

TOPIC: WATCHMEN

“Watchmen”
Brother Julius Bednarz, Chicago, IL
Spoken August 6, 1956

Our lesson on watchmen begins in Isaiah 21, a chapter with which all of you, I believe, are very familiar. I will read a few verses in order to touch certain points, we would like to mention in brief before we get into another chapter of Isaiah that also takes in the thought of “watchmen.”

Isaiah 21:6: *“For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: And he cried like a lion.”* Our King James version has it, *“And he cried, A lion.”* But the proper translation here would be, *“And he cried like a lion.”* *“ My Lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights; and, behold, here cometh a chariot of men with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods hath he broken unto the ground. Oh my threshing, and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you. The burden (or oracle) of Dumah. He calleth to me out of Seir, Watchman, what of the night. The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.”*

Here we have the Lord giving us a picture, using the prophet Isaiah, as represented in this vision, in the role of a watchman. He is standing on the walls of Babylon, the literal Babylon back there, and he sees the invasion of Medo-Persia, which is about to destroy the Babylonish Empire. And as he stands upon this wall in his watchtower, he notices and records for us what he sees. He begins to see chariots of horsemen and camels, the spearhead, as it were, of the attack of Cyrus and Darius, which in a short order destroyed and overran Babylon.

There was the representation of that which has a primary application back there with Isaiah, as the watchman seeing the beginning of the destruction of the first universal world empire. But we believe that the primary application has its proper setting, but that the Lord has something far greater, a secondary application that has its fulfillment down here in the harvest of the Gospel Age.

The reading concerning this watchman in the 11th verse down to the 13th also gives us a clue. The watchman has an oracle concerning Idumea, or Christendom. He is asked the question, *“Watchman, what of the night, what of the night?”* And he answers; *“The morning has come but also a night.”* Chronologically speaking, the watchman the Lord hath set upon the walls of Christendom, or Babylon, in the very early morning hours of the seventh day, when the first beams or shafts of light began to show over the horizon, declaring to him that the early morning of the seventh day had begun and yet, at the same

time, when it was beginning, the world was filled with every indication of civilization reaching great heights as never before, he saw that at the same time, while the morning of the new day was coming that it would be accompanied, paradoxically speaking, by one of the greatest times of trouble that the earth had ever seen. So he declared that yes, the morning has come, but it is accompanied by a night.

And who declared this faithfully to the Lord's people, but that watchman whom the Lord had set upon the walls Zion, our own Pastor. But how does the first part fit in, as far as the invasion of the army of Darius that Isaiah sees in vision? How can we represent that into a picture that takes in this other watchman, our own Pastor, who saw the early beginnings of that which indicated to him the fall of Babylon the Great?

We read the account in the Reprints concerning our own Pastor's experiences, how he in the early days of his search for truth, way back there in the 1870's, began to come to certain conclusions that that which he learned in his church affiliations did not represent the trust of God's word; he cast aside these doctrinal errors that he had formerly believed, and he struck out boldly, independently in his search for truth. He studied the Bible personally, privately. And then the Lord led him to come in contact with certain individuals, little groups here or there who were studying the Bible independently. There were certain prominent men that had certain views that appealed to him. He attended one little meeting in a dingy hall, he tells us, where a little group of those who represented the Seventh Day Adventist cause were studying the Bible chronologically. He came in contact with another person here or there who had similar views, the Lord evidently directing his path. And so he could put all these different thoughts together, these different views from these little groups, who were studying the Bible here or there. And with the Lord's assistance, he could see through these doctrines and through these several individuals, who were directing the teachings of the Lord's word towards the attention of this little group that was searching for truth in the very early hours of the seventh day.

By the Lord's grace, he came eventually to the conclusion that the time had come for Babylon, which had formerly received the favor of the Lord, to be cast off. And he did give forth the message, as is given to us in other places in the scriptures, that Babylon the great "*is fallen, is fallen,*" and the invitation to "*come out of her, my people.*"

But now we turn to Isaiah 52, and we read the seventh and eight verses of this chapter. "*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, the publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen (now it's plural, "Thy Watchmen") shall lift up the voice; with the voice together shall they sing.*" Now the thought in this word "sing" is a joyous message, a message of triumph.

Now why is it a message of triumph? Because these watchmen together are singing, they're voicing a certain message. And what is that? "*Thy God reigneth.*"

"*For,*" it goes on to say, "*they shall see eye to eye when the Lord brings again Zion,*" or, as a better translation has it, "*when the Lord Jehovah returneth to Zion.*" Now, why are

these watchmen so joyous in proclaiming this triumphant message? Because they see eye to eye, together, they see this great truth by faith, that the Lord has returned unto Zion, that Zion is again functioning, and its influence and power is felt in the earth. And so they triumphantly and joyfully proclaim this message, because they see this eye to eye.

And the thought in this verse, "*Thy God reigneth*," has the thought that he has ascended the throne. And when a king ascends a throne, he does it only for one purpose, to begin his reign, to begin to send forth edicts throughout his domain, letting it become known that he is the king.

"*How beautiful upon the mountains.*" The thought here is kingdoms, and these kingdoms are still in existence. And with the aid of Daniel 2:44, remembering what was presented in this vision that Nebuchadnezzar saw in a dream that was brought back to him by Daniel, through God's grace and wisdom, we can see Daniel explaining this vision to Nebuchadnezzar, as he sits upon the throne, and he is marveling at this young Hebrew who is bringing back to him not only the dream that he forgot, but the interpretation of the same.

Daniel explains the head of gold, the chest and arms of silver, the belly of brass, and two legs of iron, and then the ten toes, iron mixed with clay. And when he comes to those toes, you could almost see Daniel giving, as it were, a chart talk. And he points to those ten toes and he says, "*in the days of these kings shall the God of heaven set up a kingdom.*" The same thought as Isaiah 52:7,8, "*Thy God reigneth.*" "*Thy God,*" Jesus, has returned and he has ascended the throne "*in the days of these kings,*" when these kings represented by the ten divisions of what was once the Roman empire that ruled the world for so many centuries, when these ruling houses who would still be claiming that they reign by the grace of God. And rightly so because that was the permission from God himself, when He gave to Nebuchadnezzar the right to rule. Daniel, noting that to Nebuchadnezzar, said, "*Because the God of heaven has given thee a kingdom and a dominion.*" And that same right was handed down to every succeeding world empire until it came down to Rome. Then came the division of Rome into these ten toes or parts. So kings did reign by the grace of God up to a certain time, 1914, when the Times of the Gentiles ceased.

But prior to that, they claimed that they reigned by the grace of God, these kingdoms. So Daniel is pointing to those toes and says, "*In the days of these kings,*" when they are still in existence, "*The God of heaven shall set up a kingdom.*" And how beautifully that fits into our understanding of the harvest message, that our Lord returned in 1874, when these ancient ruling houses were still holding sway in Europe, and that it was at that time when Jesus ascended to the throne, when our Lord returned unto Zion.

Primarily when we think of Zion, we think of ancient Jerusalem that was built upon two hills. And on Zion's hill, the palace of David the King stood. And it was from this literal hill of Zion, from the palace of David, where the divine directives were issued forth. As the scriptures tell us, "*David sat upon the throne of the Lord in Jerusalem.*" "*Solomon sat upon the throne of the Lord in Jerusalem.*" And that was true of the other kings, who

followed them. They sat upon the throne of Jehovah. It was their duty to issue forth the decrees of Jehovah through their agencies, as they sat upon literal Mount Zion, the palace being erected there.

When Zedekiah, the last king of Israel, was removed because of his iniquity, the prophet Ezekiel mentioned this concerning him, that he was a “*wicked prince*” and that he would be removed from that position as king of Israel. And the Lord said to Ezekiel, “I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it to him. Remove the diadem, take off the crown.” In other words, remove it, because there will be another arrangement that I will bring into existence, I will let the Gentiles hold dominion until he come whose right it is, that is, until the Lord Jesus at his second advent comes and takes to himself that power, his right, which his Father has given him.

In Revelation 14:14, we see another picture of the same. Here the Revelator says, “*And I looked and behold a white cloud, and upon the cloud one sat like unto the son of man and on his head (notice, and upon his head) a golden crown, and in his hand a sharp sickle.*”

The second presence of our Lord is here again brought to our attention, and the “John class” sees this by faith through their understanding of the Lord’s word, especially the harvest message, which that watchman brought to our attention so beautifully, and which has satisfied the hearts and minds of the Lord’s people so fully in this harvest period.

“*And he looked upon this white cloud and he saw one like unto the Son of Man; on his head a golden crown.*” Yes, at our Lord’s second advent, he ascended the throne. It was his right to come and take that position. The Lord returned unto Zion and therefore these kingly edicts, or directives, should begin to emanate from Zion; not the literal hill in Jerusalem any more, oh no, but the heavenly Zion, the invisible ruling power, where Christ is situated on his throne issuing the directives because it is time for him to do so.

“*On his head a golden crown, and in his hand a sharp sickle.*” Now notice our understanding of the Lord’s second advent is this: that he comes in the role of a king, as the chief reaper, and also as the bridegroom. But you notice, there are only two phases mentioned here. As a king, with the crown on his head, and with the sharp sickle in his hand as the chief reaper. The bridegroom feature is not mentioned in this picture. Why? Was it omitted? Oh no, friends, it wasn’t omitted. It was said here purposely so because in chronological order Jesus comes and begins issuing directives, as the new king of earth, and at the same time he issues forth the arrangements for the harvest of Babylon; but the bridegroom feature is still a little future, when the body members are all complete and have made their calling and election sure, then the bridegroom feature comes into its fullness.

But right now, in this harvest period that we are speaking of and in which we find ourselves, until now the John class sees the kingly arrangements of Jesus’ second advent and also his position as the chief reaper, gathering out the elect from the four winds of Christendom. And has not that been our experience friends, have we not recognized this

through the harvest message, that our Lord at his second advent returns as king, and that he also is directing the harvest work. But yet, the bridegroom feature is just a little in the distance, just in the future, but not yet, as this picture shows us.

The directives that have issued forth from the returned king; has there been any directive issued forth, or emanated from, Zion? If there has been and we can recognize any, then we know definitely that our Lord has returned into Zion, and that now Zion, as the new ruling agency for the world is functioning and in operation.

Well, in Revelation 1 and 2, we read this first directive and it is just re-phrasing that which we have already mentioned. John here sees in vision, *“I saw another angel come down from heaven having great power and the earth was lightened with his glory. And he cried mightily with a strong voice, Babylon the great is fallen, is fallen. Come out of her my people, that ye be not partakers of her sins and receive not of her plagues.”*

This was a directive that came from this great angel, who comes with great power, and the whole earth is lightened with his glory. Why that could refer to no one else than our Lord Jesus at his second advent, could it? He is the one who is shown issuing this directive from his position, having ascended the throne on Zion’s hill, spiritually. But in Revelation 14, where the harvest is also pictured to us so beautifully, we have this watchman, whom the Lord chose so early in the harvest period, the early dawning of the new day, who by the Lord’s grace saw this great truth. He was the one who issued the message to those who had ears to hear.

This message went forth in the very early years of the harvest period, the harvest work. Now is the time to set in that sickle and begin to separate the true wheat from the tares, and wasn’t that message faithfully presented as the new king directed it, friends. He was the one who issued the decree; this faithful watchman sent it forth to all Christendom.

But he passed off the scene in 1916. Then who was left to take up the message, the same message that he brought to our attention? Oh, Isaiah tells you that “watchmen,” plural, are continuing the same message - that the watchman brought to our attention, as an individual in the very early phases of the harvest work.

Yes, and how happy we are that these watchmen, faithful members of the Zion class yet this side the veil, are continuing to proclaim the same message that the Lord gave to that watchman.

Was there another decree that came forth from Zion, indicating to us that Zion was functioning as the ruling agency in the earth, that our Lord had ascended the throne? Yes, there have been other decrees that demonstrate to us this important truth.

Revelation 14:13, *“And I heard a voice from heaven,”* The John class again hears a voice, a voice of authority from heaven, from Zion now functioning. *“Saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit.”* Who is declaring this truth? The Spirit, Jesus, the returned king on Zion’s throne is

issuing this decree. Yea, saith the Spirit, *“that they may rest from their labors; and their works do follow them.”*

What does this mean to us, friends? This decree that the sleeping saints who were in their graves until Jesus' second advent need not sleep any longer, the king is present, and he raises them up first. And this is corroborated by

1 Thessalonians 4:14, when Jesus returns from heaven, that those who slept he brings first with him, they are raised first to join him. Why sleep any longer when the king has returned? When he who is the resurrection and the life, as he declared way back there to Mary and Martha. He uses that power to raise up the sleeping saints, so that they could be with him, associated with him on Zion's hill.

Yes, and how glad we are that this message, this directive which came from our returned Lord on Zion's throne, was so faithfully interpreted by that watchman, and accepted by those who had hearing ears and who became watchmen, and who are declaring the same important truth to this day wherever they have an opportunity to present that message.

Do we hear another decree emanating forth from Zion? Yes. Isaiah 40:1,2: *“Comfort ye, comfort ye, my people, saith your God.”* Who does this refer to? Who is *“your God?”* Oh, do you remember Isaiah 52:7,8, *“And say unto Zion, Thy God reigneth.”* Thy mighty one is reigning. This is the same mighty one who is issuing this decree. *“Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins.”* Yes, they had received of the Lord's hand double for their signs and now a message must go to them, a message of comfort, a message of blessing.

Did this actually take place, friends? Was there any evidence to the spiritual mind of those who are watching that this decree was actually put into effect, and sufficient evidence presented to them so that they could give this message of comfort to Israel? Yes, friends, by the study of the Lord's word the watchman saw every evidence that Israel's double had come to an end in 1878, and that that was the time to begin the message of speaking comfortably to her. What corroborating evidence do we have, and did that watchman have the same?

Well, it was in the very early beginnings of this new day, in fact, in 1878 that the Berlin Congress of Nations, when convened and presided over by Lord Beaconsfield, a Jew who was a prime minister of England, that there the Jews began to win important concessions concerning their opportunity to return back to their homeland. Was that evidence, friends, to that watchman, that the decree that issued forth from Zion's hill was taking effect? Yes, he saw it there in the Berlin Congress of Nations an indication that the King on Zion's hill had not only issued the decree, but he was putting it into effect, he himself was working the ways and means by which Israel would return back to their homeland.

The year 1917 brought another important step in the same direction – the Balfour Declaration declared the hold of the Turk upon Palestine broken completely, and England

was given the opportunity to have a protectorate over that whole area, another important step of easing the restrictions so that Israel could go back to their homeland.

“My people.” A message of comfort for them has been going forth since that day and how glad we are, brethren, that that message which that watchman began of comforting Israel, has been continued by the watchmen, plural.

It is the same message, you see. As he recognized the decree from Zion’s hill, it is our privilege, too, to recognize the same and to declare it to others. How happy we are that we have the opportunity to co-labor with that watchman in this great work. Friends, do we realize what this means to us, in recognizing the return of our Lord, and the assuming of his kingly authority in issuing forth his directives, and that there are some people here on earth, who not only recognize them and believe them, but who obediently fulfill them? Aren’t we thankful to the Lord that he has opened up our eyes to this grand and glorious message, that these kingly declarations that issue forth from Zion’s hill, from where our returned Lord is now operating, that he gives us the opportunity to voice forth and declare these directives to the world?

What are we doing, friends, when we are doing this work? As the Pastor says in the Third Volume, we are doing kingdom work. Our King has returned, he is issuing the decree, and we have the privilege of sending out the same message. We are doing kingdom work, though on this side of the veil, still in the flesh, the Lord is pleased to use the feet members to declare the kingdom message. And friends, what joy it gives us, as the 149th Psalm so forcibly brings to our attention, that these who sing aloud upon their creed beds, they shout for joy they have the privilege of binding these kings and princes of the world with fetters of iron. The saints all have this privilege. Yes, the army, the armies in heaven which John sees in Revelation 19 that are carrying out kingdom work, pictures to us the thought of those who slept and have been wakened and are now with the Lord on Zion’s hill with him, and who are joined in the same work by his army here, the feet members yet this side of the veil, that together they make up the picture of the armies that are in heaven, who are carrying out this work. While the power is really emanating from the spiritual phase of the kingdom, yet because we the feet members are participating in and declaring the same, the Lord counts it as if you had a part in the binding of the kings and the nobles of this earth with fetters and chains of iron. And yet you don’t lift a physical finger to do the work, do you? But the Lord attributes it to you because you are faithful in proclaiming the message, as if you were actually doing it. That’s the way the Lord counts the service and the work unto us.

Michael stands up, another picture of Jesus ascending the throne, to begin issuing kingly decrees and proclamations from Zion. Daniel 12:1,2 – here, when Michael stands up, there is a great time of trouble resulting therefrom, through all the earth, such as never as since there was a nation. And what brings on this trouble? The increase of light that our returned Lord causes to penetrate through all the dark spots of this old earth, which has been ruled by Satan for so many centuries. Yes, his lightnings enlighten the world, the Psalmist says: *“And the earth saw and trembled.”* Why does civilization, organized society, tremble when they recognize these lightnings that are penetrating into all the dark

places of this earth? Australia, Africa, South America, part of Europe and other places that have been in darkness for so long now, when these lightnings begin to lighten the earth, society sees and trembles. And rightly so, because they see the trouble that is coming upon the earth, when all these backward peoples of the earth, billions of them are waking upon to their opportunities and their rights as men on this earth and are clamoring for those rights.

As one Professor Fisher of the Yale Theological School said when commenting on the World Council of Church's great meeting up in Evanston a year or two ago, he said that these men are just trying to revive the past, dig it out of the dust, and their eyes are blind to one of the grandest things that is taking place in our day. He says, "The greatest revolution that the world has ever seen is taking place under their very eyes, the rising up and the marching forward of all the backward peoples of the earth, clamoring for a place in the sun with equal rights with every other man." He declared that it is the "world's greatest revolution that we have ever seen," and he declared it properly. He was interpreting the scriptures properly, whether he recognized it or not.

