

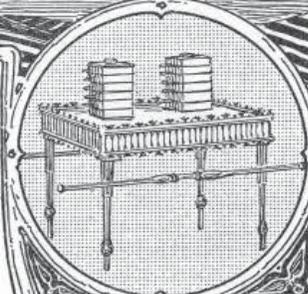
The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.

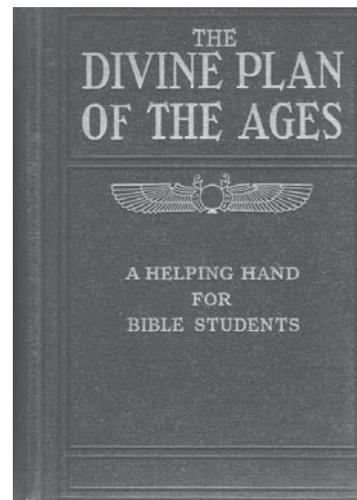
GOD'S WONDERFUL PROMISES

Most writers of religious subjects seem to recognize only two Covenants, the Old or Law Covenant, with Moses as its mediator, and the New Covenant, with Christ as its Mediator. It seems that these writers know almost nothing whatever about the Abrahamic Covenant. When rarely they recognize the Abrahamic Covenant at all, or enter it into their calculations, they identify it with the New Covenant. We all inherited this general line of thought through Sunday school sermons and commentaries. It is not strange, that we all had this confused conception of the subject. Gradually, as a part of the light due for God's people in the end of this age, we came to understand that there are three Covenants instead of two, as we first supposed. We discerned that the Abrahamic Covenant, the original one, is the grandest and best and the most

all-embracing of the three, and that from it the other two proceeded. In our publication, *Tabernacle Shadows of Better the Sacrifices*, Divine light was set forth upon the idea that these Covenants are represented in the garments of the High Priest, in the ephod of two parts, with its shoulder-clasps and jeweled breast plate. We did not then discern as sharply as we now do, the clear-cut distinctions between those three Covenants. Is not this in full accord with the Lord's general dealing with us and with all His people throughout the age? Is it not His proposition that the "Path of the just shall shine more and more unto the perfect day"? We believe that it is (Prov. 4: 18).

GROWING IN GRACE AND KNOWLEDGE

What we now see still more distinctly that it is our duty and privilege to lay this concept before the Household of Faith. We remind you that as it took some of us quite a while to get a proper focus upon the Abrahamic Covenant, it may now take us considerable time to still further differentiate between the Abrahamic Covenant and the New Covenant. Remember also, that a clear understanding of every



detail of God's Plan, while desirable, is not necessarily essential to our standing in salvation. For instance, we believed in the precious blood of Christ and that we were justified thereby freely from sin, even though we did not understand the philosophy of the Atonement in its various ramifications—even as the majority of Christian people do not understand it even now. The increasing knowledge did not bring increasing justification, but it did bring increased appreciation and love and devotion and opportunity for greater harmony with the Divine purposes when better understood.

GRACE—LAW—WORKS

St. Paul pointed out to us most distinctly that the original Covenant made with an oath to Abraham was in every way the superior one and that it, being a one-

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

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

sided Covenant, an unconditional promise, has no mediator (Gen. 2: 17-18). St. Paul tells us that the Law Covenant was “added” to the Abrahamic Covenant in God’s dealing with the nation of Israel. It is called a Law Covenant because the benefits of that Covenant were offered only to those who would keep the Law in all its requirements—perfectly. He calls it the Hagar Covenant, which became bondage on its subjects, the Jewish nation, who could not inherit the promised blessings and privileges because their imperfection hampered their ability to meet the requirements of a perfect law. Paul tells us that it made nothing perfect—brought nothing to perfection. Although faith had its place and the grace of God had some manifestation towards Israel, yet neither faith nor grace had an application to their Covenant, which was hard and fast and demanded obedience to the works of the Law—“He that does these things shall live by them.” Since none could do perfectly, that Covenant of works brought only condemnation of their imperfect works. Its mediator was Moses, but he was unable to accomplish anything for the people, because of his and their imperfection through heredity. We properly call this the Law Covenant.



God gives Moses the Law Covenant Exodus 20—The Ten Commandments

The Apostle points out, that as Hagar’s child was born before Isaac, who represented The Christ, Head and Body, “The New Creation,” so the nation of Israel, Moses and all the people baptized into him in the sea and in the cloud, “The house of servants,” would be developed before Spiritual Israel, Christ and all the members of the house of sons of spirit-begetting—The New Creation.

As the Covenant of Grace (Sarah) existed before the Law Covenant was added to it, so it continued to exist after the Law Covenant was set aside as a Covenant, its prize of life eternal having been won by “the man

Christ Jesus, who gave Himself a Ransom for all.” So, then, the Covenant of Grace (Sarah), which preceded the Law Covenant (Hagar) by four hundred and thirty years, continued alive during the whole period of the Law Covenant, but without children, and then brought forth the Head of the Seed, Jesus (Ex. 12: 40, 41). The Law Covenant was then cast aside—“Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman”—The Christ, the Heir of the original promise, was then developed. From the Scriptural standpoint the Resurrection is the birth; as, for instance, our Lord is the “First-Born from the dead, the First-Born among many brethren,” and “His brethren,” “His members,” “His Bride” (three different names for the “elect” Church), all had to be brought forth from the dead, all be “changed” to the spirit condition before the Seed of Abraham (Isaac) was complete.

**“IF YOU ARE CHRIST’S, THEN ARE YOU ABRAHAM’S SEED AND HEIRS”
GALATIANS 3: 29**

This is the Mystery—the selection of the Church as the Bride of Christ to be sharers with their Redeemer in the sufferings endured during that development time, and also in the glory that would follow. The Apostle was very solicitous that he might have a share in “His Resurrection,” “The Church’s Resurrection,” “The First Resurrection.” Now the “First Resurrection” is finished and the Seed of the Sarah Covenant is fully born. This is quite in accord with the prophetic statement, “Shall I bring to the birth (deliver the Head), and not cause to come forth (the Body)” (Isa. 66: 9). The intimation is that as Jesus, the Head of the Body, was brought forth in His Resurrection, the First Born from the dead, so have all the members of His Body (the Church) shared with Him in His glorious “change” from mortality to immortality, from earthly to the heavenly nature.

What about the Jews under the Law (Hagar) Covenant? Were they on that account cut off from the very privileges and blessings which they so desired—of being Abraham’s spiritual Seed and heirs according to the promise? We answer, yes. The Apostle shows that the children of the bond-woman could not be heirs with the children of the free-woman. How, then, did the Apostles and others, who were of Israel according to the flesh, come into relationship with Christ and the Sarah Covenant of Grace? The Apostle tells us that as a human marriage is dissolved by the death of one of the parties, so those of the Jews who could recognize by faith that Christ’s death had fulfilled the terms of the Law Covenant could

realize that that Covenant was dead, and that they were freed from it and could become symbolically married to another—united to Christ. On the contrary any Jew who has not accepted Christ as his personal Savior since Jesus' death on the Cross, is still firmly bound under the terms of the Law Covenant. Nevertheless, every Jew and every Gentile will eventually be required to accept Christ as their personal Savior and to consecrate to Jehovah God, in order to gain eternal life in the Millennial Kingdom. Following Anarchy and Jacob's Trouble, the Jews as a nation, because of their remarkable and signal deliverance at Jesus hand from their anarchistic enemies, will accept Jesus as their deliverer and will become the chief nation of earth in restitution."

