

*The*  
**PRESENT TRUTH**  
 and  
**Herald of Christ's Epiphany**


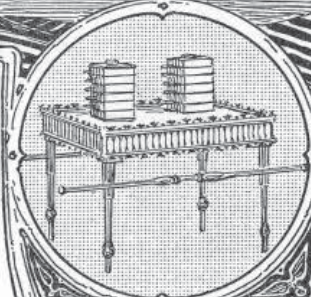
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 ANNOUNCEMENT

*"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.*



# PREPARATION FOR THE NEW LAW COVENANT

*“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” Heb. 12:24.*

We begin this study by examining our base text. Jehovah’s Plan calls for a New Law Covenant to be established as was the Old Law Covenant only on a higher plane and through a greater mediator Jesus and His completed Church. Moses as mediator of the Law Covenant was a type of Jesus the Mediator of the New Covenant. We must recognize the need of a covenant or there would be nothing to mediate over. We must also recognize that Jesus *is not* acting in His capacity of Mediator at this time; that will be during the Millennial Age. Now, this statement requires some interpretation. We must separate the time of the Millennial Age (1874-2874) from the work features of this Age, which are the selecting of God’s Elect including the pre-millennial seed of Abraham.

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. We compare Psa. 72:3 “The mountains shall bring peace to the people and the little hills, by righteousness.” God will exalt these five pre-restitution classes for this purpose. The non-elect will come from the various parts of the earth to receive the blessings that will be administered by Christ, assisted by the five pre-restitution consecrated classes. This work during the Millennium will be instruction, enlightenment and uplifting out of depravity to human perfection (PT 1977, p. 38).

The New Covenant is an arrangement by which the world will receive its blessing during the Millennium. God says of this New Covenant to the world under the Mediator “I will be merciful to their un-righteousness and their sins and their iniquities will I remember no more” (Heb. 8:12). The world does not enter into this New Covenant relationship as individuals, until the end of the Millennium which in this case includes the 40-year Day of Judgment (2874-2914).

Jehovah shows forth His loving-kindness at this time; through the “blood of sprinkling” as it represents divine mercy sprinkled on the hearts of the five pre-restitution consecrated classes and the time will come for the application of the blood of sprinkling to all people—during the Millennial Mediatorial Reign of Christ. This blood of “sprinkling that speaks of better things” makes atonement or satisfaction; it speaks to the world’s forgiveness and release from bondage of sin and death. Yes, better things than that of Abel whose death called for vengeance in comparison to Christ for mercy. This brings a comparison which seems to imply that Abel was in some degree a type of Christ in that he offered an acceptable sacrifice and was slain.

The Scriptures show that Fleshly Israel and the world will get God’s promised blessing of an opportunity to gain everlasting life in the Millennial Age, under the New Covenant (Jer. 31:34; 32:40; Ezek. 16:60-63), whereas the Church, the Body of Christ, the great spiritual Seed of Abraham, gets her trial for life in the Expanded Gospel Age, under the highest, most favorable portions of the Oath-bound Covenant made with Abraham (typed by Sarah), and not under the Law Covenant (typed by Hagar), nor the New (Law) Covenant, typed by Keturah (Gen. 25:1-6).



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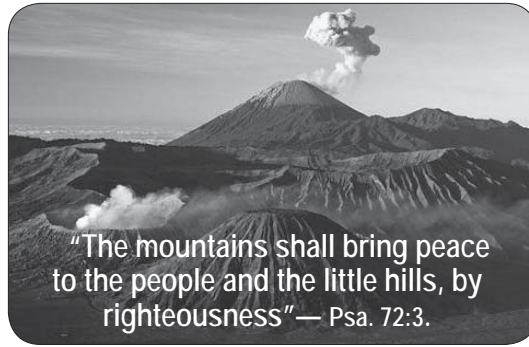
Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- 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.

The Apostle Paul declares that God preached the Gospel in advance to Abraham, saying, “In thee and in thy seed shall all the families of the earth be blessed” (Gen. 12:3; 28:14; Gal. 3:8). He shows that the original Abrahamic Covenant contained two parts, or two seeds. These are set forth in the Oath-bound Covenant as (1) “the stars of the heaven” and (2)

“the sand which is upon the sea shore” (Gen. 22:16-18). The first seed, the heavenly seed, relates primarily to the Christ—Jesus, the Head, and the Church, His Body. The Apostle enunciates and emphasizes this in Gal. 3:16, 29. Abraham’s spiritual seed, like the stars of heaven and the brightness of the firmament (Dan. 12:3), is the channel through which the secondary seed, the earthly seed, will receive its blessing. This secondary seed of Abraham, likened to the sands of the seashore, represents primarily the Ancient and Youthful Worthies in the Millennial Age, and subordinately all the families of the earth that ultimately will come into harmony with God during the Millennial Age. As Abraham typified God, the picture shows two classes of God’s children, developed as Abraham’s seed—(1) the Christ class and the Great Company on the spirit plane, and (2) the Ancient Worthies, Youthful Worthies and the Consecrated Epiphany Campers together with the perfected restitution class of mankind, on the earthly plane.

The New Covenant and its Mediator, the Christ, are typed by the Law Covenant and its mediator, Moses, which however, brought nothing to perfection. The Apostle’s words are: “Therefore it [the Oath-bound Covenant, covering the elect] is of faith, that it might be by grace; to the end 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”—even as Jehovah will in due time be the Father of all the saved, not only the elect, but also the non-elect, the restored world of mankind. “As it is written, I have made thee a father of many nations” (Rom. 4:16, 17). All the families of the earth, all that will Millennially be blessed, to whom the blessing will become effective, and who will be properly responsive, will thereby become children of God, whom Abraham prefigured. It is to be hoped, then, that we can all see that the original, all-embracing Covenant made with Abraham (Gen. 12:1-3) includes everything that God promised to give, both to the elect, and through them, to such of the world as will receive the grace of God not in vain. Notice that no additional covenants were necessary (though the



“The mountains shall bring peace to the people and the little hills, by righteousness”—Psa. 72:3.

Abrahamic Covenant was reaffirmed and elaborated) so far as the Divine determination was concerned—it was all in the original, all-embracing Abrahamic Covenant.

If the original Covenant to Abraham contained the Divine promises to the full, both for the elect and for all the families of the earth to be blessed through the elect

during the Millennium, why did God arrange for two other covenants, namely, (1) the Law Covenant, instituted at Mt. Sinai with the nation of Israel, with Moses as its mediator, and (2) the New Covenant, which is to follow and is to bless Israel and the world? We answer that these two covenants were added for the good and sufficient reason that they further elucidate the Divine purpose, and, rightly understood, help us to appreciate the operation of Divine love and justice past, present and future.

What was the purpose of the Law Covenant? The Scriptures answer that it was added to the Abrahamic Covenant to fill up the time until the promised Seed should come, to whom the original Covenant applied, and that this was necessary, because of sin, that the high Divine standard for the Seed might be shown (Gal. 3:17-19). It is certainly a fact that the Law Covenant with the nation of Israel rendered this very service. It set up the standard which approved Jesus and condemned all others. It helped to develop the Jewish nation toward God and toward righteousness. It helped to fit and prepare them for the glorious “high calling” of the Gospel, as it ultimately came to them, inviting them to the Divine favor and joint-heirship with Messiah in the glorious Millennial Kingdom, upon conditions of faithfulness and following in the footsteps of their Redeemer. It had a beneficial effect in that, under God’s providences, the Jewish nation had become the most advanced in righteousness of any nation of the world at the time of our Lord’s First Advent, so that among them several thousands were found fit for transfer from Moses to Christ. Furthermore, the arrangements of the Law Covenant provided for certain typical transactions and for prophecies which have been very helpful to Spiritual Israel during this Gospel Age, illustrating to us in the types and shadows of the Law, and announcing through the prophecies, various matters pertaining to the blessing of the elect during this Gospel Age and to the blessing of the world during the Millennium.