Again in Revelation 11:19, the picture is presented to us from the same standpoint. The John class sees heaven opened, the temple is opened and what do they see? Lightnings issue forth. Yes, this increase of knowledge growing forth throughout the earth. And then there are voices, messages, which follow these increase of lightnings, light flashes. And then there are thunderings, and then a great earthquake. You notice how the arrangement is used along the lines of natural occurrences. When the storm approaches, you first see lightning flashes, don't you? And then you hear the rumblings of thunder. And then you see what...either rain or hail. And great hail strikes, just as in this picture of Revelation 11:19, great hail. And then this great earthquake.

And that is the order that events are proving themselves to fulfill this prophecy. At our Lord's second advent, first these lightnings go forth throughout the whole earth, the increase of knowledge, and then there are voices, messages of all kinds; not only messages of truth concerning the Bible. No, but there are secular messages going forth enlightening the masses, men who previously never had educations are now delving into all the social sciences and everything concerning man and his position here upon the earth. For what purpose? To clamor for their place in the sun. And so these voices are clamoring for this and that. Can't you hear them friends...in Morocco, in India, in South Africa, South America...these voices, these messages going forth. Give us our place in the sun. Haven't you just heard Nasser of Egypt give his message when he seized Suez and told the British and everyone else "this is our backyard, this belongs to us, it is about time we received it and claimed it for our own." This is just one of the most recent direct evidences that has resulted from the increase of knowledge directed by the king on Zion's throne.

Thunderings, yes, disturbances, trouble in the earth accompanied or associated with the messages and then this great hail, these sharp penetrating truths, that will eventually begin to fall all over the earth, waking man to what is taking place. That is, a new order is being born; the new king is taking over. And then, of course, this great earthquake,

which is the final consummation of the time of trouble in which every mountain will be not found, every island will flee away. Yes, the fluid state just in preparation for the new king to take over with his church to begin the Mediatorial reign over the earth.

Yes, in Psalm 110:5 we read, "*The Lord at thy right hand,*" that is, our returned king at Jehovah's right hand, "*shall strike through kings in the day of his wrath.*" "*In the days of these kings,*" the ten toe arrangement, "*shall the God of heaven set up a kingdom.*" And when it is set up, we should expect to see some activity to verify the same. "*And he shall strike through kings,*" the Psalmist says, "*in the day of his wrath.*" Did he strike through kings, brethren, in the day of his wrath? Prior to 1914, Europe was just filled with ruling houses of all sorts and colors, but after 1914, friends, when he struck through kings, four of the world's greatest ruling houses crumbled to the dust, no evidence of them anymore. And ever since then, it was king after king that has been removed, due to the decree that has issued forth from Zion, where our returned king is beginning to function as earth's new ruler. Yes, he is striking through kings in the day of his wrath. Have you counted the crown heads of Europe, lately? How many are there today, who are kings in the proper sense of the word, who are actually ruling? Why, there isn't a one.

But, you say, there are some kings in Europe. Yes, there are still some figureheads that are left, who wear a crown. But they have no power. Who is ruling the countries over which they claim to be kings? Oh, they have a prime minister or they have a parliament or they have one body of men or another, who are actually ruling the country. They just keep these kings or queens around as an old antique to still demonstrate to the people what once used to be. You know, we used to have these things years ago, but they are out of date now, we just have them around for demonstrative purposes. Yes, the Lord has struck through kings in the day of his wrath, and how we have seen this come to pass!

In Revelation 19:12, we again see this same picture, our returned Lord, on a white horse that comes as a king in righteousness to declare war. And what do we see upon his head? Many crowns. First you saw him in Revelation 14 with one crown; in the 19th chapter, you see with "*many crowns.*" What has happened? Every king that he deposed, that crown belongs to him, it shows the transfer of earth's rulership, these "*kingdoms of this world have become the kingdoms of our Christ,*" and as each king goes down through the decree of our returned Lord, he claims the crown, all these crowns are rightfully his.

"I will overturn, overturn, overturn until he comes whose right it is, and I will give it to him."

We have a few thoughts to bring in here concerning Daniel's vision of the setting up of the kingdom.

There has been a thought presented that this picture of Daniel, when he is pointing to the ten toes, "*In the days of these kings shall the God of heaven set up a kingdom,*" that this doesn't necessarily mean that it took place shortly after 1874, that is, prior to 1914; that it could refer to a time later on when, at the very end of things, the nominal church once

again has a slight resurgence of power, and it joins up with ten certain kings who become ten horns, and that this means in the days of those kings shall the God of heaven set up a kingdom. Friends, if that were true, then the kingdom is not yet set up, it is still future, because this supposed resurgence of Christianity, joining themselves with civil powers, as represented in the ten horns of the beast; if that is still future, then we have to admit that the kingdom is not yet set up, and that Zion is not functioning, that our Lord is not reigning as a king. If that is true, it seems to me that all of these evidences that we have pointed to, and these are just a few contained in the Bible, are of none effect. What do they mean? How do we explain all of this that is taking place since 1874 to today, if we say that this particular picture is still future, that the God of heaven will not set up a kingdom in the days of these kings, as pictured before 1914, but that it takes place still a few years from now, when the nominal church gets some power and joins with civil rule?

Maybe I am wrong, but I cannot seem to harmonize all of these different texts, which seem to declare a different picture. But then, we are all entitled to our own opinion. But if we are the watchmen, we are raising our voices together, and we are declaring to Zion, "Thy God reigneth," he has ascended the throne, the Lord has returned to Zion and that Zion, the invisible heavens of that kingdom has been functioning since 1874 and that there has been official decrees issued therefrom. We have seen their fulfillment. We have recognized them in the word of God, as being true. And, having this double evidence, not only the understanding of the message, as it is contained in the Lord's word, but seeing these decrees actually fulfilled – some of them before our eyes – what can we say to these things, brethren? The evidence seems to be so overwhelmingly in the direction that the watchman gave to us. And we have accepted the harvest message, as the Lord gave it to him, and we thank the Lord for the great privilege and the serious responsibility of being watchmen in declaring the same.

I had another thought concerning watchmen. He stands on the wall to declare what happens outside the city to see if any enemies approach, and he warns those in the city. But sometimes, dear friends, that watchman has to look within the city itself, because even those who dwell in the city, that is, our own brethren, those who are within the walls, the confines of Zion; if he sees something happening that is not according to the Lord's will, it is his solemn duty to declare the same, to give a warning thought the trouble takes place within Zion, here upon the earth. As Paul in his closing address to the elders at Ephesus, "*Of your own selves,*" he says, "*shall men arise, speaking perverse things and drawing away disciples after them.*" He was a faithful watchman. He not only warned as he stood on the walls of Zion of the enemies without, but we warned concerning the enemies within.

And he says, "*My hands are clean from the blood of all men.*" Why? Because the Old Testament picture of watchmen. If he declared the approach of an enemy, warned the city and they didn't pay any heed to his call or his warning; if any one paid the penalty with his blood, the watchman was free from the blood of that man because he gave the warning. But if he saw an enemy approach and did not give a warning and someone lost his life within the walls of that city, that watchman had to pay the price, the blood of those people were on his hands. So, a faithful watchman declares the approach of all

enemies, those without and walls, and even, sometimes friends, he has to declare the trouble within.

But the position of a watchman, in that case, isn't always a popular one. Sometimes if he notices something wrong within the confines of the Zion class this side of the veil, it is not popularly received, but he has to be a faithful watchman, friends. He has to serve his Lord faithfully so the blood of no men are on his hands.

May the Lord help us to be faithful watchmen.

“A New Way of Life”
Brother Daniel J. Morehouse, Chicago, IL
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Our theme text is found in Hebrews, the 10th chapter, the 19th and the 20th verses:

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he had consecrated for us through the veil, that is to say, his flesh.”

In the 6th volume, on page 681, Brother Russell suggests a preferred translation. Instead of saying a “new and living way,” he suggests using the expression, “a new way of life.” It is through the veil. This implies that we are in the antitypical holy and that before us is the second veil, and that to go through the second veil will lead us to our glorious hope.

The first veil represents three things—the giving up of the human will, the accepting of the divine will, and being begotten of the Holy Spirit. The second veil represents the giving up of the human body in death and the receiving of the divine body in resurrection.

What are our activities in the Holy, as pictured by the furniture? The Candlestick could represent how we enjoy the special light, which God’s spirit begotten ones have. The Table of Shew Bread would represent how the promises of God give us the strength to do His will, to encourage us. And the offering of the incense on the Incense Alter would represent our obedience, our praise and our prayer life with our God.

What is our hope, as pictured by the ark and its contents in the Most Holy? The Shekinah Light would represent the part of our hope to be in the presence of God. The cloud above the ark, called the Propitiary, representing God’s justice, the two cherubims, His loving power, and the light representing His wisdom, showing the four attributes of God; shows that a part of our hope is that in character we will be like our God, a Christ-like character of love, a character like our Heavenly Father.

In the ark was the manna that would not corrupt in the Golden Pot. That would represent the divine nature, the Golden Pot and the manna in it would represent the quality of immortality, which we are expecting to receive when we get into the kingdom, a life within ourselves. Aaron’s Rod that Budded represents that we will have a share as the chosen priesthood of God to bring restitution to the world of mankind and help them get into harmony with God. And the two Tables of the Law represent our privileges with Jesus the Head the Church as his Body in being mediators of the New Law Covenant, which will help to establish God’s law here on the earth.

And so the apostle says in Hebrews 6:19, 20:

“Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil.”

So our hope is pictured by the contents of the Most Holy.

Now, while we are in this Holy, in this “new way of life,” we have pictured to us in the tabernacle our experiences, which are shown in three fires that are burning simultaneously. Outside the camp, the skin and flesh and dung giving up a smoke, a stench. The fire representing the trials that come to us as a result of doing God’s will in carrying out our covenant of sacrifice. The skin, the flesh and the dung in the case of Jesus representing his perfect manhood, and in our case our reckoned perfect manhood, come in contact with the fire and yield, not a sweet perfume, but a stench, showing how the world will think that we are fools and crazy and visionary, and will be opposing our course.

At the same time in the court, we have the fat and life-producing organs burning on the brazen altar, giving up a cloud of smoke, which is a sweet savor to God. The fire represents the same trials as pictured outside the camp. The fat and life-producing organs represent our reckoned human perfection and yielding a sweet savor to God.

At the same time in the Holy, the sweet incense is burning on the incense altar. In the type, it was offered only in connection with the blood of the bullock. It was not repeated in the case of the blood of the Lord’s goat because the Holy and the Most Holy were already full of the cloud of the incense. Let us take in the case of Jesus, his two hands full, all that he could give, representing perfection, his perfect manhood came in contact with the fire, the same fire because he took that fire from off the Brazen Altar. And there he crumbled the incense, not on the side of the fire to avoid suffering by a compromising course, but right on the fire, and it yielded, not a smoke, because the cloud of incense is a very fine penetrating – well, I don’t know what you call it, substance, it isn’t even a substance – but this cloud of perfume, which could fill the Holy and penetrate the Most Holy, representing his love, his obedience, his prayers and his praise to God. And in our case, it pictures how we must crumble on the fire our justified humanity in obedience to the Father, and oh, how God appreciates that spirit of obedience on our part, and how the other brethren appreciate it.

Let us now consider some of the scriptures that describe our new pattern of life, this new way of life, which we have while we are in the Holy. We will center our remarks right now around Romans 12:12:

“Rejoicing in hope, patient in tribulation, continuing instant in prayer.”

Let us consider how we are now “rejoicing in hope.” This reminds us of some friends that, say, are driving to the convention and they have two drivers in their car. And they get to a certain place and the driver says, “let’s change drivers.” So he gets out of the

driver's seat and has the second person driving the car from there on. And that would represent how when we would belong to Jesus Christ, to accept him as our redeemer. And then the Lord called us to this heavenly calling by showing us the hope of the divine nature, joint-heirship with Jesus Christ, being in that heavenly home, the object of the Heavenly Father's special love and care, and having the privilege in the Millennial Age of carrying on the restitution work as judges, kinds and priests. He showed us this glorious hope, and then showed us the terms – that we have to give up our hope of restitution, that we have to make a consecration and be baptized into Christ's death, to give up earthly aims and hopes and ambitions wherever they conflict with the divine will. He also showed us that he would give us "grace to help in time of need," that we have his fellowship, and wisdom from him, that he would make all things work together for our good and enable us, if we put forth the effort, to make our calling and election sure. And as we counted the cost, and we made up our minds to make this consecration, we changed drivers. We said that up to now the old will, the will of the flesh has been driving the car, but now we have a new driver, a new mind or will to do God's will. It started out as a human will, a new human will, and then the Heavenly Father begat us of His Holy Spirit so that we could understand and desire and appreciate spiritual things, and we thus became a new creature in Christ Jesus. And now the new driver decides where the automobile is to go, where it is to stop, and the old driver – the old will – is no longer in control.

As we read in Romans 8:11,

"But if the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwell in you."

Now, how much do we value this hope? In Romans 8:18 we hear the apostle say,

For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

And I ask you, how do you reckon this morning? As you think of the glorious hope, as you think of the trials and experiences that you have, don't those words find an echo in your heart? Don't you also say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." And what a privilege it is, dear friends, while we are in this Holy, right to the very end of our course, to be rejoicing in hope.

If you could go into some old people's home, some rest home, you would be surprised how you would find them grieving in frustration. They've lost their youthful vitality, they may be in poor physical or mental health, they may be poor and once they were rich, they may have no more friends when once they had many friends and many loved ones. Life has become a hard, tiresome, last experience. But dear friends, even if you and I get old, even if we lose our health, even if we lose our relatives in death or otherwise, even to

the end of our course, we have the hope of coming into that kingdom, we have a realization of God's tender love for us, and we can rejoice in hope down to the very end.

Then it says, "...patient in tribulation." I remember when I was a boy and my mom would get out the winter underwear at the beginning of winter, usually woolen underwear that had an itch to it, and it wouldn't be long before we would be scratching our arms and scratching our legs or back, they were all full of itches. And that reminds you of a person who is not patient in tribulation, he doesn't like this, he doesn't like that, and this is wrong and that is wrong, and he is continually itching, whereas we should be patient in tribulation. The object of our cheerful endurance is to help us develop Christian love. As we read in Romans 8:29:

"For whom He did foreknow, He also did predestinate to be conformed to the image of His son that he might be the firstborn among many brethren."

I like the way Brother Russell brings out in the 6th volume, where he likens it to a racecourse. The gate represents duty love, we are grateful to God for His blessings, we feel we ought to make a consecration and we ought to love the brethren because God tells us so.

And then we go on to the first quarter mark, where we see how beautiful and how wonderful is His love and righteousness and mercy and goodness. Then we see how our Heavenly Father has that character, and we love Him because He is love and kind and tender. Oh, this is so beautifully brought out in Jeremiah 9:23,24:

"Thus saith the Lord, let not the wise man glory in His wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth, glory in this, that he understandeth and knoweth me, that I a the Lord which exercised loving kindness, judgment, and righteousness in the earth, and in these things I delight, saith the Lord."

Sometimes we are taking a ride in our automobile, and we get to a curve in the road, and we say, "Look how beautiful that scenery is out there ahead of us, isn't that wonderful." And so when we get to the first quarter mark we say, "How loving, how wonderful, how good our God is. Isn't it good that we can have a God that we can love just because He is so good to us, and not simply because of what he has done for us!"

We come to the second quarter mark, where there is a hatred of sin and a quickening for righteousness. The third quarter mark, love and appreciation for the brethren. We now see them as new creatures, and we overlook the weaknesses of the flesh. It reminds me of a phonograph record. Suppose you had a phonograph record, and you had a very good singer that was singing the song. But as the record was playing, you could hear the needle click on account of the crack in the record, and you could hear the scratches because the grooves were worn. And as you listened to that record with the scratches and the clicks, you wouldn't say,

“My, what a poor singer that man is, just listen to all that scratching and clicking!” No, you would say, “Hasn’t that man a beautiful voice, isn’t that a wonderful song, too bad he has such a poor record to play it through.” And so, dear friends, in our testimony meetings, and in our contact with the brethren, we look at their hearts and we say, “Hasn’t that brother or sister a beautiful spirit of Christ, such patience, such zeal for the Lord, and humility. Too bad they have poor records to sing through.” And we say, “That’s just the way it is with my record, too. I am glad that God is looking into my heart and judging me according to the spirit of the new mind and not according to the defects of the old record and the infirmities of the flesh.”

Then we go on to the fourth quarter mark, love for the enemies. At one of our Berean meetings, our dear sister Joy Kandel asked the question, “Why is love for our enemies the fourth quarter mark? Is that supposed to be a higher love than our love for God and our love for the brethren?” Oh no, that isn’t the reason why it is the fourth quarter mark. It is because it takes longer to get to. It is a whole lot easier to love the people that are good to you than those that step on your toes, those that are your enemies. But we must have such a love. We should be able to see any good points that are in our enemies; they are not all bad points. We should be heartily willing to do them good, we should bear no grudge against them in return for their hatred. We are not to let any bitterness dwell in our hearts, instead sympathy and pity.

To what extent can we be overcomers? Not flesh perfection, but we will try to be there as near as possible, because we should have perfect love in our hearts. What kind of sacrificers should we seek to be? Joyful, willing sacrificers. Only such get the ultimate blessings.

I remember a couple of years ago; I read a condensed story in the Reader’s Digest on the subject of the “Dune Boy.” Some boy would visit his grandfather on his farm and lived near the dunes around Lake Michigan in northern Indiana. He was there for the summer, but it was understood that he was to help with the work on the farm. And one morning he said to Grandpa, “What am I supposed to do today?” And his grandpa said, “Well, you can pick the onion patch, if you have a mind to.” But that morning the boy stretched out on the lawn. It was a nice, warm day, with a little breeze blowing. He could see the white, low clouds lazily moving along in the sky, and he stretched himself out, and oh, it felt so good. He stayed there until lunchtime. Then, after lunch, he said, “Well, Grandpa said I can pick the onion patch, if I have a mind to. I just don’t have a mind to, I think I will go fishing this afternoon.” Well, when Grandpa got home, the boy was taken out into the woodshed and given a spanking. And the boy said, “But you said I was to pick the onion patch, if I had a mind to! Why are you spanking me?” The grandma said, “I am not spanking you because you didn’t pick the onions, I am giving you the spanking because you didn’t have the mind to do it!”

