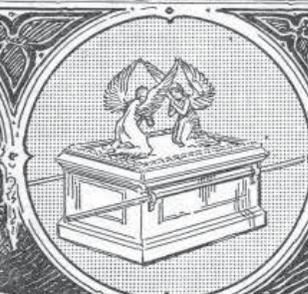


The
PRESENT TRUTH
 and
Herald of Christ's Epiphany



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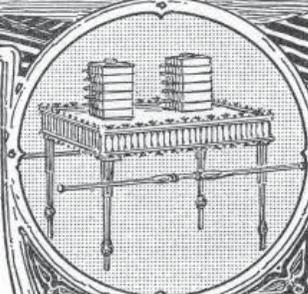
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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . 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.



Socialism, Revolutionism, Anarchism

According to Matt. 24:45-47 and Luke 12:43-46, a special office was to be given to some individual, who on account of holding it would be called “that Servant.” In both passages “that Servant” is clearly distinguished from the General Church, because he is spoken of as being made “ruler over his [Jehovah’s] household.” Furthermore, his being called the “steward” proves that all of the servants of the household cannot be meant, for the steward is the special representative of the householder, having in charge all the latter’s goods during his time of office, and as such has also all the other servants in his charge (in our Lord’s day individuals, not classes, were stewards). Moreover, he is expressly distinguished in Luke 12:45 from all the other servants, in that he is forbidden “to beat the menservants and maidens,” *i.e.*, all

the other servants of the Church. These two Scriptures distinguish him from the Church as a whole and from all of the other servants of the Truth; we know him as Pastor C. T. Russell!

According to these passages, the office of “that Servant” would be filled after our Lord returned, but before the Church would leave the earth. Its functions, as stated in these verses, were to be twofold: (1) giving the meat in due season and (2) overseeing the work of the Church. Many time and sign prophecies prove that our Lord returned in 1874. After His coming, He found Bro. Russell faithfully ministering as much Truth as he had (Matt. 24:45); and after certain tests He honored him in the Spring of 1876 with executive charge of the work and in the Fall of 1879 with special mouthpieceship—the two functions of the office of “that Servant.” And all the while that he ministered as such (from 1876 to 1916), he exercised the functions of that office. He did under our Lord have executive charge of the work of the Church at large, and he was the special agent through whom the Lord gave the Parousia Truth of which the consecrated children of God still benefit.

Of our subject Pastor Russell said: God is making the wrath of man to praise Him! He based this understanding on Psa. 76:10, “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.” We all recognize the Adversary is trying to run things in his own direction, but the light itself which we are enjoying today is the promised light of Divine Providence. But God has supervised the matter of inventions, such as the printing press, the power of steam, and the effects and influences of these in the world. It seems too, that the movements in the way of better government, *etc.*, are influences based upon the general enlightenment and the efforts of mankind to do as well as they can by each other—specially in ways that selfishness does not hinder.

As we continue in stages of the time of trouble, under the features of elective salvation, we recognize that Christ’s Kingdom is not yet set up on earth; so how do we explain the various reforms, charities, *etc.* of our time? In speaking of the present time, our Lord said that the secrets should be proclaimed on the housetops. “Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in



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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 ear in closets shall be proclaimed upon the housetops” (Luke 12:3). Today we see that many real exhibitions of vice, immorality and wrong-doing are brought to light—proclaimed from the housetops. While we do not say that the Adversary brings these things to light, yet we can see how the Adversary may have had something to do with the movement toward communism that once had sway, as well as the movement toward socialism and toward anarchism. These are the things which will tend to bring on the time of trouble.

THE CONSERVATIVES AND THE RADICALS

Bro. Russell likewise forecast that during the Time of Trouble—the Epiphany period—the conservative groups of human society would unite in defense of the present order of affairs as against the radicals. This, for some time, has been taking place on a worldwide scale. The governments have been and are gathering together in leagues and alliances and are seeking in various ways to defend themselves against the radicals as never before. The nominal churches have been and are federating and uniting as never before, and likewise are seeking to defend themselves against the radicals. Even the Roman Catholic Church and the Protestant Churches are approaching much closer together. The capitalists have been and are merging and uniting as never before. Moreover, these three conservative amalgamations are supporting one another in mutual defense against the radicals; for they feel that their spirit and purposes are kindred and will stand or fall together before the determined and continued onslaughts of the radicals, which already are much in evidence, in this incipient stage of the conflict.

Bro. Russell also forecast that the radicals would get together, but in two groups: a less radical and a more radical group. This we see fulfilling in the less radical labor parties and in the more radical labor parties—antitypical Jehu (of Israel) and antitypical Hazael (of Syria): (2 Kings 8:28, 29; 2 Chron. 22:5, 6; PT '90, p. 7). Both of these groups are radical in the estimation of the conservatives. He taught that the less radical group will bring about the fighting stage of the World Revolution, and the more radical, the World Anarchy. In the formation of these groups we see the seeds from which have sprung the growing plants of Revolution and Anarchy; and it now seems that the Revolution in its violent fighting phase is about to break forth in the near future.

This Movement has received Constructive Advancing Truth from Pastors' Russell, Johnson, Jolly and the

four non-spirit begotten leaders. Yes, we see, during the Epiphany, Pastor Russell's forecasts fulfilling very graphically. The Epiphany Truths have simply elaborated his forecasts, and when fulfilled have shown how they came to pass. His forecasts as respects Epiphany happenings, clarified by the Epiphany Truths so far as they have been due to be fulfilled, are in the light of the Epiphany Truths proofs that he was “that Servant.”

We now bring to our attention some remarks about, Bro. Bernard Hedman, the seventh and last of the special helpers given to Pastor Johnson. Bro. August Gohlke who was lovingly called the “walking concordance” brings this understanding to our attention: Facts and fulfillments demonstrate that Bro. Bernard Hedman has been used by the Lord in a special way also as a part of antitypical Habakkuk (which consists of true “watchers” in the Time of the End, see PT '57, p. 36), for he has more than anyone else assisted Bro. Jolly and myself in watching and setting forth truly the signs of the times and the advancing Truth as due. Since *it was in the time of the end* that the Prophet Habakkuk (2:3) declared that the vision, concerning the glorious consummation of God's plan, should speak and not lie, and since the Time of the End, witnessing the full overthrow of this world's kingdoms and Babylon, will obviously continue for some time yet, our Lord, who will not leave His people without a special watcher to assist them, will doubtless make a further use of this member of the Habakkuk class, as he continues faithful, to “watch” and “write the vision, and make it plain upon tablets,” strengthening His people while the vision in certain remaining parts still seems to tarry. The one whom He would indicate for such a mission would logically be one whom He has specially prepared and used in this connection as a special helper. (PT '52, p. 70)

Now in the year of the Lord 2021 we are witnessing our Pastor's forecast. We are living in a data-driven era of internet, smart phones, Facebook, and Twitter. Zoom and like methods are being used to hold gatherings of Brethren in the study of the Truth. Let us also recognize that the internet is rapidly becoming the main enabler and most effective instrument of Anarchy. As an information-provider and communications medium it excels, bringing into being, by its very nature, an activist “safe house” with anarchic curriculum, kindergarten thru college — all available at the touch of a button. We are watching conventional Conservatism and Socialism appear to be converging, leaving a political vacuum on both sides which two main forms of extremism are

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ving to fill: Nationalism (Fascism and Racism) from the Conservative extreme, and Anti-Establishmentism (Anarchy) from the Socialist extreme.