CHRIST FULFILLED THE TERMS OF THE LAW COVENANT



The Apostle explains that all of that nation who lacked proper faith in Christ were cast off, "blinded," not forever, but until the completion of the House of Sons, the New Creation, the spirit members of the spiritual Body of Spiritual Israel—The Christ. Ah! But, says one, if they be cast off, "blinded," until the elect Church is complete, they can have no part in it;

because, being under the conditions of the Hagar (Law) Covenant, will they not be in an unsatisfactory state, under a New Covenant? And according to this evidence, did not God rather deceive the nation of Israel, when He entered into the Law Covenant with them at Sinai, knowing that they could not keep it, and could not get life under it, and yet permitting them, so supposing, to put themselves under that bondage? Are not the Lord's ways just and equal? We answer Yes!

The full scope of the Divine purpose when seen is glorious in its harmony. The difficulty in the past has been that we have seen as through an obscured glass, and not face-to-face. Now we perceive that God intends to recognize two seeds of Abraham, the one heavenly, like unto the stars of heaven; the other earthly, like unto the sands of the seashore (Gen. 22: 17, 18). The attempt of the Law Covenant to bring forth the natural seed first was abortive—a failure. First the spiritual seed had to be blessed, Christ, Head and Body, partaker of the Divine

nature, heir of all things. Following this, is the call to development and gathering of the two secondary, Elect classes. Then God's favor will return to natural Israel. But since the Law Covenant completed its purpose and was demonstrated to be unavailable for them, because of the imperfection of the flesh to meet the Law, God purposes to make with that nation, a New Covenant. Not a single statement of Scripture identifies the New Covenant with the Gentile nations. On the contrary, it is Israel's New Covenant given to displace the Old or Law Covenant. Let us note well that the great mass of the early Church were Hebrews and that the Apostle's references to the New Covenant are almost exclusively in his epistle to the Hebrews. One exception is in Rom. 11: 27, where the Apostle, although addressing Christians of Gentile birth, tells them that natural Israel was cast off, which resulted for their benefit as Christians, but that the Jew is still beloved of God, and is again to have Divine favor, under a special Covenant (Jer. 31: 31-34). The royal priesthood are to be the administrators of the New Covenant—dying with Christ for its sealing (Mal. 3: 1; 2 Cor. 3: 6).

The more closely we investigate the New Covenant, the more we are convinced of this fact—that it belongs primarily to Israel, including the two nations into which they divided at the death of Solomon—Israel and Judah. Note the statement of the Prophet, "Behold the days will come, says the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah, not according to the Covenant [the Law Covenant] which I made with them when I took them by the hand and led them out of the land of Egypt." The Apostle, endeavoring to prove to the Jews that they could gain nothing under the Law Covenant, points out this prophecy, and tells them that the fact that God speaks of this as a New Covenant implies that a preceding [Law] Covenant had become old, valueless, and was preparing to pass away—"In that He says, 'A New Covenant,' He has made the first obsolete; now what is becoming obsolete and growing old is ready to vanish away" (Heb. 8: 13).

THE OATH-BOUND COVENANT SURE HEB. 6: 17-20

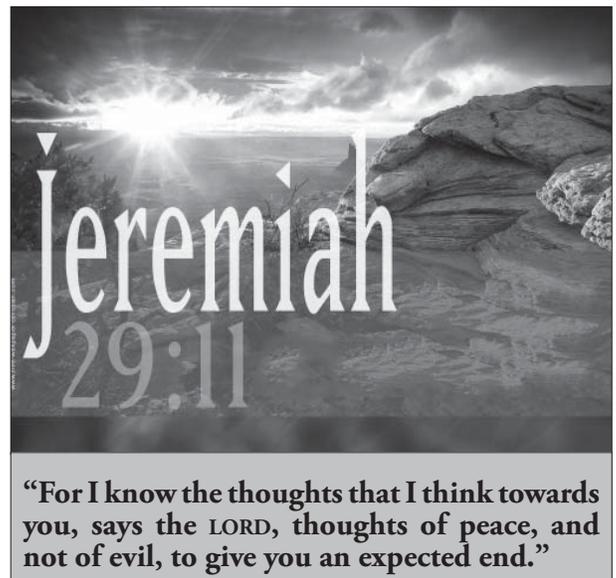
The New Covenant is to take the place of the old and unsatisfactory one. There were two old Covenants, the Grace, or Sarah Covenant, and the Law, or Hagar Covenant. Which Covenant did the Apostle mean had grown old, valueless, and would pass away and give place to the New Covenant? Surely there can be no doubt or misunderstanding on this point. He meant the Law Covenant, for he says so. He did not mean the

original Grace or Sarah Covenant, for he points out that the Church's claim to relationship to God is under that original Covenant made to Abraham, as members of the Body of Christ, members of the Bride of Christ, joint-heirs with Him. Our Lord Jesus, by His obedience, became heir of all, heir of the original Covenant and heir also of the Law Covenant. Of the people there was none comparable to Him, neither Jews nor Gentiles. But by the grace of God there was provision made, as we have seen, that any Jew, seeing that the Law Covenant was dead, nailed to the cross, might become betrothed to Christ. They did not need to wait for the New Covenant, the provisions of which apply only to those on the earthly plane. Instead, by a faith justification and a consecration unto death, they were counted worthy of the begetting to the new nature—betrothal to Christ. Similarly Gentiles, favored of God by the Hearing Ear and Seeing Eye of faith, were subsequently privileged to go through the same process, except that they did not need to reckon themselves dead to the Law Covenant, because they never were under it. Otherwise, recognizing Christ's death as the sanctifying blood of the original Covenant, typified by Abraham's offering up his son, these also were reckoned justified and, presenting their justified bodies to the Lord as sacrifices, they were begotten of the same Holy Spirit as the Apostles, to be fellow-members of the same Body—the Body of Christ.

We come now to the other part of the question: What provision has God made for those Jews who bound themselves under the Law Covenant, from Moses' day down to the First Presence of Christ; and for those who since then have not discerned the death of the Law Covenant and who will not be made aware of it until the Elect have all finished their earthly courses? If they have not qualified to share in the privileges in connection with God's special classes, where do they come in? We answer that Abraham, Isaac, Jacob and others before the Law Covenant was instituted and were not bound by it, yet were tentatively justified to life looking forward to when the Abrahamic Covenant would be established at Calvary (Gen. 15: 6). Their faith, then, entitled them to a share in the merits of that sacrifice. Likewise throughout the period of the Law Covenant, before it was annulled at the cross, there were Ancient Worthies who lived above the masses of their time, and who, although bound by the Law, had lived above it, a living faith in the original Oath-Bound (Sarah) Covenant of Grace. These in the Divine records were entitled to their share of that grace, as soon as the merit of Christ's Sacrifice at Calvary had been

presented on behalf of believers, when Jesus "ascended up on high, there to appear in the presence of God on our behalf." Although they lived while the Law Covenant was active, they foresaw its death and trusted not in it, but in the superior Covenant of Grace. These in due time will come forth to a life resurrection, not because of their relationship to the Law Covenant, under which they lived, nor because of their relationship to the New Covenant, of which some of them knew nothing, but because of their relationship to and faith in the original (Sarah) Covenant of Grace. The Scriptures account for these faithful ones of the past, under the Covenant of Grace.