Well, dear friends, it is the same way with us. If we haven’t the mind to carry out our consecration, to lay down our lives in the Lord’s service, to appreciate our privileges of service and come to the meetings, and so on, because we love to do it,

we are going to lose out. Not so much because of what we did, but because we haven't the spirit full of full obedience to our Heavenly Father.

“Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.”

What about patience in the little trials? Is it necessary to be patient in the little trials? Why not just wait until I get the big ones and be patient there? No, we read in Jeremiah. 12:15:

“If thou hast run with the footmen and the weary feet, how canst thou contend with the horses.”

That is, if you can't win the battle with the infantry, how can you win a battle with the cavalry. In other words, if we overcome and try to be patient in the little things, then we will be able to overcome in the big things.

I remember in the office, we used to say, if you get in the habit of scribbling memorandums any which way on pieces of paper, and just scribble it down carelessly, then you will get the habit when you have got a big report to make, to have it all sloppy and scribbly. But if you are careful in the little memorandums to be neat, you will find that when you have a big report to make, it will be neat. And how true that is with our overcoming. If we are careful in the little things to overcome, then our life as a whole will be orderly and Christ-like and loving.

Then we have, “Be instant in prayer.” To have the Lord always answer our prayers, we must comply with John 15:7:

“If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.”

In an accident, time is an important element, to get to a doctor quickly. How long should we wait, if we get in a trial before we call for help from the Lord? We should be instant in prayer, immediately call on our Heavenly Father to give us the necessary grace to help.

You know sometimes when some mother gets lonesome for her daughter, she might call her up on a long distance telephone just to talk to her. Prayer with us is like a long distance telephone. Anytime you can call up our Heavenly Father and have fellowship with Him, and ask Him for advice, and wisdom, and strength and grace to help.

I like to think of Exodus 33:11, where it says:

“The Lord spake unto Moses face to face as a friend speaketh unto a friend.”

And I like to think in prayer that I am talking to God face to face, as a friend speaks to a friend.

Then we cease from our own works in this holy condition.

“For he that is entered into His rest, he also has ceased from his own works, as God did from his.”

We cease from trying to justify ourselves; we now rest in the finished work of Christ. We rest from works of selfishness, to rest in works of love and obedience to God. We rest also in a realization that God is making all things work together for our good. We get that “cared for” feeling that God is caring for us, that he is a stream, that no experience can pass that stream, the stream of God’s approval and scrutiny to see that the experience will be for our highest spiritual welfare. He’ll not let anything pass that stream without his passing on it, and therefore we know that all things are working together for good.

We also learned to be thankful to our Heavenly Father in this holy condition, rooted and built up in Him, and established in the faith, which we have been taught, abounding therein with thanksgiving.

We also seek to overcome the works of the flesh. We have a scripture in 1 Corinthians 13:5 that says, “Love is not easily provoked.” Some like the Diaglott translation, “Love is not provoked.” But I like better this translation: “Love is not easily provoked,” because it means that every little thing doesn’t upset you, but you are seeking to be an overcomer and to be sweet-tempered.

Brother Russell in a manna comment recently told us three forms of ill temper. One was fretfulness, being annoyed when things do not go our way, taking little things too seriously, not easily adapting to obstacles. Then he says, “taciturnity.” That is a big word for meaning to sulk. If you don’t have things your way, you are just going to sulk. And easily hurt or offended, you always have to be handled with kid gloves.

Now, dear friends, we are in this new way of life in the Holy. We are rejoicing in hope, patient in tribulation and instant in prayer. We are seeking to overcome the world, the flesh and the devil and to grow in Christian character, and at the same time, we are resting in God’s love and care for us.

O, how we love this new way of life.

May the Lord add His blessing.

Topic: Meetings

“With us is the Lord our God to Help” Symposium

“Through Meetings and Study”
Brother Daniel J. Morehouse, Chicago IL
(Spoken August 5, 1956)

The setting for our theme text is found in the dramatic story of the Assyrian army besieging Jerusalem, as recorded in 2 Chronicles, the 32nd chapter. We note especially the second verse, *“And when Hezekiah saw that Sennacherib was come and that he was purposed to fight against Jerusalem.”* The story goes on to tell us that King Sennacherib had heard in some way that Hezekiah was trusting in his god, Jehovah, to protect Jerusalem. He may have had spies who gave him this report, or he may have questioned some captured soldiers. But in some way, he learned that Hezekiah trusted Jehovah to protect Jerusalem.

And evidently this king said to himself, “Well, I’ll write a letter to Hezekiah. I will write several letters to him and I will frighten him. I will tell him how big I am and how little he is, and that his confidence in Jehovah God is like a drowning man who grabs at a straw and yet sinks anyway.”

And so we read in 2 Chronicles 32:17: *“He wrote also letters to rail on the Lord God of Israel and to speak against him saying, As the gods of the nations of other lands have not delivered their people out of my hand, so shall not the god of Hezekiah deliver his people out of mine hand.”*

Now notice the contrast. Hezekiah the king and Isaiah the prophet did not send back boasting letter to Sennacherib saying how big they were and how sure they were that God would give them protection. Instead of that, they got down on their knees and prayed to God. They knew that they needed God’s help, and they also knew that if they came to the Lord humbly and meekly and asked for His help in prayer, God would answer their prayers.

So they prayed, as we read in the 20th verse, *“And for this cause Hezekiah the king and the prophet Isaiah the son of Amoz prayed and cried to heaven.”* How did God answer this prayer? He sent an angel, probably a sandstorm or a pestilence, to rout the Assyrians. As we read in the 21st verse, *“And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land.*

And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.”

In the Reprints on page 3582 is the poem by the famous poet Byron, called the Assyrian defeat. It reads like this:

“The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold.
Like the leaves of the forest when summer is green
That host with their banners at sunset were seen.
That host on the morrow lay withered and strown.
Like the leaves of the forest when autumn hath blown,
For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed.
And the tents were all silent, the banners along,
The lances uplifted, the trumpets unblown.
And the might of the Gentile, unsmote by the sword
Has melted like snow in the glance of the Lord.”

Now in 2 Chronicles 32:6-8, we read the speech that Hezekiah had made to help the people overcome their fears and be prepared for battle.

“And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably with them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him.” Now notice this next verse, “With him is the arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah, king of Judah.”

“With us is the Lord our God to help us and to fight our battles.” What lesson is there in this for us? We do not have to fight against an army of soldiers. No, but our warfare is against the world, the flesh and the devil. As we read in 2 Corinthians 10:4, *“For the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds.”* Someone would say, but we don’t receive railing letters from some king, like Sennacherib! No, but we do receive suggestions that we are like drowning man grasping at a straw in expecting any help from Jehovah.

But we know that we can trust Jehovah, just as Hezekiah knew that he could trust the Lord. We lay hold on the promises in God’s word, like for instance 2 Corinthians 2:14: *“Now thanks be unto God, which causeth us to triumph in Christ, and maketh manifest the savour of is knowledge by us in every place.”*

Jude 24: *“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.”*

Like Hezekiah and Isaiah, we know that we need help from the Lord, and we come to him in prayer, and he does answer our prayers. We think of Jesus as he stood before the tomb of Lazarus and said in John 11:42: *“And I knowest that thou hearest me always.”* And so dear friends, he told us in John 15:7 how we can always have the Lord answer our prayers. *“If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.”*

Now my section of the symposium is to tell how the Lord uses meetings and studies to help us.

Let's take the testimony meetings, as an agency of the Lord to help us overcome and to grow in Christian character. You know, sometimes we feel like a sponge that is full of water. Just press it a little bit, and the water runs out fast. And so sometimes at the testimony meetings we're just bubbling over, and ready to testify and tell of the Lord's goodness and grace to us, our experiences during the week, and how he has helped us and of our inmost desires to do His will. Other times we might feel like a sponge that has no water in it, you squeeze it and no water comes. And so, we may be in the testimony meetings, we just don't feel like testifying, like a dry sponge.

But those who take the testimony for the week, the Thursday morning text and comments and think about it all during the week and catch their experiences along the lines of the text, when it comes to Wednesday evening, they're like the sponge that is full of water, doesn't take much and they are ready to get up and testify, because they have been watching their experiences, they have been praying along the line of the text. And as a rule, the one who doesn't watch his experiences along the lines of the text for the week might be a little like that dry sponge, a little harder to think up what to say.

But I can imagine someone saying, but I am one of those people that read the text Thursday morning, it slips out of my mind, and I never think about it again until the testimony meeting on the following Wednesday night, and I have to read it to find out what it is. How is it that some can remember that text all during the week and then have experiences along that line? How do you do it? Let me suggest to you one easy way to do it, which I have found very helpful to me. Each month I cut out of the Dawn with a scissors that little section called the “Weekly Prayer Meeting Texts.” I put that slip of paper in my manna as a bookmark, and each morning when I read the manna text and comment, from this slip I read the text for the week, and I have found that to be an easy and helpful way to remember the Thursday texts all during the week.

President Teddy Roosevelt was a hard working man. And he was once asked the question, “How do you do it? Sometimes you have some jobs that look so hard and boresome, and yet you plow right through it.” He said, “I look on those jobs as a pleasurable game and it is no more a boresome job, it is something that I am interested in.”

I find that if you make it a pleasurable game to watch your experiences during the week along the line of the Thursday morning text, you will find pleasure in doing it, you will find yourself absorbed in it, and when the testimony meeting comes around on Wednesday, you will feel that that sponge that is full of water, doesn't take much to squeeze out a testimony.

Someone will say, “Well, I go to a testimony meeting sometimes and an hour afterwards, I can't remember the different testimonies that were given.” Well you know, that reminds me of how sometimes you have a sudden shower. Everything gets watered. An hour afterwards, there is no sign of rain at all. But the flowers have been refreshed from that rain, the blessing lingers and so, even if you can't remember the testimony meeting, all the different remarks that are made, the blessings of that testimony refresh your heart and linger with you.

Mediations also are a help in overcoming. We read in Psalms 63:5-7: “*My mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.*”

Someone will say, “Oh, I don't have experiences like that. When I go to sleep at night, I put my head on the pillow, and I'm asleep. How can I stay up all during the night thinking about the Lord?” Well, dear friends, the beds here were reclining chairs and the night watches started at six o'clock. One thought is there were six watches during the night, each two hours long. What he meant was that at night, when I got through with my work, after supper, I would mediate upon the Lord and His word. We can meditate at home, or we can meditate with friends at the meetings. But when we do, we become joyful, as this text puts it, and we rest in the Lord's love and goodness for us.

Study meetings are a help, especially if we have a good leader and one of the Scripture Studies as a textbook. Platform talks are a great help. Private studies are a help. So meetings and mediations are used by the Lord to help us to be overcomers and grow in the fruits and graces of the spirit.

May the Lord add His blessing.

“Turn Not Again to Folly”

Brother Arthur Newell, San Antonio, TX

Spoken August 4, 1956

In considering passages of scripture that might fit in particularly with the convention program in general and be of spiritual benefit to all of us, we came upon Psalms 85:8. We find that the King James and the American Standard and Revised, and the Leeser with slight modification and the German Elberfelder all present exactly the same thought.

And then certain others in the last part present a little bit different thought, but in most respects, the same. So since the King James does seem to carry the thought of a number of accurate translations, we will read that.

Psalm 85:8: *“I will hear what God, the Lord, will speak, for he will speak peace unto His people and to His saints (or pious ones, according to Leeser), only let them not turn again to folly.”*

There are four very important lines of thought in this passage, possibly more, but at least these four are worthy of note, and we would like to touch on each of them for a few moments.

The first would be the prophet’s determination to hearken unto God’s word, to His message. The second point would be a recognition of the contents of that message, for obviously it wouldn’t be of particular significance to hearken unto a message unless we recognized the contents. The third point, built upon the other two, is a realization that the message was given for God’s true people, for His saints. The fourth and last is in the form of a pointed warning, a warning not to turn back to folly, that is, to the foolish attitudes, standards and beliefs that God’s people held before they became His saints.

So often we find that coupled with messages of spiritual up-building and deep significance, there is a warning either in the midst of it or closely associated with it. We are convinced that it isn’t of much value to us to take the other portions, unless we also give heed to the warning because the apostles and the prophets put those in there by inspiration. And when they put anything in there by inspiration, you and I will never develop spiritually to the point where we can afford to overlook them.

Let us consider for a moment the first, the determination to hear or to hearken to God’s message. The word “shamau” in the Hebrew translated “hear” really means much more than to hear, we find; at least as it is commonly used. “Hearken” is much more closely the thought carried in the original. Strong’s and Young’s Concordances indicate that it includes consideration and obedience to the message, the fulfillment of one’s responsibility to that which has been heard. So when the prophet says that he was

determined to hearken unto that message, we can see that his determination carried with it a whole lot. And that which was his determination may very well be yours and mine.

Thinking back, brethren, how many things have we heard that were represented as being the true message of God? No doubt most of us, at least, have heard many, many different things and in many instances, we were associated with various things that purported to be the message of God, before we finally learned what the message really was.

But we find that they were weeded out for various reasons, as we tried to prove them by the scriptures as far as we were able to do at that time. Then, when God saw that we were ready, he overruled things in such a manner so that we came in contact with something that was very different from anything we had heard before. God's word, we found, to be not contradictory but harmonious, when it was properly and rightly divided.

Well, what harmonized it? We know that there have been two different things that have been emphasized by our dear Brother Russell throughout his ministry. Those two things basically harmonized the scriptures. The first was the Divine Plan of the Ages; the second was the divine character, God's holy character, and the four attributes that go to make up that character. And when we came to an understanding of those two things, the Divine Plan of the Ages and the four attributes of God's character, the scriptures just seemed to drop into place like they had never done before. So as we go on in our years in serving the Lord, we want to make sure that nobody is undermining any phase of that plan, nor any phase of God's character. Because, if we permit that, our days in the Truth are numbered.

What we learned of His plan and character caused us to change from just plain hearers of the word to believers, and more than believers, to doers. We wanted to prove all things and hearken to that which we had proved. And so a sense of responsibility to the truth that we had learned grew within us. Those things didn't come overnight, but they developed as we went on further and further in the truth. Of course anyone who is sincere receives a certain amount of blessing from contact with God's word, whether he understands what he hears or not. Untold millions have received much good in this manner. We recognize that, and this fact has been expressed in the well-known saying that the Bible is the "torch of civilization." Of course it is, it couldn't help but be to anyone who is honest at heart. And so a large proportion of those who have come in contact with it have received more or less a blessing in proportion to their earnestness and honesty of heart.

But so much of it has been very casual contact, and they were content to have it casual. A large portion of those who have had a certain amount of experience with the scriptures have been deceived, as it were, by the idea that certain professions and contacts with His word makes Christians out of them, and guarantees them an access to heaven at the instant of death. We might say that they feel they have a valid insurance policy; as one or two have facetiously expressed it, maybe they thought they were buying fire insurance. But whether it has fire insurance or any other form of insurance - that was their idea of their contacts with the scriptures.

They thought that by joining a group and professing to believe certain things, they were sure to be saved. Of course, we are thankful that the Heavenly Father in His plan has so arranged it that in due time they will be awakened and receive a full opportunity of salvation. But we feel that we have progressed beyond that point, but sometimes we have to watch out to see that we don't step backwards, when we think we are stepping farther forwards. But if we have rested with that state of mind that said that we had an insurance policy in our pocket, and that we didn't have to worry, we never would have been here today, brethren, because as far as we know there isn't a single brother selling any form of insurance from this platform. In fact, we all recognize that the Lord has never authorized anybody to sell such insurance in His name.

Our Lord said in John 4:24, "*God is a spirit and they that worship Him must worship Him in spirit and in truth.*" Again in John 8:31, 32: "*Then said Jesus unto those Jews which believed on Him, if ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free.*" Brethren, it is only through scriptural truth that we are made free; it is only the truth that gives freedom and sanctifies us. As has been emphasized by various brethren from time to time in these conventions through the years gone by; error never sanctifies, error never leads to freedom; but to bondage, no matter how deceptive it might be. So it is only through scriptural truth that we are ever made free or can continue to be free. It is only through continued holding fast to all of these truths that we have received that we can remain in that condition of freedom.

To the extent that we have proved any doctrine individually to be scriptural truth and to the extent that we have proved our loyalty to it, to that extent we are free in Christ today. When any brother or sister belittles the important of that which we have proved to be scriptural truth, he or she is acting as an agent of the Adversary, an agent of the world's greatest deceiver, whether it has been done knowingly or whether that agent himself has first been deceived.

And to the extent that we let any such truth pertaining to God's plan or to God's character slip in our lives and in our minds, we are losing freedom in Christ to that extent. To use the term liberal-minded in connection with such thinking as indifference to the importance of doctrine or the indifference to the spirits manifested is letting a very false line of thinking get into our minds, and it can only poison us spiritually.

It is just as false, brethren, to say that what we believe isn't important, as it is to say that when a man dies he is more alive than he ever was. It is just another form of deception that the Adversary is foisting upon many of the Lord's dear people at this time, we have found. So let us never permit loyalty to family or to friends come before or interfere with our whole-hearted loyalty to the scriptural truths that we have received, nor to righteousness in its every form.

In Proverbs 23:23, it is summed up in these words: "*Buy the truth and sell it not, also wisdom and instruction and understanding.*" Brethren, we bought the wonderful

privilege or receiving God's precious truth, when we came to him in full consecration. And there is no other way in which we could buy that. And since that time He has been setting it out before us as it has become due, in due season, and as He sees that we are individually prepared to receive the different steps. In this respect, especially, He has been very, very patient and understanding with us. No doubt every one of us would say that he couldn't begin to count on his hands over and over again the number of times the Lord has been patient with him. And we stand in the forefront in numbers of those times at which the Lord has been very patient and long-suffering. And we do desire to express our deep and continued appreciation to Him for that patience and long-suffering.