REVOLUTIONISM IN ACTION

The far-left includes a decentralized mix of actors. Anarchists are fundamentally opposed to a centralized government and capitalism, and they have organized plots and attacks against government, capitalist, and globalization targets. Environmental and animal rights groups, such as the Earth Liberation Front and Animal Liberation Front, have conducted small-scale attacks against businesses they perceive as exploiting the environment

A worldwide revolutionist spirit is prevalent in this present evil world and the hearts of men are failing them for fear: Luke 21:26. We consider three reasons: first, there is a real or perceived economic inequality; second, petty-jealousy with a deep conviction that the ruling classes serve only themselves at the expense of everyone else, undermining the belief that these inequalities will ever be addressed by the political elite; third, a rise in political alternatives that barely were acceptable in society before. These include fascist, communist, and socialist idealisms. We ask, Can any good come from these idealisms? No, they bring conflict, war, pain, suffering, hunger and plunge the country into political instability for decades.

We mention one of many radical ideologies in the world today: Antifa, a political protest movement comprising autonomous groups affiliated by their militant opposition to fascism and other forms of extreme right-wing ideology. Today's Antifa argue that they are the on-the-ground defense against individuals they believe are promoting fascism in the United States. However, Antifa, who have many anti-police anarchists in their ranks, can also target law enforcement with both verbal and physical assaults because they believe the police are providing cover for white supremacists. They will sometimes chant against fascism and against law enforcement in the same breath.

While some Antifa members use their fists, other violent tactics include throwing projectiles, including bricks, crowbars, homemade slingshots, metal chains, water bottles, and balloons filled with urine and feces. They have deployed noxious gases, pushed through police barricades, and attempted to exploit any perceived weakness in law enforcement presence.

TERRORISM FEEDS OFF LIES

Terrorism feeds off lies, conspiracies, disinformation, and hatred. Indian leader Mahatma Gandhi urged individuals to practice what he called "satyagraha," or truth force. "Satyagraha is a weapon of the strong; it admits of no violence under any circumstance whatever; and it always insists upon truth," he explained. That advice is just as important as it has ever been in the United States. All parts of U.S. society have an important role to play in countering terrorism. Politicians need to encourage greater civility and refrain from incendiary language. Social media companies need to continue sustained efforts to fight hatred and terrorism on their platforms. Facebook, Google, Twitter, and other companies are already doing this.

Data suggest that right-wing extremists pose the most significant terrorism threat to the United States, based on annual terrorist events and fatalities. Over the next year, the threat of terrorism in the United States will likely *increase* based on several factors, such as the November 2020 presidential election and the response to the Covid-19 crisis. These factors are not the cause of terrorism, but they are events and developments likely to fuel anger and be co-opted by a small minority of extremists as a pretext for violence.

RELIGIOUS TERRORISM

On September 11, 2001, 19 militants associated with the Islamic extremist group al-Qaeda hijacked four airplanes and carried out suicide attacks against targets in the United States. Two of the planes were flown into the twin towers of the World Trade Center in New York City, a third plane hit the Pentagon just outside Washington, D.C., and the fourth plane crashed in a field in Shanksville, Pennsylvania. Almost 3,000 people were killed during the 9/11 terrorist attacks, which triggered major U.S. initiatives to combat terrorism.

The hijackers were Islamic terrorists from Saudi Arabia and several other Arab nations. Reportedly financed by the al Qaeda terrorist organization of Saudi fugitive Osama bin Laden, they were allegedly acting in retaliation for America's support of Israel.

While religious terrorism is concerning, the United States does not face the same level of threat today from religious extremists—particularly those inspired by Salafi-jihadist groups such as the Islamic State and al-Qaeda—as some European countries. But Salafi jihadists still pose a limited threat. In December 2019, Second Lieutenant Mohammed Saeed Alshamrani,

a Saudi air force cadet training with the American military in Pensacola, Florida, killed three men and injured three others. He was inspired by al-Qaeda's ideology, communicated with leaders of al-Qaeda in the Arabian Peninsula up until the attack, and joined the Saudi military in part to carry out a "special operation."

Yasser Arafat, who claimed to be the leader of the so-called Palestinians said: "Peace for us means the destruction of Israel." We note Psa. 83:4: "Come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance." We are confident that the Lord will not permit Israel to be defeated, even though surrounded by nations bent on her destruction

U.S. OPENS EMBASSY IN JERUSALEM

President Donald J. Trump on December 6, 2017 kept his promise, announcing that the United States would begin recognizing Jerusalem as the capital of Israel and officially open its Embassy there. On May 14, 2018, the United States officially opened its Embassy in Jerusalem, Israel, 70 years to the day after President Truman recognized Israel as an independent country, making the United States the first nation to do so. Jerusalem is the seat of the modern Israeli government. It is the home of the Israeli Parliament and the Israeli Supreme Court. It is the location of the official residence of the Prime Minister and President, as well as the headquarters of many government ministries.

President Donald J. Trump on August 13, 2020 brokered what is termed "the Abraham Accords" between Israel and the United Arab Emirates. President Trump's Innovations Director, Mr. Kushner, said a preliminary agreement was reached on the 19th day of August for what was called "the Abraham Accords," after the figure common to Judaism, Islam and Christianity. The agreement normalizes what had long been informal but robust foreign relations between the two countries.

If fulfilled, the pact would make the Emirates only the third Arab country to have normal diplomatic relations with Israel along with Egypt, which signed a peace agreement in 1979, and Jordan, which signed a treaty in 1994. In a surprise announcement at the White House after a three-way phone call with Israeli and Emirati leaders, President Trump said the deal would lead to greater cooperation on investment, tourism, security, technology, energy and other areas while the two

countries move to allow regular direct passenger flights, open embassies and trade ambassadors for the first time.

SOCIALISM EXPERIMENTED WITH

Socialism: social and economic doctrine that calls for public rather than private ownership or control of property and natural resources. According to the socialist view, individuals do not live or work in isolation but live in cooperation with one another. Furthermore, everything that people produce is in some sense a social product, and everyone who contributes to the production of a good is entitled to a share in it. Society as a whole, therefore, should own or at least control property for the benefit of all its members. This conviction puts socialism in opposition to capitalism, which is based on private ownership of the means of production and allows individual choices in a free market to determine how goods and services are distributed.

As socialists see it, true freedom and true equality require social control of the resources that provide the basis for prosperity in any society. Karl Marx and Friedrich Engels made this point in *Manifesto of the Communist Party* (1848) when they proclaimed that in a socialist society "the condition for the free development of each is the free development of all."