But what now shall we say respecting those earthly Israelites, who lived not on that higher plane of faith, but of whom the Apostle says, "Our twelve tribes instantly serving God day and night hope to come" unto this promise (Acts 26: 7). Were they all deceived? We answer, No! Will they get blessings? We answer, Yes!



GOD'S GIFTS AND CALLINGS SURE ROM. 11: 29-32

The gifts and calling of God have not changed. He who knew the end from the beginning knew exactly what Israel would be and do, and was not disappointed, and all of the plans and promises to that nation were made from the standpoint of this foreknowledge. Although, the chief feature of the Sarah Covenant was secured by our Lord Jesus, as a trophy of His victory over sin and death, and although He laid down His human nature completely to this end, nevertheless the Divine arrangement is such that the blood of Christ, the merit of His sacrifice of earthly things, must accrue to the benefit of the natural seed of Abraham also; because it all goes to seal the New Covenant, which belongs first to fleshly Israel and through

them, Millennially to the world at large. The opportunity granted to both the Jews and Gentiles to become Joint-Heirs with the Redeemer was based upon their offering themselves to Him in sacrifice, and His acceptance of their offerings as His own—His sacrificing them throughout this Gospel Age as participating with Him—and God’s acceptance of them as New Creatures, begotten of the Spirit, as brethren of Christ, the betrothed of Christ, and members of His Body. Only in this way of sharing with our Lord, drinking His cup, being baptized into His baptism of death, surrendering all into His hand, could the Church have fellowship with Him in His sufferings; and His death which together seals the New Covenant in His blood, of which He said, “Drink you all of it.” In His cup the “little flock” were made partakers, joint-sacrificers with Him (1 Cor. 10: 16).

While natural Israel had been counted enemies during the call of the Church, for the Gospel’s predominance, yet it was their only opportunity for gaining this great prize in connection with the sealing of the New Covenant between God and Israel. How beautifully the features of the Divine program balance! Israel’s loss was the gain of the Spirit class of which some Jews were a part, and Spiritual Israel’s gain through sacrifice which eventually becomes gain for Israel after the flesh; and, altogether, in order that the Lord will be glorified!

As already shown, the New Covenant could be sealed, ratified, until the sacrifices of The Christ were finished. The finishing of these sacrifices closes the work of this great Day of Sacrifice and Atonement. Additionally, and later all of the Elect classes will have had to complete their development this side of Restitution before blessings will begin to flow to the world. With the second presentation of the blood of Atonement in the Most Holy, toward the end of this age, the New Covenant with Israel will be sealed, and the blessing in the Lord’s due time will begin to be applied to them, “For this is my Covenant with them, when I shall take away their sins” (Rom. 11: 27).

ABRAHAM’S TWO SEEDS

The Scriptures distinctly show that Christ and His Church, spirit beings, must constitute the heavenly Kingdom class, but they also show that the Ancient Worthies, and through them the nation of Israel under the New Covenant, will become the representatives of the heavenly Kingdom on earth and among men. It will be with these Ancients that the blessing of the Lord in the Millennial morning will begin. We read of Jacob’s trouble, that Israel shall be saved out of it and that the Lord will restore their judges as at the first, and their law-givers as at

the beginning—the Ancient Worthies resurrected on the earthly plane (Jer. 30: 7; Zech. 12: 7). The New Covenant will be a Law Covenant over again, only that it will have the better Mediator—The Christ, Head and Body, who will be able to make allowances for the imperfections of Israel’s heredity. The sins of the past will all be forgiven, their physical blemishes waiting for restitution. They will be dealt with according to what they are, allowances being made in each individual case, and each will be required to heed the voice of the antitypical Moses. “And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people” (Acts 3: 23).



The “blood of Jesus,” His sacrifice provided the merit by which believers were justified by faith.

HOPE FOR THE MANY NATIONS

Since God’s favors are marked out for the heavenly and the earthly Seeds of Abraham—the earthly through the heavenly—it follows that the blessing of the other nations will come about through their affiliation with Israel. In other words, we may understand that the Divine Government established in Israel in the hands of the Ancient Worthies will be the center of Divine favor, and the people of other nationalities must come to this center for their supplies of truth and grace. The Prophet explains the matter, saying, “Many nations shall go and say, Come and let us go up to the mountain (Kingdom) of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the Law shall go forth from Mount Zion (the spiritual Kingdom) and the Word of the Lord from Jerusalem” (the center of the earthly Kingdom)—Micah 4: 2.

As all nations, peoples, kindreds and tongues shall be brought gradually to an appreciation of the Divine Plan;

they shall all be blessed with Restitution privileges and opportunities and with an enlightenment from the rays of the “Sun of Righteousness” (Micah 4: 2), which then through the appointed channels will be flooding all the earth. Then the original Covenant will have its amplified fulfilment; first, in The Christ, the Spiritual Israel; secondly, under the New Covenant with Israel after the flesh; and through these bless all the families of the earth, so that all the willing and obedient may gradually attain to the standards of the children of God and be possessed of the “liberties of the sons of God”—freedom from sin, sorrow, pain and death. As the Old Law Covenant was with Israel only, so the New (Law) Covenant will be with Israel only. Other nations will share it by becoming Israelites, “Proselytes of the gate,” not under the Old but under the New Covenant (Ezek. 16: 60, 61). “He that has an ear to hear, let him hear” (Rev. 2: 7).



The desire of all nations, peoples, kindreds and tongues shall be brought gradually to an appreciation of the Divine plan

The Church comes into Christ as His Members, Body and Bride. Israel will come into The Christ family as children. “Instead of your fathers shall be your children.” And this same privilege shall extend to all—to become regenerated “in the regeneration” as the glorified Bride sits with Him on his throne (Rev. 19: 6, 7).

THE EVERLASTING COVENANT

Both the Abrahamic Covenant and the New Covenant are Scripturally styled “The Everlasting Covenant,” in contrast with the Law Covenant, which passed away, a

failure because of its “un-profitableness” (Heb. 7: 18). The one is perpetuated in the other, even as the spiritual Seed (Spiritual Israel) will rule and bless through the earthly Seed (fleshly Israel). Note the Scripture testimony that the original Grace (Sarah) Covenant is everlasting. (Gen. 17: 7, 13, 19; 2 Sam. 23: 5; Psa. 105: 8-10). Note other texts which apply the same term prophetically to the New Covenant (Jer. 32: 40; 31: 31, 32; Ezek. 16: 60). Note carefully the context, in each instance that the reference is to the Millennium.

THE BLOOD OF THE EVERLASTING COVENANT

The blood of the Everlasting Covenant is the “blood of Jesus,” His sacrifice provided the merit by which believers were then “justified by faith” under the Grace or Sarah Covenant; not by the New Covenant which is not yet in operation and which is to be made initially only with Israel and will eventually extend to all mankind. The blood or sacrifice of Jesus is also “the blood of the New Covenant,” which is yet to be established with Fleshly Israel.

