

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

JEHOVAH'S TWO DAYS OF SALVATION

Isaiah 49

The prophecy in Isa. 49, as with others of Isaiah's prophecies, had a fulfilment after the 70 years (607-537 B.C.) desolation of the land (2 Chro. 36:21); but it has also a greater, very beautiful, Messianic fulfilment, beginning in the Jewish Harvest and continuing onward throughout the Gospel and Millennial Ages and into the post-Millennial period.

The key that unlocks the greater fulfilment of this prophecy, and also of many other Bible prophecies and types, is the hidden mystery (Col. 1:26)—“that the Christ [the Anointed, the great Deliverer] is not one person, but a company of persons”—“Jesus, the Head, and the faithful saints, His Body” (E Vol. 1, pp. 474, 496, 497; comp. SITS 1, pp. 81-88), who will bless and deliver mankind, in the Millennial Mediatorial Reign. E.g., in order to understand clearly and fully the typical and antitypical Atonement Day sacrifices (see Lev. 16; TS, p. 49) one must keep in mind the hidden mystery (which is still hidden from all except the truly consecrated).

On the typical Atonement Day, Aaron represented the World's High Priest—(1) in sacrificing the bullock, he represented the Head of the World's High Priest offering His humanity and (2) in sacrificing the Lord's goat, as well as (3) in the rest of that day's services, he represented the World's High Priest, Head and Body, as the Apostle Paul clearly teaches (Heb. 7:26, 27; 13:11-14; 10:4-10, 19). These other services included Aaron's donning his garments of glory and beauty, which types the Head and Body putting on their glorious, beautiful Millennial Mediatorial powers, prerogatives, privileges, possessions and services. Lev. 9:23, 24 sets forth the High Priest coming out and blessing the people and their shouting and prostrating themselves, typing the Head and Body Millennially blessing mankind and their joyful acceptance of the restitution blessings (TS, pp. 82-84).

At His First Advent, our Lord preached “the gospel of the kingdom of God,” the glorious message of salvation, including both the heavenly salvation for the Church

and the earthly (restitution) salvation for the world; and before His ascension He told His disciples to preach it to all nations (Matt. 9:35; 24:14; 28:18-20; Acts 1:8; 2 Tim. 1:10).

In our study of Isa. 49 we will see how it unfolds in its greater, Messianic fulfilment in the light of the hidden mystery, which includes especially the high calling salvation, and in the light of the restitution salvation, in which the Christ, Head and Body, the Great Deliverer, will bless mankind with the restitution blessings, and give eternal life on earth to all the heartily willing and obedient. In Isa. 49, especially in vs. 1-9, as in 42:1-7 (see Matt. 12:18-20), God refers to the Messiah (the Christ) rather than to Fleshly Israel as “my servant” (vs. 3, 6).

A related prophecy is given in Isa. 44:28; 45:1, which tells of the deliverance from bondage of Fleshly Israel at the end of the 70 years' desolation of the land, as coming from God through His anointed shepherd, Cyrus. Cyrus (sun) types the Sun of Righteousness, God's Anointed Shepherd, the Great Messiah and Deliverer, primarily the Lord Jesus and secondarily the Christ, Head and Body (Mal. 4:2; Matt. 13:43; SITS 1, p. 322), who will bring about the great Millennial deliverance for all mankind.

THE CHRIST CALLED BY JEHOVAH

Isa. 49:1: Here Jesus, the Head member and Spokesman for the Christ, Head and Body, the Great Deliverer, the Servant of Jehovah, speaks for God in the Jewish Harvest. He calls upon all everywhere to hear and obey (Listen, O isles [coast lands, Rotherham; regions afar off], unto me; and hearken, ye peoples [plural in the Hebrew], from far). He then states the proof of His right to claim audience, faith and obedience. He declares that Jehovah had called Him as a human being, not from the loins of an earthly father, but from the bowels of His mother, the virgin Mary, and had made mention of His name—including His office work as the Messiah in providing the ransom for all and in bringing



about Jehovah's salvation for mankind (Matt. 1:18-23; comp. Psa. 22:9, 10; 71:6).

Mary was the mother of Jesus' humanity, and the Sarah Covenant mothered Him as a New Creature. He was ordained to bring salvation, not only to Fleshly Israel but also to the whole world (Luke 1:28-33; 2:10-14; John 1:9, 29; 1 John 2:2; 4:14). To this end, He had divested Himself of His prehuman nature and glory and had become flesh (John 1:14; 2 Cor. 8:9; Phil 2:5-11; Heb. 2:14-17).



**Eph. 2:7 that in the
Coming Ages he might
show the immeasurable
riches of his grace
in kindness toward us
in Christ Jesus**

The Body members have spread worldwide this glorious Gospel message pertaining to Jesus. Also, they have declared that Jehovah had likewise called them as new creatures, a part of antitypical Isaac (Gen. 21:1-3; Gal. 4:28; PT '60, pp. 37-39), from the womb of the Sarah Covenant, and in the Scriptures had made mention of them, including their office work in bringing Jehovah's salvation to mankind (Eph. 1:4; 2:7). This work, with their special helpers, the Ancient and Youthful Worthies, with the Consecrated Epiphany Campers as their special helpers continues to this very day. Isa. 49:23 "And Kings shall be thy nursing fathers, and their queens thy nursing mothers": The Worthies (kings), who will come forth from the tomb perfect in physical, mental, moral and religious faculties (Heb. 11:40; 12:23, "just men made perfect"). Bro. Russell states: "We are coming to the perfect men whose spirits are just" (R 5294). The Worthies will be the special nourishers of the restitutionist with the Truth as due and its Spirit (Rev. 21:24, Berean comment). Assisting them especially in this work will be the Consecrated Epiphany Campers (their queens) (PT '77, p. 38).

V. 2: Here Jesus testifies that Jehovah by the Truth of His Word had made the utterances of our Lord, the Head of the Christ (my mouth; comp. Isa. 51:16; John 3:34), sharp and powerful (like a sharp sword; its two edges represent the Truth on secular and religious subjects), for the separation in the Jewish Harvest between the

wheat—the Israelites indeed—and the chaff—the unworthy Israelites (Matt. 3:7-12; Heb. 4:12; comp. Hos. 6:5, 6; Rev. 1:16; 19:11-16). Furthermore, God had made Him as a polished arrow (a polished shaft, *i.e.*, free from tarnish), unerring and irresistible in His attacks on God's enemies (Psa. 45:5). And as the sword and the arrow are kept in the scabbard and the quiver until needed, so God had hidden Jesus in the shadow of His Almighty hand, and had concealed Him in His loving decree until the fullness of time had come for Jesus to be made flesh (Gal. 4:4, 5) and for Him to begin His ministry.

Subordinately, because of having the Truth received through Jesus, the utterances (mouth) of the Body members also were like a sharp sword and a polished arrow, and they as a class likewise were hidden in God's protective care until the due time for their ministry to begin.

JEHOVAH'S SERVANT— JESUS AND THE CHURCH

V. 3: Jesus here testifies that it was to the Christ, Head and Body, that Jehovah said, "Thou art my servant, O Israel, in whom I will be glorified." It should not seem strange that Jehovah would call Jesus individually "Israel," for originally the name "Israel" was given to Jacob, an individual (Gen. 32:28; 35:10; Israel means who prevails with God, or prince, or warrior, of God). Following Jacob's death the name "Israel" was given to his children (Ex. 3:16, 18). After Fleshly Israel's 1845 years of national favor had proven them unfit as a nation to be His "kingdom of priests," His Little Flock, the privilege was taken from them and given to Spiritual Israel, the Body of Christ, the holy nation, the Royal Priesthood (Ex. 19:5, 6; Matt. 21:42, 43; 1 Pet. 2:5-10; SITS 2, p. 214, par. 1; p. 216, par. 1). They also therefore may properly be given the designation Israel—"the Israel of God" (Gal. 6:16).