Not all socialists agree in the way in which society is to exercise its control of property and other resources. In this case the main camps consist of loosely defined groups of centralists and decentralists. On the centralist side are socialists who want to invest public control of property in some central authority, such as the state—or the state under the guidance of a political party, as was the case in the Soviet Union. Those in the decentralist camp believe that decisions about the use of public property and resources should be made at the local, or lowest-possible level, by the people who will be most directly affected by those decisions. This conflict has persisted throughout the history of socialism as a political movement.

BROUGHT TO OUR ATTENTION BY BRO. HEDMAN

The confidence of many that Socialism can succeed where other political systems have failed is strong and will survive Armageddon. For this reason, after the Armageddon phase, God may permit governments of a purely socialistic character to rule over the people. Again, the Laodicean Messenger has shown how such governments must inevitably fail — and do so disastrously.

Bro. Johnson suggests that the duration of this
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permission to rule will be such as will allow the full effects of that very severe experience to be felt by mankind. Thus will it be demonstrated in the clearest and most practical way that in Socialism, also, there is no hope for mankind. Moreover, the collapse of this hope will be accompanied by even worse, more harrowing and trying experiences than those suffered in the worldwide war. It is in this catastrophic failure and the people's complete loss of confidence in Socialism's ability to repeal the conditions of the curse that God's purpose of educating mankind will again be accomplished.

At such a time, when the promises and claims of all previous social and political leaders are seen to have been empty and futile, when their vaunted political and economic systems lie in tatters and their personal weaknesses are harshly exposed (*epiphanized*), all faith in rulers, leaders of any kind, will be shattered. In this environment the anarchist will at last be able to promote to the disillusioned people his vision of a society without leaders of any kind, a way of life where people are free to be guided by their better instincts, deciding all common issues peaceably, reasonably, on a basis of mutual and benevolent interest.

This has been the dream of anarchists of all time, and according to Biblical type and prophecy, by Divine providence they will be granted their day of opportunity to test their theories. Although most of these things are still future and we cannot be dogmatic as to these developments, as Epiphany-enlightened Bible students we are now watching, studying the "signs of the times" (Matt. 16:3). Both Bro. Russell and Bro. Johnson have drawn attention to the significance of Anarchism in the closing stages of this Present Evil World, but unless we know the nature of what we are looking for, we shall be unable to recognize it when we see it.

Since 1914, time has been allowed for the lessons of the World Wars to work their way through society, and in the intervening decades consider what changes have occurred in social structures and in the way that people think! Today, the world is moving toward the culmination of the present revolutionary phase of the Time of Trouble (the symbolic earthquake of 1 Kings 19:11), in which Christendom and all her institutions are to be destroyed. Following that amazing and dramatic event, when the Christendom of old is no more, Bro. Johnson suggests that the new revolutionary socialistic rulers are to have their day of power. This is shown in his explanation of the

antitypical Israelitish kings of the Jehu dynasty as being the various kinds of conservative labor government in and after Armageddon (E-3, pp, 129, 130, 180, 330; PT '44, pp 7, 8).

Again, we understand that time will be allowed for each one of these to be clearly revealed as unworthy and unfit to rule, quite incapable of bringing the promised blessings to mankind, their efforts merely adding to the sum of mankind's burdens. This experience under socialistic governments (who, as the established ruling powers will be the conservatives of their day) will teach increasingly hard, distressing lessons to those who had hoped for better things, until those governments in turn collapse and are replaced by the anarchistic radicals (antitype of Hazael, the more radical, for that time).

As Bro. Johnson shows, when worldwide Anarchism takes over, it is a reasonable inference that time must be allowed for the anarchic way of life also to be tried; when it in turn fails, the world will be brought into its greatest-ever distress. This will effectively remove any illusions mankind may have in respect of the anarchist's utopian dream. This failure will demonstrate clearly that there is no hope for peace and prosperity in a world of leaderless people. It will clearly demonstrate that the teachers of anarchism were wrong, and that, left without rulers of any kind, evil, not good, emerges from human society. For although originally created upright—righteous—mankind is now corrupted by the Fall and is by nature evil (Eccles. 7:29; Rom. 3:10).

ANARCHISM TRIED AS A CURE

It does not seem reasonable that such a trial could be made if the "chaos and destruction" form of anarchy prevailed *from the outset*, for nothing can be studied and learned under such conditions. But such a trial could take place under the administration of a worldwide social system based on complete freedom of the individual, the freedom dreamed of by all anarchistic visionaries.

The anarchists do have their heroes, role models, and a fully attested historic record of Anarchism practically applied and apparently successful as a peaceful way of life. They are still awaiting their historic turn to put their ideas more fully to the test, and in general they accept that, because of the warlike nature of present nations, the way to their utopian world must pass through an initial stage of bloodshed and destructive revolution. We are witnessing this activity in the cities

of the United States and other countries.

Without wanting to predict events with certainty, it may be that God will permit the anarchists to have their opportunity, in order that by having a free hand in the world to test their ideas, they might fail — as fail they must — and be seen to fail. When hopes in utopian anarchy die, nothing can then prevent a collapse into the extreme form of anarchy, “mindless mayhem.” Under such conditions when the fallen nature of mankind, still demon-plagued, is given liberty without control, the worst excesses of evil in the creature will emerge and this will result in a final, awful but salutary lesson to all mankind.

ANARCHY AS A REMEDY

The following references from Bro. Russell and Bro. Johnson portray their expectations on anarchy and its place in the closing stage of the Time of Trouble.

Anarchists want liberty to the extent of lawlessness. They have apparently reached the conclusion that every method of human cooperation has proved a failure, and they propose to destroy all cooperative human restraints. Anarchy is therefore the exact opposite of Communism, although some confound them. While Communism would destroy all Individualism and compel the whole world to share alike, Anarchy would destroy all laws and social restraints so that each individual might do as he please. Anarchism is merely destructive: so far as we can ascertain, it has no constructive features. It probably considers that it has a sufficient task on hand to destroy the world and will better let the future battle for itself in the matter of reconstruction (P-4 pp. 481-482).

A consideration of world conditions certainly shows that they have worsened—the various countries are still experiencing much “distress of nations, with perplexity” as this great Time of Trouble grinds on to its climax. The leaders and the ledlings, “hearts failing them for fear, and for looking after those things which are coming on the earth” (Luke 21:25, 26) continue unabated. They clutch at almost anything that they think can prevent chaos and catastrophe.

The physical convulsions of nature are as needful as the moral, religious and social upheavals in this great transition time, and these evidences of the imminence of God’s Kingdom on earth, for which we still earnestly pray (Matt. 6:10). “Disordered nature” (PT ‘39, p. 161, par. 1) continues to be one of the causes contributing to the distress in this great Time of Trouble.