Note how this is set forth in Isaiah 55: 1-3. Here believers of this Gospel Age were described as those who hunger and thirst after righteousness. Under the Father’s drawing they came to Jesus during the Gospel Age. They are not of those who, blind and deaf under Satan’s power, love darkness rather than light and will need the Kingdom regulations and corrections to make them bow and confess, under the New Covenant arrangement with Israel and indirectly with all nations.

The Lord offers the “fatness” or cream of the Everlasting Covenant, saying, Obey and your soul shall live and I will give to you the sure, promised mercies of David. David means beloved and is another name for the Redeemer, the antitypical King of Israel by Divine appointment.

This prophecy evidently, was the call of the Gospel Age to share with Jesus the glory, honor and immortality of the Kingdom. Note the context, “A nation that you know not shall you call, and a nation that knew you not shall run to you” Isaiah 55: 5. Unquestionably this is the Church—Spiritual Israel, “a holy nation,” a peculiar people, chosen out of all nations to the heavenly Kingdom.

Note the description of Christ Jesus and His “Body” in Isaiah 42: 1-7. Note that Messiah is “given” and [sacrificed in the interest of] a Covenant to the people (Israel) and for a light to the nations, the heathen, to enable them to come in that light under the blessings of Israel’s New Covenant.

Let us now briefly refer to all the Scriptures which

mention the New Covenant, that we may note their full harmony with the foregoing. We have already examined the one statement connected with our text and see that it applies to the closing of this age—a shaking of the nations and everything out of harmony with God, preparatory to the establishment of the Kingdom, as the foundation of the New Covenant blessings to the world during the Millennium. There are just eight other texts in the New Testament which refer to the New Covenant:

(1) “For this cause He is made Mediator of a better Covenant [not better than the Grace or Sarah Covenant, but better than the Law Covenant], which was established upon better promises” (Heb. 8: 6). Our Lord Jesus had already begun the work necessary to His fulfilling this office of Mediator of the New Covenant. He had laid the foundation, but He had not yet accepted to Himself all the members the Father intended and foreknew and predestinated. We notice from the context that the contrast still is between the Law Covenant and its Mediator Moses, and the New Covenant, superior because of its better Mediator, the Messiah. Moses could offer only imperfect sacrifices, but Christ, by antitypical sacrifices of the bullock and goat (Jesus and the Church), makes satisfaction for the sins of the whole world, and prepares to mediate the New Covenant, which God has promised shall be His channel for blessing Israel and the world.

Pentecostal Preaching by Peter



Only twelve were specially ordained to Apostleship, to be mouthpieces of Jesus and the Church. Afterwards those that received the Spirit of God were authorized to preach. Isa. 61: 1

(2) In the succeeding verse (8) the Apostle supports his argument by a quotation from the Old Testament promise to Israel of a New Covenant, saying, “Behold, the days come, says the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah.” Clearly this does not refer to Spiritual Israel.

(3) Neither does the next reference to the New Covenant, which is a part of the same quotation from Jer. 31: 31, refer to Spiritual Israel—“Not according to the Covenant that I made with their fathers . . . for this is the Covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people” (Heb. 8: 8-10).

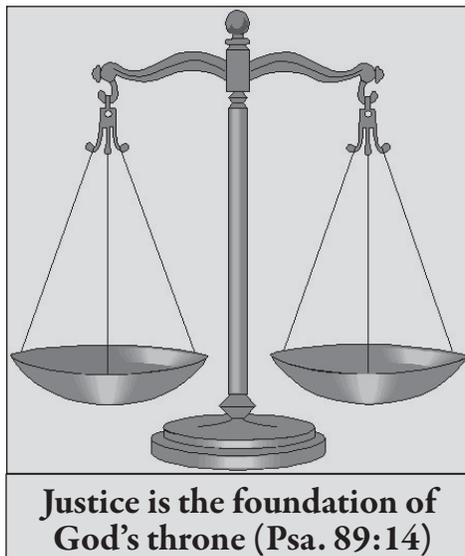
The days referred to in the above texts are “after” the days of the Gospel Age. The Apostle goes on to say, “And they shall not teach every man his neighbor and every man his brother, saying, know the Lord; for all shall know me from the least to the greatest, and I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.” This is a description of what will take place during the Millennium, and not a description of what we see about us today. God has not yet put His laws into the hearts of the house of Israel, and they are not His people yet, as He states they will be at the proper time in the end of this age when the New Covenant becomes operative (Acts 15: 15-17).

(4) “In that He says, ‘A New Covenant’, He has made the first old. Now that which decays and waxes old is ready to vanish away.” Notice that the Apostle is not saying one word about the New Covenant being for the Church of Christ. His readers understood very well that they came in under the Sarah Covenant. But certain Judaizing teachers insisted that they must be under the Hagar Covenant, as well as under the Sarah Covenant. And this is what the Apostle is disputing. He is making clear that the (Hagar) Law Covenant would not continue, but perish, and that, in God’s due time, He would provide a New Covenant to take its place with Israel.

(5) It was necessary that Jews be redeemed from the “dead works” of the Old Law Covenant and that a New one be made for them by Christ—Head and members. The old one was sealed by the blood of bulls and goats, but the New one by “better sacrifices.” Antitypically the blood of the bullock has been offered, and now that of the goat will be presented (Heb. 9: 14-23).

(6) “This is the Covenant that I will make with them after those days, says the Lord, I will put my laws into

their hearts and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of sins is, there is no more offering for sin” (Heb. 10: 16-18). The Apostle is arguing along general lines. He would have his hearers understand that when an acceptable sacrifice has been offered to God for sins, the transaction is a closed one, and the sacrifice needs no repetition. He shows that this will be so in the future for the world. When the “better sacrifices,” sealing the New Covenant, shall have been offered to God by our Redeemer, and accepted by Him, it will mean the cancellation of all condemnation. On the strength of this work for the future the Apostle urged the Body of Christ, whose sins have been atoned for by our Lord, the first sacrifice of the Day of Atonement (in the type the bullock), to count their sins completely cancelled, and would be remembered no more. “For by one offering He (Christ) has perfected forever them that are sanctified”; all justified by faith that proceeded to full consecration and sanctification. Now numbered among the sanctified, we may know that their sins were completely obliterated from the Divine record, so far as justice is concerned, and they have entered upon a new record as spirit-born New Creatures and were held accountable only for trespasses against their covenant to the Lord, their vow—by which they became members of the Christ, the spiritual Seed of Abraham, and heirs of the great (Sarah) Covenant of Grace.



(7) “For this is My Covenant with them, when I take away their sins. As concerning the Gospel they are enemies for your sake; but concerning the election they are beloved for the sake of the fathers” (Rom. 11: 27, 28). There is no room to doubt that the Apostle here is referring to Israel’s Covenant, the New Covenant, which God will make with them after the Gospel Day. The Apostle says the Covenant will be made when at the time that the Lord will “take away their sins.” That time has not yet come. Israel is still under Divine condemnation, though we are now privileged to speak comfortably unto them and to assure them that the time for their deliverance is near, the time when the Mediator of the New Covenant will have taken on the last members of the spirit Body, the Gospel Church, “changed” by the power of the First Resurrection; the time when He will mediate that New Covenant, satisfy the demands of Divine justice on behalf

of the world, as He already has satisfied it on behalf of the Church. Then He will become, as previously intended and declared, the great Mediator of the New Covenant between God and mankind in general—the Church being the exception, under the Covenant of Grace. Then will He begin His Millennial Kingdom: “For He must reign until He shall have put all enemies under His feet, and the last enemy that shall be destroyed is death.” Then all who drank of His “cup,” the blood [sacrifice] of the New Covenant, as members of the Spiritual Seed, will reign with him (Gal. 3: 29).