This mixing, of the matters pertaining to two Ages in the types of the Law Covenant, has confused the understanding to some minds. The Lord sometimes

hides things from us so as to develop in us the necessity of searching for them. The children of God grow stronger from the Truths, by reason of the difficulties they have in the mastication of them, even as it is with the natural food; those who thoroughly masticate obtain the better nourishment from the food.

When we have clearly before our minds the thought that the Law Covenant “made nothing perfect” and added not a whit to the original Abrahamic Covenant, though it gave certain typical foreshadowings in connection with the general plan. That the Law Covenant was never intended to take the place of the original Covenant is the Apostle’s argument. He develops this at considerable length in Gal. 4:21-31. The Apostle addresses Christian believers who, while recognizing Christ as the original inheritor of the Abrahamic Covenant, felt that somehow or other they were still under the Law Covenant, very much as some of us for a time recognized Christ and the completeness of the Abrahamic Covenant, and yet somehow supposed, without Scriptural authority, that we additionally needed the New Covenant and were under it. We now see that the Church, the Body of Christ, has not been developed under either the old Law Covenant, or under the New (Law) Covenant, which has not yet even been sealed. The Little Flock was given the highest portion, joint-heirship with Christ, under the features of the Oath-bound Covenant that are typed by Sarah, as the Apostle distinctly declares in Gal. 3:29: “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” God will exalt, as special helpers, the remaining three pre-restitution classes.

The world is to get all of its restitution favors and blessings through the New (Law) Covenant, the second addition to the original covenant made with Abraham. This New (Law) Covenant has not yet been instituted, because it’s Mediator, the Christ, Head and Body, who are to inaugurate it with the assistance of the Great Company, Youthful Worthies and Consecrated Epiphany Campers, are not yet fully ready to begin the work of causing its blessings to reach to every member of the race during the Millennial Age. It will in due time be inaugurated, in the very end of this Expanded Gospel Age, and will thereafter be mediated for the entire *remaining period* of the Thousand-year Reign. When the Old Law Covenant was instituted, Moses came down from the mountain and set forth the tables of the Law, and sprinkled them with the blood, sealing the Covenant in a sense; he then took of the blood and sprinkled all the people (Ex. 24:5-8; Heb. 9:17-23). This was typical of what is to occur in due time. The antitypical Moses, the Christ (Jesus, the Head,

and the Church, His Body) will before long come down from the mount, veiled, hidden, because mankind cannot endure the glory of His shining presence.

God’s Covenant with Abraham related primarily to the Seed of promise and faith only; the promises that developed this Seed were typed by Sarah, who bore Isaac, the true typical seed. The Law Covenant, typed by Hagar, did not bear the Seed; it failed to perfect anything. The New (Law) Covenant required the death of all the Spirit-begotten seed in order to release the imputed ransom merit and pass the earthly rights back to natural Israel (still future) and through them to the world of mankind. And this is so, not because God could not have done otherwise, but because His Plan saw this way to be the most efficient!

Well did the Apostle declare that there is a “mystery” connected with the peculiar relationship of Christ and “the Church, which is His Body.” So heavily clouded was this Mystery that the Jews could not see it at all; except the few who were Israelites indeed and they not until after they had been imbued with the holy Spirit at Pentecost. Even then, as St. Paul pointed out, it was difficult for them to grasp the Mystery, that the Gentiles also were to be fellow-heirs with themselves in these special blessings that pertained to Messiah and the faithful few, the “very elect” (Eph. 3:6).

Whoever realizes that the Church is joint-heir with her Lord, should have no difficulty in seeing that the death of the Church, as the Apostle declares, “fills up that which is behind of the afflictions of the Christ,” and that only those who have had part in the afflictions of Christ have a share in the glory that shall follow. What we need in order to understand this subject clearly is the enlightening of the eyes of our understanding, which will enable us to discern “the deep things of God.” But the Scriptures assure us that these “deep things” of the “mystery” were, during the time of the High Calling, only for the Spirit-begotten (1 Cor. 2:10-14). And even now this “secret” can be clearly understood *only by* the consecrated: “The secret of the LORD is with them that fear Him; and He will show them His covenant” (Psa. 25:14), for they only have the enlightenment, heartwarming, energizing of the holy Spirit. This holy Spirit is one of humility, faith and obedience of heart, and, so far as possible, of word and deed also. Only those who have this holy Spirit have the more abundant Divine favor, blessing and enlightenment.

The first or initial feature of the inauguration of the New Covenant is its sealing with the blood. Let us be very clear on another confusion that has been troubling some of God’s consecrated children. This sealing of



the New (Law) Covenant has absolutely nothing to do with the Ransom or with our justification. We *are not* justified by any covenant, but by faith in the precious blood of Jesus. “Being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). The word justification has two meanings: to prove that a thing is right, or to make a thing right which is wrong. We are not justified by prayers or works. Faith is the ground or base of justification.

When the time (Millennial Mediatorial Reign of Christ) comes for mankind to come under the New (Law) Covenant, justification will be by works, rather than by faith. This covenant is not a “new” faith arrangement but a “new” works arrangement, though a measure of faith will yet be necessary. The Old Law Covenant (of works) failed only because its mediator (Moses) could not render the needed aid. The New (Law) Covenant (of works) will succeed because it has a “better Mediator,” able to restore all of mankind *who will* to perfection and to ability for perfect works.

Abraham had three wives: Sarah, his original spouse; then Hagar and Keturah. Sarah remained barren for many years. Hagar was urged upon Abraham, as a supposed assistance to God in the carrying out of the Covenant, to have a child with Hagar. Abraham by the primary wife and by the maid had but one child each. After Sarah’s death, Abraham took Keturah to wife, by whom he had many children.

The Apostle’s language justifies us in considering this matter as allegorical or typical. He tells us that Sarah represented the essence of the original Covenant and that Hagar represented the Law Covenant. He explains that the Fleshly Israelites were in bondage under their Law Covenant and therefore were the antitypes of Ishmael, Hagar’s son, and that they were cast off from Divine favor, even as Hagar and her son were cast off from Abraham’s family by Divine instruction, to make the type complete. The Apostle introduces this lesson to show us that the Covenant of Grace, under which the Gospel Church has been developed, has nothing whatever to do with the Covenant of the Law; that the two are separate and distinct. Sarah represents the original Abrahamic Covenant, Hagar represents the Law Covenant and Keturah represents the New Covenant.

Hagar’s child might indeed have appeared to be the child of Sarah for a time, but it was not, even as Sarah’s child, Isaac, was in no sense Hagar’s son. The Apostle’s argument is that the Church, “as Isaac was, are the children of promise”—the original Covenant. Hagar represented the Law Covenant. The Apostle, *if* writing during the Harvest of the Gospel Age to those who claimed to be

under the New Covenant, which is represented in the type by Keturah, would have told them plainly, “You cannot be children of two covenants, children of two mothers.” If you are children of the Keturah Covenant in any sense or degree, you cannot be the children of the Sarah Covenant; and if you are children of the Sarah Covenant, then in no sense or degree can you be the children of the Keturah Covenant or New Covenant—which is *not yet* in operation.

The Christ-developing features of the original Covenant with Abraham were typified by his wife Sarah. God later bound this Covenant with an oath; and the Apostle describes it in Heb. 6:13-20, and calls the hope of joint-heirship with Christ “the hope set before us” in the Gospel, an anchor “sure and steadfast,” entering “within the veil.” The saints, then, are the children of the oath of God, the children of “the promise.” Their begetting promises, through Christ, to the new nature, are wholly different from the promises by which the Jews were begotten, as the house of servants, and wholly different also from the promises by which restored Israel and all the families of the earth will be begotten to human nature through restitution processes, as children of the Keturah Covenant.