But brethren, if we permit any of these things to come before our loyalty to His truth and righteousness and to stay there, eventually the day will come when the Lord's patience will come to an end. If we let those things continue, then we will have sold that birthright that we have at the present time and to that extent, we will have sold that much of the truth, and that is contrary to His express command in the scriptures. We do not sell things of value, brethren, unless we expect to receive something of greater value in exchange for that which we have sold. So, if we let such things as personal loyalty to business interests, personal friends, to family, and so on come before that, we are saying by our acts that we value those things more highly than we value the Lords' righteousness, justice and love. May we never come to that point, brethren.

But no one has come to that point overnight. It has been a gradual weaning and weakening process in spiritual matters.

The second point we would like to consider is the recognition of the contents of that message to which the prophet said he would hearken. And we realize that he was speaking for you and me, when he spoke those words. It is one thing to recognize and confess that the Bible is God's word and His message. That might be termed "recognition" in the abstract sense. But to recognize and to prove from the scriptures what the contents of that message are is quite another matter. That requires rightly dividing the word of truth, it means putting and keeping oneself more and more in the background, it means putting the word of truth more and more in the foreground. And we can only do that, as we develop an increasing love for the truths given us of our Heavenly Father and through our Lord Jesus.

The words in James 2:19 express this point and emphasize how much more than plain belief is involved, if we are acceptable in God's sight. We quote, "*Thou believest that there is one God. Thou doest well. The devils also believe and tremble.*" In the context he says, in effect, don't stop there, don't stop there; go on and prove by your works that you really believe all that you profess. That is what the Apostle James is saying when we examine the context of that passage. For us it means, proving all things and holding fast to every part of that message from the time that we once proved it to be really scriptural truth.

Is that all there is to a recognition of the content of that message? Reading in Isaiah 1:18,19: "*Come now and let us reason together, saith the Lord; though your sins be as*

scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool, if ye be willing and obedient.” He puts that in. These terms we find to be presented to God’s typical people. They had to reason together with God in order to learn what His message for them was.

Again in Isaiah 8:20: “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.” All claims to any message being from God had to be proved by the standards of His word. Has anyone claiming to be of God’s antitypical people today any right to feel that these terms are any less strict and true, as if these standards could be weakened or relaxed to any extent? Nay, brethren, when we consider the greater promise of reward to God’s people of the Gospel Age, we realize that we should expect the terms to be even stricter than they were to the typical people.

In Acts 17:2: “And Paul, as his manner was reasoned with them out of the scriptures.” As an inspired apostle, he did not say, “Now you listen to me, I am one of the twelve apostles.” No, he never took any such attitude when he was presenting the truths of the scriptures to them. He reasoned with them out of the scriptures, out of those writings that they all recognized to be God’s words to His people.

These Bereans were not of the type that is always looking for something new from glib tongues and people that kind of “patted them on the back” and told them how good they were. When our brethren of the Berean ecclesia accepted anything, they knew very definitely what they were accepting and the scriptural basis on which they accepted it. Personal loyalties, worldly education and smooth-sounding phrases found no place to settle in their minds and hearts. And we respect them for it today. The contents of God’s message were truly yea and amen to those earnest Bible Students at Berea, and it is still so to the earnest Bible Students of the Berea of today, brethren; His word is the final answer, regardless of how smooth sounding anybody’s message may be, whether it be from the platform, or whether it be in a bible study, or whether it be in private conversations, it is the “thus saith the Lord” that has all the answers.

Conditions in their day and ours were, in many respects, basically the same. The call to follow in Jesus’ footsteps to sacrifice earthly rights and privileges was exactly the same as it is in our day. The three basic classes of opponents were the same - the world, the flesh, and the devil. We find the flesh an awful problem, many times much more of a problem than the world. And we think that, as the brethren go on in years, the world will have less and less attraction for them, but the flesh we have always with us to the very end of the way, brethren.

The mystery of iniquity was already at work among those Berean brethren and the other ecclesias back there, according to Paul. As we read in 2 Thessalonians 2:7, (and we sometimes feel that all of us would do well to read the first two chapters of 2 Thessalonians much more often and much more thoroughly than we do) the effect would be to deceive those who receive not the love of the truth. And notice he says, “the love of THE truth,” not just “the love of truth.” It is the love of “the truth,” the

various features of truth that the apostles, under the guidance of the Holy Spirit brought out for the early church and also for the feet members of the church.

This is quite in contrast with those who would attain unto salvation through sanctification of the spirit and belief of the truth. Again, belief of “the truth,” according to the scriptures. That was the same then, and it is to this very day among us. And we learned this from God’s word. But do we believe it, even if we learned it once? Do our lives and our loyalty to the truth and to the scriptures prove that we believe it? Or are we talking out of “both sides of our mouth,” to use a current day term?

We cannot help but wonder what may have happened in that Berean ecclesia, when some misguided brother or sister proposed to them that they accept a pilgrim or an elder or a teacher or some brother who belittled the importance of some doctrine taught by the apostles and the other faithful elders at that time. Those attitudes were present among those brethren under the name of liberality and so-called brotherly love, even as they are among the brethren today. And there is a lot that passes for brotherly love that just doesn’t stand a very close inspection from the scriptures. It is a love of sorts, yes, and if we are satisfied for the various earthly forms of love as a substitute for the fully unselfish principle of love that is given us throughout the scriptures so frequently, well then we are going to “buy” something other than the truth. But if it is a wholehearted, unselfish love for our Heavenly Father, for His character and for that plan that reveals His character, then we are going to be very, very careful what we accept, whether it be in the name of justice, wisdom, love, power, or anything else.

Do you suppose that those Berean brethren might have said, “Well, you can stay and sit among us as brethren, if you want to, and discuss the scriptures with us, but if you insist upon getting up on the platform, well there is a little place over there known as Mars Hill (Acts 17:22) that is just your type, how about going over there and doing your talking?” We have standards from the scriptures that we have found for our own platforms. We are not responsible for what goes on at Mars Hill. Do you suppose that some of these brethren with their pet ideas and hobbies and all the wisdom that they discovered they have exclusively, do you suppose that they might have received some such invitation as that from our dear brethren of Berea, if they got too persistent about wanting to get up and make the brethren responsible for what they taught? We have wondered on that an umber of times when some of our difficult experiences have come along.

The Berean brethren knew well the importance of Jesus’ words, as recorded in John 7:16, 17: *“My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”* When we get an idea that we think clarifies or improves upon any commonly recognized feature of present truth, do we go first to some of our present day Berean brethren privately and ask them to analyze it in the light of all scripture known to them? Is that the course that we pursue when we get some of these “hot flashes” in our minds? Also, do we humbly ask the Lord in prayer to guide us and through the mouths of some of those brethren to show us whether these things really are true, or whether they are just a figment of our own, personal imagination with a little assistance from powers of this world?

Or on the other hand, do we nurse that pet idea along and appreciate it ourselves more and more, as we begin to nurse it some, and then do we eventually dash out on some available platform, regardless of where it is, and also dash out in print and announce that we have discovered some important new light, of course with the implication that we are smarter than our brethren and maybe it would be a good idea if they recognized us in that condition?

That is an awfully strong temptation, brethren, particularly if somebody comes around after a discourse and butters your ears up a little bit, you know. Excuse the slang expression but having had that experience a time or two and having talked with many of the brethren still longer in the truth than we are, who have had similar experiences, we have recognized that it is a mighty dangerous thing. It is so easy to get the idea that “well, maybe I am a little smarter, maybe that was a pretty good idea I had.” But, brethren, there is one who is waiting right there to take instant advantage of it. Let’s not permit him to do any such thing with us.

On the other hand, let us look at Jesus. He set the example in that as in all else, saying that his doctrine was not his own, neither could he do anything of himself. Are we really, brethren, true or are we just nominal followers of Christ Jesus? That is a question that we have to answer between ourselves and the Lord, primarily, but it is a question that can deserve frequent repetition.

A moment ago, we mentioned Mars Hill as a place, where almost any idea could get a hearing, and at this gathering place of those who prided themselves on their liberal-mindedness; there was a marked exception. And it is recorded in Acts 17. We would like to mention a point or two on that. We know that the Apostle went there, not to find or to found an ecclesia of Bible students on Mars Hill, but to see if there might be a hearing ear for the fundamental teachings of doctrine of scriptural truths. Well, what did he find? Was it the true liberality of the Berean Christians? And, incidentally, way back in 1880 something Brother Russell said gave us a little advise that we have had occasion to think on frequently. He said, “The best form of liberality” he knew of was where “the scriptures were broad, we should be broad and where the scriptures were narrow, we should be narrow.” If anybody else knows a better way of defining real liberality and real narrow-mindedness, we would like to see it.

Well, did the Apostle Paul find the true liberality of the Berean Christian there on Mars Hill? He spoke about one of the most important doctrines of the Bible next to the ransom. It was the doctrine of the resurrection. And reading Acts 17:18, 31, and 32: *“And some said, what will this babbler say; other some, he seemeth to be a setter forth of strange gods, because he preached unto them Jesus, and the resurrection. He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead.”* That was a pretty straight and fundamental doctrine. That wasn’t what some of them say, oh that was just interpretation. Even the most liberal minded today have to admit that the ransom and the doctrine of the resurrection are mighty

fundamental doctrines to any one who expects to be a Christian. And what did they say, “Some mocked and other said, we will hear thee again on this matter.” That’s what liberality is when it is sort of a smooth, polished up affair. To be liberal on everything except when straight truth gets in there and then, oh, how they howl. But a few among the worldly wise and the followers of the heathen and the Jewish religion did believe. And those few among the heathen of that day who had the hearing ear became fellow-brethren of the Berean Bible Students of that day.

Well, we find that the Apostle Paul knew well how to bring out the difference between true and false liberality and true, scriptural doctrine and that which only purported to be such. But brethren, we have to go on, taking another step before we get the full benefit of this passage in Psalms 85:8. The third point was a realization that the message was given for God’s true people, for his saints. And we note that it was one of God’s consecrated saints of the Jewish Age, the prophet, who expressed his determination to hearken to the message.

This seems to emphasize the importance of a full consecration, a full consecration of all who desire to know what God’s word really teaches. Double-mindedness in any form is not acceptable to God, no matter what that form may be.

Again reading from James 1:6-8: *“For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man is unstable in all his ways.”*

So if we have once proved anything to be scriptural truth, let us be mighty sure to still hang onto it, and don’t let anyone come along and convince us that we should sell that feature of truth. Paul says, *“This one thing I do.”* In 2 Timothy 2:4, he illustrates it in another very effective way. Speaking of a good soldier of Jesus Christ, he says, *“No man that warreth entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier.”* And you and I know who chose us to be a soldier of the cross, don’t we?

Moses raised the challenge back there centuries and centuries before. In principle, it was exactly the same challenge. *“Who is on the Lord’s side,”* he asked in Exodus 32:26. And that is the question the Lord is asking you and me. Are you and I on the Lord’s side actually, not just with our lips? First, before we may reasonably expect to understand the depths and breadths and heights and lengths of the message of God and the Lord, we must make up our minds fully and without reservation that we are His, and that we will do His will only. We are sure that we have done that, brethren, at least most of us here. But let us be sure that we continue to hold our mind in that same state. Until we have taken that step and have been accepted in the Beloved, we have no proper basis for claiming to have the mind of Christ in order to be able to discern spiritual things, as is recorded in the second chapter of 1 Corinthians.

In the theme text, the Psalmist has told us, *“God the Lord will speak peace unto His people.”* And when we come to Him through Christ, we receive peace with God. That

peace became ours from the moment of our acceptance into Christ. Romans 5:12: *“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace, wherein we stand and rejoice in the hope of the glory of God.”* And you remember the many promises that Jesus gave us of peace. And we have seen this peace of God develop in the brethren, as they grow in grace and knowledge and it is a beautiful and a wonderful thing to observe that in the brethren, and with it goes the development of true Christian love.

These graces don't develop just one by one. They all grow together, and finally they just knit so closely together that there just aren't any openings between them, wherein the Adversary can get in to do us any harm spiritually. That peace is something that we cannot share with those of closest earthly ties even, unless they be also brethren in Christ.

The Lord permitted us to have an experience recently with one who had delved deeply into metaphysical studies. Time won't permit very much mention of it, but there was a lesson for us in it. And it was pitiful to see how he would just pop out with this idea and maybe contradict it in another idea a moment later. He was doing that one evening, when he came to our house and started discussing those things. We kept tossing the scriptures at him, which didn't seem to be appreciated in some ways, although he was honest enough to admit that there were some good points to them. But he brought out one particularly wild idea and Sister Newell asked, “On what scripture do you base that?” And it was just like somebody stuck a pin in a balloon that had been bobbing around in the wind, down to a dead silence.

Anytime that these ideas get going just try that, “What scripture do you base it on?” And just insist on getting the scriptures. Sometimes you will have to bring out the context, because they will misapply them. It is a wonderfully effective weapon, brethren, when somebody brings out those ideas. But one thing we noticed, but it was a fearful lesson to us, though; that the more we started talking about the dead being actually dead, and that death was actually the cessation of life, and that the only hope was through Jesus' ransom sacrifice and the resurrection, that the cords of his neck just seemed to stand out, and his face twitched, and his eyes just worked in such a peculiar manner that there wasn't any doubt about the spirit that had a hold of that individual. And we were very glad when he left. But the thing that seemed to cause him to leave finally was just our throwing one scripture after another at him and particularly emphasizing the importance of the ransom and the resurrection of the dead, as the only basis for future life.

We will now turn to our fourth point. That is a pointed warning not to turn back to folly, to foolish attitudes, standards and beliefs that various ones had held before becoming His people, before becoming God's saints. We were in many different forms of belief in Babylon before we received the truth concerning God's plan and concerning His holy character.

But the Apostle Paul tells us that the effect of God's truth, that its sanctifying power in our lives is to bring us into unity of the faith, unity of the spirit, and that it will lead to development in Christ. And when we have developed along these lines, we have become

special targets for Satan and his misguided agents. And those agents, we know, are on both the spirit and the earthly planes. Many passage of scripture warn of his subtlety, they are among the “take heed” of the scriptures. They warn of the fact that his ministers will appear as “angels of light.”

The Apostle Paul in Acts 20 went to some length in his final visit among the Ephesians, as we recall it, to point out that not only of the outsiders would some come who would speak perverse things, but that of their own selves they would arise, speaking these perverse things and seeking to draw away men after them. And if I ever ran across a time in the last forty years or so when men, and sometimes even sisters were seeking to draw away men after them, it is this very time in which we are living. It is one of the evidences, at least in our minds, that we are getting closer and closer to the time when the Lord will finally take us home.

But in mentioning that, we would also like to express our appreciation to dear Brother MacAuley this afternoon for emphasizing the fact that the door isn't closed, and when it is closed, there won't be any confusion about it, any doubt, as there is at this time. We feel that the one thing has done great harm to many brethren in spiritual ways.

A moment ago, we mentioned those noble Christians, our Berean brethren. Let us turn back to them again in considering this warning with which our text closes. Evidently there was a separating work back there in the early church, just as much as there is today, although maybe some of the things weren't quite as crucial. Evidently, some were earnestly seeking truth and were brought into contact with other Bible students. And the Berean course was toward constantly more active and more accurate standards of truth. Other among those of whom it is written, we find were “*ever learning and never coming unto*” the accurate knowledge of the truth, according to 2 Timothy 3:7. The King James says, “*unto a knowledge of the truth,*” but we find that an examination of the concordance and lexicons that the Greek word there translated “truth” is “*ever learning and never able to come unto an accurate knowledge of the truth.*” And that is worth nothing because there are a lot of people who will talk in general terms about the truth and about the plan, who, just as soon as you start talking about the deeper things like the sin offering, the presence of our Lord, and the fact that it is the only basis we have for believing that we have present truth and things like that, they say, Ah those are just interpretations, your interpretation s one thing and mine is another, but it doesn't make any difference what we believe, we will all get into the kingdom anyway. That isn't the way the Apostle Paul spoke, and I am convinced that the Apostle Paul was much better informed on the subject than even the best Bible Student of today.

We would like to note one or two things that the Apostle John said. He said, “*They went out from us.*” He says, “*They were not of us, whereas if they had been of us, thy would no doubt have continued with us, but they went out that it might be made manifest that they were not all of us.*” Truly, brethren, there is fearful responsibility in connection with a clear understanding of present truth that we have these days. I am sure that many, if not all of us, have had sweet as well as bitter experiences along these lines.

In the last two or three years particularly, we have had some very, very difficult experiences in this country and overseas of some that had once had more or less a clear understanding of the truth and now manifest considerable bitterness and self-appreciation toward the things they once, at least professed to, believe and support. But on the other hand, we find some strong, helpful and encouraging experiences that we have had. We would like to take just a moment or two in closing to mention one.

Frank and Ernest do their little bit down our way, like they do in many other parts of the country, and being a town where the Church of Rome is pretty strong, we don't get too many responses, but we did have some. There was one widow who wrote in and wanted to know about getting in touch, because she had heard the programs and read some of the booklets and liked it. And so Sr. Newell contacted her, being the secretary, and we like to do a little follow up work within what time we have. And she got interested, she got the first three volumes and the first thing you know, she sold a couple of her friends on the idea that they were worth reading, too.

Then it got to the point where she wondered, "Couldn't we have a class?" Eventually it worked out that we have a Tuesday night First Volume study and have had for about three months. We decided on one hour, and we were very careful to hold to that hour. You know, we hear some brethren today say, "Oh, I don't know, I get tired of two hours. One hour is just about enough for me and maybe 45 minutes would be a little better." So about the second or third meeting, we were informed that unless we had a reason, there was no reason for closing promptly at 9 o'clock. That the folks next door played dominoes to 10, 11, 12 o'clock, couldn't we give as much time to the Lord as they were giving to the dominoes. It got on to an hour and a half, two hours.

Well, lo and behold, one evening we mentioned, after a few studies, that we had a tape recording from the Fort Worth convention. "Oh, could we hear that, too?" "Sure, we will be glad to bring it along." We brought a short one, "This Thing is From Me," that helped so many of you when it was printed some years back. It was a short one, and we said, "let's not try things too hard."