The name "Israel" fits primarily Jesus and secondarily the Church from other standpoints also. E.g., Fleshly Israel was called out of Egypt (Hos. 11:1), and Spiritual Israel, the true Israel of God, was called out of symbolic Egypt during the Gospel Age—Jesus, the Head, both from literal Egypt (Matt. 2:15) and from symbolic Egypt, the world. From this symbolic Egypt the Church, His Body, has also been called (John 15:19; 17:6; SITS 3, p. 316). Here then we have the One whom God calls "my servant, O Israel"—the Great Deliverer, Head and Body, chiefly the Head, who accomplishes that which Jacob and his house as the fleshly seed of Abraham could not do, namely, fulfil the Law and bring restitution blessings to all the families of the earth.

Jesus, the Head, is truly the ideal Israel, the powerful Prince of God, in whom above all others God is and will forever be glorified (John 13:31; 14:18; 17:1-4). Secondarily, His Body members bring glory to God through Jesus, the Head (1 Thes. 2:12; 1 Pet. 4:11). Typically and otherwise God promised that He would be glorified in His special Servant, “the BRANCH,” primarily our Lord Jesus and secondarily His Body members. Note additionally the following Scriptures: Isa. 4:2; 44:1, 2, 21, 23; 48:20; Jer. 23:5-8; Zech. 3:8; 6:12; Matt. 5:16; John 12:27, 28; 15:8; Phil. 1:11.

V. 4: Because the great majority of Fleshly Israelites were stiff-necked—stubborn—they rejected Jesus as their Messiah and despised and persecuted Him (Isa. 53:3; 65:2; Matt. 13:14, 15; 17:17; 23:37; Rom. 10:21). “He came unto his own, and his own received him not” (John 1:11; 7:5). Jesus and His Jewish-Harvest co-laborers of course recognized the comparatively poor visible results of their extensive labors, for during the 3½ years of preaching the Gospel message of the Kingdom of God, working miracles and healing diseases, they gained only comparatively few disciples. They had ample cause to say that it seemed they had labored in vain and had used up their strength for naught.

But the assurance of faith in the promises enabled Jesus and His faithful Body members of the Jewish Harvest not to become discouraged, relax in their efforts or give up (Isa. 42:4; 50:7, 10; 53:10-12; Matt. 24:13; Heb. 10:36); they committed their judgment to the Heavenly Father, knowing that He would judge righteously and would plentifully reward them for their obedience, labor of love and sufferings for Him and His cause (my judgment . . . my work [reward, margin; recompense, ASV] with my God; 1 Pet. 2:23; 4:19; John 8:29; Matt. 19:29; Heb. 6:10).

V. 5: Furthermore, the Christ, especially Jesus, remembered God’s purpose in calling them as His special Servants, namely, “to bring Jacob again to him,” and they “staggered not at the promise of God through unbelief” (comp. Rom. 4:20-24). With the full assurance of faith (God shall be my strength), they knew that, though Fleshly Israel in general was not gathered during Christ’s First Advent, God would eventually accomplish His purpose and glorify His Servant in bringing Fleshly Israel back to Him (Isa. 11:11-13; Ezek. 11:17-20; Rom. 11:25-29).

MESSIAH’S ENLARGED OFFICE

V. 6: But God gave to His Servant a further assurance,

with even more glorious blessings to follow: It is a light thing [too small a thing, Rotherham, comp. RSV, Leeser, *etc.*] that thou shouldest be my servant to raise up the tribes of Jacob, and [even] to restore the preserved of Israel: I will also give thee for a light to the Gentiles (Isa. 11:10; 42:6, 7; 60:3-5; 62:1, 2; John 8:12; Acts 13:47, 48), that thou mayest be my salvation unto the end of the earth (Psa. 22:27-29; 72; Luke 2:10-14, 30-34; John 1:9; 12:32; Acts 3:19-21; 15:14-17; 17:31; Rom. 8:19-21; Eph. 1:3-12; Phil. 2:8-11; 1 Tim. 2:4-6; 4:10; 1 John 2:2).

V. 7: Here Jehovah, the Almighty Deliverer, speaks to His Servant [Jesus] during the time of His deepest humiliation (to him whom man despiseth Psa. 22:6-8; Isa. 52:13, 14; 53:2-4; Mark 9:12; Luke 23:11; to him whom the nation His own people John 1:11; abhorreth Luke 23:18-23; to a servant of rulers Matt. 17:24-27; He did not then use His power against the rulers Matt. 26:52, 53; Rom. 13:1; Titus 3:1).

What is the message that God gives to encourage His Servant, Head and Body? It is the glorious restitution message, with enlightenment and salvation, not only for Fleshly Israel, but also for the Gentiles. When earth’s great ones and all the rest of mankind learn of the sufferings of Jesus and His faithful followers on their behalf and the Christ’s high exaltation (Phil. 2:5-11; Isa. 66:5; John 15:18, 19; 2 Tim. 2:12; 1 Pet. 2:21; 1 John 3:1, 2), they will understand (see Isa. 52:15) God’s great plan for their salvation and; will come up the Highway of Holiness in consecration (arise); they will adore and venerate (worship) the Messiah (Psa. 72:10, 11; Isa. 60:1-15; Rev. 21:24).

And why does all this glorious blessing for mankind come about? The rest of v. 7 tells us. It is because of Jehovah’s great faithfulness in carrying out His plan of salvation and fulfilling His promises—“He is faithful that promised” (Heb. 10:23; Lam. 3:23). He delights in and upholds His Servant, His Elect, Head and Body, whom He has chosen (who hath chosen thee—see ASV, Rotherham, Leeser, *etc.*) for the blessing of the non-elect world of mankind (Isa. 42:1; 61:1-3; Matt. 12:18).



This is what the LORD says: "In the time of my favor I will answer you, and in the day of salvation I will help you; I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances." Isaiah 49:8 (NIV)

The Heavenly Salvation was the resurrection for Christ, Head and Body

THE DAY OF THE HEAVENLY SALVATION

V. 8: The day of the heavenly salvation, which comes first, is the Gospel Age. It is the time of the "great salvation," "the heavenly calling" (Heb. 2:3; 3:1), first brought to light by Jesus through the Gospel, its reward in heaven being glory, honor and immortality, the Divine nature, in the First Resurrection (1 Cor. 15:53, 54; 2 Tim. 1:10; 2 Pet. 1:4; Rev. 20:4-6). God declared that during the Gospel Age (in an acceptable time . . . in a day of salvation) He graciously heard those who responded to His high calling, and by His Word, Spirit and providences aided (helped) the Christ, Head and Body, to make their calling and election sure (Isa. 61:2; Luke 4:19; 2 Cor. 6:1, 2; 12:9; Heb. 3:13; 4:7; see E Vol. 6, pp. 430, 688).

Incidentally, many in the nominal churches, especially leaders, quote 2 Cor. 6:2 as it is incorrectly rendered, e.g., in the KJV, "Behold, now is the accepted time; behold, now is the day of salvation," as though it is conclusive proof that all opportunity for salvation is limited to "now," the present life. They unknowingly or intentionally base their wrong conclusion on an erroneous translation. In the Greek text of 2 Cor. 6:2 the definite article does not occur, not even once. And Isa. 49:8, from which St. Paul quotes 2 Cor. 6:2, reads—even in the KJV—"In an acceptable time have I heard thee; and in a day of salvation have I helped thee." After in the Greek correctly quoting from Isa. 49:8 without inserting a definite article, the Apostle shows that this prophecy was being fulfilled during the Gospel Age, "NOW," not for the world in general, but for the spiritual elect, the class which attains the Gospel-Age heavenly salvation: "Behold, now is a well-accepted season; behold, now is a day of salvation (see Rotherham, Young, Diaglott, Panin and Berkeley; these and others properly do not add a definite article to the Greek text).