Students of history, not seeing the Divine Plan of the Ages, have been perplexed at the prosperity of evildoers in individual affairs as well as national, and the perplexity of such is increased when they consider the fact that Israel and Judah were nations with which God had made a special covenant and over which He exercised a certain measure of control. If heathen nations were allowed to go as they would into idolatry, *etc.*, why was it that evildoers, evil practices and false worship were permitted to prosper in the nations over which God claimed oversight, control?

The answer (the only answer) is that God’s time for taking active control of the affairs of the world, subduing evil and advancing righteousness, had not yet come. The entire Law dispensation (from Moses to Christ) was introduced during a period when nothing else could have been brought in. The Gospel could not have been proclaimed at that time because the foundation for it had not yet been laid—the foundation being the redemption accomplished by the death of Christ. Nor could the death of Christ have been properly accomplished sooner, or the Gospel age and its work been begun sooner—because in the Divine plan and foreknowledge, that great event was arranged to take place just long enough in advance of the Millennial Kingdom to permit gathering out the Church of the first-born, the Bride class, Christ’s joint-heirs in the Heavenly Kingdom, followed by the Great Company the Bridesmaids. When the call to the Consecrated Epiphany Campers is complete, they will be joined with the Ancient and Youthful Worthies as God’s earthly servants in preparing for Christ’s Millennial Mediatorial Reign.

Does Jehovah have any cure for a time of trouble such as never was? Yes, of a certainly! “Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth” (Jer. 25:32). This is the great Time of Trouble, the climax of which will be Anarchy. However, the Bible proceeds to tell that even when faith will have largely fled from the world, when discontent will have burst into anarchy, when the present social order will have collapsed, then will God’s mercy be manifested in the prompt establishment of the Messianic Kingdom. Man’s breaking point will be God’s opportunity for showing forth His great mercy and love; “But the salvation of the righteous is of the LORD: he is their strength in the time of trouble” (Psa. 37:39).

JOSHUA'S WISE CHOICE

“Choose ye this day whom ye will serve . . . as for me and my house, we will serve the Lord.”

Joshua 24:15.

Joshua, at the death of Moses, was the Leader of the Children of Israel. They had gone through great difficulties in Egypt, the crossing over the Red Sea and the 40 years of wandering, all under the leadership of Moses. Joshua, even though they were having no difficulties at the time, thought that it was proper for them to make their decision—proper for them to decide whether or not they would be faithful to the Lord, or would allow themselves to be led away by the idolatry of the people who lived in Canaan. Joshua had called them together and had recounted to them the Lord's blessings and favor which they had thus far enjoyed, and then expressed himself in the grand and noble sentiments of our text.

It is well to recognize that Joshua was not a young person when the Lord used him in this special work of informing the Jewish nation of their duty to adhere to the leadings of Jehovah. Joshua 13:1 “Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.” Joshua died being 110 yrs. old (Joshua 24:29).

“Choose ye this day”: Joshua was asking them to decide whether or not they would be faithful to the Lord. We have a scripture that asks “How long halt ye between two opinions? If the Lord be God follow him” (1 Kings 18:21). It was incumbent on them that they should come to a positive decision whether they would serve God or Mammon (selfishness). Yes it was time for them to settle this matter once and for all—will ye serve the Lord.

Indecision is one of the greatest foes to character building while the liberty or privilege of choosing, the exercising our wills, is one of the grandest blessings accorded to humanity, and is an important element of man's likeness to his Creator.

We who realize that the Lord has been blessing, guiding, and sustaining us in the past, should come to a full, positive *decision* as respects our course of life. The very fact of coming to a positive decision is a great blessing and a great help in the formation of character. Every time we come to a wise decision on any question, it strengthens our mind and our character, and makes

us much more ready for another test.

SOLOMON'S WISE CHOICE

1 Kings 3:5-15

It is important to observe that the text of this lesson is the record of a dream (verses 5, 15). The dream was from the Lord. In the dream the Lord suggested a question to Solomon (v. 5). Solomon gave a proper answer to the question (v. 10), whereupon God expressed His pleasure at the answer, and told how He would reward the spirit which it manifested (v. 11-14). “And Solomon awoke; and behold, it was a dream” (v. 15). Yet through all the subsequent years of his reign Solomon realized the blessings mentioned in that dream, just as surely as if the prayer had been made while awake. Indeed, we may assume that upon awakening Solomon endorsed the wise prayer of his dream (although his subsequent course as a king was not always actuated by those noble sentiments).

God was using Solomon as a type, and the God-honoring features of his reign were in some way to prefigure the glorious reign of Christ, the “Prince of Peace.”

Solomon was starting out with unusually bright prospects, the future all aglow with the promises of God—if he would faithfully walk uprightly before Him, with the counsel, instruction and assistance of his father David and of the prophet Nathan. At an early age Solomon was placed upon the throne of Israel, in favor with all the people, who provided abundant treasure for the great work of building the temple which Solomon had been commissioned by God to do.

Ironically, we see him neglecting the instruction of the Lord in the prayer of his dream; and, overcome by the temptations of power, he is seen perverting the blessings of God to selfish ends. Instead of wisely and justly considering the best interests of the nation and humbly remembering that he was elevated to the kingly office for the purpose of serving his brethren, Solomon became the oppressor of his people, while he indulged himself in more than any heart could wish.

But, while his wealth and magnificence attracted the attention of the world, his policy toward the nation finally led to the disruption of the kingdom under his son and successor Rehoboam; for though “the king made silver and gold at Jerusalem as plenteous as stones,” they were

not owned by the masses (who felt oppressed), but were displayed in the follies of royalty, in magnificent palaces for himself and his heathen wives, and in gardens and raiments, chariots, soldiers, *etc.* (2 Chro. 1:15).

It was the glory of Christ's Kingdom to which special reference was undoubtedly made in Solomon's inspired dream (v. 13). Insofar as that dream was fulfilled in Solomon and his reign, it prefigured the glorious and peaceful reign of David's greater Son, our Lord Jesus Christ. The prayer suggested in the vision was indeed the attitude of *Jesus'* heart. He truly sought the wisdom of Jehovah for the blessing of His dominion, and to this end He cheerfully submitted Himself to the Divine will in all things. It was this disposition of heart in our Lord Jesus that pleased the Father, who therefore gave to Him the wise and understanding heart, and has added also riches and honor, of which the riches and honors of Solomon were typical. And as there was none like Him before Him, so there shall be none after Him. "His Kingdom is an everlasting Kingdom." He truly shall be the Prince of Peace; and in the beginning of His reign the glorious spiritual temple of God, the Church (which Solomon's magnificent temple foreshadowed), shall be completed, and filled with the glory of the Lord.