What is the difference between the promises by which the Church came into the family of God and the promises by which others may come into the family of God under the Millennial Mediatorial Reign of Christ? We answer; the differences are very great indeed. God will not deal with the world directly during the Millennial Mediatorial Reign. He has committed all things to His Son; and the Son, in harmony with the Divine program during this Expanded Gospel Age, has been accepting as His “members” such as the Father has “drawn” to Him, granting them the spirit of sonship and bringing them into a new spiritual relationship. No such promises will prevail in the begetting of other children of God, the “other sheep . . . which are not of this fold” (John 10:16). These children of the oath or children of the promises of God are the special “little flock,” to whom it is the Father’s good pleasure to give the Kingdom, as the Master declared in Luke 12:32 “Fear not little flock, for it is your Father’s good pleasure to give you the Kingdom.”

On what basis, different from that of the world, are the faith classes acceptable to God? We answer that the world will be accepted only when they reach *actual perfection*, under the processes of restitution, at the close of the Millennial Age. The Father will have no dealings with the world until, mankind becomes perfect at the end of the Millennium, then shall Christ deliver up the Kingdom to the Father (1 Cor. 15:24-26). Then men

will fall into the hands of the living God, but will be perfectly secure, because of their perfection, if they are at heart loyal to God and the principles of His government. Jesus Christ (and His Bride and joint-heir) will stand as “mediator between God and men” during His Millennial Mediatorial Reign. All of mankind’s communications and relationship to God must come to Him through the Messiah, and all of God’s dealing and relationship with mankind will be in and through the Messiah.

How different from that is the dealing of God with the Church of this Age, “Abraham’s seed, and heirs according to the promise.” These are “drawn” by the Father, as Jesus declares, “No man can come to me [now], except the Father which hath sent me draw him,” and “him that cometh to me [drawn by the Father] I will in no wise cast out [reject]” (John 6:37, 44). Some of our Lord’s followers were drawn to Him of the Father before He had completed the sacrifice for sins at Calvary, and others have been drawn throughout the Gospel Age; as the Apostle declares, “Even as many as the Lord our God shall call” (Acts 2:39). Here is a reversal of the Divine purpose. The Gospel Church, under the Abrahamic Covenant arrangement, are drawn to the Son by the Father, given unto Him (John 17:6, 12).

This arrangement for the world in the next Age (Millennial Mediatorial Reign) will be very different; the Father will not draw, but the Lord Jesus will draw them to Himself. “I, if I be lifted up from the earth, will draw all men unto me” (John 12:32). And even after the Son draws them unto Himself, He must as the Mediator keep them unto Himself until He shall have instructed them, disciplined them, and caused their knees to bow and their lips to confess. The Mediator will have taught them the necessary lessons and brought them back to all that was lost, and that before the Father will have anything to do with them—at the close of the Millennial Age.

We prepare our minds for these next thoughts with the use of Pro. 4:18 “But the path of the just is as the shining light, that shineth more and more unto the perfect day.” The Expanded Gospel Age continues to expand (140 years). This creates the need of bringing to our attention present Truth or advancing Truth for our understanding.

We are now familiar with the pre-millennial seed of Abraham making up a class we designate the quasi-elect which consists of three general groups. The highest class among these is the Consecrated Epiphany Campers, consisting of those who consecrate in the post-Oct. 1954 portion of the Epiphany period and have their standing in the Epiphany Camp, because of consecrating too late to be of the Youthful Worthies. Their standing before the LORD while sin is in the ascendancy brings to

them the greater trial followed with the greater privilege. The second class among the quasi-elect consists of those Gentiles and some Jews who are “truly repentant and believing” ones in Christ as Savior, who have not consecrated but who remain loyal to the Ransom and to righteousness. The third class is made up of those Jews who have in faith and practice come into harmony with the Abrahamic and Mosaic Covenants and who remain loyal to the practice of righteousness, but do not accept Jesus as Savior.

The quasi-elect are of the pre-Millennial seed of Abraham, and are pictured in Miriam (Ex.15:20; E 11, p. 293), as the sister of Aaron, who here represents the Ancient and Youthful Worthies as the mouthpiece of the Christ among men. So a close relationship between the quasi-elect and the Worthies is indicated. The quasi-elect, especially the Consecrated Epiphany Campers, will be the special assistants of the Worthies in the work of blessing all the families of the earth under the New Covenant, after the earthly phase of the Kingdom is set up. They have come into the Epiphany Camp, especially from Oct. 1954 onward. We rejoice with the quasi-elect in the many blessings that have been theirs. We encourage them to deepen their relationship with God and to grow in the knowledge of the Truth and in Christlikeness. All believers in Jesus should be encouraged to consecrate, or dedicate, their lives to God, and faithfully to carry out their consecration daily.

Such pre-Millennial believing Jews and Gentiles are the sons of Joel 2:28 and Isa. 60:4 “All they gather themselves together, they come to thee: thy sons shall come from far...”

In Oct. 1954 the Youthful Worthy call ended (E 10, p. 114; PT ‘58, pp. 91-93; PT ‘60, pp. 91, 92) and then the building up of the Epiphany Tabernacle Camp as distinct from the Court began (PT ‘59, p. 56). From that time onward, another class, the Consecrated Epiphany Campers, is being called and prepared as special assistants to the Ancient and Youthful Worthies in the earthly phase of the Millennial Kingdom. They are the first to consecrate of the quasi-elect, the “fifth order of the seed of Abraham” (E 11, p. 293; E 12, pp. 185, 188). In the time since the completed rapture of Christ’s Bride, and the Great Company there are still two classes of God’s consecrated people fulfilling their course in this life—the Youthful Worthies and the Consecrated Epiphany Campers. These seem to be represented in the post-1954 application of Cant. 6:8 by the three groups of women in special relationship with antitypical Solomon—our Lord. The Great Company, who are New Creatures, in the Kingdom’s

spiritual phase, are—next to the Little Flock—in the closest relationship with antitypical Solomon; therefore they are fitly represented by Solomon’s queens, who among these three groups had the closest relationship with him. (This class is now complete and brought forward as New Creatures.) The Youthful Worthies are in the next closest relationship; therefore they are represented in Solomon’s concubines, who had the next closest relationship with him. And the Consecrated Epiphany Campers are in the next closest relationship; therefore they are well represented in the virgins, who had the next closest relationship to Solomon, though *not yet* in a connubial relationship. Their standing is otherwise pictured by Israelites in the Camp, which is a lesser standing than that of the Great Company and Youthful Worthies, pictured by Levites in the Court. And like the Great Company and the Youthful Worthies they are “without number,” for there is no specified number of any of these three classes. We thank and praise God and our Lord Jesus for this and other further unfoldings of related present Truth, so timely for the strengthening of the Consecrated Epiphany Campers and for the firm establishment of the faith of all of us upon the Word of God. We might state also that within the Consecrated Epiphany Campers we now recognize a higher order called Queen of Sheba.

Why should God make such a difference in His dealings? Why so many different classes? Surely there is a logical reason connected with the matter, if we can but ascertain it. And surely it is true that “The LORD GOD will do nothing, but he revealeth his secret unto His servants the prophets” (Amos 3:7). If all mankind had been at heart “Israelites indeed” there would have been no need of a mediator and a New Covenant—the Abrahamic Covenant would have been quite sufficient. As History shows the majority of the world of mankind is angry, estranged from God, rebellious against the Divine Law, and lovers of sin. This makes the Mediatorial work necessary for the unjust world. The Great Mediator (Head and Body) after making “an atonement for the sins of all the people,” at the close of this Age, will take all the people in hand, and by instruction, chastisements and corrections in righteousness, will cause their every knee to bow and every tongue to confess, in harmony with the Divine arrangement, or cut them off in the Second Death.