GIVEN FOR "A COVENANT OF THE PEOPLE"

God promised that He would (1) preserve into the Kingdom the Christ, Head and Body, amid the severe

trials of their earthly course and the strong opposition of Satan and his cohorts (Ex. 3:2, comp. R 3989, col. 2; Matt. 16:18; John 10:27-29; Acts 2:24; Rom. 8:31-39; 1 Pet. 1:5), and (2) give the Christ (typed by the atonement day bullock and Lord's goat—Lev. 16:15; TS, p. 61, par. 2) "for [in the interests of, *i.e.*, to seal] a covenant of the people," *i.e.*, Fleshly Israel and also all the rest of mankind who have not already been on trial for life, but will have their opportunity for salvation under the New Covenant (Isa. 42:6; Jer. 31:31-34; Ezek. 16:60-63; 37:20-28).

God's purpose, during the Millennial Mediatorial Reign of Christ, is that the Christ will "establish the earth [raise up the land—ASV], to cause to inherit the desolate heritages." This will be done for Israel and the rest of the world of mankind as they come in under the New Covenant and go up the Highway of Holiness. In the deeper sense, the Christ will Millennially raise up and establish the new human social order and restore man's lost dominion over the earth, by the restitution processes, on an everlasting basis, so that eventually, at the end of the Little Season, the perfected, tested and approved of mankind, the Sheep class, will inherit everlastingly the earthly Kingdom (Matt. 25:34, 46). God's great plan of salvation provides a great day of salvation for the Church (the Gospel Age) and a wonderful day of salvation for the world (the Millennial Age).

"Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out — those who have done good will rise to live, and those who have done evil will rise to be condemned."

John 5:28-29 (NIV)



The Earthly Salvation
will be for the world
of mankind

THE DAY OF THE EARTHLY SALVATION

V. 9: The Christ, the Mediator of the New Covenant, on the basis of the merit of the Ransom-price given by Jesus for all (1 Tim. 2:3-6; Heb. 2:9), having received the authority to execute judgment on behalf of the world of mankind (Acts 17:31; Luke 22:30; Rom. 2:16; 1 Cor. 6:2; Rev. 20:12), will call forth from the prison house of death, from Adamic condemnation and from ignorance all except those who were on trial for life during the Gospel Age (that thou mayest say to the prisoners, Go forth; to them that are in

darkness, show yourselves; John 5:20-29). They will be awakened from the sleep of death and come in under the New Covenant, each class in its proper order, beginning with the Ancient and Youthful Worthies (PT '73, pp. 25-30).

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

V. 10: The restitution class will not at all lack good spiritual food and refreshment; there will be no famine for hearing God's Truth, as is the case now (Amos 8:11); rather, they will have a great and satisfying abundance of Truth as due (Isa. 11:9; 25:6). Nor will anyone suffer persecution or figuratively be smitten by the Truth if faithful in that time (Matt. 13:6, 21), for the merciful and faithful Christ will shepherd them, even by the Millennial still waters (Psa. 107:1, 31-38; Heb. 2:17; Rev. 22:1, 2). Post-Millennially, all the saved elect and non-elect will be in one great Sheepfold under Christ, the one great Shepherd under Jehovah (John 10:16; Eph. 1:10; Col. 1:20).

V. 11: An additional clear distinction is made here between the restitution class, mentioned in v. 10, and the Great Company, as well as other pre-restitution consecrated classes. 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 (comp. Psa. 72:3). The foundation Truths along with adaptations of Bro. Russell's and Bro. Johnson's writings to fit our current needs will guide these five pre-restitution classes in bringing God's word to the non-elect restitutionist.

V. 12: The non-elect will come from the various parts of the earth to receive the blessings that will be administered by the Christ (Isa. 60), assisted by the other pre-restitution consecrated classes (comp. Isa. 2:3; Joel 2:32; Micah 4:2; Sinim refers to a land "from far," to the east or south of the Holy Land).

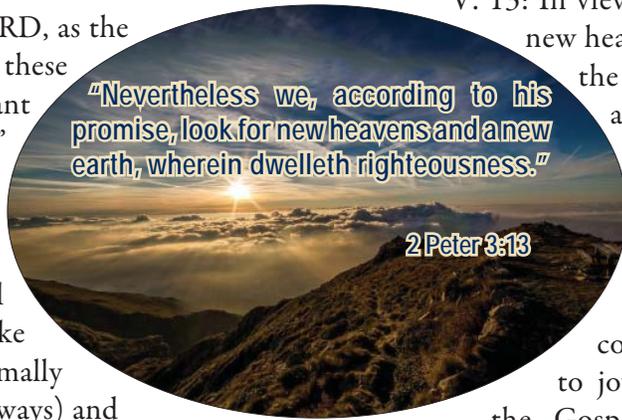
V. 13: In view of the glorious prospect of the new heavens and earth (2 Pet. 3:13) and the wonderful Kingdom of Truth and righteousness for the blessing of mankind, the Gospel-Age believers who were partakers of the high, or heavenly calling (Heb. 3:1), called to rule in the spiritual phase of the coming Kingdom, were exhorted to joyfully proclaim the good news, the Gospel message (Sing, O heavens).

The enlightened people of human society on earth (1 Chron. 16:23-25) also were encouraged to rejoice in their coming restitution salvation. And the five pre-restitution consecrated classes (mountains and hills) were exhorted especially to share in the great jubilation (break forth into singing). All should praise Jehovah, for by His Oath-bound Covenant promises and otherwise He has comforted His people and will have mercy on all His afflicted ones. "Many are the afflictions of the righteous: but the LORD delivereth him out of them all." "His mercy endureth for ever" (Psa. 34:19; 106:1; 96; 98).

THE CHURCH'S GOSPEL-AGE CONDITION

But during the Gospel Age, especially in times of great trial and persecution, the Christ class in their humanity sometimes were inclined to think that God had forsaken and was unmindful of them (v. 14). God gave them strong consolation, reassuring them that even though a mother might forget her nursing child, yet He would not forsake them (v. 15; Heb. 13:5).

V. 16: Jehovah greatly encouraged them by assuring them through His Word that they as the New Jerusalem



were indelibly inscribed in His great power and skill (palms of my hands), to be exercised unflinchingly on their behalf—that their future powers (walls) as the New Jerusalem were ever before Him.

THE CHRIST'S MILLENNIAL CHILDREN

Vs. 17, 18: God assured the Christ that the restitutionist, their Millennial children, will come in rapidly after the establishment of the Kingdom's earthly phase (Psa. 68:31; 110:3), and that those who ridiculed, persecuted and devastated the Christ class during their earthly course will in restitution cease their opposition (shall go away from thee, Leeser; comp. ASV, Young, *etc.*). The Christ was exhorted to take note of the many that will then be coming to them (Isa. 60:3-5). God promised that the Christ will figuratively clothe themselves with these as an adornment, and bind these to themselves in consecration as a bride binds on her ornaments.

Vs. 19, 20: The sphere they had as the Church militant will be far too restricted for their huge Millennial family (comp. Isa. 54:2, 3). Satan and his cohorts that devastated them will then be far away (E Vol. 2, p. 145). The many figurative children of which they were deprived previously (the children of whom thou wast bereaved, Rotherham; v. 20) will come and say that a sphere like the Church had in the Gospel Age is too restricted, that they need a much larger sphere.

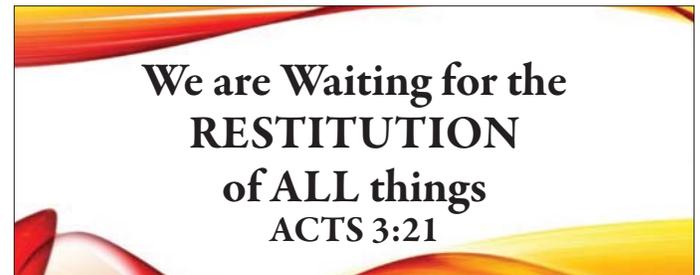
V. 21: The Christ will then say to themselves, Where do all these New Covenant children come from, seeing that we as a class have been deprived and barren (bereaved and unfruitful, Rotherham), restless captives in Babylon? Where were they then?