Well, they heard that, and they were just delighted. Since that time Brother Russell Pollock, Brother Julius Bednarz, Brother Woodworth and Brother Victor Samuels have all addressed that little class. Sometimes we have an hour to an hour and a half of study and then an hour's tape recording. And they still don't want to quit. Just last Tuesday before we left, this sister said, "Well, maybe this is a foolish thought, (we are on the end of the second chapter in the First Volume) but," she said, "I am just wondering ahead, what will we study when we get through studying this book?" She said, "You know, I am reading a book called 'The Atonement Day,' and I am wondering if that wouldn't be a good one."

Brethren, we see that our time is up, but this zeal, this earnestness puts us to shame. I don't make any bones about it. If we are wondering if we are exerting ourselves a little strongly and to see zeal and earnestness and all those things, I tell you, it shows us that

every time one gets a little tired of the things that he once appreciated as truth, he has somebody right there to pick up where he left off and show some real zeal and earnestness.

In closing, brethren, may we show the zeal and earnestness of some of those newly interested ones. And we pray to the Lord that we may all continue to strengthen our zeal, rather than let it slip. And may we keep that Psalm in mind.

Thank you, brethren.

“THE MYSTERY TO THE GENTILES”

Br. Leon H. Norby

We believe that this is a timely subject because it involves the right of Israel to a homeland, and it involves the position of the Arabs with relation to Israel. We feel that this discussion should enable anyone who believes the Bible to take the right position with respect to Israel. I think it is particularly important for the Lord's people to know what the Lord is doing, and as the subject develops I trust you will agree with me that it is very important.

The Apostle Paul alludes to this mystery to the Gentiles in Romans 11:25: "For I would not, brethren, that ye should be ignorant of this mystery lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

I think it is well for us to consider that there was a mystery to the Jews in the first place. This is pointed out in the Apostle Paul's letter to the Ephesians, chapter 3, verses 3-6: "Now that by revelation he made known unto me the mystery; (as I wrote afore in few words; Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; (What was this mystery?) That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."

This was the mystery to the Jews. They had trouble comprehending this. Again, in Colossians the first chapter, verses 25-27: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God: Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

This was a great mystery to the early church, all of whom were Jews to the time of the conversion of Cornelius. This is clear from the chapter of Acts. We know that the Jews had difficulty in accepting Gentile converts. They felt that they had to become Jews first Jewish proselytes -- and then they would be in line for the special blessings. No, that was not God's arrangement. Skipping over some of these interesting points (the whole 15th chapter is very interesting) and beginning with the 6th verse -- "And the apostles and elders came together for to consider of this matter (what obligation the Gentiles would have with respect to the law, etc.) And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; And put no difference between us and them, purifying their hearts by faith."

He pleaded very eloquently on this occasion, and he had a special vision to back him up. (Acts the 10th chapter) You remember, as he dozed on the rooftop while he was waiting for a meal, he had a vision; and in this vision a sheet was let down from heaven and upon the sheet were all manner of unclean animals according to the dietary laws of the Jews. And a voice from heaven commanded him to kill and eat these animals. He, of course, objected. He said, "Never have I eaten anything that is common or unclean." And then the voice said, "What God hath cleansed, call not thou unclean." And immediately the messengers from Cornelius, a Gentile, came and asked him to come to them and preach the gospel. That wasn't a coincidence. You couldn't talk Peter out of the idea that God had given him this special message and sent him to the Gentiles as well as the Jews. So on this occasion he spoke very eloquently on this subject, very convincingly,

as we come down to those very familiar verses in Acts 15:13-17: "And after they had held their peace (of course, the testimony of Paul and Barnabas and others was added to that of Peter, but apparently Peter's testimony was most convincing because James alludes to that particularly) James answered, saying, Men and brethren, hearken unto me: Simeon (Simon Peter) hath declared how God at the first did visit the Gentiles to take out of them a people for his name. (This is the gospel church -- the bride takes the name of the bridegroom. James here for the first time in the early church understood the idea of the high calling in its relationship to the blessing of all the families of the earth. Notice how he puts it.) And to this agree the words of the prophets; as it is written. (There is no contradiction here, no change in plans. Here we have a parenthesis that they hadn't calculated on -- that first God would turn to the Gentiles for the purpose of selecting the church and then he says...) After this I will return and build again the tabernacle of David, which is fallen down; (there is no question that he is talking about the Jewish system) and I will build again the ruins thereof, and I will set it up; (we are living in a time when we are seeing this fulfilled in such a marvelous way -- such a miraculous way) That the residue of men might seek after the Lord (not just the few that are called to be of the church) and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

This is to bring blessings to all the Gentiles in fulfillment of the promise to Abraham, "In thee and thy seed (the seed is primarily Christ and his church as shown in Galatians 3) shall all the families of the earth be blessed." O, what a comprehensive and glorious message this is! Most of our nominal church friends believe that when the church is complete God's salvation is all over. But according to God's plan, and as pointed out so specifically and beautifully and clearly in Galatians 3:8, 16 and 29, when God has completed the church, only the seed of Abraham will be complete. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

And what was the promise? That the seed of Abraham would bless all the families of the earth. Well, what difference does it make? Well, it literally makes a world of difference. With the nominal church thought, if the church is all the salvation God has to offer then the world is lost -- but, of course, we can't get into that aspect of the subject. We are merely showing here that this was a great mystery to the Jews, to the believers even -- that the Gentiles could come in and be accepted along with the Jews. That mystery was resolved for the Jews.

But now we have another one that comes a lot closer to home. If the mystery to the Jews was related to the Gentiles, their prejudice against them and reluctance to accept them in what God had to offer to the Gentiles, wouldn't it be reasonable (considering now from the standpoint of reason alone before we go to the Bible) that the mystery to the Gentiles would be with regard to the Jews -- prejudice and reluctance to accept the Jews to the full honor and position that God had to offer? I think that is a reasonable proposition, wouldn't you think so? You know, the Truth should be reasonable. God said, "Come, let us reason together." So I think we will find that that which is reasonable is also scriptural -- that the mystery to the Gentiles is their reluctance to recognize God's full provision for natural Israel.

Let's turn to our text again (Romans 11:25) and let's analyze it a little more closely. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits (a feeling of superiority, boasting against the natural branches, as he mentions in other verses. If we are ignorant of this mystery, we are going to be putting Israel down and not recognizing her full position) that blindness in part is happened to Israel until the fullness of the Gentiles be come in."

What then is the mystery specifically? Is the mystery the fact that Israel was once in God's favor and was later rejected? Is that a mystery to any Gentile Christians? Don't all denominations believe that Israel was once God's people and that they were rejected and the Gentiles were given special opportunity to come in - - that natural Israel was blinded to the Gospel truths? That's not the mystery.

No, the mystery is very accurately stated here -- the fact that it is only a partial blindness and more particularly for a limited time, with the implication that when that time expires Israel is going to come back to her former glory. Now when you express it that way, how many people understand it? How many church denominations understand it? And now we can add to the list, how many Bible Students still understand it or believe it?

You know, a mystery is naturally something that is difficult to understand in the first place -- right? And, by the same token, a mystery would be the easiest thing to lose sight of in the whole repertoire of Present Truth teachings, and it is proving to be so -- this mystery to the Gentiles.

Going back to Genesis to a pair of very remarkable twins, Jacob and Esau -- they are remarkable in many ways, most particularly because they represent the twin or parallel dispensations -- the Jewish and Gospel ages, spiritual and fleshly Israel and the relationship between spiritual and fleshly Israel. In Genesis 27:38 we find that Esau asks a question of his father Isaac who had already given the blessing based on the birthright to Jacob: "And Esau said unto his father, Hast thou but one blessing, my father? (That's what most people seem to think) bless me, even me also, O my father. And Esau lifted up his voice and wept."

What about this? Did Isaac have only one blessing to give? Did he only have a blessing for Jacob? Not according to the Apostle Paul --because when he recounts the exploits of the faithful ancient worthies, he says of Isaac, as recorded in Hebrews 11:20: "By faith Isaac blessed Jacob and Esau concerning things to come."

The Apostle Paul was a great Bible student. He knew the Hebrew scriptures better perhaps than any other writer of the Bible, and so of course when we turn to the Hebrew scriptures about Jacob and Esau we find that the Apostle Paul was right -- that there was a blessing for both Jacob and Esau. In Genesis 27:28-29 we have the blessing to Jacob: "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine; Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

That was the promise to Abraham in the first place, and now it was brought down to Jacob -- wasn't it? And it is a fact of history that the nations that have persecuted the Jews, and particularly the individuals, have come to an ignominious end. We might mention a few. There was Haman and Hitler, and I just wonder if the untimely death of Nasser couldn't be a part of that whole picture. He died at 50 years of age at the height of his career after lashing out against Israel, threatening to drive them into the sea and destroy them as a nation. "I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Genesis 12:3) That's the way it was expressed to Abraham.

Esau's blessing is recorded in Genesis 27:39-40 following the verse we read earlier, "Hast thou but one blessing, my father?" "And Isaac his father answered and said unto him, Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

You know, that's all Esau ever wanted in the first place. He didn't care about the spiritual aspect of the promise, did he? He really wanted the earthly things, and according to this he was to get the fatness of the land. And it was a fact that he inherited the fatness of the land. He took over all the material assets of Isaac, his father; and as we shall see, Jacob super-added substantial riches besides. This we find in Genesis 32:17-20: "And he (Jacob) commanded the foremost (of the shepherds) saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us."

You notice how this is expressed. Jacob really was constituted the lord because he gained the birthright, but he being a true servant of the Lord caught the spirit of the Lord's new ruling in the matter of authority. The Lord said, "He that is greatest among you shall be your servant." (Matt. 23:11) Here is an example -- Jacob was the chief, and he said that he was the servant of Esau and these presents were for Esau. Just try to visualize this situation. Esau must have known that Jacob knew that Esau was a rich man; and if Jacob was giving Esau presents, he must be fabulously rich -- and being earthly minded that made quite an impression on Esau right from the start, didn't it? And so it gave assurance that he was not coming back to lord it over Esau. This is from your servant Jacob. Then verses 19 and 20-- "And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak to Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face: peradventure he will accept of me."

He sent three different herds of animals. The context shows there was a total of 580 animals in these three herds that were sent ahead to appease Esau. Well, what was the effect? This, I think, would be of special significance to us. It prefigures the proper attitude of the Jacob (spiritual Israel) class toward natural Israel. Genesis 33:4: "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept."

This, I submit, should be the attitude and relationship between spiritual and fleshly Israel -- no stinginess on the part of spiritual Israel toward fleshly Israel. Now verses 8 to 11 show that Esau protested and said he didn't need these gifts, but Jacob said, yes, I want you to have them. Well, Esau didn't have to be asked twice. He accepted them. So Jacob became a benefactor of Esau in that very act, and Esau accepted that relationship.

You remember that Abraham wouldn't accept any gifts from the king of Sodom lest, he said, the king of Sodom would say, "I have made Abram rich." (Gen. 14:23) There is a contrast here, isn't there? Yes, Jacob became the benefactor of Esau. Now they both were fabulously rich, which shows that the Lord has blessings for everybody, especially for spiritual and fleshly Israel. Genesis 36:6-8: "And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together, and the land wherein they were strangers could not bear them because of their cattle."

Let's now go back to the original promise to Abraham. We won't take time to read these passages -- you are all familiar with them. (Genesis 12:3 also Genesis 13:14-17) The promise to Abraham and his seed "For all the land which thou seest, to thee will I give it, and to thy seed for ever."

Now in the 15th chapter of Genesis the Lord identifies the branch of Abraham's descendants that would have a title to the land. This involves the controversy in the Middle East today. The

reason the situation is so sticky over there is the fact that they are all descendants of Abraham, and the Arabs say they are the descendants of Abraham to inherit the land. The Jews have been out -- they were chased out centuries ago, and the Arabs have been living there now for centuries, and it seems they are inheriting the land as God promised to Abraham.

This is the situation that the United Nations can't touch at all. They can't understand it, and they are inclined to have sympathy with the Arabs. In fact, even Christian people are being deceived along this line. But the Lord indicated what branch of Abraham's descendants this promise applied to. (Genesis 15:13-16) I might mention here that in the controversy that followed the Six-Day War when Russia came to the United Nations determined to get a judgment against Israel, they came to the Security Council, and the United States vetoed the proposition there. They took it to the General Assembly thinking that those small nations would back the Arabs against Israel's aggression (as they called it). Russia was defeated again, and Russia had suffered humiliation by the defeat of their Arab allies in the first place. Keep that in mind. They are a proud people and have long memories when it comes to things of that kind, and it probably will have some relation to the final attack on Israel, which we call Jacob's trouble -- by the hordes of Gog and Magog.

We previously had given to the Israeli Consulate my witness paper which follows the guidelines of Brother Russell's lecture to the Jews in 1910 showing that Israel was to be permanently established as a nation, etc. We know that they were favorably impressed because they had sent greetings to me through the head of the Clifton Jewish Center. Mr. Abba Eban had come over, you know, as a special representative for this occasion and spoke so eloquently before the Security Council and General Assembly. We called the Israeli Consulate and stated that if we couldn't speak to Mr. Abba Eban personally, we would like to speak to someone who had his ear, if they thought the message was worthwhile. I said, "I am not presuming to tell you what is in the Hebrew Bible (although you know the Hebrew Bible is the same as the others really) but if I can tell you something that should rally every Christian -- Protestant and Catholic -- rally them to the support of Israel, wouldn't you think that would be an important thing?"

The girl said, "It certainly would." So she switched me to another lady, presumably a secretary closer to the Consulate or the one handling Abba Eban's affairs over here, and I read them the passage and told them this is in all the Christian Bibles, and this clearly indicates that God intended that the descendants of Jacob should possess that land -- at least have a homeland there. Notice how this is expressed, beginning with Genesis 15:13 through 16: "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. (Is there any doubt about what that is? It's the Egyptian bondage -- and who were involved in the Egyptian bondage? The descendants of Esau are eliminated. The descendants of Ishmael are eliminated, because only Jacob and the 70 souls of his family went down into Egypt and finally came into this bondage. See how God is singling out that branch of Abraham's seed as being the ones who are to have a title to the land.) And also that nation, whom they shall serve, will I judge, and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

Well, the lady thanked me. I don't know if it had any effect. But I did like them to know that they had some friends in that situation anyway. It is what we are obliged to believe if we believe the Bible.

This passage follows the special sacrifice that God told Abraham to make. You remember Abraham said, "Lord God, whereby shall I know that I shall inherit it?" (Genesis 15:8,9): "And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon."

In your Berean comment Bible you find the suggestion that the aggregate of eleven symbolic years -- symbolic times -- bridges the time from this promise to Abraham to 1914 when the Times of the Gentiles ended. There are only two alternatives -- first there are the Times of Israel, and then the rulership of the earth was given over to the Gentiles for a period of seven times. When the seven times ends, then what would we have? It would revert to the Times of Israel again. So 1914 marked the beginning of the Times of Israel and the beginning of the war which liberated Palestine from the implacable Turks, and made it possible for Israel to become established there. In fact, the war didn't end until Britain had agreed to promote the idea of a homeland for the Jews. That was in connection with special inventions they were getting from Chaim Weizmann, who later became the first President of Israel. In order to get valuable chemical secrets that he had, they were willing to give him almost anything. He didn't ask for worldly possessions. He didn't ask to be created a lord or anything like that. He said he would like to have Britain go on record as being in favor of a homeland for the Jews. Shortly after Britain promised to do that, they won the war. They drove the Turks out of Palestine; and just as they had driven them across the old Solomon-Davidic border, the farthest extent of Israel, the Armistice was signed. Discount everything that happened on the Western Front. The important thing that happened in 1914-18 occurred in Israel.

Many people get hung up on God's dealing with Israel. They say, O, yes, you try to tell me that they are God's pets, and He just drove these people out and let the Israelites come in. But think about this. The descendants of Jacob were kept in abject slavery in Egypt while these wicked nations in Canaan were cavorting around, polluting the land, desecrating themselves, and building their iniquities and sins up to heaven -- "for the iniquity of the Amorites is not yet full." (Gen. 15:16) But when finally they had reached that point and the scales of justice were tipped against them, they had forfeited the land. Not one of those nations had any title to the land. They had forfeited it because of wickedness, and God said the land just "spewed them out." Only then did He permit Israel to come in. He gave Israel His laws and kept them under pretty strict discipline.

Now the question comes up, why did God choose Jacob, and wasn't there something peculiar about the deal whereby Jacob got the birthright? In the first place, let's remember that "the path of the just is as a shining light, that shineth more and more unto the perfect day." (Prov. 4:18) The Christian is not supposed to live down to the Old Testament standards. We don't have to justify the actions back there. The Bible says that in times of ignorance God winked at some of the things that went on. He couldn't expect anything better, and He didn't. He condescended to work with them anyway.

But there is another aspect to this. Esau had forfeited his right to his birthright because of his own wicked course. He had the example of Abraham making Eliezer swear that he would not take a wife for Isaac from among the wicked people of the land and sending him back to his own people to the faith seed. You know, there is something to the law of heredity. Remember what Paul said about Timothy's mother Eunice and his grandmother Lois, he saw this faith in them, and he said, "I am persuaded that it is in thee also." (II Tim. 1:5) Now what is the basis for that? You can't tell me that the law of heredity doesn't play some part in it. That was the reason the restrictions were placed. But in the face of this fact -- Esau knew that Isaac had been forbidden to take a wife from the people of the land -- it says in Genesis 26:34-35 that Esau took two wives from the daughters of the Hittites. This almost broke Rebekah's heart. In Genesis 27:46 and

28:1-2 it shows that Rebekah insisted that Jacob go back to her people to select a wife, and she says if Jacob went out and did as Esau did that it would kill her. Read this account. It is very interesting and has an important bearing on this whole matter of why Esau disqualified himself. Let's not get hung up on this in sympathy for the descendants of Esau. They don't have a claim according to the word of God. It's their own fault because they didn't adhere to the faith of Abraham.