(8) “But you are approached to Mt. Zion, . . . to the New Jerusalem, . . . the general assembly and Church of the Firstborns, . . . and to Jesus, the Mediator of the New Covenant and to the blood of sprinkling” (Heb. 12: 24). Here Spiritual Israel is pictured as an army marching and the things at the farther end are seen to be reached. Jesus

reached the end of the way long ago, but the Church of Firstborns has now finally obtained her heavenly reward. Jesus is the Mediator, but He has accepted the Church as His Bride, His Body, and she has now arrived. The picture shows that the New Covenant will be established as the old Law Covenant was, only on a higher plane and through a greater Mediator and by better sacrifices (Acts 3: 23).

Not one of these references to the New Covenant makes the slightest suggestion that it is applicable to the Church. A reference to the original

prophecy from which the Apostle quotes shows that it could not apply to the Church, for we there read that the Lord “will take away their stony hearts out of their flesh, and give them a heart of flesh.” This is the Restitution work which will begin with Israel and extend to all the families of the earth, but it is not the work of the Church in the Gospel Age, which is now past. The Lord did give the “little flock” a justifying faith, that allowed them to sacrifice their humanity, and begat them to a new nature, the glorious Seed of Abraham, through which all the families of the earth shall be blessed, by the inauguration of the New Covenant, sealed, and made operative by the merit of the blood of Christ.

Not only did the original promise indicate two seeds of Abraham—one as the stars of heaven, and the other as the sands of the sea—but St. Paul elaborates this thought, saying of the promise, “It is of faith, that it might be by

grace, to the end that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all (including you who are Romans); as it is written, ‘I have made you a father of many nations’” (Rom. 4: 16). We have seen how Abraham, as a type of God, is the Father of the spiritual Seed and how through Christ, the Father has made the provision of the New Covenant, for the Jewish nation, which was dead under the Law Covenant, but is to be regenerated by The Christ, the Mediator of the New Covenant; and that this regeneration will commence at the close of the Gospel Age and the opening of the Millennial Age. But these are only two—“the holy nation (the Church),” and the chosen nation (Jewish). How do all nations come in? It will not do to say the Body of Christ, the Bride class, fulfils this prophecy, because, although they were taken out of the nations, they are not all nations, and do not even represent all nations. Each one of the Church class, first died to his earthly estate and nationality, before he was begotten of the Holy Spirit to be a member of the holy nation, the New Creation.

It is probably important to address the question: What provision has the Almighty made, if any, for all nations, peoples and tongues, to reap the benefits of salvation? The Bible is replete with copious statements from the prophets, the Apostles and by our Lord concerning what God has in store for the entire human race. These may be summed up by the one word RESTITUTION, recorded by the Apostle in Acts 3: 19-21, “He shall send Jesus Christ, which before was preached unto you: Whom the heaven must retain until *the times of restitution* of all things, which God has spoken by the mouth of all his holy prophets since the world began.” This message has been declared by the prophets of both Old and New Testaments. This

word Restitution means restoration and refers to the 1,000 years’ rehabilitation program of Christ’s Millennial reign. It will be a wonderful opportunity to regain the perfection of mind and being which was lost by our first parents through sin in the Garden of Eden. All those who are not of the heavenly salvation, which comprise the bulk of the human family, will then have the chance to gain everlasting life on the human plane of existence.



“A little child shall lead them” Isa. 11: 6.

This great reward is not just granted without effort but will require intense desire and application by oneself to overcome the sinful influences, in each person, from the world and the flesh. Christ’s Kingdom will provide the time for this uplifting work to be accomplished. The Worthies who will receive the “better resurrection” and the consecrated of the present time will be assistants to those seeking to make progress toward perfection and eternal life (Heb. 11: 35; 1 Cor. 15: 24-28).

KNOWLEDGE INCREASES RESPONSIBILITIES

“Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent”
(Matt. 11: 20-30).

OUR LORD would seem to have been somewhat disappointed at the result of His ministry, especially in Capernaum, where He had resided a considerable time, and our text opens with a warning to the people of Capernaum, Chorazin and Bethsaida, that having been favored with many mighty works and many evidences of Jesus’ Messiahship, and that the Kingdom was being offered to them, *etc.*, they would be held correspondingly responsible. As Capernaum had been greatly blessed, highly exalted, or, figuratively, “exalted up to heaven” in its privileges and opportunities, the result to it would be

greater degradation, and eventually it would be brought low into the dust—destroyed, “brought down to hell,” in the text, signifying brought down to hades, the death-state. And surely this was fulfilled in the city’s being so destroyed that its site is no more known. But though our Lord was disappointed that He was so generally rejected, He cannot have expected that He would be widely welcomed by the people. He must have known, as He elsewhere describes to His disciples, quoting from the prophecies, that He would be rejected by Israel, and that the Kingdom offer would pass by them. As a matter

of fact His rejection on their part incidentally permitted the sending of the gracious call to the Kingdom honors to believers among the Gentiles, and they are favored at the present time. The contrast which the Master draws between Bethsaida and Chorazin and Tyre and Sidon is a strong one. The latter two were flourishing Gentile cities, yet, as was common in such, very full of wickedness and immorality, so that evidently their names were synonymous with what was unholy, licentious, unclean. So then, for our Lord to say that if His mighty works had been done in those unholy cities, they would have repented long ago in sack-cloth and ashes, that is, with deep contrition, was to say that the people of Bethsaida and Chorazin were in very much worse condition of heart than those Gentiles, further from such a condition as God could bless.

From this we may gather that God takes a different standpoint of viewing such matters from that taken by the majority of people. He does not merely say; Is this a moral or an immoral city? Are these people decent or indecent? The question which the Lord would examine rather would be; What is the heart attitude of this people or that people, this individual or that individual? What is he aiming, striving for?—how would he be affected thereby, if granted clearer light respecting the Divine will? If we look at ourselves, and find that we are not immoral, not coarse, sensual, brutish, but more refined than many others, this is well; it is what we should be in view of our favors, privileges and mercies; but we are to remember that we might still be very far short of what would be pleasing to the Lord, and that if God should favor us with certain privileges, blessings, opportunities and we were to reject them, our attitude in His sight might be worse than that of the immoral. Turning to Capernaum, most favored of all, our Lord contrasts her with Sodom, whose wickedness was very great, so that it brought upon her a fierce destruction from the Lord. Capernaum is clearly told that from the Lord's standpoint of view, her people were wicked, less worthy of Divine favor, more worthy of punishment, than the people of Sodom. This was a severe arraignment, and yet, we can see, a just one; for the poor Sodomites walking in the way of sin, ignorance of God, *etc.* They gradually went down and

down, according to the course of fallen nature, while the people of Capernaum had much advantage every way as Jews, whom the Lord had blessed with a knowledge of Himself, and to whom now, finally, He had sent Messiah, and whose miracles they had seen repeatedly, and with whose beautiful character and teaching they had been brought much in contact through His residence in their midst. In view of these privileges and mercies, their



Lot with family leaving Sodom—Sodom's wickedness was very great and brought destruction from the Lord (Gen. 19: 24).

rejection of Messiah and failure to grasp their opportunities branded them, so to speak, as being inferior to the Sodomites, in appreciation of righteousness and truth; for our Lord declares that the Sodomites would not have met the end they did, had they had similar privileges and mercies bestowed upon them.