V. 22: Jehovah promised that Millennially, after His elective work is completed, He would specially exercise His great power on behalf of mankind in general (Gentiles . . . peoples), and that His standard of Truth, righteousness and holiness would be set up for them (Isa. 11:10, 12; 52:10; 62:10; Acts 15:14-17).

We are in the closing times of elective—selective work with the Youthful Worthies, and with the Consecrated Epiphany Campers. The CEC's do not need the New Covenant for them [pre-Millennially] to develop as such. As a part of the "fifth elect class," the "fifth order of the seed of Abraham," they, like the Youthful Worthies, the fourth elect class and the fourth order of Abraham's seed, are being nourished and developed under the earthly features of the Oath-bound Covenant (Gen. 22:16-18). Then they do have a mother. As with the Youthful Worthies, we can apply Bro. Johnson's

statement (E Vol. 4, pp. 355, 356) as respects the Consecrated Epiphany Campers: "If any doubt still lingers on this subject, Gal. 3:6-9 and Rom. 4:16 ought to dissipate it; for they teach that all who have the same kind of faith that Abraham had will, each in his own class, with Abraham be blessed with the privilege of blessing all the families of the earth! This promise is the Covenant! It now operates toward the Youthful Worthies [and likewise the Consecrated Epiphany Campers]; for they 'are of the faith of Abraham,' *i.e.*, 'they trust where they cannot trace' (2 Cor. 4:13; 5:7) and 'are therefore blessed with faithful Abraham.' It is true that the earthly features of the Oath-bound Covenant do not now give life; for it will be given both of these classes by the Keturah Covenant; but it does give them a certain kind of a standing before God" (PT '81, p. 14).

The quasi-elect believing Jews and Gentiles, the restitution "sons" (Joel 2:28), will be specially loved and favored (arms; rather bosom, near the heart; see margin, ASV, Rotherham, Young, *etc.*) and also the non-elect, the "daughters," will then be figuratively carried to the Christ for their blessing (Isa. 60:4).

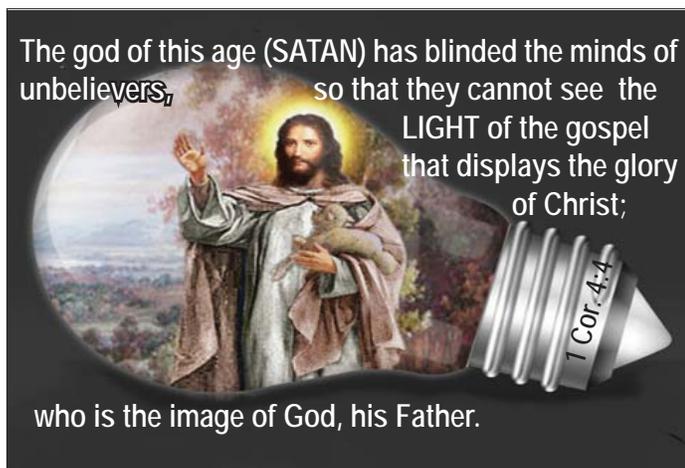


THE WORTHIES AS SPECIAL NOURISHERS

V. 23: The Worthies (kings), who will come forth from the tomb perfect in physical, mental, moral and religious faculties (Heb. 11:35, 40; 12:23, "just men perfected in their dispositions"), will be the special nourishers of the restitutionist with the Truth as due and its Spirit (margin; Joel 2:28; Rev. 21:24, Berean comment). Assisting them especially in this work will be the Consecrated Epiphany Campers (their queens, margin, princesses).

All of these will of course bow down to the Christ, as will also all others of mankind eventually (Isa. 60:14; Phil. 2:9-11; Psa. 72:9). When the great Millennial Mediatorial work for mankind will have been accomplished, it will be clearly evident, more than ever before, to the Christ (as well as to others), that Jehovah is the great Self-existent and Almighty One, and that those who waited upon Him to accomplish His great deliverance for the elect, quasi-elect and non-elect, will

have no cause for shame (Psa. 27:14; Isa. 25:9).



DESTRUCTION OF SATAN AND HIS ANGELS

V. 24: When in the Little Season Satan is loosed and goes forth to deceive the nations (Rev. 20:7, 8) and many are influenced wrongly by his subtle temptations, it will be a question whether even the upright among mankind will escape from him and his cohorts.

Vs. 25, 26: But the Almighty Jehovah promises that the Sheep class will be delivered from the powerful and terrible enemy Satan, for He through Christ will contend with Satan and deliver them. After the Little Season trial of mankind is ended, He will utterly annihilate Satan, his angels and all the incorrigibly wicked of mankind—this will be a just retribution upon them (feed them that oppress thee with their own flesh . . . blood . . . wine; Psa. 37:1, 2, 9, 10, 20, 35, 36, 38; 145:20; Isa. 14:15; 27:1; Ezek. 28:18, 19; Matt. 25:41; Heb. 2:14; Rev. 20:9, 10, 14, 15). Let us examine Rev. 21:8 in detail. This verse speaks of the conclusion (AD 2914) of the world's coming judgment. "But the fearful [the true character of the goat class] and unbelieving [those who never trust God] and the abominable [those who know God but prefer unrighteousness] and murderers [Brother-haters] and whoremongers [those who enjoy an illicit union] and sorcerers [those who work miracles by means of incantations; the sheep are not to have any communion with these] and idolaters [those who misuse divine favors by giving to self honors that belong to God] and liars [those that do not love and seek the Truth and do not at any cost defend and hold it] shall have their part [the disobedient—those that willfully spurn God's favor and cling to sin] in the lake which burneth with fire and brimstone: which is the second death" [of which there is no return].

Then through the grand outworking of His great plan of salvation for mankind all will know that
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Jehovah in His great wisdom, justice, love and power is indeed the Almighty Savior and Deliverer, both of the Church and of the world. All iniquity will have become inactive (Psa. 107:42), and all creatures in heaven and in earth will be bringing heartfelt praise to the great King Jehovah and to the Lamb of God, our Lord Jesus, forever and ever (Rev. 5:13)!

We see that indeed Isa. 49 gives us a very beautiful and glorious view of the plan of God, beginning in the Jewish Harvest and reaching into the post-Millennial period, with special emphasis on mankind's deliverance by God through the Christ. We praise God for His great plan and works!

While the Kingdom class proper—Jesus and the Church—will during their reign be invisible to mankind, they will be visibly represented throughout the earth by certain human beings—the Ancient Worthies and the Youthful Worthies—even as Satan and his angels have during their reign been visibly represented by certain human beings, such as oppressive rulers, false religious teachers and predatory aristocrats. But the Ancient and Youthful Worthies, before being made the visible representatives of the reigning Kingdom of Heaven in this earth (Gen. 13:14, 15; Acts 7:5; Heb. 11:39, 40), will have demonstrated, through their faithfulness while on trial in this life, their loyalty to Truth and righteousness. They will be suitable and dependable representatives of the invisible Rulers in the next Age.

The Ancient and Youthful Worthies will be the subordinate rulers under Christ, and associated closely with the Worthies and subordinate to them will be the subordinate princes and captains, typed in Num. 1:5-16. These latter princes or captains represent the Quasi-elect, among them the Consecrated Epiphany Campers, who will be helpful according to their several abilities in assisting the non-elect up the Highway of Holiness as they go everywhere converting the people to God's Word and work. The world will then not rule at all, but will be subject to these Worthies. The Ancient and Youthful Worthies will stand before the world as the latter's visible rulers, and as such will be recognized and obeyed by the world. These servants will assist in bringing peace to the people (Psa. 72:3). This is a result devoutly to be desired!