Anyway, Esau couldn't carry on the line -- this "faith of Abraham" seed. You remember Jacob was sent away to his own people where he got his wives from Laban's family. Then when Esau found out and saw what had happened and that he had lost favor in the sight of his parents, it says he took the daughter of Ishmael for his wife, trying to remedy the situation. Well, that didn't improve matters much, did it? Because Ishmael wasn't in God's favor either.

We have learned that the iniquity of the Canaanite nations had come to the full. In Exodus 34:10-12 God said that the Israelites were to drive out six nations of the Canaanites, that they were to destroy their idols and tear down their altars. Leviticus 18:24-28 and the context (verses 6-23) describes the wickedness of the people of the land. The language of verses 6-23 is too indelicate to even read in public. That's how wicked they were; also Leviticus 20:1-24 (particularly 23-24) - skip the others unless you have a strong stomach. And there was a warning given to Israel. God says that the land would spew these nations out. Now their wickedness had reached the point where God could have destroyed them like Sodom and Gomorrah. But there is a practical reason why that wouldn't have worked. To destroy a city is one thing -- but to destroy a large rural area is something else. If God had wiped out all those people, the land would have gone to ruin. That's what the Lord said. That's why He appointed Israel to go in and destroy them.

People get hung up on that, too. You shouldn't blame Israel for carrying out God's instructions. He could have wiped them out like Sodom and Gomorrah and nobody could have complained. They could not have, in view of their wickedness. But He says that the Israelites were to drive them out gradually lest the land go to ruin. This is recorded in Deuteronomy 7:22-23. Then in Deuteronomy 9:4-5, He says He is doing these things for Israel not because they are so righteous but because the other nations were so much more wicked than they. That has a bearing on it, too, doesn't it?

In Romans 4:16 Paul says, "that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham." Notice how this is phrased -- it was a fore-gone conclusion back there that natural Israel was in the picture. Let's not lose sight of this mystery.

In the 9th chapter of Romans, verses 3-5 and up to verse 12, Paul clearly shows the two seeds of Abraham, the spiritual seed being the most important. I suggest that you read the whole 11th chapter of Romans with the Pastor's comments. He was right on the beam on this subject. You know one of the saddest experiences I have had in the past few years is to see this precious heritage that the Pastor has left us being frittered away until this glorious truth is lost. Yes, the mystery has become dim. The subject of Israel in relation to God's plan is like the bottom line on an eye chart. It is the one you are apt to lose sight of first. It happens to be the one error that was first promoted about 12 or 14 years ago. My heart sank when I saw it in print because I knew the brethren were confident that it would be accepted among the brethren. And to think that a spirit of almost anti-Semitism in some cases should ever come in among the Lord's people. It is saddening -- it is a calamity, really. So read the 11th chapter of Romans with the comments and you will get a thrill out of it.

The question of accepting Israel should have been decided when we consecrated. If we want to do the Lord's will, we want to accept God's people, too, don't we? Maybe like a little dog we might not like some strangers, but when the master shakes hands with them and pats them on the shoulder, the little dog is supposed to take the cue and learn to like them -- and that's the way with us. If there is any prejudice there at all, it has to be resolved in a hurry if we are going to be faithful to our loving Master. His people are going to have to be our people, too.

Satan knows who the true Israel is. Have you ever thought of that? That's a negative approach, but it's a double check on this thing. He has tried to wipe them out. He isn't satisfied to just persecute them. He wants to wipe them out. He knows that Israel is in the picture.

Israel has served a long, hard sentence -- and when any prisoner has served his sentence, particularly when it is a just one as it is in this case, he goes free. You have to accept him. Israel admittedly lost the special spiritual favor, but if they have lost the earthly favor too, then they would have suffered double jeopardy, something which is not countenanced by any civilization in the world today.

One thing that I want to particularly emphasize to avoid any misunderstanding is that we don't expect Israel in their present condition to carry out any program for the Lord. We have to believe what the Lord says, that this is all going to change, which may seem very difficult; it may even stagger our faith to believe these things, but if the Lord says so, we must believe it. I think one of the most pointed scriptures on this is Zechariah 12:10,12.

You know, there is one thing that distinguishes the Truth from all denominations. That is that the Lord is going to make the first move and then expect a response -- whereas all other groups, including now the J. W. 's, feel it's up to the sinner to make the first move. Here the sinner is down in the gutter, wounded and weak, and they say in effect, "Come over here, and I will pick you up." The Lord doesn't operate that way. The Lord is going to pick them up. They are going to be rehabilitated to a reasonable extent, given a knowledge of the Truth, and then the Lord will expect a response. And we believe that He is going to get the response, too, don't we? Isn't that a precious message that we have? We are apt to get fouled up in the same way about Israel.

I have heard brethren say, "Well, Israel is going to have to have a lot more punishment before they will recognize the Lord." Have you ever heard of a blind person getting his sight by being punished? And Israel is blinded, and punishment is not going to open their eyes -- not at all. In fact, the Lord makes it very clear how their eyes will be opened --and it brings it right into the pattern of how God operates in the first place. He is going to make the first move. He is going to give them the motivation. It doesn't say that by reason of punishment they are going to recognize him whom they have pierced. Let's read the scripture for what it really says, and then believe it. Zechariah 12:10 and 12: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications (that's the first move, and following this...) they shall look upon me whom they have pierced and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn....And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart."

And it continues to the end of the chapter describing the deep mourning that they will have over the fact that they have rejected this son. After all, everyone believes that Jesus was a Jew, so why shouldn't the Jews rejoice in this fact, eventually? We know that the Pastor has stated this over and over again, that the Jews will respond and be first among the nations to respond by reason of their training and the Lord pouring this spirit on them first. We know the role of the ancient

worthies -- they come first. They will be the princes and leaders. The nation of Israel comes into the picture, too. Let's not be stingy with them.

Another point I'd like to mention is that many good Christian people are falling for the line of Arab propaganda about the refugees. And I would like to just mention something else. We want to clear these little obstacles out of our minds because we are going to have to be in sympathy with what the Lord is doing. You know what the Apostle Paul says, "through your mercy they may obtain mercy." I think we are going to have to be in harmony with the Lord's program, which includes Israel as the first item on the agenda.

Practically all of the Jews in Israel are refugees, and they take care of their refugees. But the Arabs in contrast, keep the refugees as a running sore -- and Christians being unmindful of what we have tried to explain, that Israel has a right to a homeland, and then seeing the plight of these refugees, they blame Israel for that. But what are the facts? The Arab countries are actually very rich. In fact, they don't have to turn a hand to collect huge royalties on their rich oil resources. Isn't that true? But these dividends or royalties are gobbled up by the sheiks and the kings and princes of the Arabs -- and instead of helping their unfortunate brothers, they just buy a few more Cadillacs and take on a few more wives. These are the facts of this matter. They could take care of those refugees, and there is plenty of room for all of them and they would be blessed if they would only allow what God had intended in the first place about Israel.

There is another line of reasoning that could bother us. For instance, it is argued that an antitype is always larger than the type -- that it was the nation of Israel in the type, so it can't be the nation of Israel in the antitype, but it's the whole world of mankind. Well, it is true that the whole world of mankind is included, but it doesn't preclude the thought that Israel will have a special blessing. Now let's prove this. We should reason from the known to the unknown, shouldn't we? And we should allow scripture to interpret scripture. Now what are the facts with respect to the type? Well, the Jewish priesthood represented the new creation, both Jew and Gentile, isn't that true? They were all priests, they were all Israelites, they all had to come from a definite family. But they represented the entire church, Jew and Gentile. That didn't preclude the fact that all the Apostles were Jews, and the first Christians were Jews. So now if we just follow that pattern to its application to the world, which of course is still future, then the nation of Israel represents the whole world of mankind -- Jews and Gentiles, but the implication is that the Jews will be first, just as it was in the church. We have an indication there how this would apply. So Israel would indeed fit into this picture.

Just one remark in closing. Ezekiel 16:58-60 shows that God is going to renew His covenant with those that broke the first covenant. Here Israel is likened to an unfaithful wife. That is particularly true in Hosea 2:13-20. He says He is going to remarry Israel. What could be clearer than that -- that He is going to renew the covenant with Israel.

Following are some choice scriptures on Israel's position in the kingdom and also some of Brother Russell's references on the subject -- and as usual he is on the beam, he is right in harmony with the scriptures. I trust that these will be helpful for your further study.

HOW NATURAL ISRAEL WILL ASSIST GENTILE NATIONS

"He shall cause them that come of Jacob (Berean comment: fleshly Israel) to take root; Israel shall blossom and bud, and fill the face of the world with fruit." Isaiah 27:6 (This implies, no doubt, religious as well as natural fruit).

"In that day it shall be said to Jerusalem . . . I will get them praise and fame in every land where they have been put to shame." Zeph. 3:16, 19

"But Zion said, the Lord hath forsaken me . . . can a woman forget her sucking child?...yea they may forget, yet will I not forget thee. . . Thus saith the Lord God, behold, I will lift up mine hand to the Gentiles. . . and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; and they shall bow down to thee with their face toward the earth." Isa. 49:14, 15, 22, 23

"They have despised my people, that they should be no more a nation before me. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed (spiritual) to be rulers over the seed (fleshly) of Abraham, Isaac, and Jacob." Jer. 33:24-26 (Both seeds are mentioned distinctly, hence both seeds will "bless all families of earth.")

"And they shall build the old wastes...the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers. But ye shall be named the priests of the Lord; men shall call you the ministers of our God." Isa. 61:4-6 (This clearly indicates that the Gentiles will help with the secular work so the Jews can minister in worship.)

"And they shall bring your brethren for an offering unto the Lord, out of all the nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts (modern transportation?), to my holy mountain Jerusalem, saith the Lord...and I will also take of them for priests and for Levites, saith the Lord. For as the NEW HEAVENS AND THE NEW EARTH, which I will make, shall remain before me, saith the Lord, so shall your seed (HEAVENLY AND EARTHLY JUST MENTIONED) and your name remain." Isa. 66:20-22

"Yet the number of the children of Israel shall be as the sand of the sea, (the second part of the seed of Abraham which is to assist in blessing all the families of the earth) which cannot be measured nor numbered; and it shall come to pass, that IN THE PLACE where it was said unto them, Ye are not my people, THERE it shall be said unto them, Ye are the sons of the living God." Hos. 1:10 (visit or serve other nations)

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. (Israel will do a lot of entertaining.) Ten men shall take hold...of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you." Zech. 8:22,23 (Number 10 represents Gentiles)

"When thy sisters Sodom...Samaria...Syria...Philistines...(return to former estate) I will establish unto thee (Israel) an everlasting covenant. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will GIVE THEM UNTO THEE FOR DAUGHTERS." Ezek. 16:55-61 (Israel will lead)

"As ye have been a curse among the heathen...so ye shall be a blessing." Zech. 8:13,16

"He that is feeble among them (Israel) shall be as David (subdue enemies); and the house of David shall be as God, as the angel of the Lord before them." Zech. 12:8

"The remnant of Jacob shall be in the midst of many people, as dew from the Lord, as the showers upon the grass...and as a lion among the beasts of the forest, as a young lion among the flocks of sheep." Micah 5:7,8 (Israel will be like a visible police force.)

"And I will make...her that was cast off a strong nation...Arise and thresh O daughter of Zion; for I will make thine horn iron, and I will make thine hoofs brass; and thou shalt beat in pieces many people." Micah 4:7,13 (Natural Israel, under the little flock and ancient worthies)

"For the Lord will have mercy on Jacob (Berean comment: natural Israel)... and the strangers shall be joined with them...Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them captives, whose captives they were, and they shall rule over their oppressors." Isa. 14:1,2 (To bless them, of course)

"The ships of Tarshish (Western world?) first, to bring thy sons from far, their silver and their gold with them...And the sons of strangers shall build up thy walls and their kings shall minister unto thee...The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the holy one of Israel...A little one shall become a thousand, and a small one a strong nation." Isa. 60:9,10,14,22 (See Rep. 2086 and 4623-5. Above texts support the Pastor.)

WHAT THE PASTOR TAUGHT ABOUT THE NATURAL SEED OF ABRAHAM IN THE KINGDOM

"God knew the end from the beginning; He knew that Israel would reject Messiah; and His unequivocal promises to them in view of this knowledge give us assurance that Israel is yet to be used of the Lord in service, as His agency in blessing the world." A299:2

"They were chosen to receive special earthly favors from God." B211 top "Persecutions...remind them that they are heirs of certain rich earthly promises." B221:1 "They were cast off from divine favor, and from earthly covenants still theirs, until the fullness or complete number from the Gentiles has come in." B223 bot.

"Those from whom the favor was taken for the rejection and crucifixion of the Lord are the ones to whom the favor is to return now...it is the Jew that will now be restored to favor as the natural 'seed of Abraham.' These with the spiritual seed...are to be God's agencies for blessing all the families of the earth." C253 top "At first, few but Jews will be blessed." C253:1 "Few will be so well prepared as the Jew for that strict obedience." C254 bot. "'Salvation is of the Jews', or covenant-keeping Israelites (note - Ezek. 36:27 reads: "I will put my Spirit within you, and CAUSE you to WALK IN MY STATUTES, and ye SHALL KEEP MY JUDGMENTS and DO THEM") in the sense that (1) our Lord Jesus the Savior, came in this line; (2) in that a remnant of these Jews (the Apostles and most of the early church)...became ministers of reconciliation to bear the message to the Gentiles; and (3)...fleshly Israel, recovered from blindness, shall be used as a medium through whom the streams of salvation, issuing from the glorified spiritual Israel, shall flow to all the families of the earth (Isa. 2:3)."C293:2 "They must either be united to the spiritual Israel...or with the literal Judah at Jerusalem, in order to share his portion in the coming times of restitution." C294:1 "We are expecting blessings upon the Israelites who are according to the flesh, and the turning away of their blindness...After they have received mercy through the complete and glorified Church of Christ, they will indeed be used as the Lord's instruments for blessing all the families of the earth, and thus the Abrahamic promises will be fulfilled to both the

seeds -- both that which is according to the flesh, and that which is according to the spirit (Rom. 4:6)." C299:1

"'Thy people shall be willing in the day of thy power' (Psa. 110:3). It will be just what Israel has waited for...only it will be much grander and more enduring than anything they ever conceived of." D632:1 "'The Gentiles shall come to thy light', (This will apply to the spiritual Israel, the Sun of Righteousness but also to its earthly representatives fleshly Israel restored to favor)." D638:2 "'A nation shall be born in a day', (Isa. 66:8). Israel will be that nation; (1) Spiritual Israel, the 'holy nation'; (2) Fleshly Israel its earthly representative." D638 See also D651:2,3; F118:2; F178:1

Also many Reprint references. In some places the Pastor speaks of the Ancient Worthies as the earthly PHASE of the kingdom and Christ's agents. There is no contradiction. Of course, the perfect "princes" will head the leading nation -- the natural descendants of Abraham.

THE NEW COVENANT (Heb. 8:9) "Then God's favor will return to natural Israel...God purposes to make with that nation, and with that nation alone, a new covenant. Not a single statement of Scripture identifies the New Covenant with the Gentiles...The more closely we investigate the New Covenant, the more we must be convinced of this fact -- that it belongs to Israel alone." Rep. 4319:8,9 "This expression, New Covenant, is not used in connection with any others of mankind than the Jews...Hence we should understand that all references to the New Covenant are references to God's arrangements with the Jewish people to supplant the old arrangement under Moses." Rep. 4659:5 "The promise is that this New Covenant will be made with Israel. In order to avail themselves of this Covenant, therefore, ALL OTHER NATIONS and PEOPLES will be obliged to become a PART OF ISRAEL.... The New Covenant goes fully into operation at the BEGINNING of the Millenium." Rep. 4902

“My Father Loveth You”
Brother Michael Stamulas, Rutherford, NJ
Spoken August August 1956

My topic is going to be based on the words of Jesus, which came forcibly to my mind this day. I have spent many days trying to find some topic that would be due for today. And somehow or other, this or that prevented me to select another topic, and these words I came across and read them, I tell you brethren, they came forcibly to my mind, and I said to myself, “I am going to speak on these words of Jesus.” Yes, Jesus said these words.

“The Father himself,” that is, emphasis on “himself,” “The Father himself loveth you.” Now what does this mean to us, brethren? These words, only a few words, but they are precious. You can’t buy them. No. You can’t give a price to buy them, not at all. You can’t find them in any other place, no matter what you do, small or great things, can’t, impossible. In order to find them, you have to go to the words of our Redeemer.

He said something prior to that. These words are found in John 16:27. He says, “If you love me.” Well, if we love him. What is it? “If we love him, what is going to happen? Oh, he says, the Father himself “will love you.” He is, and what of it? What is going to happen after? Well, Jesus says, “then I will love you.”

Why doesn’t he say, brethren, “if ye love me, I love you, too.” No, no, no. Why? There is a reason, and the reason, my dear brethren, is in our heart. Jesus is not our judge. No, no, no. Oh no, he knows our hearts, but he doesn’t judge us, he is our Advocate. And as an advocate, he is for us all of the time, in favor of our case, to make it good before God. If we love Jesus, then, well Jesus says to the Father, “Father, forgive them, forget whatever they did.” This is exactly what happens, my dear brethren.

And the Father, His daily pleasure, His daily delight, we read, is in our Lord Jesus, our Redeemer. And whatsoever he asks of the Father, the Father gives it to him, even the forgiveness of our sins. Think of that, brethren, to have such a counselor, such a comforter, such a friend. Ask this question to yourself, let us ask this question quite often in our life, and let’s see if our heart will not be delighted daily in thinking on these things. God is interested in us who are weak, some worms of the earth. We are not worthy at all before God and Jesus in recognition as just people, and much more than that, as children of God. Children of God? Yes, natural children of God. Yes, partakers of the divine nature. Oh brethren, what a wonderful position we have in the present time to be recognized as New Creatures in Christ Jesus because we know God’s plan, God’s purposes. What for? God has a purpose behind telling us, or revealing to us, the truth. And it is not something to play with the truth as some do play with the truth. No, no, no the truth is so vital brethren, so precious, so great a thing that we should be very, very careful—stop, so to speak--

‘If Ye Do These Things’

Brother Claude Weida, Allentown, PA

Spoken August 7, 1956

We thought, with profit, we could consider these words of our beloved Brother Peter, as he speaks to us in 2 Peter 1:10, 11: *“Wherefore the rather brethren, give diligence to make your calling and election sure for if ye do these things ye shall never fail, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.”*

What a precious promise is this to us. Here the Lord through Peter calls our attention to the fact that if we do certain things, there will be granted unto us this abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ. This, dearly beloved, is one of these precious promises that Peter calls to our attention in the 4th verse of this same chapter, from which our text is taken.