The question naturally arises, Why didn't our Lord grant the Sodomites as good an opportunity as He granted the people of Capernaum, and why did He not grant the people of Tyre and Sidon, who were still living, as favorable an opportunity as He granted to the people of Chorazin and Bethsaida? We answer, that none of these people were granted a trial for eternal life. The Sodomites did not have such a trial; the people of Tyre and Sidon had no trial of any kind; nor did the people of Palestine have a trial for life eternal. The trial which they did

have was a trial respecting their love for the Lord and His righteousness, and of their readiness to be His people and supporters of His Kingdom. The result of the trial showed that they were not sufficiently in love with righteousness to appreciate the Lord's Kingdom, nor to become its friends and servants; and in consequence of this their city, their land, and they as a people were rejected by the Lord from being His agencies in connection with the establishment of His Kingdom. That no individual trial for eternal life had yet come to any of these people is evident from several facts: (1) the whole world was under condemnation through Adam's transgression; (2) no one could be relieved from that condemnation, so as to have a fresh individual trial for life, until the ransom price was laid down; and it was not yet finished; (3) this is further implied by our Lord's statement in Matt. 11: 24, that there would be a future day of judgment, a day of testing, a day to see who would be worthy and who unworthy of eternal life (Acts 17: 31). In that judgment day, the Millennial Age, all are

to have a chance for everlasting life; for the granting of this chance to Adam's entire race was the object of our Redeemer's death. Meantime, the people of Bethsaida, Chorazin and Capernaum, having rejected the Lord, and having been rejected by Him, He yet found some there, of a special class, which He called to joint-heirship with Himself in the Millennial Kingdom, under whose beneficent reign of righteousness a full and impartial judgment or trial for life shall be granted to all. He would have His hearers understand, however, that in that future trial time the people of Tyre and Sidon and Sodom would be treated with more consideration and allowance than those who, having many more privileges had hardened their hearts against what they did see and know. "It shall be more tolerable for the land of Sodom in the day of judgment than for thee," Capernaum.

A SCATHING REBUKE

How scathing was the rebuke of these words, that the people of Sodom, notorious for their wickedness, licentiousness, *etc.*, should find more favor, more tolerance, at the Lord's hand, when He should begin the work of judging mankind, than Israel, who had been God's favored people, but who had not appreciated His favors, and had been in violation of His goodness! But if any assume from this that the people of Capernaum, when they shall be on trial for life during the Millennial Age, will be unkindly treated, it would be a great mistake; because the declaration of the Lord's Word distinctly says that the world shall be "judged in righteousness"—not in wrath, malice, not with a desire to do them injury, but with a desire to do them every good possible—so it will be tolerable for the people of Capernaum in that day, it will be a grand and blessed opportunity for them to come to a full, clear knowledge of the Lord; but it will be still more tolerable for the people of Sodom and Gomorrah, because their sins, although greater in some respects, were less wicked in the sight of God—they were less against character, more sins of ignorance and weakness. We may assume, therefore, that during the Millennial Age disciplines such people as those of Tyre and Sidon and those of Sodom, who had never known God to any degree, who had never known His laws, will be in a condition of heart much more readily amenable to the influences and requirements of that time than will be some others—the people of Chorazin, Bethsaida and Capernaum, who having known more as to God, had misused the opportunities of the present life—who broke down their characters instead of building them up. These are merely examples; for we know that all those that are in the graves shall hear the voice of the

Son of Man, and come forth—"they that have done good [the Elect, the overcomers] unto the resurrection of life, and they that have done evil [all mankind outside of the Elect] unto the resurrection of judgment" (John 5: 28, 29).

We can readily see, in harmony with our Lord's declaration in our text, that many who in the present life have no knowledge and no opportunity will not be



All will come to a cross road and have to make choices, the Lord's word says the world shall be "judged in righteousness" Ps. 9: 8.

disadvantaged in that judgment time. On the contrary they may be more susceptible to the good influences of the Kingdom and its laws than some others who have had contact with the light to some extent in the present life, but who have refused it. What a blessed promise this is of a future judgment or trial! How much it means to the whole groaning creation, that God, who let the sentence of Adam fall on all without giving them an individual trial, has provided a redemption for all from that first sentence, and has provided that each member of the race shall individually have in due time a trial and a judgment at the hands of Him who died for all. Oh, how favorable the conditions will be under which that trial will be granted! Satan is to be bound, and the earth is to be filled with the knowledge of the Lord and His goodness and His gracious arrangements on behalf of His fallen creatures, those which He desires not to perish, but, if they resolve for the better life, will have eternal life through Christ. However, as our Lord distinctly intimates in Matt. 11: 25, these things respecting the coming judgment and the blessed opportunities which shall be accorded to every member of Adam's race, are hidden from the majority—especially do they seem to be hidden from the worldly-wise and prudent, who instead of accepting so gracious a plan, are rather inclined to teach the people that the poor Sodomites went to eternal torment without ever having had a chance, and with no prospect of ever having a chance in the future. However, our Lord declares that if they had had as good an opportunity as the people of Capernaum they

would have repented with a deep contrition. The wise and prudent are inclined to tell us also that the people of Tyre and Sidon, although not favored with our Lord's blessing, are also to be considered doomed to eternal torment, though they would have repented had they had as good an opportunity as the people of Palestine; and finally they tell us that these people of Palestine, having rejected our Lord, must be sufferers of eternal torment, and not merely losers of the Kingdom. They fail to see; they are blind to the Truth—blinded by the traditions of their religious teachers.

Then, to add to their confusion, they begin to attempt to apply the Lord's words respecting a day of judgment, and of course interpret it to mean a day of damnation, instead of a day of trial. They fail to note that their claim is that the Sodomites were already in hell, suffering torments of the severest form for nearly two thousand years, at the time our Lord uttered these words. Do they think that the Sodomites could suffer any more after the Day of Judgment than they describe them as suffering now? What do they understand by the words "day of judgment," anyway? Evidently they have no proper conception of the meaning of the words. They see that our Lord referred it to a future time, and they are hopelessly confused and thoroughly unable to give any reasonable explanation of the matter, either in harmony with God's character or in harmony with their own wretched and God-dishonoring theories. How comforting our Lord's words are about this precious truth God has revealed to babes, to those who are not great, not wise, according to the course of this world; to those who are of humble mind, ready to be taught of the Lord, instead of wishing to teach the Lord. This great blessing, dearly beloved, is ours, and let us be very careful that we maintain the attitude of childlikeness and simplicity, that we may continue to be taught of God, and to "know the things that are freely given unto us of God." Let us rejoice in them and use them, and let the light shine out to others. The explanation of the fact that the Divine plan is hidden from the great majority of the learned, the doctors of divinity, *etc.*, is that it has pleased the Father to let "the wise be taken in their own craftiness," and to reveal His purposes to those of a humble mind. "Even so, Father, for so it seemed good in your sight" (Matt. 11: 26). The Father drew to the Son at the first advent, not the doctors of the law, the scribes and the notables, but certain "Israelites indeed," in whom was no guile, though they were but a humble few. And that same class has received the blessing all down the Age.