We conclude these wonderful promises with some direct evidence of the care Jehovah has given, during the expanded Gospel Age Harvest, to the Consecrated

Epiphany Campers as special helpers to the Worthies (visible rulers) in their preparation to bring forward the Truth as due to the non-elect restitutionist. Just as the Youthful Worthies' entrance into their narrow way of consecration is not pictured at either of the two entranceways in the Tabernacle—the Door or the Gate, so it is in the case of those who consecrate during the Epiphany after the fall of 1954, *i.e.*, the Consecrated Epiphany Campers. Their entrance into consecration

is not pictured at the Door to the Holy, or at the Gate of the Court. Nor can they be on the Highway of Holiness, as they will be later, because it is not yet open. However, they too, as in the case of the Youthful Worthies, may be said to have entered a strait gate at consecration, and to be on a narrow way, for they also consecrate while sin is still in the ascendancy, amid many besetments and much opposition, and carry out their consecration faithfully if they are ultimately to be of this class. Because of consecrating after the first lapping beginning of the Basileia period set in, in the fall of 1954, they will not have their final inheritance among the elect; however, the Scriptures indicate, as we shall show, that these consecrated servants of God will be the highest class among the quasi-elect.

Bro. Johnson set forth from the Scriptures, and the Scriptures clearly show, that here in the end of the Age there would be a class closely related to and associated with the Youthful Worthies in their experiences, which, however, would have its final inheritance apart from them and the rest of the elect.

Bro. Johnson shows clearly that here in the end of the Age, as we are approaching the Millennial Mediatorial Reign of Christ, there would be a class very closely related to and associated with the Youthful Worthies (brethren of the same antitypical tribe, Manasseh), who more than any others would appear as if they really were of the Youthful Worthies, among the very elect, yet actually are not of them; for in so far as their eventual inheritance is concerned, this class will have their inheritance on the antitypical west side of the Jordan, the side representing the quasi-elect and the non-elect,

Thriving as a Believer in an Unbelieving World

From the Apostle Peter's Last Words
on the Last Days

Be Changed - 2 Peter 1:3-11

Be Convinced - 2 Peter 1:12-21

Be Cautious - 2 Peter 2: 1-10

Be Clear - 2 Peter 2:10-22

Be Confronting - 2 Peter 3:1-10

Be Committed - 2 Peter 3:11-18

with the other nine antitypical tribes of restitutionist, and not on the antitypical east side of the Jordan, with the elect, the antitypical 2½ tribes.

The Consecrated Epiphany Campers are very closely associated and in sympathy with the Youthful Worthies in this life in all their experiences of consecration, including their warfare against sin, error, selfishness and worldliness; and because of these Campers' experiences in consecration in this life, while sin is still in the

ascendancy, they more than any others will be fitted to be among the chief helpers of the Ancient and Youthful Worthies in their Millennial service in the Kingdom (Psa. 107:21, 22; comp. PT '41, p. 50, col. 1, bottom; E Vol. 11, p. 293; E Vol. 15, p. 547, top). In view of these considerations we have every reason to believe that the Consecrated Epiphany Campers are typed by the half tribe of Manasseh which had its inheritance on the west side of the Jordan. In E Vol. 12, pp. 187, 188, Bro. Johnson refers to the quasi-elect as "the fifth elect class," *so close do they* (italics ours), in many cases come to being of the elect. This is particularly true of the Consecrated Epiphany Campers, especially those pictured by the Queen of Sheba who came to inquire for the wisdom of Solomon.

Who need fear an autocratic government in the hands of such glorious rulers? Indeed, we may say that such a government will be the most helpful, the most profitable, that the world could possibly have—wise, just, loving, helpful! (BS '98, p. 54).

"For by *Grace* are ye saved
through *Faith*; and that
not of yourselves:
it is the *Gift* of God."

Ephesians 2:8

HOW DO I DECIDE GOD'S WILL IN MAKING DECISIONS?

"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.

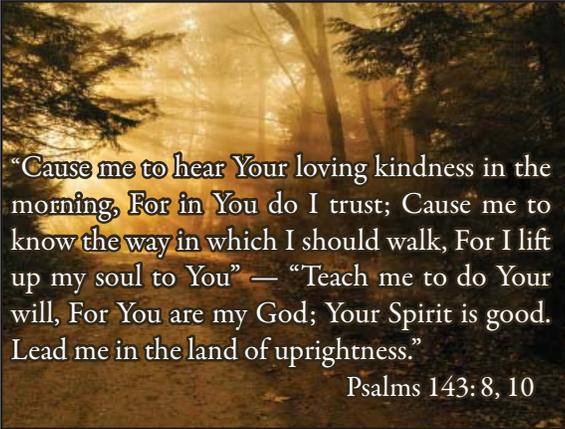
When making a decision let there be in the heart a desire for guidance in any of the relative duties of life, God's holy Spirit will be shed upon every step of the way through the Word. If we continue to be footstep followers of the Lord our steps will be ordered of the Lord that we may testify that "He leadeth us." In this text our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher above all.

This is precisely what our dear Redeemer taught. Did he not publicly declare that his teachings were of things he had already learned of the Father, saying; "I speak that which I have seen with my Father?" "My doctrine [teaching] is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. . . . He that seeketh the glory of *him that sent him*, the same is true."

The result, then, of carrying "everything to God in prayer," everything pertaining to this life, that you may know His will, desiring obediently to do it, will beget such a susceptibility to hear the slightest whisper that you will learn to know it as clearly as the father of our race knew God's voice, spoken to him in the cool of the evening, as he walked in the garden of Eden.

With the holy Spirit of understanding let us learn of God's guidance, by reading the eighth and tenth verses of the 143rd Psalm, and with those words on your lips take the matter on which you desire light to God. Ask Him to guide you, and with no will of your own, no choice as to the pathway, trusting everything to God, it will be given you to know His will. As you enter upon the doing of it, opposing obstacles will disappear, for the voice (not literal) of God's providence is in unison with that of the Spirit and the Word.

Every service for the Truth becomes an occasion for a prayer of thanks for the privilege of serving the Great King, and perhaps to have suffered something for His cause, and a reason for supplication for further opportunities for service and grace to use them wisely. The Lord has provided for our use seven kinds of prayer, or seven features of prayer, and none of them should be neglected. Prayer in its wider sense embraces invocation, praise, thanksgiving, confession, petition, communion and assurance.



"Cause me to hear Your loving kindness in the morning, For in You do I trust; Cause me to know the way in which I should walk, For I lift up my soul to You" — "Teach me to do Your will, For You are my God; Your Spirit is good. Lead me in the land of uprightness."

Psalms 143: 8, 10

Our prayers usually start with an invocation, whereby we call upon God or upon Jesus. Ordinarily the consecrated are to pray to the Father, though it is proper for them also to address our Lord Jesus in prayer (2 Thes. 3:5; Rev. 22:20). Our Lord has provided good instruction on how to address God in prayer: "When ye pray, say, Our Father" (Matt. 6:9; Luke 11:2). It draws us into a sensibility, a consciousness, of our very close relationship with our Heavenly

Father to address Him. And what a precious relationship this provides for us to have with Him!

Oh, Lord teach us to pray that we can be kept in perfect peace with our mind stayed on you! Peace is rest of heart and mind, a state of rest, tranquility or serenity of heart and mind, which is free from disturbance or agitation, a condition of calmness and repose. The peace given to us by God is that rest of heart and mind which results from His drawing us unto Himself through Christ and from our consciousness of our being in harmony with Him and His arrangements.

In the first instance, peace arises from the consciousness of the forgiveness of our sins through the merit of Christ, giving us peace *with* God (Rom. 5:1). This first comes to us in our tentatively justified condition. In the second instance, peace arises from a consciousness of our harmony with the good will of God, giving us the peace *of* God (Phil. 4:7). This comes to us in our consecrated, or sanctified condition, after we fully give up our own and the world's will and fully accept and rest contented in God's will. In neither sense should we permit anything to drive it from our hearts and minds, but hold ourselves in rest with and in God.