JOINT-HEIRS' WISE CHOICE

These thoughts are from the pen of Pastor Russell in 1908. Dear fellow-members of the Royal Priesthood, in a certain sense we already have received the anointing of the Great King, which constitutes us in an embryotic sense the Kings and Priests of the future. We are at the threshold of a great work. We are to be associates with our Lord in the Kingdom, that we may be his assistants in conferring Divine blessings upon all the families of the earth. Our position, therefore, is not so unlike that of Solomon. We, like him, have turned aside from service for a time that we may offer sacrifices to the Lord. Each has a sacrifice to bring, his justified self, his will, his time, his influence, his talents. Now is the time of our dream. Now is the time when the Lord has appeared to us, revealing Himself to the eyes of our understanding through His Word. He invites us to choose. He wishes us to see of what spirit we are. Day by day we are making a choice, either wisely or unwisely. And day by day He is taking note of those who make a wise choice, as did Solomon

Do we ask for long life by seeking chiefly self-preservation? Do we ask for riches by giving the best of our time and talent to their accumulation? Or do we ask for triumphs and trials of an earthly kind over others? If

we ask any of these things or all of them, as some seem to do, we are not choosing the better part, and the Lord will sooner or later advise us that our choice is not pleasing to Him. Are we day by day seeking at the Lord's hand and through His Word an understanding heart, that we may know His will and obediently follow His instruction? If so, we are choosing wisely, reverently—"The secret of the Lord is with them that reverence him, and he will show them his Covenant."

Our desire to know the secret of the Lord should be two-fold: (1) That we may fill the office and service to which He has so graciously called us; and (2) that we may be prepared in His providence for the blessing of all with whom He will bring us in contact, not only in the present life, but also in that which is to come. It should be our desire, as it was Solomon's, to realize our own littleness, our own unworthiness of so great an honor; to realize that we have the Divine favor only because of our relationship to the typical David, the Beloved, our Redeemer. We are reminded of our Saviour's words, "Except ye become as little children ye can in no wise enter into the Kingdom of God." Here again is the thought of simplicity and humility and teachableness, and not the thought of littleness of stature or immaturity of judgment. The thought of what we have been called to, in the Lord's providence, in connection with His Kingdom, should lead us to be very humble in the present time, to learn all the lessons which our heavenly Father would give to those who shall be associated with Him in His Kingdom, "To the called according to his purpose."

All of the Lord's people are sheep. All are under the Good Shepherd. But amongst the sheep He has appointed some to measurably represent Him and to assist and guide the sheep in right paths. These may get the special blessing from this lesson by applying the suggestions to some extent to their present relationship to the people of God. None of the elders of the Church of Christ should ever be heard saying, "My people!" "My flock!" "My Church!" "My congregation!" Rather in humility he should be feeling himself as a little child needing the Divine wisdom to guide, direct, feed the Lord's people, whose interests are so great, so momentous, and the corresponding need of assistance on the way to the Kingdom.

To all who choose, to all whose hearts are firmly fixed unwaveringly upon these principles and desires, the Lord declares His approval and assures them that while now granting them the desires of their hearts in

respect to wisdom and knowledge, He will by and by give them still more wisdom and, in addition, riches and honor and length of days—eternal life. If this matter of consecration has been this far but a dream, let us awaken to realities and permit the good promises of the Lord to awaken in us, not only to will and to do aright the Father's good pleasure, but also to cultivate in word and deed, and the thought and intent of our heart, the good purposes of His will. So doing, we shall shortly enter into the "Joy of our Lord."

CEC'S WISE CHOICE

(CONSECRATED EPIPHANY CAMPERS)

The Lord's sheep are under His constant shepherding care. He will never leave nor forsake them. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). The Consecrated Epiphany Campers are covered tentatively by the reckonedly imputed merit of Jesus' ransom-sacrifice on their behalf. They are the highest group among the quasi-elect, those who will be the "sons" of Joel 2:28 and Isa. 60:4, the Miriam class, "the special assistants of the Ancient and Youthful Worthies" in the earthly phase of the Millennial Kingdom—for they are in their consecration the highest and best developed portion of the "lowest order of Abraham's pre-Millennial seed." They are the first of the "quasi-elect," the "fifth order of the seed of Abraham," the "fifth elect class," to consecrate (E-12, pp. 185, 188, 519, 730). The Truth as due comes to God's people adapted to their varying providential needs, circumstances and experiences, for the Word of God was so framed by God that it is not only adapted to the needs of God's people in general, but it is also adapted to their individual needs amid their varying circumstances and experiences. This shows the practicability of God and of God's Truth. That God arranged His word so as to be adaptable to the general needs of His people is apparent from Amos 3:7 "Surely the Lord your God will do nothing [in the outworking of His plan] except He revealed it as His secret unto His servants the prophets" (E-9, p. 20). Examples: Abraham and Lot knew of the destruction of Sodom beforehand; Noah knew of the flood in time to build the ark. Let us remember this statement: The Divine Program was not changed, but more explicit statements were given respecting it (HE 1927, p. 1).

As the Lord's consecrated people our chief aim in life should be that we have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the Truth, the spirit of Christ, the spirit of a sound mind,

what a blessing it would mean! Our dear Bro. August Gohlke explained that as CEC's we have the energizing, heart-warming, holy spirit of understanding. Yes, Faith justification is the result of a legal transaction, and is sustained by a covenant relationship. Justification by faith is not merely an emotional experience; it is a *legal* transaction arising from the redemption of the sinner by the price paid by Christ on the cross. These terms, "redemption," "bought with a price," which sit so comfortably on the lips of the Christian are legal terms. The security of the covenant relationship emboldened Abraham to dispute with the Angel of the Lord as to the destruction of Sodom and Gomorrah.

The quality of faith is the medium through which God's covenant of grace is made with us (Rom 10: 8-11). Having made a consecration to do the will of God, we oblige ourselves to live faithfully. But we are no longer judged according to our flesh, but according to the righteousness of Christ, superimposed on us according to our faith. This covenant of consecration is a covenant to life. Rom. 10:4 "For Christ is the end of the law for righteousness to every one that believeth."

We have entered into the Consecration Covenant with God and nothing is more satisfying than being friends with God. Under normal conditions this is an impossibility because the entire human family, from the fall of Adam, has been alienated from fellowship with God, and under the curse of death (Rom. 5:12-14). However, those that have entered into a covenant relationship like Abraham can be a friend of God. Abraham was a friend of God because of his faith. The "faith of Abraham" is used in the Scriptures to describe the faith which justifies, or sets right the sinner in God's sight (Rom. 4:16).

For those who recognize that they are out of harmony with God and who are oppressed with a heavy consciousness of sin, the door opened by Christ's sacrifice is a welcome deliverance. Oh yes, Jesus is "the Way, the Truth, and the Life"—there is no other access to saving grace (John 10:9). The response of the appreciative heart is a surrender of self-will and a whole-hearted embracing of God's will. This is not an easy thing for the natural mind to do. But Jesus assures us that He does not put a heavy yoke around our necks. Rather, His service, though often burdensome, is a joy and a delight to the sanctified heart. This covenant of consecration—a contract between the sinner and his God, through Christ—is a covenant to life. The present joys of the Christian life are exceeded only by the joys to come, though we serve not for reward, there is one.