There is no question at all but that this text is not addressed to the world of mankind, but rather to those who are sanctified in Christ Jesus, as Peter’s words indicate. And all the epistles are given unto us—it is to the “saints at Ephesus,” the “saints at Rome,” and so on. And, as the Apostle Paul tells us, these things that were written aforetime, were written for our admonition, that we through patience and comfort of the scriptures might have hope.

That we know that this is so is indicated by Paul’s words in the opening words of his second epistle, which read: *“To them which have obtained the previous faith with us (that is, with us apostles) through the righteousness of God in our Savior Jesus Christ.” “To those who have obtained like precious faith.”*

Yes, it is the same faith that Jude speaks about, when he says that we are to *“contend earnestly for the faith that was once delivered to the saints.”* And to top it all off, Peter’s words give full assurance that ultimate victory will be ours in the words of our text, *“For if ye do these things ye shall never fail.”*

Now there are a number of important thoughts called to our attention by the Apostle Peter. For instance, there is first to the making of our calling and election sure. And then, to give diligence along this line. Larned’s translation tells us that with *“exceeding diligence, we are to make our calling and election sure.”* And then, there is that wonderful “abundant entrance” into the kingdom. And then that everlasting kingdom, which implies the joys and blessings, and the thrills that will be ours, when we attain the first resurrection. *“Blessed and holy is he that hath part in that first resurrection.”*

Now the possibility of those who are addressed of an *“abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ”* is the prize of the high calling that is of God in Christ Jesus. This is the prize of the high calling set before

the overcoming saints of the Gospel Age. This is the glorious hope that we have, which to us is an anchor that entereth sure and steadfast into that which is within the veil or, as Weymouth says, *“an anchor which can neither break nor drag.”*

Now concerning this glorious hope the Apostle Paul waxes quite eloquently in his letter to the Ephesians, when hearing of their faith and their love, prayed earnestly on their behalf that the Heavenly Father might open the eyes of their understanding that they might know what the hope of this calling is and the riches of His inheritance in the saints.

Here we have a definite promise, dearly beloved, that we are to be the Father’s inheritance, that we are to be a crown of glory and a royal diadem in His hand, something that the Heavenly Father can display; not a diadem or a crown that He is to wear to enhance His beauty, but rather that He will show us forth as the crowning feature of His creative work. What a glorious hope and prospect this is!

Peter, writing to the church at large, uses language that should spur us on to faithfulness. Let us note his words in 1 Peter 5:10, where we read that: *“The God of all grace who hath called us into His eternal glory, that, after ye have suffered awhile, make you perfect, stablish and strengthen you.”*

And, along this line, we have the help of the Almighty God, as suggested in our theme text: *“With us is the Lord our God to help.”*

And He does in every time of need.

Peter also calls it an *“inheritance, incorruptible, and undefiled and that fadeth not away, reserved in heaven for you.”* Sometimes we speak of this inheritance that is reserved for us, as a crown that has been set aside for each one of us. And this seems to be borne out by the Revelator in the words of our Master, as recorded in Revelation 3:11: *“Hold that fast which thou hast, that no man take thy crown.”*

Then, along this line, may the words of the Apostle Paul inspire us on to faithfulness with a determination, which will eventually cause us to say the same words as Paul did recorded in 2 Timothy 4:7,8: *“I have fought a good fight, I have kept the faith.”*

I like the thought of this word “kept,” which comes from the Greek word that has the thought of “guard.” I have guarded the faith, henceforth there is laid up for me a crown of righteousness, *“which the righteous judge will give me in that day, and not to me only, but also to all them that love his appearing.”* Then the words of the Master: *“Be thou faithful until death and I will give thee a crown of life.”*

And recorded by the Apostle Paul in Hebrews 4:1: *Let us therefore fear lest a promise being left us of entering into His rest any of you should seem to come short of it.”*

Now while it is true that Peter's words assuringly and encouragingly indicate the wonderful possibility of this glorious inheritance to all those who are called, yet there is that possibility of failure to enter into it. There is an "if," a contingency. In other words, it depends upon the fulfillment of certain conditions that must be met, which will determine our worthiness or unworthiness of receiving or gaining the crown. The whole thing depends on our faithfulness to our covenant of sacrifice.

So in view of this contingency, Paul urges all who are called to great sobriety of heart and mind and carefulness of conduct when he said: *"Let him who thinketh he standeth take heed lest he fall."*

How important that we endeavor at all times, as the Apostle Paul suggests, that we be *"living epistles, known and read of all men."* How heart searching are his words as recorded in Philippians 1:27; Weymouth translates in this manner: *"Only let the lives you live be worthy of the Gospel of Christ, that whether I come and see you, or be absent, only hear of you, I may know that you are standing fast in one spirit, and with one mind fighting shoulder to shoulder for the faith of the Gospel."*

It is not enough then, that we have made our consecrations, not enough that we have made our covenant by sacrifice. The outcome will all depend on our faithfulness to our consecration, to our covenant. The promise will avail us nothing, if we prove unfaithful to it.

Notice how searching are the words of Solomon, as recorded in Ecclesiastes 5:4-5: *"When thou vowest a vow unto God, defer not to pay it, for He hath no pleasure in fools. Pay that which thou hast vowed, better is it that thou shouldst now vow than that thou shouldst vow and not pay for it."*

So also, the words of the Psalmist should also be heart-searching words for us, as recorded in Psalm 24:3-5: *"Who shall ascend into the hill of the Lord? Or who shall stand in His holy place?"*

Then he answered his question by saying, *"He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of His salvation."*

Yes, he who hath not sworn deceitfully. That is to say, one who has made a solemn covenant of vow of consecration and willfully despises it or ignores it.

We feel quite certain that Peter felt a great responsibility upon his mind that he might get this message across to his brethren at the time he wrote the epistle. This is apparent from the 12th verse of the same chapter from which our text is taken. It reads: *"Wherefore I will not be negligent to put you always in remembrance of these things though you know them and be established in the truth."*

Murdock's translation reads, "*And for this reason I am not varied in reminding you continually of these things.*"

Peter continues then, "*Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.*" And in addition to this he says, "*Moreover, I will endeavor that ye may be able to after my decease (that is, after his departure) to have these things always in remembrance.*" And I am sure these things, had Peter still lived, had impressed themselves upon the brethren, and they were able to put them to good use. And then the Lord, graciously and through His providences arranged that Peter's words became a part of His word of truth, and how thankful we can be that the Lord so arranged it.

Peter's determination to bring this lesson home to his brethren, those who walk in the footsteps of the Master, was no doubt inspired by Peter's heart-searching experience at the Sea of Tiberius, when the Lord put certain questions to him, the last of all "his sheep" to be fed. Three times he asked Peter, "*Lovest thou me?*" Each time Peter said, "*Lord, thou knowest I love thee.*" Well then, "*Feed my sheep and feed my lambs.*" And the two epistles of Peter indicate that Peter caught the spirit of the Master's instruction to him.

As an illustration of this, let us note Peter's words, as recorded in 1 Peter 5. There he admonishes the elders to "*Feed the flock, taking the oversight thereof. Not by constraint (that is to say, by force or by compelling them to do it), but willingly; not for filthy lucre, but of a ready mind; not as lords over God's heritage, but being examples unto the flock; and then the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away.*"

He also gives wholesome advice to the younger ones, when he says, "*Likewise ye younger, submit yourselves to the elder. Yea, all of you, but subject one to another for God resisteth the proud and giveth grace to the humble.*" And then the words of the apostle, "*Humble yourselves therefore, under the mighty hand of God that he may exalt you in due time.*" Then he continues, "*Casting all your care upon Him for He careth for you.*"

When we consider the exceeding glory, faith is prone or apt to stagger at the promise that you and I, poor and imperfect as we are, that God intends, in the ages to come to show forth the exceeding riches to the world through his loving kindness, as it was manifested to us through Christ Jesus. Nevertheless, Peter tells us, and we should take hope and comfort from these words, when he tells us that "*there are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.*" These exceeding great and precious promises contemplate the adoption of these called ones by the great Emperor of the Universe as His sons, these heirs, "*Joint heirs of Jesus Christ if so be that we suffer with him that ye also may be glorified together.*"

One of these precious promises comes to us from the Master himself: *“To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne.”* So then, how precious are the words of the Master while he was still with the disciples, *“Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.”*

The kingdom will not be given unto us grudgingly, but rather as our text suggests, it will be an *“abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.”*

I read an article some time ago, and a brother called attention to a remark that a sister had once made. I suppose some brethren may have said the same thing. This was the remark: *“Oh, I would so much like to get into that heavenly kingdom, even if I have to sneak in through the back door.”* The apostle here assures us that each one of us who are more than overcomers will be granted an *“abundant entrance into the everlasting kingdom.”*

So then, let us not fear, lay hold upon these exceeding great and precious promises when we have the assurance that *“He which hath begun the good work in us will also finish it, if we let him work upon us.”*

What is implied in the expressed contingency, *“If ye do these things ye shall never fall.”* What things? The reference, of course, is to the things mentioned in verses 5 to 7 of this same chapter from which our text is taken, and reads, *“Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.”*

Again here he mentions this to *“give all diligence.”* The thought of diligence has the thought of earnestness, with great determination. So then we are, with great earnestness and determination, to add these elements of character to the firm foundation of faith. So then we have eight elements that go together to make up a Christian character. And Peter tells us to add each of these virtues because they must all be in us and abound, if we are to make our calling and election sure.

In the original Greek text, “add” has the thought of “super-add.” Now “super” means above, that is beyond, or in addition. So we speak of super, let us say, in this manner: We speak of a dreadnaught, which is a type of a warship. But then there is the super-dreadnaught, a battleship that is way beyond the ordinary dreadnaught.

So here we are to “super-add,” not merely to add, but something beyond the mere thought of add. So first in order would be our faith. Now it is by faith that we are justified and have peace with God. And further than this, we have peace with God. And further than this, we have this further access by faith, into this grace wherein we stand, and rejoice in the hope of the glory of God. And this hope, of course, is

one that maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit, which is given onto us.

So then, while it is true that each of these virtues are important requirements to all who would have God's approval, they are only of value to us as they are added to our super-structure of faith. We must have faith in God, we must believe that He is, and that He is a rewarder of those who diligently seek Him, we must have faith in His plan of redemption, faith in the ransom sacrifice of Christ, faith in His precious promises, faith in His help to carry out our covenant by sacrifice.

We would call your attention to our theme text, where we are assured of the Lord's help and guidance in all of our experiences. We have the assurance that the Lord will guide us by His counsel and afterward receive us to glory.

We are told now to add to our faith, virtue. That is, we are to super-add it. Virtue is translated "fortitude" in the Diaglott. It is defined in the dictionary as "patient courage under affliction, privation, or temptation; moral strength or endurance." In Paul, we had a notable example of great fortitude. As an illustration of this, let us direct your attention to Paul's experience at Ephesus, when he was about to depart to Jerusalem not knowing what would befall him there, but having been assured through the Holy Spirit that bonds and affliction would await him in every city that he would come to. But he said, *"None of these things move me, neither count I my life dear unto myself that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."*

Paul's fortitude is again expressed, when writing to the Philippian church, when he says, *"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them but dung that I might win Christ,"* that I might win a place in that glorious body of Christ, *"that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead."*

"That I might know him." This thought of "knowing him" has not the thought of knowing something merely about Christ. There have been many books written concerning what a wonderful teacher he was, what wonderful things he said, what great words proceeded out of his mouth, but that was not the manner in which Paul wanted to know him. He wanted to know him from the standpoint of being made conformable unto his death that he might realize and know the fellowship of his sufferings. And he said that *"if by any means I might attain unto the first resurrection..."* This reminds us of the hymn, "E'en though it be a cross to gain this honored place so dear, all things I count but loss; use any means to lift me up, e'en though it be a cross. This is my heart's sincere desire, nearer, my God, to Thee; O draw me close, though it is a cross that raiseth me."

So then let us endeavor by the Lord's grace to copy Paul, as an example of fortitude for *"if ye do this thing, ye shall never fall."*

Super-add to virtue or fortitude, knowledge. It is the Father's delight that you might become better acquainted with Him. And I think Jeremiah expresses this in Jeremiah 9:24, where we read, *"Thus saith the Lord, let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord that exerciseth loving-kindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord."* Knowledge becomes an element of character only after we put it to use, when we make it work, when we act upon it. And as our knowledge of God increases, it enables us to work in harmony with His will and His plan, as it relates to us at the present time. Knowledge comes to us through the study of His word, by which we become approved workmen by rightly dividing the word of truth.

In the knowledge of God according to Peter, we are given all things, that is, all the needful things that pertain to life and godliness. Jesus in his prayer in John 17 says, *"This is life eternal that they might know thee, the only true God and Jesus Christ whom thou has sent."* It was this knowledge that Jesus had in his pre-human existence that enabled him to faithfully carry out the terms of his covenant with the Father. In the 53rd chapter of Isaiah he calls this to our attention, *"By his knowledge (that is, that knowledge that he had before he became a man, that intimate association with the Father that enabled him to have this knowledge) shall my righteous servant justify many."*

Let us into practice the knowledge we have received in order that in due time, we may have the Father's approval for by the doing of this, we shall never fall.

Next in the list given is temperance, which is translated self-control by several of the translators. And self-control is defined as the control of one's self or over one's actions or feelings. I am sure that the apostle Paul had this in mind when he wrote in 1 Corinthians 9:27, *"But I keep my body under, and bring it in subjection."* Paul's reason for doing this is quite evident, as the remaining portion of this verse reads, *"lest that, by any means, after preaching to others, I myself might become a castaway."*

Goodspeed's translation of this verse reads as follows, he uses pretty strong language here. It reads thus: *"I beat and bruise my body, make it my slave, so that after I have called others to the contest, I may not be disqualified myself."*

Temperance or self-control has to do with all our sentiments, our thoughts, our tastes, our appetites, our labors, our pleasures, our sorrows and our hopes. We believe that self-control is one of the most important elements of a good character.

Paul suggests this in Philippians 4:5: *"Let your moderation be known unto all men (that is, in all things)."* Paul further suggests that, *"Every man that striveth for the*

mastery is temperate in all things.” We would like to call your attention to what Goodspeed says in 1 Corinthians 9:24-25: *“Do you not know that in a race all runners compete, but one receives the prize? This is the way you must run, so as to win.”* Any man who enters an athletic contest goes into strict training to win a wreath that will soon wither, but the one we compete for will never wither.

So it means that we are in training, training in the school of Christ so that eventually we may have the Father’s full approval. It isn’t for naught that the wise man in Proverbs 16:32 quotes these words: *“He that ruleth his spirit is greater than he that taketh a city.”* May we all then, by the Lord’s grace, super-add this important element to our character, for in the doing of these things you shall never fall.

The next important element called to our attention is patience. *“And to temperance, (self-control) add patience.”* The Greek word from which patience is translated is “cheerful endurance.” Patience signifies constancy, enduring evil in a cheerful, willing and patient manner. So Paul urges us in Hebrews 10: *“Let us not cast away our confidence in the Lord because it has great recompense of reward.”* And then he continues: *“For ye have need of patience, that after having done the will of God, ye might receive the promise,”* that is to say, the fulfillment of the promise.

“Tribulation worketh patience,” says Paul. And James, in effect, tells us the same thing, James 1:2,4 when he says, *“Count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh patience, but let patience have her perfect work that ye may be perfect and entire, wanting nothing.”*

The question will arise, why is such patient endurance necessary? The answer is because it is one of the conditions that God has attached to the call to joint-heirship in the kingdom, and the wisdom of this is plainly to be seen, when we consider the work to which we are called, the work of blessing the whole world of mankind with the blessings of restitution. It is for this reason that Paul urges us to *“endure hardness as good soldiers of Jesus Christ.”* So then, let us super-add patience to our characters, for in the doing of these things, ye shall never fall.

“And to patience, add godliness,” that is to say, godlikeness. In order to add godliness to patience, it is necessary for us to know the character of God, and this is revealed to us by the study of His word, which enables us to discern the operation of His attributes and then seek to imitate them in our lives. Godlikeness is a hearty, cheerful, loving, conformity to God’s will. The attitude of Jesus was expressed in John 8:11 in these words: *“The cup which my Father hath given to me, shall I not drink it.”* Now we are invited to share in this cup, so by the Lord’s grace, let us super-add godliness to patience, for if ye do these things ye shall never fall.

The next on exhibition is brotherly kindness, to godliness, super-add brotherly kindness. This is the love for the brethren. Because we are in the same family, having the same hopes, same aims, and have similar experiences, we would like to

call your attention to the words of the Master; *“A new commandment I give you, that ye love one another like I have loved you, that ye love one another.”* How heart-searching are the words of John in his epistle, 1 John 3:10, when he says, *“Whoever doth not righteousness is not of God, neither is he that loveth not his brothers.”* A condition like that would indicate a wrong condition of heart and a lack of the spirit of Christ. Happy are we, if we can from the heart say that we know that we have passed from death unto life because we love the brethren.

Peter recognized that some clothed in this element of character had been attained by some of the brethren, so let us note his words in 1 Peter 1:22, *“Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”* It is not a feigned love, that is, a counterfeit love, but the kind of love that we should have for one another. So then, may the Lord’s grace help each one of us that we may super-add this element of character, for in the doing of these things ye shall never fall.