All men are born in sin, all are children of wrath and under the Divine sentence of death; but there are *other respects* in which all are not alike. Some hate the chains of sin, wherein they are held, and long for freedom and for reconciliation to God. Others love sin and remain

separated from God. He is not in their thoughts. Here, then, we have the ground for the difference in His dealings with the two groups (1) the godly (2) the ungodly. He takes note of those who are weary and heavy laden; their hearts desiring mental appreciation of God that they might find Him. The godly He is pleased to “draw” to Jesus during this Expanded Gospel Age, through the knowledge of the Truth, that at His hand they may be justified and become acceptable to God in consecration which is your reasonable service (Rom. 12:1). The ungodly are not “drawn” or called to consecration during this Expanded Gospel Age, but are left to be dealt with by their Redeemer when He shall assume the office of Mediator between God and men—the world.

The restless masses of mankind are enemies against God, not merely in respect to their works being imperfect, such as He cannot accept, but also and especially because their hearts are estranged from Him. They love unrighteousness. Believers, on the contrary, although they were at one time enemies through wicked works, are no longer enemies, though still imperfect; and God, who reads the heart, deals with them from that standpoint, and leads them to Christ, that the merit of His sacrifice may offset the demerits of their sin and their imperfect works.

Yes, we, who were Gentiles, were entirely separated and alienated from God, until Christ came, and we found access to Divine favor through Him “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ” (Eph.2:13 NIV). The Jew however had a measure of Divine favor and opportunity for development, before Christ came. St. Paul says the middle wall of partition or separation between Jews and Gentiles was broken down, so that, in God’s providence, the honest-hearted Gentile was no more an alien and a foreigner to God than his Jewish neighbor (Eph. 2:12-19).

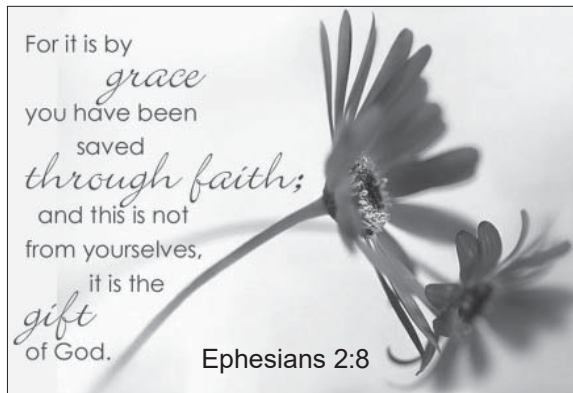
There is a difference between atonement for sin and mediation between God and the sinner. Let us examine the Scriptural use of the word mediator. The Bible speaks of Christ as the Mediator of a Covenant, *not as a Mediator* for sins. However true it is that He mediates atonement for the sins of the world that *is not* a Scriptural form of statement. Believers, as well as all the remainder of the world, need to have an atonement made for sins, as a basis for reconciliation to the Father. But believers are under a covenant which needs no mediator, as St. Paul distinctly points out. “A mediator is not a mediator of one” (Gal. 3:20). That is to say, where a covenant has only one side to it, it does not have, nor require, a mediator. On the



contrary, covenants which have conditions demand a mediator, as for instance, Moses was the mediator of the Law Covenant, and the Christ is the Mediator of the New Covenant. Under both of these covenants there is a conditional proposition—"If you will do those things, I will do this thing. If you will obey My laws and keep My statutes, I will bless you," etc.

Let us notice carefully why the Abrahamic Covenant needed no mediator. It was because in it God made no conditional promises. They were all unconditional. "In thee and in thy seed shall all the families of the earth be blessed." There are no conditions in that promise, and there would be nothing for a mediator to set straight. God Himself undertook to choose who should constitute the Seed of Abraham. He chose our Lord Jesus to be the "Head over the Church, which is his Body"; and He foreordained and, in harmony with that foreordination, chose and called, throughout this Age, such as He desired might have the privilege of membership in that Seed of Abraham. There was no place for a mediator in connection with it, for God did His own selecting.

In Oct. 1954 the Youthful Worthy call ended (E 10, p. 114; PT '58, pp. 91-93; PT '60, pp. 91, 92; PT '65, p. 63; PT '70, p. 58); and then the building up of the Epiphany Tabernacle Camp as distinct from the Court began (PT '59, p. 56). From that time onward, another class, the Consecrated Epiphany Campers, is being called and prepared as special assistants to the Ancient and Youthful Worthies in the earthly phase of the Millennial Kingdom. They are the first to consecrate of the *quasi*-elect, the "fifth order of the seed of Abraham" (E 11, p. 293; E 12, pp. 185, 188; PT '57, pp. 20-27; PT '70, p. 59). In the time since the completed rapture of Christ's Bride, there are two of the three classes of God's consecrated people fulfilling their course in this life—the Great Company: (This class is now completed and assisting the Little Flock) the Youthful Worthies and the Consecrated Epiphany Campers. These seem to be represented in the post-1954 application of Cant. 6:8 by the three groups of women in special relationship with antitypical Solomon—our Lord. The Great Company, who are New Creatures, in the Kingdom's spiritual phase, are—next to the Little Flock—in the closest relationship with antitypical Solomon; therefore they are fitly represented by Solomon's queens, who among



these three groups had the closest relationship with him.

We thank and praise God and our Lord Jesus for this and other further unfoldings of related present Truth, so timely for the strengthening of the Consecrated Epiphany Campers and for the firm establishment of the faith of all of us upon the Word of God. "Ye are God's workmanship." "The

Father himself loveth you." "No man can come to me, except the Father which hath sent me draw him" (Eph. 2:10; John 16:27; John 6:44). It is our understanding that the Abrahamic or grace covenant remains in operation until the Millennial Mediatorial Reign of Christ begins; introducing the New Law Covenant which will require a mediator.

The honest-hearted ones "drawn" of the Father during the Gospel Age are, indeed, children of wrath; and before they can be received of the Father as sons, He delivers them over to Christ; and Christ's acceptance of them, or justification by faith in His blood, *not faith in a covenant*, this makes them ready to be returned again to the Father; provided they are still willing. It is to these justified ones that the Apostle says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). If these needed to be made actually perfect they would need to be left in the hands of the Son for such restitution work as is His alone, and would be held over for the Millennium. But instead they are justified by faith. Their faith in Christ, in the merit of His sacrifice, attested by their repudiation of sin, this is counted unto them for righteousness, Jesus imputing His merit on their account: "...might be imputed unto them also" (Rom. 4:11).

When, afterwards, these made full consecration of themselves to do the Father's will, even unto death, they were given the holy Spirit; those under the High Calling were begotten of the holy Spirit as New Creatures, they became "members" of the Seed of Abraham, members of the Mediator of the New Covenant. Then they by faith passed to a new plane, where no sin or imperfection was imputed to them, so long as they would fulfill their consecration vow and "walk not after the flesh, but after the Spirit" (Rom. 8:1).

There are many consecrated who are living in this Expanded Gospel Age and have a special enlightenment, heartwarming, energizing of the holy Spirit, but they are

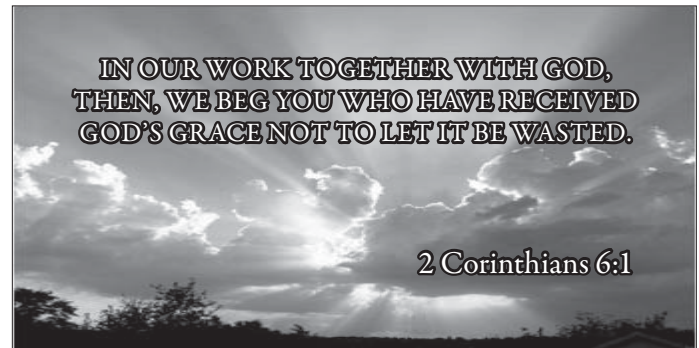


under special calls. There are many living today that are represented in the non-spirit begotten pre-Millennial seed of Abraham. This holy Spirit is one of humility, faith and obedience of heart, and so far as possible, of word and deed also. Only those who have this holy Spirit have the more abundant Divine favor, blessing and enlightenment. God will exalt, as special helpers, the non-spirit begotten pre-restitution classes. The Youthful Worthies and Consecrated Epiphany Campers under the elective features of this Expanded Gospel Age are being prepared for their service of blessing the non-elect.