Like other covenants, this very personal one is accompanied by the covenant elements, in a Christian tradition that dates back to New Testament times: the confession of faith; the sign of water immersion; and all in the presence of witnesses. As consecrated children of God we have another type of covenant called the social contract; that is our fellow-citizens have every right to expect that we will treat them respectfully and courteously, and be of assistance as needed. Unfortunately, this contract is frequently violated as the culture of self becomes more entrenched in the general population. We are witnessing the erosion of this principle at almost every level of our social structure, in western and non-western countries alike. The religious attitude is being put aside!

It is good to see, however, that the impulse of compassionate charity is still with us to a marked degree. This is an evidence of the disposition of God in mankind and is mute testimony to the power of the original covenant fellowship which God had with Adam and Eve in Eden. As Christians, our contract with mankind in general, must always be viewed through the lens of our consecration to the will of God. Only in this way can we reflect the justice, nobility, grace, and mercy of our covenant God. Bound to Him by our personal covenant of consecration, we gain the freedom to live a life of confidence—not confidence in ourselves, but in His promise to us that He will never leave nor forsake us. As servants of our covenant God, let us endeavor to exercise the same constancy of devotion and loyalty to those around us, doing whatever we do to the glory of God (1 Cor. 10:31).

What a wonderful privilege to be one of God's dear children, to have fellowship with Him (1 John 1:3), to know that He is ever watching over us for our highest interests, and that we as God's consecrated children can feel the warmth of His love in presenting ourselves daily for His service! We have given ourselves over in consecration promising to do the will of God. One of my favorite scriptures on our little all is 1 Cor. 10:31 "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." The statement: "Whatsoever ye do" takes care of everything.

THE "STILL SMALL VOICE"

Oh, in this troubled world there are voices without number, mostly tainted: the broadcasted world news, Twitter, Facebook, Snapchat, WhatsApp, YouTube *etc.* For the Consecrated Christian these words find no lodgment in their mind, heart and will; as no wise choice can be made from their study. Thanks be to God

aside from these voices there is another, which, however, very few can hear. The majority hear only the Babel of unreason. Evidence shows that the called and faithful hearken to the Word of the Lord, with its testimony that the great Creator of all things is just, wise, loving and powerful; that the present condition of humanity, moral and physical decrepitude, is the result of original sin, and is in effect the outworking of its sentence, the death sentence, upon the race; that there is no hope of a full recovery from these adverse conditions except as God Himself shall render the aid. His message through His Word is that while His Justice has condemned the race as a whole, His Love met the requirements of justice—that the Son of God left the glory of the Father, became a member of our race and, as such, redeemed it from the death sentence and made possible, not only an awakening from the tomb, but also a full restoration back to the original perfection, the image and likeness of God, lost by Father Adam and by us all through his disobedience. The still small voice through the same Word of God tells us that Divine Wisdom is controlling in the matter, and has set the Millennial Age in the future as the time in which Almighty Power will be exercised for the deliverance of the world from its bondage to sin and death and its restoration to Divine favor.

Joshua, who uttered the words of our text: "Choose ye this day whom ye will serve; . . . as for me and my house, we will serve the Lord" properly understood himself to be the head of his household, their representative under Divine arrangement. His consecration, therefore, meant the carrying of a consecrated man's influence to every member of his trusting household. It meant that as a proper father he would have a large and good influence over all the members of his family, and that this influence would all be turned to the Lord—into channels of righteousness in all matters and affairs of the family. It must have meant, therefore, that Joshua would thenceforth honor the Lord by worship in his household and in all his ways acknowledging Jehovah. It meant the reverence of the entire household for religious things; it meant the influence of the head of the family in connection with the Almighty in leading his family to make similar individual consecration to the Lord. And a similar course is a proper one for every one of us. First of all we must see to our own hearts, reach a positive decision, get right with God, come under His blessing and care, and the promise of His Word through Christ. Then the business of life should be to bring our families and neighbors and all with

whom we have influence, who have ears to hear and hearts to appreciate the Divine Message, into similar accord, similar consecration.

Let us make the wise choice dear friends, let us decide today if we have not already decided this most important of all questions. If in the past our course has been a double-minded one, let it not be so in the future. If in the past we have chosen unworthy, selfish ambitions, or foolish ones founded on our own surmises or those of others, let us not be content with any of these, but realizing the foundation of Truth and of grace let us choose wisely, put our affairs in the hands of the One who is able to bring order out of confusion, and to speak peace to our troubled souls, and harmony to our discontented lives, and whose Message by and by is to cause the assuaging of all the storms of passion and avarice which are now raging in the world, and to bring in that everlasting peace which the Lord has promised under the reign of Him who will be the Prince of Peace.

We are asked the question by some of the Lord's brethren; are we to expect further unfolding of Constructive Advancing Truth as "meat in due season"? Yes,

Constructive Advancing Truth refers to a teaching, based on long established Truth that is being brought forward and applied in detail for God's consecrated children. A principled fact which moves forward in a process of development, having a special value to those living today, being constructive, helpful, and encouraging. In other words, it is "Truth as due" given for the needful purpose of building up and developing the Consecrated Epiphany Campers. Jehovah's sheep are under His constant shepherding care, and He will never leave nor forsake them. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

God's real people, those consecrated to Him, were similarly given the Truth as it became due during Old Testament times (as seen markedly in the cases of Enoch, Noah, Abraham, Moses, Samuel, David, Isaiah, Jeremiah, Daniel and John the Baptist). Certain basic Scriptures assure us that God will always give His people the Truth in due season, to supply their needs. We should by faith accept His promises in their proper application and make them our own (PT '75, p. 45).

HOPE

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24, 25).

It is important to have a correct definition of anything we wish to understand clearly. One good definition for hope is the quality of heart whereby we desire and expect some future good. We must have both the desire and the expectation. Also, the feeling of wanting something to happen or be true and thinking that it could; a feeling that something good will happen.

Hope is an inspiration when we allow the Joy of the Lord to act in harmony with it. The Apostle Paul surely caught this blessed thought when he said "Rejoice in the Lord always: and again I say, Rejoice. Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:4, 6). Mark how throughout the Word of God we are taught, not only to be sober, diligent, thoughtful, prayerful, joyful, hopeful and always to be abounding in the work of the Lord through whatever it may bring of toil or care or reproach or persecution, but also in the midst of any or all of these experiences to be happy and to be filled with the inspiration of a holy joy. And not only are we counseled to be joyous, but the manner of life which naturally produces this joy in hope

is pointed out to us. When we come into the Lord's family we enter a new and holy atmosphere which only those who are fully consecrated can realize and appreciate.