Now our last proposition, the seventh and last addition, is love, which we are to super-add to brotherly kindness. Now this word comes from the Greek word “agape” and means an unselfish love, a whole-hearted love. It is the kind of love that was exercised by our Heavenly Father on behalf of mankind in providing redemption through the sacrifice of His only begotten Son. And then we have His only begotten Son manifesting the same kind of love, when he demonstrated his willingness, that unselfish love, in willingly laying down his life in harmony with the Father’s plan and by so doing provided the ransom price for Adam.

John in his epistle admonishes us to manifest this same, unselfish love toward one another. In 1 John 4:7-11 we read, *“Beloved, let us love one another, for love is of God.”* Paul set a very high standard of this love to us in that wonderful love chapter, 1 Corinthians 13, which reads (Weymouth translation): *“Love is forbearing and kind, love knows no jealousy, love does not brag (that is to say, boast), is not conceited, is not unmannerly, nor selfish, nor irritable, nor mindful of wrongs, she does not rejoice in injustice, but joyfully sides with the truth; she can overlook faults, she is full of trust, full of hope, full of endurance. Love never fails.”* So then, dearly beloved, in the words of Paul in Galatians 6:10, *“Let us therefore, as we have opportunity, do good unto all men but especially unto them who are of the household of faith.”*

May we all then have that needed grace, which is promised to us to add this important element to our character, for if we do these things we shall never, never fall.

So then may we, all of us, add these seven elements to our faith and eventually be granted an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ. And may the Lord add His blessing.

TOPIC: MOTIVE

**“Our Highest Motive”
Brother Christian Zahnow
Spoken August 1956**

**My beloved brethren, the question often arises in our minds, “What is our highest motive?” Would it be to give our hearts to God? Yes, that’s the beginning of it.
“Son, give me thine heart and let thine eyes observe my ways.”**

Someone may say, “Well, perhaps it is to follow in the steps of Jesus.” Yes, that’s a wonderful motive, isn’t it? Oh, there are so many that would express of motive of that kind, and they are beautiful. But now in our allotted time, we are just going to ask, “What was the highest motive in the mind of Jesus, our Redeemer, our Savior?”

We promised to follow in his steps. *“For hereunto were ye called, that ye should follow in his steps.”* In our prayers, we often thank our Heavenly Father for His lovingkindness, His tender mercies, and to lead us and guide us in the paths of righteousness for His name’s sake. This is beautiful, isn’t it? But in Jesus’ prayer, he made a statement that I like, and I am sure that you love it, too. Jesus said, *“And this is life eternal that they might know thee, the only true God; and Jesus Christ whom thou hast sent.”*

This is found in John 17:1: *“I have glorified thee on earth; I have finished the work thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.”* And now the first verse, *“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that they Son also may glorify thee.”*

I believe, friends, that this was the highest motive in the mind of our blessed Redeemer, to glorify God’s holy name. This should be our highest motive, also. This motive, friends, is a beautiful motive to have in mind morning, noon, and night, if possible; to bring honor and majesty and glory to our God.

The Psalmist said in Psalm 63: *“Because thy lovingkindness to me is better than life my lips shall praise thee. My lips shall honor thee, my lips shall magnify thy holy name, glorify thee.”* *“Because thy lovingkindness...”* His lovingkindness to bring us into this relationship with Him, that we may come together here at convention.

And what is your highest motive? Wouldn’t it be, friends, to honor and magnify and glorify God’s holy name? We come here together to seek the spiritual food for the inner man that we may grow thereby. And the results would be that we grow in grace and knowledge with our Lord. And this must be pleasing to our Heavenly Father, because we become better acquainted with God, we know Him better. Don’t you believe that we

ought to become intimately acquainted with our Father in heaven? And yes, it must be done on this side.

And as we come together, we become better acquainted with our Father, better acquainted with the Lord Jesus, know him better, that we may glorify his holy name.

And in the 22nd verse of this wonderful prayer, Jesus said, *“And the glory which thou hast given me, I have given them.”* Think of that, brethren. *“The glory thou gavest me”* is given to you – what an honor, what a glory, what a privilege it is to be a Son of God! *“Now are we the Sons of God, it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him and see him as he is.”*

Jesus constantly glorified his Father, in all his miracles, in all his works. If you will follow them very carefully, you will find that he had in mind constantly the Father, the Father. *“Of myself I can do nothing.”* Contrast that a moment with what we read in Matthew 4:8: *“Again the devil taketh him (Jesus) up in an exceeding high mountain, (in the spirit, of course), and he showed him all of the kingdoms of this world and its glory.”* Contrast the glory of this world with the glory that Jesus gave unto you and unto me. What could it be, the glory of this world? Well, as you look about you, down here at the end of the age, what do we find? Political glory, financial glory, ecclesiastical glory, glory of war and false teachings and false doctrines, misconceptions of all kinds. The people are glorying in those things.

But ah, how different it is with those who love the Lord, and love the truth, and walk in the steps of Jesus. Saint Paul said in Philippians 2:5, *“Let this mind be in you, which was also in Christ Jesus who, being in the form of God, thought it not robbery to be equal with God, but he made of himself no reputation.”* Jesus made of himself no reputation? That’s right. Are we? Don’t try it brethren, don’t try it; you’ll fail.

Jesus made of himself no reputation, and he took upon himself the form of a servant and was made in the likeness of men who *“being found in the form of God thought it not robbery to be equal with God...?”* No! The Diaglott renders it this way: *“Who, though being in God’s form, yet he did not meditate a usurpation to be like God.”* Never.

But the adversary said, *“I will be like the most high God.”* Oh, what a contrast and what a lesson for you and for me. On one certain occasion, ten lepers appeared, and they were a least one hundred and fifty feet from the Master. That was Jewish law. And they cried unto him, *“Jesus, have mercy upon us.”* And Jesus, he looked at them and healed them all, all ten. Yes, what a miracle that was. And the throng gathered around him, and Jesus noticed a man at his feet. Jesus looked at him and recognized him as one of the lepers. He said to this man, *“Were there not ten cleansed?”* *“Yes, Master, ten.”* Jesus said, *“Where are the nine?”* Ah, many, many have been called, but few are chosen. Why the one? There in the dust of the earth, at the feet of Jesus? Where are we today? At the feet of Jesus, we are the feet members of the body of Christ. Remember, this one man rose up and with a loud voice gave glory to God. *“Lo in the dust I’d lay me, that the world my Savior might see.”*

Will you do that? Are you willing to do it? “O, to be nothing?” Or, “O, to be something?” Make of yourselves a reputation? No. As the hymn is sung, “O, to be nothing, nothing, only to lie at his feet, a broken and emptied vessel.”

Oh, how pleasing it must have been to God. What is the picture? He rose up with a loud voice and gave glory to God. What are we doing here? With a loud voice giving glory to God. How loud is that voice? It is reaching around the earth. Who’s giving it? “Lo, in the dust I would lay me.” The body of Christ, the feet members are the ones who are giving it.

Friends, I understand the largest broadcasting station in the world, a 500,000-watt station, is giving the Frank and Ernest program. The manager told us it reaches 80 million English-speaking people. Well, if we get on million of that 80, it would be wonderful, wouldn’t it? And perhaps we get more. Think of a 100,000-watt station in Monte Carlo. Brother Comparato is here. He could tell you all about it. The results of it? About fifty classes organized in Italy. Two pilgrims traveling in Italy in the Italian language. 50,000-watt station in Luxemburg. Yes, now the message goes into Palestine, brethren, as clear as a bell. Oh, how often we wondered about the message in Jerusalem. It is there, and it is right near the Vatican, too. Although the Pope is in the Vatican, still he can hear the message.

Think of that message going throughout the earth with a loud voice. What are we doing? Giving glory to God, telling the people about the incoming kingdom, the very thing that they need. And in doing that, friends, we honor, magnify, glorify God. How do we do it? In our bodies and spirits, which are His. *“You are not your own, you are bought with a price, therefore glorify God in your body.”*

We have the mind of Christ, as new creatures in Christ. We must have a body to operate in. And the Lord permits us to have this body to operate in. Let us take good care of that body. *“We glorify God in our bodies,”* Paul said and I believe it. Well, isn’t the “body” the old man? No. The old man is the old humanity, the old human nature. That’s right. Now friends, you and I have this wonderful privilege to laud and magnify God’s holy name. That’s our highest motive. It was the highest priority of our Savior and all the apostles.

What was the highest motive in the mind of our dear Pastor Russell? To laud and magnify and glorify God’s holy name. He became a living sacrifice. It hurts to sacrifice, doesn’t it? Back in Bible times, it hurt the animal, of course, to be sacrificed. And so sometimes it hurts, too, to be a living sacrifice. But in this friends, we glorify God in our bodies and spirits, which are His.

There are many instances in the Old Testament to prove this. I want to call to mind a few of them. Jesus said in Luke 14:8, like this leper, *“When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place;*

and thou begin with shame to take the lowest room.” Friends, I believe all during this Gospel Age many, many have had that experience. They are always reaching out for the highest room, making a beeline for the platform. Don’t do that. The Lord will exalt you in due time, you don’t need to worry about that, but take the lowest room. *“But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher.”* Now isn’t that the way it is done, brethren, isn’t that God’s method and the method of our Savior? Yes.

Why is it done in this manner? That we may show forth His praises, who has called us out of darkness into his marvelous light. To show forth his praises means to glorify His name, it means to honor Him. Isn’t that right?

In Ephesians 1:6 we read, *“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”* How were we accepted in the beloved? And that’s why you are here. And if we lose that, we will never come back. *“In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace; wherein he (God) hath abounded toward us in all wisdom and prudence.”* God has abounded towards us in all his wisdom, in all his carefulness, to select you and to select little me. What for? To bring honor and glory to God. That should be our highest motive. Otherwise, you wouldn’t have the truth.

“Having made known unto us the mystery of His will.” A mystery that He had in His will? Yes. And he did not make it known to anyone else? No one. The cherubims, seraphims, principalities and powers? No, he didn’t make it known unto the angels, not even the Son, not until His Son came up out of the River Jordan and then the heavens were opened unto him.

“And having made known unto us the mystery of His will, according to his good pleasure...” His own good pleasure, not someone else’s, God’s good pleasure *“...which he purposed in Himself.”* God had purposed this in Himself, brethren. He is not asking any leader. Don’t be a leader. I don’t care if they ever elect me as an elder; I’d rather that the back seat anytime. I’ve seen so much of this nonsense; I would think that brethren would be careful what they do. Where are they today? Gone. They don’t last very long.

Ah yes, a chosen people, a chosen generation. Galatians 5:22: *“But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness and faith.”* But Jesus said in John 15:8, *“In this is my Father glorified, that ye bear much fruit.”* The Lord desires that we bear much fruit.

And the fruit of the spirit, Paul says, is *“joy, peace, longsuffering, patience, gentleness, goodness and faith, meekness, temperance...”* Temperance? Yes. What does it mean? Self-control. Self-control? That is why the Lord has given us the Christian armor in the sixth chapter of Ephesians: *Take unto yourselves the whole armor of God, that ye may be able to stand in this evil day.”* The helmet of salvation, the breastplate of righteousness, the shield of faith, the sword of the spirit, which is the word of God, the girdle of truth,

the sandals of peace and prayer; without prayer you can do nothing. That's seven pieces – perfect. Each Christian must have the armor on, the complete armor, not part of it. Well, couldn't I lay down the sword? No, that would mean you would lay down the Bible. You couldn't fight barehanded, could you? You couldn't fight bareheaded, could you? You couldn't fight barefooted, could you? No. Not the soldier of Christ Jesus, either. That's why He supplied this armor. And why is it supplied? To bring honor and glory to God.

Have the girdle of truth. Tie it tightly. The girdle is a symbol of servitude. Back in biblical times, they wore long, flowing clothing. But they wore a girdle, so that they wouldn't get into every wind of doctrine. So let us do the same. Look out for all the winds of doctrines today. Take the girdle of truth and honor it, bring honor to the truth. Not dishonor. Many did that. No, no, that wouldn't be pleasing to the Lord. We should cherish the truth, and that requires sacrifice, and that means honor and glory to God's holy name.

In the 12th chapter of Daniel, we read about a king. And you now, this king, because he didn't bring honor and glory to God, there was seven times brought upon him, and he ate grass with the beasts of the field for seven years. Remember that, now. It kept him alive for seven years.

Well, why all this? Listen, this is the interpretation: *“O king,” Daniel talking. “And this is the decree of the most high God, which has come upon my lord, the king. They shall drive thee from men and thy dwelling shall be with the beasts of the field. And they shall make thee to eat grass as oxen and they shall wet thee with the dew of heaven. Seven times shall pass over thee. Till thou know the most high ruleth in the kingdom of men.”*

What a lesson this king learned! Well, why did it come? Because he didn't bring honor and glory to God.

Let's look at one in the New Testament – Acts 12. Peter was cast into prison, an old bible dungeon. There he was chained to soldiers, and there were four quaternions of soldiers in the watch. While they were all asleep, God sent a messenger down into the prison, an angel. A little light appeared in the prison. Read it again. It brings a great blessing to us. And the messenger touched Peter, Peter was fast asleep. I wonder if I would be fast asleep, if I was cast in an old bible dungeon and chained to soldiers...! Peter was fast asleep. He was now coming to the end of his faith, wasn't he? Ah, yes. The messenger touched him and he said, “Follow thou me.” There was the light. Peter, can you see him take his mantle and throw his mantle over his shoulder...but wasn't he chained? Yes, the Bible tells us the chains fell from his feet.

I was in one of those dark dungeons, too. But the Lord sent a messenger to me and there was the light, the truth. The truth, brethren. It led me out of that prison. And you, too. That's right. Do you recognize the messenger that God sent to us? No more value to you? Repudiate his writings? Don't believe it any more? Where did you get the truth? Ah, friends, let us get our eyes opened. We know where we received the truth, and how

we came out of that old dungeon. But there's an iron door. There's an iron door, another one over here. And the adversary would say, "Peter, you'll never get out of here." He was to be executed the next day. But what happened? The door opened of its own accord. Peter was on the outside.

That's why you're here today. Because you were brought out of the dungeon, out of a prison, tied in that prison with the creeds and traditions of men. Someone would say, "Brother, haven't you subscribed to a creed now?" No, who told you that? There is somebody lying about it. "Didn't the Dawn ask you to subscribe to a creed?" No. "What did the Dawn ask you to do?" Nothing. The only thing the Dawn asked me to do was to be sure and go to the post office and call for your general delivery mail. Someone might be trying to get in touch with you for a funeral. Is that a creed? Somebody's lying about it. I hear this all over Canada, too. "You subscribe to a creed." That's a lie. All these same brethren at one time accepted the truth and accepted Pastor Russell, as that faithful and wise servant, and I do it today because I can prove it by the Bible.

Oh my dearly beloved, let us not be deceived. Let us put on the whole armor of God that we may be able to stand here in this evil day. Peter was delivered, and oh what joy it must have been, that wonderful deliverance.

How about the Hebrew children? You remember that – Meshach, Shadrach and Abednego? They were cast into a fiery furnace because they wouldn't bow to an image that the king had set up out in the plains of Duryea. No, they wouldn't bow to it. And you know what they said? "*Our God whom we serve.*" That's noteworthy, isn't it? Let it be upon our lips and hearts, too. "*Our God whom we serve is able to deliver us.*" And hasn't he delivered us constantly?

Many of the brethren have asked me if any of the Canadian brethren are coming down. I said, I doubt it. There's two here from Winnipeg, and I'm glad they are here. But those brethren up in Saskathchewan. Our dear Brother Frick (?) said, who has forty thousand bushels of wheat right on his farm in graineries and another crop of good wheat coming, I said to him, you and your family could come to Bloomington. He said, oh yes, if I could sell the wheat, but I can't sell a bushel. Forty thousand bushels of wheat and I can't sell a bushel. Why? Because the nations of the earth are coming into that condition, where they can't buy, the seller can't sell and the buyer can't buy because the buyer has no money. The nations of the earth can't buy it. I was over into Mexico just recently and the Mexican five dollar silver piece is worth how much in Canadian money? In American money? Forty-five cents. Five dollars in Mexican money I worth forty-five cents in Canadian and American money. How much wheat could we buy for five dollars? About a peck. It would take a carload of wheat to buy a carload of money, or a carload of money to buy a carload of wheat. There it is; that is the condition that the world is in, coming like a thief upon the whole world. They are all in a trap and there is no way out.

What is our duty? To bring honor and glory to God. How can we do this in our bodies and spirits, which are His? Here is an order I want to leave: 1 Corinthians 10:31:

“Whether therefore ye eat, or whether ye drink, or whatsoever ye do, do to the glory of God.” That’s the biggest order there is in the Bible, isn’t it? Whatsoever thou doest – whether ye eat or whether you drink – do it to the glory of God.

We know that? Yes. All consecrated hearts know it. Yes. What does it mean? It means to be careful. Why? “Son, give me thy heart.” Did we give our heart to God? Yes. In full consecration? Yes, unreserved. We didn’t hold anything back. Now you become a steward over everything you possess—your farm, your car, your wife, your children, your husband, your bankroll, yes, your talents, your will. You’ve given that up. Everything that we possess, we gave to God. Now we have become a steward over it, and we must give an account of our stewardship. Now keep this in mind, brethren, “Whatsoever thou doest, do to the glory of God.” Think. Think again. Think once more before you do it. Don’t you think that would be pleasing to God? I am sure you will agree with me that that’s right.

Psalms 29:1: “Give unto the Lord, O ye mighty.” All the new creatures are mighty. They are sons of God. *“Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due his name.”* The glory that we know to do; that’s due His holy name; in our body and spirits, which are His.

Oh friends, how wonderful it will be, when it is all over with, the church in glory. Yes. And then at the end of the Millennium we read, “And the glory of the Lord shall be revealed and all flesh shall see it together.” The human race will know more about the glory of God. What is the glory of God? That new creation, his masterpiece. It takes two thousand years to find, select and create the new creation. His royal diadem, the glory of God shall be revealed and all flesh shall see it together. Don’t you believe, friends, that this should be our highest motive? Ah, I think more of the brethren ought to touch on this, don’t you? There’s so much. It would take hours and hours to call to mind the glory of God and our highest motive.

Pray for me, friends, and I’ll remember you in my prayers, and that will be the tie that binds our hearts in Christian love.