The non-elect will come from the various parts of the earth to receive the blessings that will be administered by Christ; assisted by the five pre-restitution consecrated classes.

Having considered from various standpoints the wonderful progress in the works of God and Christ during the past 140 years, we see that the Bible-based forecasts

and pertinent teachings of Bro. Russell, “that faithful and wise Servant,” reaffirmed, defended and strengthened by Bro. Johnson and others, have entered more and more into fulfilment during the morning of the Millennial Age! May our hearts be filled with praise and adoration to God and Christ and an earnest desire to be faithful to the best of our ability in our respective callings, working together with them in the blessed service of the Truth (2 Cor. 6:1). May God bless the memory of the Parousia and Epiphany Messengers!



## SUMMARIES OF WORK 2017

### United States, Poland, Nigeria Germany & France

#### UNITED STATES OF AMERICA SUMMARY OF THE WORK

January 1, 2017 to December 31, 2017

#### PILGRIM AND EVANGELISTIC SERVICE

Pilgrims .....	3
Auxiliary Pilgrims .....	9
Evangelists .....	13
Public and semi-public meetings .....	179
Attendance .....	7,950
Parlor meetings .....	911
Attendance .....	6,405
Baptisms .....	1
Miles traveled .....	190,866

#### FINANCES General Fund Receipts

Donations .....	\$117,529
Subscriptions .....	\$3,723
Sale of Books & Literature .....	\$8,536
Miscellaneous Income .....	\$170
<b>Total Income .....</b>	<b>\$129,958</b>

#### EXPENSES

Pilgrims, Evangelists (Not including donated expenses) .....	\$5,168
Administrative expenses .....	\$23,688
Equipment .....	\$5,123
Maintenance and Repairs .....	\$14,773

Utilities .....	\$20,500
Furnishings & misc. ....	\$964
Taxes .....	\$11,092
Magazine Publishing .....	\$25,699
Web .....	\$103
<b>Total expenses .....</b>	<b>\$107,073</b>
Balance on hand Dec. 31, 2017 .....	\$22,885

**Note:** Financials include operating income (donations, sales, subscriptions, etc.) and expenses, but doesn't include Real Estate.

#### CORRESPONDENCE

Letters and postals and e-mails received .....	6,225
Letters and postals and e-mails dispatched .....	4,891

#### LITERATURE CIRCULATED

Present Truth subscribed/ordered, incl. bound vols .....	2,692
Bible Standard subscribed/ordered, incl. bound vols .....	9,195
Studies in the Scriptures .....	355
Foreign-language volumes and tracts .....	76
Photo-Drama of Creation .....	35
Life-Death-Hereafter .....	76
Hymnals .....	57
Manna Books .....	64
Poem Books .....	42
Booklets (Hell, Spiritism, Tab. Shadows) .....	26,348
JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA,	

FOZ, RI, etc.....	1,303
Indexes.....	10
Bound magazine volumes.....	26
Other publications.....	146
Divine Plan mats, charts, Tabernacle, & Pyramid charts .....	12
Bible cassettes, videotapes .....	44
Volunteer booklets.....	26,344
Leaflet tracts.....	59,845
Miscellaneous cards, restitution pins .....	281

**WEB WORK (U.S.A)**  
(January-December, 2017)

Visitors (people paying some attention to content).....	63,507
Different people .....	31,462
From different countries.....	99

**POLAND**  
**SUMMARY OF THE WORK**  
**January 1, 2017 to December 31, 2017**

**PILGRIM AND EVANGELISTIC SERVICE**

Pilgrims .....	2
Auxiliary Pilgrims .....	29
Evangelists .....	27
Public and semi-public meetings .....	375
Attendance .....	61,800
Parlor meetings.....	2,576
Attendance .....	42,567
Kilometers traveled.....	409,951

**UKRAINE**

Auxiliary Pilgrims .....	8
Evangelists .....	5
Public and semi-public meetings .....	57
Attendance .....	10,875
Parlor meetings .....	373
Attendance .....	16,177
Kilometers traveled .....	41,624

**LITHUANIA**

Auxiliary Pilgrims .....	1
Public and semi-public meetings .....	15
Attendance .....	1,147
Parlor meetings .....	135
Attendance .....	943
Kilometers traveled .....	6,165

**MOLDOVA**

Auxiliary Pilgrims .....	1
Evangelists .....	1
Public and semi-public meetings .....	11
Attendance .....	1,510

Parlor meetings .....	108
Attendance .....	1,044

**LITHUANIA**

Auxiliary Pilgrims .....	1
Public and semi-public meetings .....	15
Attendance .....	1,147
Parlor meetings .....	135
Attendance .....	943
Kilometers traveled .....	6,165

**MOLDOVA**

Auxiliary Pilgrims .....	1
Evangelists .....	1
Public and semi-public meetings .....	11
Kilometers traveled .....	4,240

**FINANCES (General Fund)**

Balance on hand Jan. 1, 2017 .....	104,648
Receipts.....	1
Donations and sale of publications .....	300,189
including PT and SB .....	42,000
<b>TOTAL INCOME.....</b>	<b>404,837</b>

**EXPENSES**

1. Magazines.....	21,934
2. Conventions .....	231,546
3. Equipment, office, repairs, taxes, shipping, internet & work in prisons.....	72,622
<b>TOTAL EXPENSES .....</b>	<b>326,102</b>
Balance on hand Dec. 31, 2017 .....	78,735

Note: All of the above money values are in the polish currency (\$1 U.S. ≈ 3.46 PLN [Totals whole numbers]).

**CORRESPONDENCE**

Letters and e-mails received.....	1345
Letters and e- mails dispatched.....	890

**LITERATURE CIRCULATED**

Present Truth subscribed/ordered.....	5400/4400
Bible Standard subscribed/ordered .....	8100/6600
Bible Standard Ministries.....	2700/2200
Bible Standard special edition for 500th anniversary of the Reformation.....	8000/8000
Studies in the Scriptures.....	108
Epiphany Studies .....	102
Hymnals.....	1
Manna Books .....	85
Poem Books .....	38
Booklets, tracts, charts & misc., etc.....	72,560

**WEB WORK (POLAND)**  
(January-December, 2017)

Visitors (people paying some attention to content) .....	14,052
Different people .....	440,323



**NIGERIA**  
**SUMMARY OF THE WORK**  
**(January 1, 2017 to December 31, 2017)**

**PILGRIM AND EVANGELIST SERVICES**

Pilgrim.....	2
Evangelists .....	12
Public Meetings.....	2
Attendance .....	68
Semi Public Meetings.....	6
Attendance .....	618
Parlour/Doctrinal meetings .....	503
Attendance .....	14,434
Distance Covered (KM).....	4,620

**FINANCE**

**Note: All money values are in Naira Currency**

Balance from late Pastor Ebong's burial on hand 3/15/2017	11,000
Donations .....	474,231
Sale of Books.....	2,000
Total Income.....	487,231

**EXPENSES**

Conventions.....	88,500
Pilgrim/Evangelists Trips .....	18,730
Equipment for Office .....	75,000
Charity to needy Brethren during visit .....	12,000
Telephone/Internet/Postage .....	18,550
<b>Total Expenses</b> .....	<b>212,780</b>
<b>Balance on Hand</b> .....	<b>274,451</b>

**GERMANY**  
**SUMMARY OF THE WORK**  
**(Jan. 1, 2017 – Dec. 31, 2017)**

Letters and postals received .....	532
Letters and postals sent .....	546

**LITERATURE CIRCULATED**

Die Gegenwärtige Wahrheit [The Present Truth] .....	235
Booklets .....	151

**WEB WORK (GERMANY)**

Visits.....	52023
Visitors per day (average) .....	1,142
Page Views (pages opened and looked at).....	99,719
"Hits" (number of times the site is "clicked" on) .....	199,158

**PILGRIM AND EVANGELIST SERVICE**

Pilgrim .....	1
Auxiliary Pilgrims ..	2
Evangelists .....	3
Public Meetings .....	2
Attendance .....	49
Semi-Public Meetings.....	34
Attendance .....	4,711

Parlor Meetings .....	185
Attendance .....	1,593
Kilometers traveled .....	34,319

**FINANCES (General Fund Receipts)**

**Note: All money values are in Euros (1.00€ = \$1.05)**

Balance from previous year .....	5,893 €
Subscriptions.....	128 €
Miscellaneous Income.....	4,107 €
Total .....	10,128 €

**EXPENSES**

Postage.....	124 €
Office, Internet, Equipment etc. ....	2,942€
Total .....	3,066€
Balance on hand Jan. 1, 2016 .....	7,062€

Totals are rounded to the nearest whole number.