To have come into a condition of peace *with* God means that one has become reconciled to Him. This implies a former condition of alienation, of enmity in mind by wicked works (Col. 1:21). Peace *with* God, then, means that this estrangement from God is a thing of the past, and that the estranged one is now in harmony with God—that he has turned his back on sin and is seeking to walk in the path of righteousness. This is a step of faith, and is accompanied by reformation of life. We rejoice with all who have come this far, *i.e.*, into the condition of tentative justification; we are glad that they have attained

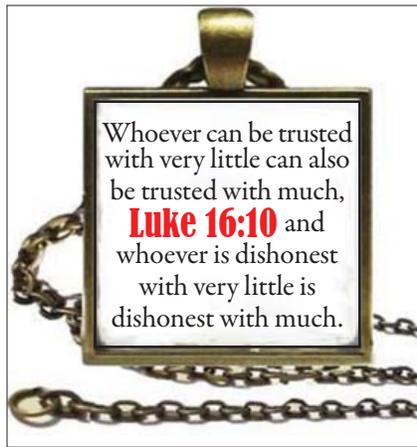
to this position of advantage over the masses of mankind whom Satan, the god of this world (2 Cor. 4:4), has so blinded that they cannot see the beauty of God nor the desirableness of peace with Him, and who have not learned the bitterness of the fruits of sin.

Let us make Jesus our example and imitate Him as such. Then, too, let us follow Him in His obeying that Word as the will of His Heavenly Father for Him. In every circumstance of His life He obeyed the Good Word of God, and was thereby enabled to fulfill God's will in character construction. Especially did He thereby develop wisdom, power, justice and love in His holy Spirit amid His self-denials and cross-bearing. And in this we should follow Him, rendering willing, hearty obedience to every part of the Word applicable to us, endeavoring in motive, thought, word and act to imitate Him, do as He did, and do as the Word shows He would do, if in our place.

We should follow Jesus in our prayer life, in self-examination and watchfulness. As He scrutinized His disposition, motives, thoughts, words, acts, surroundings and influences, so let us examine our dispositions, motives, thoughts, words, acts, surroundings and influences. This would be a good time to inquire: just what does God ask of the consecrated child? We answer, it means that all our affections support our love and good will for Him, and that they act from our love for Him.

When we consecrated our little all, we agreed to remain dead to self and the world and alive to God, or to put it in another way, to give up self-will and the will of the world and to take God's will in all things. Consecration is not only to be kept in easy, pleasant, agreeable, toward, encouraging, fruitful and joyous conditions, but in conditions the opposite of these—hard, unpleasant, disagreeable, untoward, discouraging, and sorrowful circumstances. To maintain one's consecration under toward conditions is easy, but hard under the untoward, we must maintain our consecration amid the hard set of conditions when they are unavoidable. Always maintaining our consecration amid untoward and unavoidable conditions cultivates and makes operative and abounding the grace of resignation.

When moving forward in our consecrated condition we find this privilege comes with a cost! Luke 14:27, 33 states: "Whosoever doth not bear his cross, and come after me, cannot be my disciple" and "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Jesus explains very clearly what the cross implies—that whoever would be His disciple would have to endure hardships. In reading these words carefully we see that we are not to just lift our cross but to bear our cross as we carry it unto death.



The closer the consecrated one is to Christ, the closer the relationship to Jehovah which helps us in seeking His favor.

The Apostle tells us in 1 Cor. 10:31 that whatsoever we eat, or drink, or whatever we do, we should do all to the glory of God. This implies faithfulness in even the *little* things that are often apt to be overlooked or considered inconsequential. Our Lord reminds us that "he that is faithful in that which is least is faithful also in much" (Luke 16:10). In everything we think, say or do, we do well to ask ourselves, is this what the

Lord would have me to think, say or do? Is this to His glory? This applies to taking care of our bodies, in which God dwells. Let us note St. Paul's masterful advice on the point.

There are some scriptures that beg of consideration and Joshua 24:15 is one "Choose you this day whom ye will serve . . . as for me and my house, we will serve the Lord." The children of Israel had crossed Jordan. Moses was dead and Joshua was their leader. They were having no special difficulty at the time that Joshua spoke the words of this text. He apparently thought that it was proper just then for them to make their decision—proper for them to decide whether they would continue to be faithful to God, or would allow themselves to be led away by the idolatry of the people who lived in Canaan. Joshua had called them together and had recounted to them God's blessings and favors which they had far enjoyed, and then expressed himself in the grand and noble sentiments of this text.

So today, the Christian who realizes that God has been blessing, guiding and sustaining him in the past, should come to a full, positive decision as respects his course of life. The very act of coming to a positive decision is a great blessing and a great help in the formation of character. Every time we come to a wise decision on any question, it strengthens mind and character, and makes us much more ready for another test—along some other line, perhaps.

We will recognize the fact that the entire consecration which the Christian makes, leaves nothing out, but we need to have some touchstone, something which will enable the mind to reach a decision quickly, and this touchstone should be God's will, so that to perceive His will on any subject would be to settle it without any temporizing. Again, it is highly proper that we should repeatedly reiterate our consecration, our determination to do only God's will in all things, and make it prominent before others—not as a new vow, but as a fresh acknowledgment of the consecration vow which we as Christians have already taken (Rom. 12:1).

Let us use Eph. 5:1 "Be ye therefore followers [imitators] of God, as dear children" as the base for examining seven

ways of imitating Jesus! What better way, of knowing how to decide God's will in making decisions, could we have than to know God well enough to imitate His great and glorious character attributes, especially in His wisdom, justice, love and power (self-control and cheerful endurance), that He is to be admired and imitated by all those who "believe that he is [exists], and that he is a rewarder of them that diligently seek him" (Heb. 11:6), especially those who by consecration have become disciples of Christ. David seems to have had such thoughts in mind when he expressed the beautiful words of Psa. 8:1 "O LORD our Lord, how excellent is thy *name* in all the earth!" As consecrated children, we can be built up in the character likeness of the Father and the Son; for one of the meanings of the word *name* is character.

- BE IMITATORS OF CHRIST BY**
1. **Meditating on God's Word**
 2. **Obeying the Word of God**
 3. **Witnessing His Word to others**
 4. **Self-examination and Watchfulness**
 5. **Being Frequent in Prayer,**
 6. **Abiding in Christ's Love**
 7. **Being Obedient in Our Consecration**

The Scriptures tell us much about the character qualities of Jesus Christ, which are really the same kind of character qualities that God has. He is the character image of the Father (Col. 1:15; Heb. 1:3). Therefore in imitating Christ's character we are really imitating God's character, for He exemplified to us God's character. Did not Jesus say to His disciples (Matt. 16:24), "If any man will come after me, let him deny himself, and take up his cross, *and follow me.*" This following of Jesus means *to make Him our example and to imitate Him as such.*

We first consider the value of imitating our Lord by meditation on His Word, to think as He thought, on God, the spirit, the Bible, the ransom, justification, sanctification, deliverance, the Kingdom, *etc.*

Our second privilege to imitate Jesus is by obeying God's Word as Jesus obeyed the good Word of God and was thereby enabled to fulfill God's will in character construction, especially did He thereby develop wisdom, power, justice and love in His holy Spirit amid His self-denials and cross-bearing. And in this we should follow Him, rendering willing, hearty obedience to every part of the Word applicable to us, endeavoring in motive, thought, word and act to imitate Him, do as He did!

Our third privilege to imitate Jesus implies that we come not to be ministered unto, but to minister and to give our lives on behalf of God's plan. This is what He did (Matt. 20:28). He witnessed the Word of God at all times, in all opportunities, to every listening ear and to every hungry heart with which He came in contact. He did this when it was convenient or inconvenient to Him, easy or hard, by day and by night, to friend and foe, young and old, rich and poor, great and small.