The Master realized that His special instructions must be toward those whom the Father had given to Him, rather than toward the unready and unwilling ones who would not receive His testimony because not in a proper condition of heart to appreciate. To His faithful disciples, therefore, and to all of the same class since, He declared that all things He possessed He had received of the Father; Jesus claimed nothing of Himself; and further, He asserted that no one knew Him truly, fully, intimately, but the Father, and that no man knew the Father except Himself, the Son, and He to whom the Son revealed Him. The average reader gets very little meaning out of this passage at first. The Christian, who has been making progress for years, growing in grace and in the knowledge of the Lord, can appreciate it much better. He realizes that while he had some knowledge about Jesus and about the Father at first, from the very inception of his Christian experience, yet it was a different matter to come to know the Father and to know the Son in the sense of becoming well acquainted with Them, knowing Their mind as one knows the mind, the heart, of an intimate friend. It is a privilege to receive such an acquaintance. It is not to be had by everybody; it requires seeking for and knocking for, and such seeking and knocking implies an earnest desire to have an intimate fellowship and communion. Such a growth in grace should be earnestly sought by all of the Lord's true followers who seek to be like Him in the Kingdom; for without it they cannot make progress. In proportion as we know the Father and know the Son we will love Them and seek increasingly to do what is pleasing in Their sight.

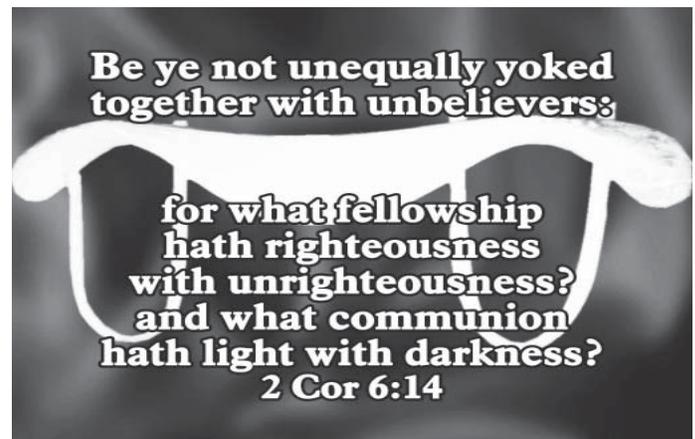
AN INVITATION TO ALL THE HEAVY LADEN

Still addressing this same class, and implying that there were some present of the right disposition who had not yet become His disciples, our Lord appealed to His hearers individually, "Come unto Me, all you that labor and are heavy laden, and I will give you rest" Matt. 11: 28.

The difficulty with most of the people would seem to be that they are neither weary nor heavy laden, but on the contrary pretty well self-contented. We cannot suppose that physical weariness and physical burdens was the thought before our Lord's mind, but rather the heart-burden and sin-weariness, which all true Israelites must have felt, if they were honest with themselves. We are to remember that they were under the Law Covenant, that its requirements were very exacting, and that it made no allowance for weaknesses, imperfections, errors, *etc.*; consequently, all of those Jews should have felt themselves continually condemned in striving to carry the burden of the Law of Sinai. Not that the law was an unjust one or impossible to be kept by a perfect man, but because all being imperfect and fallen they were unable to keep the Law Covenant. So we may suppose that among the Jews at that time, while the majorities were professing to be holy, law-keepers, who did no sin, there were some who honestly admitted to themselves and to others that they did not, could not, keep the Law perfectly, and who therefore felt burdened and wearied with their fruitless endeavors. Such felt their need of a burden-bearer, such felt their soul-sickness and need of the good Physician, and to such Jesus addressed Himself, inviting them to come to Him and receive rest, relief. This coming to Christ for rest is the first step toward a Christian life; it is justification, the acceptance of Him as the satisfaction for our sins; and from the time we accept Him, as the Apostle declares, we have joy and peace through believing (Rom. 5: 1; 15: 13). But having been thus received and blessed, there is something more for us to do, *viz.*, to learn that there is another burden and another yoke which we should take upon us voluntarily.

A yoke is a symbol of servitude, and so our Lord implies that those who are set free (either from the yoke of the Law Covenant, as were the believing Jews, or from the yoke of Satan, as were the believing Gentiles) should become His servants, should take His yoke, should learn to do His will. A yoke generally is arranged for two, and our Lord speaks of it as His yoke, by which we are to understand that He also is a servant; having come to do the Father's will, and having put on the yoke of servitude, He invites us to become true yoke-fellows with Him in the doing of the Father's will, co-laborers together with Christ in the great work of the world's deliverance from sin and death. The secret of the ability to wear this yoke; and to have companionship with Christ in His service, and to have as a result a great

blessing in our own hearts, a rest unto our souls, lies in our learning to be meek and lowly of heart, as He was. It will be impossible for those who are proud, haughty, self-willed, ambitious, worldly-wise, *etc.*, to labor in the same yoke with Jesus, or to find the true rest of soul which we properly seek. But if we are meek, teachable, humble-minded, ready to know and to do the Lord's will at any cost, then indeed we shall find rest to our soul's satisfaction—the peace of God which passes all understanding will rule in our hearts.



We notice a difference between the two rests of Matt. 11: 28 and 29. Of the first it is said that the Lord will give it to him who comes to Him in faith; of the second, it is said that he finds this rest to his soul through becoming a yoke-fellow with Jesus. And so it is: there are two blessings; the first blessing is that of justification—the joy of having our sins forgiven, realizing ourselves no longer strangers and foreigners from our heavenly Father, but brought nigh by the blood of Christ; the second is the joy which comes more gradually, a fruitage, a grace, a development in the heart, the growing and abiding peace and joy of the Holy Spirit. This second blessing, however, is attained by very few; the majority of nominal Christians know nothing of it; and yet it is the very object of the calling of the Gospel Age, and those who fail to come to the Lord and to take His yoke, and to learn of Him, to become as “copies of God's dear Son,” will fail utterly of the special purpose and call of this Age, and will have neither part nor lot in the Kingdom. The blessing of justification by faith is merely to fit and prepare us to take the yoke and to become a co-laborer with the Lord in the Father's service.