**FRANCE**  
**SUMMARY OF THE WORK**  
**January 1, 2017 to December 31, 2017**

**PILGRIM AND EVANGELISTIC SERVICE**

Pilgrims .....	1
Auxiliary Pilgrims .....	17
Evangelists .....	4
Public and semi-public meetings .....	109
Attendance .....	4,892
Parlor meetings .....	556
Attendance .....	3,711
Baptisms .....	1
Kilometers traveled .....	44,145

**FINANCES**

**General Fund Receipts**

**Note: All money values are in Euros(1.00€ = \$1.05)**

Balance on hand Jan. 1, 2017 .....	41,270€
Donations .....	15,453€
Subscriptions .....	2,731€
Sale of Books & Literature .....	1,874€
<b>TOTAL INCOME</b> .....	<b>20,058€</b>

**EXPENSES**

Pilgrims, Evangelists (Not including donated expenses) .....	0€
Administrative expenses .....	1,848€
Equipment.....	533€
Maintenance and Repairs .....	1,704€
Utilities .....	2,949€
Insurance .....	4,169€
Taxes .....	219€
Magazine Publishing .....	2,595€
Tel. Fax, Web .....	70€
<b>*TOTAL EXPENSES</b> .....	<b>14,087€</b>

\*Balance on hand Dec. 31, 2016 .....

\*Totals rounded to the nearest whole number. (Money in Euros)

## CORRESPONDENCE

Letters and e-mails received .....	107
Letters and e-mails dispatched .....	132

## LITERATURE CIRCULATED

Present Truth subscribed/ordered, .....	1,794
Bible Standard subscribed, ordered .....	1,553
Studies in the Scriptures .....	7
Foreign-language volumes and tracts .....	0
Epiphany Studies .....	6
Tabernacle Shadows .....	17
Photo-Drama of Creation .....	10
Life-Death-Hereafter .....	8
Bibles .....	15
Hymnals .....	10
Manna Books .....	13
Poem Books .....	2

Indexes .....	0
Bound magazine volumes.....	1
Booklets Genesis .....	0
Booklets, tracts, charts & misc., etc. ....	1,000

## WEB WORK (FRANCE) (January-December, 2017)

Visitors (people paying some attention to content) .....	58,893
Different people .....	0
From different countries .....	357

## End of Country Summaries

### FRANCE CONVENTIONS 2018

Barlin, France (Hall: "Brassens")

April 1 & 2

July 27, 28 & 29

October 28 & 29

## DOING THE WILL OF GOD

*"He that doeth the will of God abideth forever"*—1 John. 2:17

When a man of the world begins to feel the need to learn of God his thoughts can go in many ways searching for the answer to how he can find God. After an unspecified period of time searching, praying, asking, how can he become a Christian, God will begin to work in this individual an experience in learning of the word of Truth. With the proper help given to direct the new mind, heart and will to a desire to consecrate to the doing of God's will and of recognizing the need of a Comforter in every time of need "But the Comforter, [even] the holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26 ASV; BS '69 p. 50).

Jehovah in His gracious loving-kindness makes this invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28-29 ASV). To the newly consecrated child of God this is as music to their ears! The yoke, a wooden frame used to couple oxen together at their necks, is a symbol of subjection and servitude. All in the world are under yokes of some kind; political yokes, financial or business yokes, social yokes, yokes of appetite, habit, selfishness and sin of all kinds.

The man under the political yoke finds it a very hard one. He is busy day and night, planning, calculating and working in a position of responsibility. He diligently studies all the arts of worldly policy to gain and keep the friendship of voters. He spends much time, money and thought, and concentrates much energy upon the risky business of seeking a degree of executive authority; if he eventually gains the position he seeks, it almost always

brings a multitude of cares and exposes him to a host of enemies in the opposing party or parties, who usually are ready to blacken his reputation at the slightest provocation.

Those under the financial or business yokes are similarly oppressed. They labor long and hard; they scheme, plan, contrive, fret and worry to be rich, and in so doing fall into a snare that robs them of the true happiness, which earthly riches cannot bring (1 Tim. 6:8-10).

Those under the social yoke labor hard and sacrifice much in meeting the demands of society upon them. Few in the humbler walks of life know how galling this yoke on the rich really is, and particularly upon those who are vying with others in better circumstances. Women often wear themselves out in this unsatisfying service, while husbands and fathers are driven to despair and ruin trying to keep up with the financial drain.

The yokes of appetite, habit, selfishness and sin of every kind are indeed hard yokes, and their burdens are truly heavy. To shake off all yokes and free ourselves from all burdens is impossible in this evil day. Satan, the prince of this world, has already imposed upon all the yoke of sin in various forms. And there is none able to bring deliverance from this yoke and its binding fetters but Christ, who will deliver all who come unto Him by repentance and faith.

While it is the purpose of Christ ultimately to set all such free from every yoke and to release them from every burden, He sees that they are not yet able to exercise and enjoy the glorious liberty of the sons of God; and so by way of discipline and training, He purposes to bring them into that condition. It is therefore necessary that those who would now be delivered from the galling yokes of sin and of the present general order of things, fully submit themselves



to Christ—that they take His yoke upon them. And he invites all who have come to feel the discomfort of other yokes and the weight of other burdens, to come unto Him for release and rest. In tender sympathy for all the oppressed and sorrowing ones, He says, “Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you,” etc. Millions have responded to His kind invitation, and they testify in no uncertain terms to the ease of Christ’s yoke and the blessedness of His promised rest. And yet this rest is not one of general temporal prosperity and of freedom from care, toil and all restraint.

To take Christ’s yoke upon us is to become a yokefellow with Him and to patiently walk with Him. The yoke is a symbol of servitude, and whoever submits to the yoke thereby submits to the will and direction of another and quietly plods on for the accomplishment of an appointed task. This our Lord Jesus did in willingly submitting His will to the will of the Heavenly Father. God did not impose the yoke upon Him, nor does He impose it upon anyone. Jesus cheerfully took it and patiently bore it; and even though it cost Him the deepest humiliation, He did not esteem it a menial service but delighted to do God’s will (Psa. 40:8; Heb. 10:7).

The invitation to the fully consecrated is to be yoked together with Christ, in the same service and under the same Master. He assures us that His yoke is easy and His burden is light. But we cannot be yoked with Christ unless we have His Spirit. Two that are yoked together must of necessity be of one mind (Amos 3:3); and that which causes the yoke to rest lightly upon us is our cheerful endurance, which does not chafe under that yoke or try to get away from it, but delights to bear it in view of the end to be gained, as well as the communion and fellowship with a true Yokefellow, One of like mind.

What a blessed invitation, to come under the same yoke with Christ! And what an excellent opportunity to learn the way in which our Heavenly Father would have us walk! How, indeed, could we miss the way when yoked in with such a Leader! From Him we learn the way; in our fellowship with Him we catch His blessed Spirit. We learn of that meekness which despises no humiliation, however great, and which not only is contented and happy in any situation but is always rejoicing in the privilege of treading the way, as well as in the hope of attaining its glorious end. And we find rest unto our souls—rest from the vain ambitions and fruitless plans and works which other taskmasters would enforce upon us. Oh, that all who labor under other yokes and are heavily burdened would cast them off and learn with what ease and delight they can wear the yoke of Christ as they seek to do the will of God from the heart!