Our fourth privilege to imitate Jesus is in self-examination

and watchfulness. As He scrutinized His disposition, motives, thoughts, words, acts, surroundings and the influences, so let us examine our dispositions, motives, thoughts, words, acts, surroundings and the influences upon us. As He guarded Himself to keep Himself from evil and to direct Himself into good in disposition, motive, thought, word and act, so let us guard ourselves to keep ourselves from evil and to direct ourselves into good in disposition, motive, thought, word and act. If we do this faithfully we will be kept from falling from our steadfastness, as those certainly fall from their steadfastness who fail to scrutinize themselves and to guard themselves from the attacks of the devil, world and flesh. We will do such self-examining and watchfulness, if we are alive to our consecration vows and live close to the Lord.

Our fifth privilege to imitate Jesus is in our prayer life. Perfect though He was, Jesus felt the need of going frequently to, and remaining long at the Throne of Grace. We see this done by Him when contemplating the unbelief of the nominal Jewish people and the spirit of the Israelites indeed (Matt. 11:25, 26), in His frequently spending all night in prayer, also at Lazarus' tomb, in the upper room just before His betrayal, in Gethsemane, and on the cross. Doubtless, daily and hourly He sought the Throne of Grace, where He found love, sympathy, wisdom and strength.

Our sixth privilege to imitate Jesus is the hope of abiding in Christ's special love, and the basis of our hope is the Word of God. If we let go of our hope, we are letting go of everything. For too long many of us have allowed the traditions of men to becloud our judgment, to come between our hearts and the great blessings set forth in God's Word as now due to the Consecrated Epiphany Campers and in due time to come to the world. But surely Christians, who are seeking to live in harmony with the Divine law of love for God and the neighbor, even for enemies, have every reason to look forward with joy and to hope for the coming of God's Kingdom on earth, as the most desirable thing possible to be imagined! Indeed, as described in the language of the Bible, "The desire of all nations shall come" (Hag. 2:7).

Hope to please God and Christ, to bless others, and to gain present and future blessings for ourselves, is also a motive for obedience. In Biblical appeals for us to obey, very frequently such hope motives are given as grounds for obedience. The hope of the priesthood and kingdom was offered to Israel, to elicit their obedience to the covenant (Ex. 19:5, 6). Length of days was promised to Solomon as a hope, to induce his obedience (1 Kings 3:14). The hope of gaining God's mercy and Truth is offered as an inducement to obedience (Psa. 25:10). Gaining safety and peace is held out as a hope for obedience (Prov. 1:33).

The hope of prosperity is likewise held out as an inducement to obedience (Isa. 1:19) [PT '80 p. 86].

Our seventh privilege to imitate Jesus is obedience; Yes, “To obey is better than sacrifice” (1 Sam. 15:22). Obedience may be defined as *heartily accepting another’s will and performing it*. Jehovah’s will must be performed, and when it is performed, then there is obedience. And to a proper obedience there belongs a willingness to obey. We, as saints, learn the privilege of having God’s disposition in us.

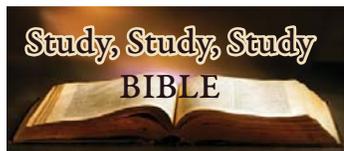
Obedience is intimately related to making and carrying out our consecration, for it is the special quality that produces consecration and fulfils it, as it leads also to repentance and living out the justified life. In fact it is one of the most far-reaching of all the graces—faithfulness is the only further-reaching grace; for 1 Sam. 15:22 implies that obedience must be practiced always, even if to live it one must abstain from sacrifice; for sacrifice must give way to obedience, if it cannot be performed without disobedience. In other words, justice must be done, even if it means the giving up of sacrifice. *E.g.*, we must not sacrifice contrary to the demands of others’ rights in us, since we must discharge the demands of justice, a first mortgage on our human all—*i.e.*, we must obey before we can sacrifice acceptably.

If He who was perfect needed to seek the Father’s grace, much more do we, who are encompassed with infirmity, need it. Yes, we need it to obtain mercy for our sins and weaknesses and to find grace to help for every time of need. To encourage us to use this privilege we have the Father’s ability, invitation and promise. And His answers to our proper petitions offered up in Jesus’ name and merit are a constant incentive for us to seek anew His grace, mercy and Truth. And if, like Jesus, we fulfill the conditions of prevailing prayer; letting God’s Word control our petitions and remaining faithful to our consecration (John 15:7)—

we will be favored with answers to our prayers. Let us, therefore, go confidently, in the full assurance of faith and with thanksgiving (Phil. 4:6), to our gracious Heavenly Father, and we will obtain the answers to our properly made prayers. And in this we will be imitating Jesus.

We take the privilege of listing five of many scripture texts from God’s own Word that should satisfy every inquiring mind touching divine guidance all the way through life. “Acknowledge Him in all thy ways, and He shall direct thy paths” (Prov. 3:6). “The Lord will guide thee continually” (Isa. 58:11). “He will be our guide, even unto death” (Psa. 48:14). “Thou shalt guide me with thy counsel” (Psa. 73:24). “The meek will He guide in judgment” (Psa. 25:9). This guidance in judgment will be God’s guidance for the knowing of His will. As we honor him by perfect obedience and submission of spirit, he takes into his own hand the direction of our way, and calls on us only to follow the leader, who will make plain paths for our feet through all the journey.

As Consecrated Epiphany Camper hopefuls, we by witnessing to that Word, and living out its principles for our development in the holy Spirit, in self-scrutiny, watchfulness and in prayer, must be faithfully accompanied by appropriate self-denial and world-denial and be expressed amid self-denial and world-denial. It must also be kept up amid our cross-bearing; for while the Millennial world will study, practice and spread the Word, as well as exercise self-examination, watchfulness and prayer only under the easier conditions of the Highway of Holiness, we who have made a consecration unto death have to do these things amid and in spite of the trialsome experiences that constitute the cross-bearing in our narrow way. And if we are faithful therein, our present will be lighted with God’s favor and our future will be as bright as His promises to us.



INSTRUCTIONS FOR GOD’S WORKMEN

“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).

GOD’S approval should be the highest aim of everyone who professes to believe in Him as the Creator, and especially of those who accept Him as their Father and who claim to hold the precious relationship to Him of children. His will should be their highest law, and it should be a part of their daily and hourly pleasure, as it is their privilege, to seek to know His will and to *do* it. This implies *study, consideration*—not a mere formality of thoughtless reading, or perfunctory worship, but the diligent use of every available means to learn His will.

The Apostle Paul gives Timothy the advice contained in our text, and urges him to be “a workman that needeth not to be ashamed, rightly dividing the word of truth.” And the

intimation is that the ability rightly to divide the Word of God is to be gained by the study of His Word. The truth on astronomy might give us some knowledge; yet we see that some who have devoted their entire lives to astronomy have lost sight of God, and have become infidels and atheists. Guided by the Word of God, any good secular study may be helpful. But it must be viewed, considered, received, from the standpoint of the Revelation of God.

The word *workman* suggests the thought of being engaged in service. This injunction of the Apostle applies to all who are Christians. We are God’s servants, His workmen. A great building work of God has been in progress and certain features are still continuing. It is the

calling out from the world and preparing of God's Gospel-Age people for their places in the everlasting Kingdom (2 Pet. 1:11). The Church is said to be the Temple of God (2 Cor. 6:16). The Most Holy and Holy of this antitypical temple are already completed, but the work continues on its Inner Court and its Outer, or Great Court (1 Kings 6:36; 7:12). Its "living stones" (comp. 1 Pet. 2:5) must be chiseled, polished and made ready for their places in the building. We are *the workmen*. We are seeking to prepare ourselves for God's glorious Kingdom and service. This preparation is our first duty; we are to prepare ourselves and to help to prepare others. "We have every confidence that after the Great Company finishes its earthly course [now completed], our Lord will continue His special shepherding care for His people through the Youthful Worthies, and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers" (PT '77, p. 87).