This yoke which Jesus invites us to come under with Him is a very formidable affair from the standpoint of the world: to them it seems to be a most unreasonable yoke, a most terrible burden—to consecrate life, time, means, everything to the service of God; but from

the standpoint of those who have come unto Jesus, and to whom He has spoken peace and rest through justification, the matter is very different. To such it must seem a “reasonable service,” that since the Lord has graciously redeemed our lives and our all, we should use what remains of that life to His praise and glory; and after we have fastened the yoke upon ourselves we find that it is an easy one, and that with it any burden, any duty, any trial, any difficulty, any vexation of spirit, any burden of any kind that could come to us, would be light indeed, because of this yoke. Why? Because those who wear this yoke have the assurances of the Divine Word, that all things are working together for good to them; that the heavier the burden that may be attached the greater will be the blessing and the reward by and by; the more severe the experiences during the present time, the brighter shall be the glory, and the

brighter shall be their character and the more sure shall they be of being fitted and polished for the Kingdom. From this standpoint every burden is light, because our yoke is appreciated, and is so easy, so reasonable; and additionally it is so light because the Lord is with us in this yoke. He is the great Burden-bearer, and will not suffer us to be tempted or to be pressed with more of the burdens of life than we should probably be able to endure. He is watching out for the interests of all those who take His yoke upon them. Their burdens are His burdens, their trials are His trials, their interests are His interests; yes, all things shall work for good to them because they love Him. Let us remember, however, that the Lord takes no slaves in this way; He does not fasten the yoke upon any; He merely invites us to come, and then to fasten His yoke upon ourselves, to make a full consecration of ourselves to Him and to His service.

Bible Question

What is meant by being justified by faith?

It means being made right with God through faith. Prior to the actual justification of whosoever will of mankind, God selects, or elects, a faith class, those who are willing to “walk by faith, not by sight” (2 Cor. 5: 7), to trust Him even where they cannot trace Him. So “Abraham believed God, and it [his faith] was accounted to him for righteousness” (Gal. 3: 6). Others in Old Testament times, the rest of the Ancient Worthies (note e.g., Heb. 11), also had their faith counted to them for righteousness. However, Abraham and the rest of the Ancient Worthies could not attain the condition of full, complete justification—they could not become sons of God (John 1: 12), because Jesus had not yet come and provided the merit of His ransom-sacrifice to make it possible—though through their faith they were brought into a condition of friendship with God (Jas. 2: 25).

God agrees that those who during the Gospel Age, though “children of wrath, even as others” (Eph. 2: 3), hear the message of His grace and mercy through Christ, and come so into accord with the wisdom from above that they will confess their wrong condition, and, believing the Lord’s message, will surrender themselves to Him, repenting of sin, and so far as possible make restitution for their wrong—these, instead of returning to actual human perfection, He will reckon as having their blemishes covered with Christ’s merit, imputed to them. In dealing with them He will reckon them, though still actually imperfect, as being just or right, justifying them through their faith. They will have a full, complete justification by faith. This reckoned justification, or justification by

faith, holds good so long as the faith continues and is backed up by endeavors to do God’s will. If faith and obedience cease, the justification ceases to be imputed. “There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Rom. 8: 1).

The consecrated faith class of the Gospel Age enjoyed fellowship with God through Christ and His merit imputed to them for their justification before God; and they could work out their own salvation with fear and trembling and make their calling and election sure (Phil 2: 12; 2 Pet. 1: 10) to a higher salvation and resurrection and greater opportunities than will be offered to mankind in general (Heb. 3: 1; Rev. 20: 6; Eph. 1: 18, 19; 2: 4-8). As the seed of Abraham and: “heirs [with Christ] according to the promise” (Gal. 3: 16, 29), they are to bless all the nations of the earth—the non-elect, the non-faith class, in giving them a Millennial opportunity for salvation and helping the willing and obedient in their restitution to perfection in the paradise to be formed on earth.

Those Gospel-Age believers in Jesus who have not consecrated, who have not surrendered themselves fully to doing God’s will instead of their own will, do not have this full, complete justification by faith that the consecrated have received. Rather, their justification, like that of the Ancient Worthies, is a tentative justification. If they do not use it for the purpose for which it was given to them—i.e., that they like the Worthies might go on to consecration—they will eventually lose it—they will receive this grace of God in vain (2 Cor. 6: 2).



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

TO:

ANNOUNCEMENTS

Notice! This is to bring to the brethren's recognition that Mr. Michal Lotysz residing in Poland, has been dismissed as an Auxiliary Pilgrim of the LHMM since November 2010, because of his illicit behavior among the brethren. It has now been brought to my attention that he has for some time been personally speaking and mailing out deceptive communications to individuals and classes in Poland and to nearby countries; he is criticizing the LHMM and me, as the Executive Trustee of the Movement and the Leader of the Lord's people. Please be advised that he is engaging in a sifting activity, endeavoring to influence the unwary, to believe his lies and to follow his erroneous teachings (2 Pet. 2: 3,14). Yours in the Master's service, Bro. Ralph Herzig

2013 CONVENTIONS

England

Hyde August 2-4
Barlborough, Derbyshire October 26-27

France—all conventions in Barlin

Spring March 31-April 1
Summer August 2-4
Fall October 26-27

Germany

Velbert May 18-20
Diez October 4-6

India

Nazareth, October 18-20
Thoothukudi District

Jamaica

Bartons March 29-April 1

Lithuania

Kowno June 14-16

Poland

Gdansk March 30 - April 1
Poznan May 1-3
Leszno July 5-7
Krakow July 12-14
Rzeszow July 15-17
Susiec July 19-21
Mietne (Near Garwolin) August 30-Sept. 1

United States

Seattle, WA March 15-17
Newark, NJ May 17-19
Athens, OH July 12-14
Minneapolis, MIN September 13-15

Ukraine

Orlowka June 28-30
Lwow August 16-18

MEMORIAL DATE FOR 2013

Our Lord's Memorial will be Sunday, March 24, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 11:03 a.m.; the new moon nearest this equinox is March 11, 7:52 p.m.; add 2 hours 21 minutes to get Jerusalem time which is March 11, 10:13 p.m.; therefore Nisan 1 is March 11, 6:00 p.m. to March 12, 6:00 p.m. Nisan 14 begins 13 full days later on Sunday, March 24, 6 p.m., ending Monday March 25, 6:00 p.m. The Memorial should therefore be observed after 6:00 p.m. Sunday, March 24. May God bless you in your preparation for, and commemoration of this wonderful event. Please send reports promptly.

OBITUARIES

Vicki Lynn Hodnett, 60, of Suffolk, VA. Sr. Vicki embraced the Lord in her life by a study of his truth for 37 years with the Bible Standard Ministries/LHMM. She spoke of His gentle kindness and loving plan of restitution to the last day of life. Sr. Vicki showed here deep love for her son Ward, daughters Kristen and Traci and Family. We rejoice with them for the many good memories she left with us. Funeral Nov. 24/2012 conducted by Bro. Leon Snyder.

Leah Murphy, 68, of Las Vegas, NV, finished her course January 5, 2013. Sr. Leah embraced the truth and its understanding of restitution throughout her life. Sr. Leah is survived by her sister Barbara (Jim) Boots and her Aunt, Stella Johnson. She often spoke of how gracious God was to her in the life she has lived. Those that knew her, feel blessed by the time spent in her presence and the good memories that she gave.

Naomi Gohlke, 91, died January 23, 2013. She was preceeded in death by her husband of 63 years, Daniel Gohlke. Sr. Naomi is survived by a brother, Leroy Ackerman, son Daniel (Cathy), grandson, Daniel and granddaughter Elisabeth (Tim). We are thankful for the memories of her loving character and friendship to all. Funeral service was conducted by Bro. David Lounsbury.

We look forward to seeing these brethren again in the Kingdom blessings.