The will is the power to choose, and the decision, the determination of the majority of those faculties of the brain which constitute the mentality. It therefore includes more than merely the thoughts. In fact, the will is to control the thoughts. The mind and the will are of necessity very

closely related. Yet they are evidently not the same; for the mind can entertain, consider and discuss a variety of contradictory propositions, whereas the will is the determination in respect to a certain clearly defined course. The will may, however, direct the mind to consider both sides of any proposition. In calling on the faculties of the mind to consider any subject, and to set forth reasons pro and con, the will has to do with the mentality.

All men have wills, whether weak or strong, and it is important that all should learn how to use them properly. As a man wills, so is he. To be a hero in the strife means to have a strong will properly directed, and in proportion to its correctness and strength will be the influence and value of the personality. Children should be trained, not to have a weak will or no will at all, but to have a strong will properly directed in self-control and subject to their parents under the Lord and His guidance in harmony with the principles of truth and righteousness.

A weak-willed person is apt to be irresolute, pliable and vacillating. “A double-minded man is unstable in all his ways” (James 1:8). “No man can serve two masters” whose interests and aims conflict (Matt. 6:24). A will that is divided, that is not settled either in one direction or the other, that straddles the fence or endeavors to walk on both sides at the same time, obviously cannot function properly and effectively.

Also no one can, with such a will, be really happy. His life of faith will be divided by doubt. He cannot with any reasonable prospect of happiness say to himself, “I will live a life of love mixed with some hate,” or “I will devote some of my time to seeking Truth and some of it to propagating error.” On the face of it, peace of mind demands a coherent will and singleness of purpose. And if action is to result from one’s desires the will must be strong enough to fling aside all hesitations, overcome all obstacles and enter into and pursue with whole-heartedness the determined course.

The Apostle Paul addresses Eph. 6:7 to Christians who have submitted their wills to God, who have accepted His will instead of their own. The noblest and best of the people of God are those who have strong, iron wills, which they have fully submitted to His guidance and direction—through His Word, His holy Spirit and His surrounding providences. Indecision and irresoluteness have no place here. Note Elijah’s words to Israel (1 Kings 18:21): “How long halt ye between two opinions? if the LORD [Jehovah] be God, follow him: but if Baal [Satan], then follow him.” God desires our full affection and devotion, not just part of it: “My son, give me thine heart” (Prov. 23:26); “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength” (Mark 12:30; Deut. 6:5; 10:12). God desires such to worship Him as worship Him “in spirit and in truth” (John 4:23, 24).

That God delights in the freedom of will in all His creatures is evident also from the fact that He has given this

faculty to them all, even to the very smallest insects. Go to the ant (Prov. 6:6-8)—consider its ways, and see how much will power it evidences. Take a drop of water and examine with a microscope its living creatures; that even they have wills of their own, must be apparent to all. Much more men, made to be God's representatives in the earth and to have dominion over it, must each have (and each has) a will of his own; and to it God appeals for loyalty and obedience to Him and His arrangements for man's best interests.

God created this earth and gave it to the children of men (Psa. 115:16); and "in him we live, and move, and have our being" (Acts 17:28). How proper, then, it is that we should give to Him our supreme love and devotion! As our Creator and Benefactor, who loves us, He desires our appreciation and thank-offerings in return. He would have us yield to Him our intellects, our affections and our wills.

The new will should learn to control the brain as to what things may be proper subjects for meditation and what things may not be so considered. This new-willed person is exhorted to put away from his mind all selfish lines of thought, to put away anger, wrath, malice, hatred, strife, pride, etc., and to put on meekness, humility, gentleness, patience, piety, brotherly kindness, love, etc. He learns that the former spirit, mind or disposition is of the flesh and of the Devil, but that the latter is the spirit, disposition, or mind of Christ, and is in accord with God.

As the child of God grows in grace and knowledge (2 Pet. 1:5-11; 3:18), he gains more and more control over the mind, the body and the actions. The new will keeps the body under, and brings it into subjection (1 Cor. 9:27). We keep the body under when we suppress its efforts to control us and prove impenetrable to its attacks. We bring it into subjection when our new will lays hold of it and makes it do God's will in righteousness and holiness. We do this by the power of God's holy Spirit working in us.

The new will has accepted the Divine standard, which is superior to that of the fallen human brain. This Divine standard, which is the highest possible, and which cannot be changed, is revealed to us in the words of our Lord and the Apostles. It is not to be swayed by the prejudices of the fallen flesh, but is to rule both mind and body. Accordingly, the battle waged by the new will is a conflict between the fleshly mind (reckonedly but not actually dead) and the new will. The two are contrary to each other, but since the consecrated child of God has laid down self-will and has accepted the will of God, the purpose of God, his new will must rule his body according to that standard, until finally the experiences which he undergoes in the School of Christ will have developed him and prepared him for the Lord's "Well done, good and faithful servant," and his glorious reward in the resurrection.

Inspired by the love of Christ and moved by the will of God, we can do "all things through Christ which strengtheneth us." This is the principle in our reconciling

work! Christ at the well, talking with the woman of Samaria, is an example of doing the will of God, and at the same time sanctifying (setting apart) Himself for the sake of others. "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). Here we see such devotion to God's work that even the natural and ordinary care and comfort of the body are set aside. Vs. 35-38 show that the special feature of Jehovah's work that Jesus as His ambassador at the time, was so intent on finishing, was the work of the Jewish Harvest. God's people, His ambassadors, have had a work here in the end of the Gospel Age of harvesting the spiritual elect—the Little Flock and the Great Company—and reconciling others to God. As in the case of Jesus, it has been their meat to do the Father's will in finishing the work of gathering the spiritual elect (PT '85 p 3).

Now that the plowman has overtaken the reaper and the spiritual elect have all been sealed (see PT '71 p. 67) and have attained their places as the completed Bride and Bridesmaids (Rev. 19:7-9), there is still an important Gospel-Age reconciling work to be finished, namely, the work of gathering the antitypical strangers and eunuchs (Isa. 56:1-8; PT '82 pp. 52-58), the Spirit-enlightened, Spirit-energized but non-Spirit-begotten consecrated ones—who will eventually be antitypical Levites and Nethinim in the Kingdom.

All of us, as God's Gospel-Age consecrated of our day, should realize that we should continually be intent on doing the Father's will in this Expanded Gospel-Age gathering work and bringing it to a successful conclusion, to the glory of our Heavenly Father and Lord Jesus. We should be diligent in pursuing the gathering, by personal evangelism, tract distribution, volunteer and bereaved work with all other features of the reconciling work. May Jehovah bless us in it!

#### NOT RECEIVING GOD'S GRACE IN VAIN

In 2 Cor. 6:1 the Apostle then beseeches God's people that they "receive not the grace of God in vain"; because it is not used or not used sufficiently and/or properly. We realize that this text teaches that those who repent for sin and receive Jesus as Savior and become tentatively justified are to go on to consecration, else they will lose their tentative justification for "Gospel-Age purposes." (PT '85, p. 4).

In E4, p. 346 Pastor Johnson says the doctrine of tentative justification as operating from the time of Abel, Enoch and Noah (Heb. 11:4-7), until restitution begins, is a Scriptural one. Let us consider some Truth on tentative justification; including tentative justification in the Epiphany Camp.

In the Fall of 1954 all tentatively-justified ones who had not consecrated by that time lost forever their opportunity of becoming Youthful Worthies and were put out of the Court into the Camp; but, they did not thereby lose their faith in Jesus' merit as their only hope of attaining salvation and therefore did not lose their tentative justification, though they could no longer secure for themselves a



standing in the Court. However, in the Camp, they retained justification, BUT WITH A CHANGED ASPECT, i.e., for Epiphany Camp purposes. But they had lost forever their opportunity of becoming antitypical Levites. The Epiphany Camp consists of “those who will persist in believing in Jesus as Savior and King” (PT 1972, p. 70).