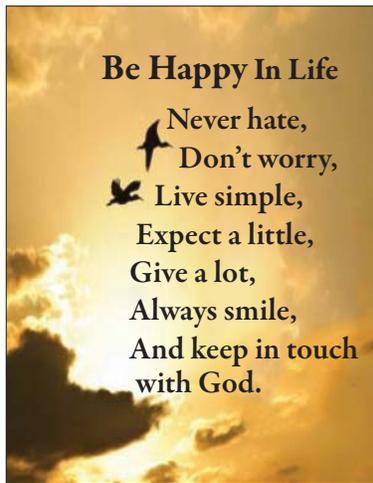
THE CAUSE OF MUCH FAILURE

The fashioning of these "living stones" is the development of their characters. Each one engaged is working out his own salvation (Phil. 2:12). We are God's co-laborers in doing this work in ourselves (2 Cor. 6:1). But if we would have Divine approval, we must have the Divine wisdom—"the wisdom that is from above," which we learn from the Word of God (Jas. 3:17).

Apparently a great many professing Christians, after they have given much time to the cultivation of their brains—spending years in seminaries—will eventually find that they have failed both to have the Lord's ideal accomplished in themselves and to do much good to others. This seems to be the result of a failure rightly to divide the Word of Truth. In that day many shall say, Lord, Lord, we have prayed and taught and done many marvelous things in Thy name! Some of these the Lord says He will not recognize as His elect (Matt. 7:21-23). He may have a place in which He will use some of them, some day, yet for this special place He is seeking only those who are eager to know and to do His will rather than to know how they may please men, or how they may receive great emoluments or honor of men. Those who are eager to know His will are most sure to learn it and to have it done in them.

MISAPPLICATION OF SCRIPTURES

The expression, "rightly dividing the word of truth," implies that the Word of Truth may be studied, may be handled. We see many ways of applying, or dividing, the Scriptures. Many Scriptures applicable long ago are quoted as appropriately due now, and *vice versa*, and those which



belong to the future are quoted as applicable now, or in the past. There is a general liability to error in not discerning how to divide them aright.

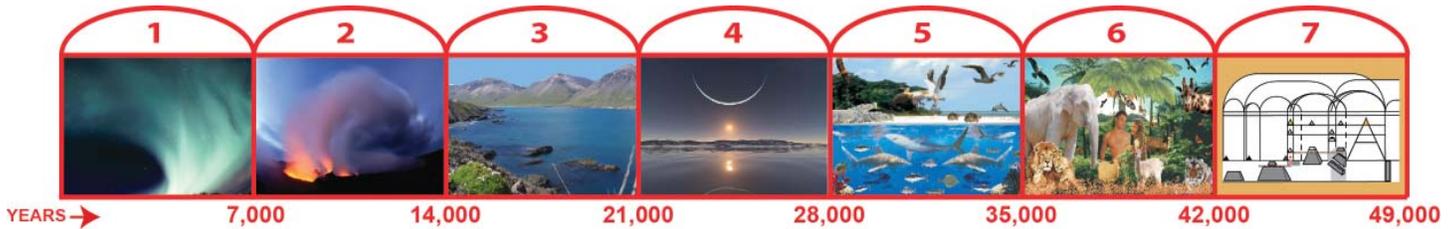
Rightly to divide the Word of Truth, then, is to make such a prayerful study of it as will enable us to place things where they belong. For instance, if we fail to distinguish between the begetting of the holy Spirit, and the quickening of the holy Spirit, and the Spirit birth, and get these all confused, we shall do harm. It is not merely the seeking to show a variety of doctrines, but the seeking to make clear what we give to others, that is the part of wisdom. The Apostle was showing Timothy that, as an elder of the Church of Christ, he might present the different features of the Truth in such a way as to confuse his hearers, who then would not know what they believed. They would be in just the condition to accept whatever teaching anyone brought them, especially if that one should happen to ridicule their belief.

This seems to be the condition of many today. Evidently there are many who have been serving or attempting to serve God, who have not been giving out "meat in due season," but who have been giving out Truths in a very confused way. It is for us, then, to be on guard and seek carefully to follow the instruction of the Apostle, "Study to show thyself approved unto God." Do not mind so much what men may say or think, but seek the approval of God first.

It is proper for us to seek the approval of the holy, of the saintly, but God's approval should have the precedence. We must be *workmen*, not idlers and drones; for these will not have any place in the Kingdom. God is calling to service *now* those who are willing to serve under disadvantageous conditions. We are therefore to remember that we are to be servants, and that unless we find the proper service, we cannot have a place in this company which God is training.

If we wish His approval, as expressed in His Word, we are to see that the conditions as there outlined are fulfilled in our case. "If any man love the world, the love of the Father is not in him." We are told to "love not the world, neither the things that are in the world" (1 John 2:15). We are not to set our hearts upon these things. Our hearts are to be set upon the doing of the Lord's will.

The Lord intimates that those who will be faithful to Him will have the opposition of the world. "If they have persecuted me, they will also persecute you" (John 15:20). Therefore, if we have no opposition, we lack this evidence of acceptability with Him. We are to rightly divide the Word of Truth, and to see that our lives are in harmony with it. At the same time we are to seek to present God's Word to others, that they may enjoy the same privileges and blessings.



THE CHURCH AT ANTIOCH

Gradually the Gospel Message found hearing ears amongst the Gentiles, but fewer in number. The Law training of the Jews had been God's special blessing to them, preparing some of them for the Gospel. The first Church in which Gentiles seemed to predominate in numbers was at Antioch. Barnabas, Silas and others were prominent amongst the brethren there, and later St. Paul. It was at Antioch that the followers of Jesus were first called Christians. Many Christians wish that no other name had ever been accepted.

The Antioch Church, according to the Bible record, had very simple arrangements, similar to those practiced by Jesus and the Apostles. Forms and ceremonies had not yet entered, to crowd out the simplicity of Christ with mere forms of godliness. They met for growth in grace, knowledge, love and to assist each other in the narrow way. When fairly under way in their studies, they partook of the missionary spirit, and authorized and financed a mission which was conducted by St. Paul and Barnabas. Other missions were also conducted, as recorded in the Book of Acts.—Acts 13:1-5.

Not long after this, the terrible persecutions of Nero and Diocletian came upon the Church. These Roman Emperors found diversion and relief from ennui in the horrible tortures they inflicted upon the inoffensive followers of Jesus, whose mission in the world is merely to "do good to all men as they have opportunity, especially to the household of faith," and to prepare themselves and each other for association with their Redeemer in the coming Kingdom.—Galatians 6:10.

Why did God permit persecutions? The answer is that testings of faith and loyalty to God are as necessary to Jesus' followers as they were to Himself, and for the same reason—to develop and crystallize character. These corresponded to Jesus' own persecution and crucifixion. Thus He explained, saying, "It was necessary that The Son of Man should suffer and enter into His glory." The Elect walk in His steps.

LESSON 76

- 1* How did the Gentiles receive the Gospel message? Par. 1
- 2* Did the Law training of the Jews help prepare them for the Gospel?
- 3* What Church was the first one in which Gentiles were predominate in numbers?
- 4* Who were prominent amongst the brethren there?
- 5* Where were the followers of Jesus first called Christians?
- 6* What kind of arrangements did the Antioch Church have? Par. 2
- 7* The arrangements were similar to those practiced by whom? Why did they meet?
- 8* Having the missionary spirit what did they decide to do?
- 9* Who conducted the mission? In what book of the Bible are other missions recorded?
- 10* Who brought terrible persecutions upon the Church? Par. 3
- 11* Why did these Roman Emperors do such horrible things? Define the word "ennui." See Dictionary.
- 12* What is the mission of the followers of Jesus?
- 13* Why did God permit persecutions? Par. 4
- 14* Did these persecutions correspond to what Jesus went through?
- 15* What did Jesus explain? Luke 24: 25-27
- 16* Who walked in His steps?

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



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