worth its cost—our all.

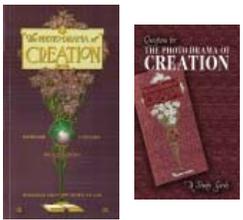
The Wheat-field parable of the Kingdom represents the Church during this Age. The wheat, almost choked out by tares of error, yet finally ripened and gathered into the Heavenly garner, will be the Sun of Righteousness to usher in the New Day of Messiah's Kingdom.—Matthew 13:43.

The parable of the Talents represents how each consecrated disciple of Jesus is a steward of his own talents, and that according to his faithfulness will be his share in the Kingdom. Faithfulness in using the few talents of the present will bring great opportunities for blessing the world in the next Age. "I will make thee ruler over many things."—Matthew 25:21

Lesson 59

- 1* To what do the parables of Jesus primarily relate? Par. 1
- 2* What do the parables show?
- 3* According to the parable of the King's Son who had the first opportunity for joint-heirship with Messiah in His Kingdom? Matt. 22: 1-14. Par. 2
- 4* Who, then, received an invitation to joint-heirship?
- 5 How long were these in preparation for Messiah's Kingdom?
- 6* In the Kingdom who will judge the world? 1 Cor. 6: 2
- 7* In the parable, what does the "Wedding Garment" represent? Matt. 22: 11. Par. 3
- 8* What happened to the one who discarded the wedding garment? What does this type?
- 9* Could they remain in the light of Present Truth? If not, where did they go?
- 10* What is the Pearl of Great Price? Matt. 13: 45, 46. Par. 4
- 11* What does the Wheat-field parable of the Kingdom represent? During what time? Matt. 13: 24-30; 37-43. Par. 5
- 12* What will this "Wheat" class do in relation to Messiah's Kingdom? Matt. 13: 43
- 13 Where is the parable of the Talents to be found? Matt. 25: 14-30. Par. 6
- 14 What is represented by this parable?
- 15* How will faithfulness in the present benefit the consecrated disciple of Jesus? Matt. 25: 21

* The questions marked with an asterisk are especially for children.



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