When the tentatively justified believer would lose this “grace of God” (2 Cor. 6:1), that is, their tentatively justified standing for the purpose of Leviteship as Youthful Worthies in the Epiphany Court, they would not lose it for Epiphany Camp purposes. “Consecration is always in order,” and such tentatively justified ones would still have the privilege of consecrating; and all true consecrations of such persons would be very acceptable to God, and He would accept them, not for Youthful Worthship, but for Epiphany Camp purposes, that is, for the purpose of becoming Consecrated Epiphany Campers (PT 1975, p. 13).

Having said this, we are not to think that only those rejected from the antitypical Court are the loyal tentatively justified for the Epiphany Camp. Bro. Johnson referred to “the Epiphany Camp, which will consist of the loyal justified and the converted loyal Jews.” And he showed that this would include many newly tentatively justified ones. It is evident that he recognized that after the completion of the Epiphany Court in its membership in the Fall of 1954, some who had not previously believed on Jesus as their Savior would come to do so, and become newly tentatively justified ones as a result, for Epiphany Camp purposes.

These good leaders of the Consecrated Epiphany Campers as undershepherds are properly, in Christian love, very much concerned about the sheep of the Lord and their Christian welfare and promised inheritance, lest these brethren by entering into symbolic marriage, oneness, with the unconsecrated tentatively justified or the unjustified, especially in their selfish and worldly aims, ambitions, teachings and practices, would lose their right to their promised special inheritance as Consecrated Epiphany Campers and fall back into the restitution class in general (Num. 36:3, 4).

In R 3331 we read, “What carefulness the thought of this [accepting Christ’s honored name] should give us, and how appropriately we should say to ourselves: ‘I must see to it that I have not taken the Lord’s name in vain. . . I will walk circumspectly, seeking as far as possible to bring no dishonor to that name, but contrariwise to honor it in every thought and word and deed.’”

We can take the name of God in vain (Ex. 20:7), not only by using profanity, but also by either neglecting to use or misusing our privileges as ministers of reconciliation, as ambassadors for Christ, as God’s representatives. Accordingly, he is unfaithful who takes the name of God in vain, while he is faithful who takes God’s name properly and in harmony with its purposes. So to do should be our

daily purpose.

In 1 Cor. 10:31 we read “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” This text emphasizes doing what we do in our conduct and in our service, our activity, for Jehovah. Emphasis is placed on being doers, and not hearers only. In James 1:22-25 we read: “But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (PT ’81, p. 4).

Another passage in which much emphasis is placed on doing is 2 Pet. 1:10: “If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” Doing “these things” includes adding the graces, then having them active in us and then abounding in them.

A third meaningful passage which emphasizes doing in two respects is Eph. 6:6, 7; “As the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord.” In fulfilling our consecration vows faithfully as respects our physical, mental, moral and religious activities, just how do we “do all to the glory of God”? This transforming of our characters is not instantaneous, but by patient continuance we grow more and more like Christ under the influence of the holy Spirit, as it guides us and teaches us respecting the things pleasing and acceptable to our Heavenly Father and as we allow ourselves to be molded and fashioned by it into His image.

Rom. 2:7 likewise sheds light on the meaning of patience: “To them who by patient continuance in well-doing seek for glory, honor and immortality,” He will render eternal life. The two words “patient continuance” are the English words that have been used by the translators to render the Greek word *hupomone*, patience. The translators had in mind when using the words “patient continuance” the thought of a steadfastness that cheerfully endures evil and that presses on in well-doing in spite of the evil. That is why they put the adjective patient before the word continuance. “Ye have need of patience, that, after ye have done the will of God, ye might receive [inherit] the promise” (Heb. 10:36). The following are words synonymous in meaning with patience: continuity, steadfastness, continuance, perseverance, persistence, constancy and stick-to-itiveness (PT ’73 p. 71).

Doing the will of God is exercised amid contrary conditions, amid obstacles of all sorts. The Lord is pleased to have us face such conditions, because it is through



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

our beating down these hindrances that we develop the strength of character to overcome. Since we must have patient continuance in our characters, and since it requires such circumstances for its development, God is pleased to have these contrary circumstances come into our lives, in order that we, developing this quality, may be the better enabled to meet obstacles, which are not to be met with a complaining and murmuring spirit, but with a cheerful and willing spirit.

To do the will of God requires the consecrated child of God to be a good steward! A steward is not a person of merely harmless character, or one who is contented carefully to fold away in a napkin the talents entrusted to his care, so that the Lord, on His return, may find His own just as He left it, but he is one who makes a diligent and businesslike use of his one or many talents in the Master's service, so that, at the time of reckoning, the Lord may not only find His own, but also as large an increase as possible, in evidence of the love, zeal and faithfulness of His appointed steward in respect to that which was entrusted to him. We see that the Lord's consecrated are called, not to indolent, self-complacent ease, but to diligent and enterprising activity, their service to be rendered not in the spirit of a hireling, and "not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" (Eph. 6:6, 7).

#### DOING THE WILL OF GOD

Doing the will of Jehovah has been and remains the privilege and duty of every consecrated child of God! Man's highest goal in life is not merely to do good, or to win souls, though apparently many think so. Rather, it is to do the will of God. "That ye may stand perfect and complete in all the will of God" (Col. 4:12). At times, or to some, it may be to do certain good deeds, or to win souls, and at times, or to others, it may not be these particular things that God desires them to do. For the true Christian, the answer to the question, "What is the end or aim of my life?" is "To do the will of God, whatever that may be." For some it may be to preach to a large congregation; for others, to preach to a small one; for some it may be to labor to provide for the family (1 Tim. 5:8); for others, to enjoy sweet repose (BS '71 p. 50).

The great Baptist preacher of England, Charles Haddon Spurgeon was "called" to preach to a very large congregation, knowing that it was not God's will for him to do so, he replied, "I have no ambition to preach to 10,000

**TO:**

people, but to do the will of God"—and he declined. Those who fully surrender their will to God are truly great and truly successful. They have a lever that can move the world. "If God be for us, who can be against us?" (Rom. 8:31). "And this is the victory that overcometh the world, even our faith" (1 John 5:4). The only truly great thing in a life is what of God's will there is in it. The maximum achievement is to have done the will of God. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good and ill report, through trial and temptation, through prosperity and adversity, to the will of God, wherever it may lead us.

As consecrated children of God what then is the highest determination in life?—"I come to do thy will, O God" (Heb. 10:7). His highest education?—"Teach me to do thy will, for thou art my God" (Psa. 143:10). His life-sustaining food?—"My meat is to do the will of him that sent me, and to finish his work" (John 4:34). His way into God's affection?—"A man after mine own heart, which shall fulfill all my will" (Acts 13:22). His relationship to Jesus?—"Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). His great pleasure?—"I delight to do thy will, O my God" (Psa. 40:8). His hope of everlasting life? "He that doeth the will of God abideth forever" (1 John 2:17).

But how may we "prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2)? After we fully surrender our will to God, make our consecration to Him, He instructs us in the way in which we should go (Psa. 32:8; Isa. 48:17)—He works in us "both to will and to do of his good pleasure" (Phil. 2:13). We receive the instruction to know the will of God through His Word, His Spirit, His providences, and all the experiences of life, yes, God's disposition in us. When we made our consecration we willed to do God's will. But we did not see that will fully. As we go on, we see His will more and more distinctly. The willing comes first then energizing and doing. What a privilege it is to be "servants of Christ, *doing the will of God from the heart*, with good will doing service, as to the Lord, and not to men" (Eph. 6:6, 7; 1 Cor. 10:31)!

#### ANNOUNCEMENT

In harmony with the announcement of Bro. Daniel Herzig as the succeeding trustee; a vote to confirm his appointment will be taken at the Chester Springs, PA. convention July 11–15, 2018.