The curious mind must inquire of hope: just what is it intended to do? Hope is one of the general graces that work throughout the whole heart and mind. We have many Bible heroes that we can hope to be like: let us dare to be like Daniel. Hope's particular function is to encourage, *i.e.*, to make us strong to do and dare for the Lord, and its general function is to help develop and support us in every good word and work and against every evil word and work. The consecrated have joy in the hope promised in the Word of God: a resurrection from the sleep of death promised in John 5:28, 29 (Diaglott). "Wonder not at this; Because an Hour comes in which All that are in the TOMBS shall hear his Voice, and shall come forth; THOSE HAVING DONE GOOD things, to a Resurrection of life; and THOSE HAVING DONE EVIL to a Resurrection of judgement." Does not this promise of God bring joy and hope to the heart!

Some have asked about this statement: can we really

believe the Bible? Oh, of a certainty, Jehovah guarantees it in Isa. 55:11 “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Another Bible hero named Job believed! Job 13:15 “Though he slay me, yet will I trust in him.” Joyful hope like this helps us to cleanse ourselves from filthiness of the flesh and spirit; it helps us to be more loving to the Father, to the Son, to the brethren, to the world and to our enemies; it helps our faith, patience, humility, modesty, contentment, joy, gentleness, faithfulness, sincerity, mercy, *etc.* There is not a quality that we need as overcomers that hope does not help us prepare for.

Hope functions to stimulate our hearts and minds and help develop and support us in good and against evil, but while these are the most important, they are not its exclusive functions. This can readily be seen, when we learn at what stage of our religious experience hope in its Biblical aspects begins to operate. Founded on the Word of God we understand that hope can work best after consecration and Spirit-enlightenment. In the battles of the Christian life, hope, next to faith and love, most efficiently helps us to overcome. Desiring and expecting the things contained in the promises, it arouses us to the greatest bravery to beat down the attacks of Satan, the world and the flesh, as they seek to manipulate sin, error, selfishness and worldliness in spiritual conflicts against our justice, wisdom, love and heavenly-mindedness. It likewise mightily arouses us to attack evil in its every form as we find it in us, and in many of its forms, as we find it about us. When the fight waxes sore, it continues to encourage, support and strengthen us until glorious victory becomes ours.

Hope like all the graces takes much time to develop. How grateful we can be that the source of its development is God with Jesus as the primary Agent! Christlikeness must be cultivated by study, practice and then abounding in the joy of learning of Jehovah. It must pass through all the processes of procedure in character development, *i.e.*, it must maintain the consecrated attitude, arouse itself to activity, grow, purge out its evil, become strong, be balanced and perfected. It must support weak features of character by its strength, and help secure a proper adjustment and balancing of various features of character to itself and to one another.

Does hope come with trials? Oh yes, like faith and love, hope must be put into the crucible for refining and purifying. If it gives way under their pressure, it becomes weaker; and if it continually succumbs to this pressure, it

is finally crushed. Satan seeks by the circumstances which act as pressure on hope to turn it into despair and wreck it. The Lord's intention in permitting such tests to be brought to bear upon our hope is the reverse of Satan's. Thereby the Lord would refine and purify our hope, purging it from human-mindedness and filling it with heavenly-mindedness; thereby He would strengthen, balance and perfect it, as well as better fit it to perform its functions of encouraging, stimulating and helping other features of Christlikeness.

The average child of God will probably be more fully tested in hope by disappointments, delays, restraints, his own faults and failures than by any other means of testing. Most particularly are his faults and failures the hardest tests on hope. Satan never wearies of bringing these to our attention, seeking thereby to overthrow our hope and to bring us into despair. Contrasting these with the attainment of others, and with the greatness of the things contained in our hope, he seeks to convince us that there is no use for us to hope to win out; for, he whispers, it would be impossible for us with such faults and failures to overcome, and become fit for the Kingdom and its privileges.

Our trial times are our danger times, and our own strength being unequal to meet their demands, we are to be fully of the conviction that we are unable to overcome in our own strength; but we are to be as fully convinced that the Lord through Jesus' ministry is an all-sufficient helper in all tests. This assurance will all the more enable us to make a faithful use of His Spirit, Word and providences, furnished us by Him to enable us to stand the trial of hope.

As we exercise hope it becomes rich in results toward God, even to some extent mankind, by the office that it exercises in encouraging, strengthening, balancing and perfecting us in various directions, it enables us to do such deeds as delight God's and Christ's hearts, honor Them and serve the cause that They are advancing. These, among other things, are the reasons why God gives so many promises upon which He intends our hope to seize. Hope, also, has a large share in helping us to gain results in our own development. So it encourages us to continue dead to self and the world and alive to God, to study, practice and spread God's Word, to watch and pray, to suffer and endure, to hate, avoid and oppose evil, to detach our affections from improper objects and attach them to proper objects, to use our all for the Lord and to exhibit the graces, as well as to cultivate strength, balance and crystallization of character.

Another feature of hope is it helps us to build up the consecrated, spirit-enlightened ones. It assists us in enduring trials, makes us fearless in the presence of death and the grave, and prepares us for a glorious triumph in the resurrection. While there are many things that we hope for throughout our life; the greatest hope is for a restoring of life from the sleep of death as mentioned above and we have God's promise as the primary basis for our hope. Our hope has the most solid foundations that one who has the faith quality could desire or expect to have.

We are authorized by the Scriptures to have our hope centered in those objects that God has set before us. These are, indeed, very precious to us. In Gen. 12:1-3, we read of the fullness of the Abrahamic Covenant. "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

The Abrahamic Covenant is the *all-embracing* covenant, all other promises of God flow from it. The promises of the Abrahamic Covenant pertain to all those counted in with Abraham's seed, all those of faith. In this sense it has a general application. Certain features of that original promise were enlarged and expanded in what we term the Oath-bound Covenant, because God bound it with His oath. Gen. 22:17, 18 "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

All those justified by faith, as part of Abraham's seed, are to be developed for the future work of blessing the families of the earth. Simply put, if we have faith we are children of Abraham (Gal. 3:7). As consecrated believers we are counted as one part of the seed of Abraham. As people of faith, we are a part of that Covenant and the precious promises of that Covenant apply to all covered by it.

In Heb. 6:13-20, this matter is beautifully set forth: "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Wherein God, willing more abundantly to show unto the heirs of promise the unchangeableness of His counsel, confirmed it by an oath: that by unchangeable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, . . ."

Let us look a little at this promise, and see what the Lord has to say in it to us. The Apostle here calls attention to God's dealings with Abraham before He gave him the Oath-bound promise that his seed should be blessed and do a work of blessing. After Abraham patiently endured, *i.e.*, after he succeeded in the trial which came when he was called upon to offer up his son, he was given the Oath-bound promise. St. Paul draws the conclusion that men swear by the greater, and an oath for confirmation is to them sufficient evidence. Where people have confidence in one another, and then add an oath, it ends all strife. God in His kindness tells us of a time of refreshing, recovery of breath after the time of trouble such as never was since there was a nation spoken of in Dan. 12:1. Oh, how we look forward to this work of restoring during the Millennial Mediatorial Reign of Christ. The human family will be lifted up from the sleep of death to a time of judgment by a righteous judge.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me" (Rev. 3:20). Often the word door in the scriptures represents the heart, to which we let the Lord in. Is that not what Jehovah asks for: My son give me thy heart? Jesus will feed those that are His with the proper understanding of what is necessary to receive everlasting life on the perfected earth. The feast of "meat in due season," "things new and old," which the Master promised to provide at that time (Luke 12:42; Matt. 13:52). What a blessing it will be to feast at the table of Truth. Acts 3:21 states the promise even clearer "until the times of restitution of all things." The earth and the people put back into a proper condition when "the earth shall be filled with the knowledge of the glory of the Lord" (Hab. 2:14). The world released from the bonds of sin and death. The actual deliverance of the redeemed race in God's due time and order.

Yes, hope is one of the foundation doctrines of the Word of God. God's goodness, love, mercy and justice "the exceeding riches of his grace" (Eph. 2:7). "Then shall the earth yield her increase" (Psa. 67:6) and "The desert

shall rejoice, and blossom as the rose” (Isa. 35:1). These promised privileges from God are the result of Jesus’ ransom sacrifice given to us in 1 Tim. 2:4-6, “Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.”

We all go to the grave because of the sins of Adam, but will be restored to life in Jesus’ sacrifice by an accurate knowledge of the written word. The death of Christ secures for Adam and all of his race one full opportunity for salvation and no more than one, yes, Christ a ransom for all! Knowledge of Truth is light, and Christ is “the true light, which lighten every man that cometh into the world” (John 1:9). How are we to enjoy hope in this promise from the written word of God. In God’s due time we will rejoice to see Rev. 21:4 come to fruition “God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Jehovah has given to Jesus and the one true

Church the duty and privilege of bringing this hope to the people in the times of restitution! Yes, God said “I have spoken it, I will also bring it to pass; I have purposed it, I will also do it” (Isa. 46:11).

Jesus and His agencies will fulfill God’s promise given in John 3:16 “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Jehovah’s Son, Jesus, came to seek that which was lost in Adam: perfect life on a perfect earth. Oh, this is what we hope for! Jesus has extended an invitation “come unto me all ye that labour and are heavy laden and I will give you rest.” The final consideration in Rev. 21:4 is “the former things are passed away!” There shall be no more discontent, no more unhappiness, and God’s will shall be done in the Paradise of earth as it is done in heaven because Messiah’s great work of redemption will obliterate unsatisfactory conditions from the earth and the promise made to Abraham will be fulfilled: In thee and thy seed shall all the families be blest. Yes, the hope of all mankind fulfilled!

LETTERS TO THE EDITOR

Comment

Greetings in the Lord. I recently learned of your ministry through the internet and have been going through your teachings more. I enjoy them so very much and feel as though I have become closer to God through your church’s teachings. In my area I can find no church that preach the biblical truth like you do. Please continue these services knowing you are bringing people to God and changing lives. I wish to request spiritual books and some few copies of the bibles that I can give to those who cannot afford to buy one in my family. I look forward to hear from you soon.

May God bless your ministry to be a blessing to others.
Kenya

Comment

Peace and love be unto you! It is with Thanksgiving and joy that I take this opportunity to thank you all for opening the eyes of the brethren here. Especially me as the leader. This is my testimony from the bottom of my heart.

I want to confess here that I have taught a wrong doctrine for several years now. I didn’t know about Hell in a more deeper way than I heard from you this morning. I didn’t know that Hell is not a place of torment and that Hell is the grave. You have truly opened my eyes and the eyes of my church board. I have held for long that Hell

is a place of eternal torture. May the Lord forgive me for misleading His sheep all those years. The more we sat and listened the more I received new insights. I know that the time was short and there were many requests and questions that you had to attend to but I promise that we will organize for another seminar so that you can attend and minister to us these great insights! Surely the Lord is good. I hope that you arrive safely home and that God willing we shall meet again.

The message also about Abraham’s Children had many Revelations also that I have never known before. I hope that you will find time again and come back someday God willing.

Lastly, I want to thank you for your humility, patience and service to the Lord. You really showed these as you ministered and despite many questions that arose and some people trying to be hostile you answered them with love and scriptures. We are glad to be part of this movement despite some rumors that went by that it is not a Christian movement. You proved them wrong.

Thank you and may the good Lord be with you.
Nairobi.

Comment

You have very good materials online. I have one challenge that cyber cafe is far from us and it’s expensive to print hard copies. Can we receive some



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

LETTERS TO THE EDITOR (Continued)

materials to use in our church please? We are still thankful for the presentation that you did at the funeral of my brother.

Kenya

Comment

This website has many many interesting subjects that we have been looking for. Thank you for guiding us through it and introducing it to us.

We remain yours together in His work and Ministry.

Kenya

Comment

For long I have been holding this ministry with much reservations but from today I want to confess that I am embracing it with all my heart. I want to ask for forgiveness for my past mistakes and wrong accusations to the ministry and even at one point my personal attacks to both Br. E. and Br. J. Please find it to forgive me.

Thank you for ministering to us and especially for distributing the pamphlets and booklets. I promise to follow the teachings of Russell as propagated by Johnson and Jolly the way you taught us during the meeting.

God bless you all and God bless the ministry at large.

Kisumu.

Reply

Hello dear Child of God,

It is with great pleasure we receive this letter from you! There is a saying "TO ERR IS HUMAN, TO FORGIVE IS DIVINE." We kindly, gently, yet firmly accept your apology. As I stated to you earlier, we have been teaching this Truth message for 140 years without a need to revise the foundation principles of our message. We are so pleased that the God of Truth and Justice has entered into your heart by your invitation! 1 Cor. 14:40: "Let all things be done decently and in order."

Bible Standard Ministries

Bro. Leon Snyder

Comment

Shalom brethren to you and your dear ones in Jesus name. Much grateful for the visitation of the evangelist

TO:

Zabulon Anyumba from Migori County, Kenya-Afrika, under your directive for the love of spreading of gospel in Africa and the rest of the world. During this visitation we engaged in fellowship, also our church members benefited from Christian literature. We also took the Evangelist to our rural church and children's home.

Thank you. Regards,

Pastor

Reply

Good morning Pastor,

We continue to praise Jehovah for His Loving-kindness. His Truth is precious to our ear through which it enters into our heart.

May the God of grace and justice be with you as you seek His Truth in serving Him. We thank you for the kind comments.

Bible Standard Ministries

Bro. Leon Snyder

OBITUARY

Sr. Krystyna Grodzinski of Poland, born July 24, 1935; died Nov. 3, 2020 at 85 years of age. She was introduced to the Truth in 1947; after which she left the Catholic Church with her mother. She consecrated her life to God in 1954 and remained faithful in serving her Lord until death. She was a true helpmate to Bro. Elias, her husband of 65 years. May her memory be a treasure in our hearts. Funeral services conducted by Bros. Jacub Wojtko and Janusz Kucharz.

OUR LORD'S MEMORIAL 2021

Thursday March 25th

After 6:00 PM

Please Visit:

www.BibleStandard.com

BIBLE STANDARD MINISTRIES

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