

THE HOLY SPIRIT: ITS DOMINATING GRACES – PART 2  
POWER

PT# 366, June 1949, pp. 87-89

1. On power as the second of the Holy Spirit's dominating graces, we will be more brief than we were on wisdom, which may properly be called the basal one of the other three dominating graces of the Holy Spirit. As we have already seen, by God's power, either His omnipotence (His attribute of being) or His strength of character can be meant. We are not herein using the term to designate His omnipotence, but His strength of character as a dominating grace of the Holy Spirit.

DEFINITION OF POWER

2. Power in this sense may be defined as the strength of character whereby one rules himself in well doing amid easy and hard circumstances and conditions. Such strength of character we often designate as will power.

3. A few words in explanation of this definition: By strength of character we mean power exercised through the mind, heart and will, though it can also exercise itself by the use of physical strength. Its exercise is against evil dispositions, thoughts, motives, words and acts and in favor of good dispositions, thoughts, motives, words and acts. It works along the lines of self-rule in these respects, and does so regardless of whether one's circumstances and conditions are easy or hard, pleasant or unpleasant, toward or untoward, favorable or unfavorable, encouraging or discouraging, agreeable or disagreeable, obstacleless or obstacleful.

4. It is full of resoluteness, determination, firmness, tenacity, stamina, stability, steadfastness, constancy, persistence, continuity, continuance, perseverance, sticktoitiveness. It is opposed to irresolution, indecision, indeterminateness, instability, irresoluteness, fickleness, capriciousness, vacillation,



hesitancy, changeableness, fluctuation, pliancy, inconstancy, unsteadfastness, incontinuity.

INGREDIENTS OF POWER

5. As indicated in 2 Pet. 1: 6, its elements, or parts, or ingredients, are self-control and patience. By self-control we mean that strength of character whereby in firmness we rule our dispositions, thoughts, motives, words and acts against evil and in favor of good under

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easy, pleasant, toward, agreeable, favorable, encouraging and obstacleless circumstances and conditions.

6. And by patience we mean that strength of character whereby in perseverance we rule our dispositions, thoughts, motives, words and acts against evil and in favor of good under cheerfully borne hard, unpleasant, untoward, disagreeable, unfavorable, discouraging and obstacleful circumstances and conditions. The central feature of self-control is firmness and the central feature of patience is perseverance.

7. The synonyms and analogous terms of self-control in its ordinary expressions, are resoluteness, determination and firmness, and in its stronger forms are tenacity, stamina and stability, while all of these synonyms and analogous terms enter into the idea of patience plus the following: steadfastness, constancy, persistence, continuity, continuance, perseverance and sticktoitiveness. The reason for their having certain features or qualities in common is that they are the elements of one quality, power.

8. The following are the antonyms of and terms contrary to self-control: irresolution, indecision, indetermination, instability, intencity, fickleness, pliancy, capriciousness, vacillation, hesitancy, changeableness and fluctuation, while the opposite of patience has more or less of all of these qualities plus inconstancy, unsteadfastness, incontinuity, incontinuanace, non-perseverance and non-sticktoitiveness. The reason that their antonyms and contrary terms have so much in common is again that they are parts of the same grace, power.

9. The most pointed distinction between self-control and patience is that the former is firmness in well-doing amid obstacleless circumstances and conditions, and that the latter is perseverance in well-doing amid cheerfully borne obstacles in one's circumstances and conditions.

#### POWER WORKS GOOD IN ALL CIRCUMSTANCES

10. Power as a grace of character works amid all circumstances and conditions. It works physically, mentally, artistically, morally and religiously in both of its elements, self-control and patience. It is in these two elements operative in every kind of human activity, e.g., in the pursuit of art, science, education, industry, finance, government, politics, business, authorship, propaganda, war, sports, religion, oratory. And the Holy Spirit has expressed itself more or less in all of these spheres, in easy or hard, pleasant or unpleasant, agreeable or disagreeable, toward or untoward, favorable or unfavorable, encouraging or discouraging, and obstacleless and obstacleful circumstances and conditions of life. It works with the plans that wisdom gives it to execute, and uses justice and love as the

motive power to press these plans into execution, taking care that it uses only such methods and manner in the execution as conform to justice and love.

#### FUNCTION OF PATIENCE

11. Accordingly, its function is executory, which can be readily seen from its elements, self-control and patience. In easy, pleasant, agreeable, toward, favorable, encouraging and obstacleless circumstances and conditions, all that is needed for it to carry out the plans that wisdom forms is self-control. But self-control is not sufficient when the circumstances and conditions become hard, unpleasant, disagreeable, untoward, unfavorable, discouraging and obstacleful. It does not cease operating under such circumstances and conditions; but it needs re-enforcement, which patience furnishes it.

12. Just as one good locomotive is enough to pull a long and heavy freight train over a level roadbed, but is insufficient therefore when a high grade is encountered, and needs to be reinforced by another and specially powerful engine, so self-control is sufficient to rule oneself in well-doing under ordinary circumstances and conditions; but when the circumstances and conditions become too hard for self-control, it needs the greater strength of patience to re-enforce it and by the combined strength of both of these parts of power the hard conditions and circumstances are met and overcome.

13. From the nature of power we can readily recognize that it does not furnish the motives by which it takes wisdom's plans and executes them. The pertinent motives are furnished by justice and love, but power furnishes the will-power that puts its strength back of the requisite mental powers involved in the plan and the moral and religious powers furnished by justice and love as motives and pushes them on to realize the plan. Hence we can hardly, when strictly speaking, call self-control and patience motives and graces of justice and love; for they are strength, not love; for they exercise strength which backs the affections and works through them.

#### ABUSE OF POWER

14. Power in the firmness of self-control and in the continuity of patience are frequently abused, i.e., are frequently overdone and underdone. When the firmness of self-control and patience are abused they produce stubbornness. Stubbornness results from an overdoing of the firmness of self-control and the perseverance of patience when they are developed along selfish and social lines uncontrolled by the higher primary graces i.e., uncontrolled by a balanced wisdom, power, justice and love. We see such stubbornness exercised by the juror who cannot understand why the other eleven are so stubborn. An almost unparalleled example of human

stubbornness is furnished by the rival popes of the great papal schism, 1378-1417. But Satan is its supreme example. It is not stubbornness, if firmness and patience will not yield to others, when the Word and Spirit of God forbids such yielding. It is stubbornness when, if God's Word and Spirit favor yielding to others, such yielding is withheld from some sinful, erroneous, selfish or worldly reason.

15. Fickleness is the reverse of the firmness of self-control and the perseverance of patience. Such as have this fault especially impinge against the firmness and perseverance of power. They are always changing their course, plans, works and arrangements. They are jacks of all trades and masters of none. They are the rolling stones that gather no moss. They cannot be depended upon to finish a work already begun, and are a sore trial to others. They bring nothing to a successful issue and end in making life a failure to themselves always, and often bring losses and misfortunes upon others.

16. Irresoluteness is a misuse of the power of self-control's firmness. Those who are afflicted with this fault cannot come to a decision. They see a thousand objections to a certain course and almost nothing in its favour. They are perpetually debating issues that they should long ago have decided. And when they, after too long debate of the matter, come to a decision thereon, they frequently review the case and decide to do the opposite or are so hesitant on executing the decision as to make a failure of the thing on hand. These usually do not have certain dominating principles as the basis for making decisions.

17. Over-doing continuity is also a misuse of power in its element of patience. Some have continuity so unbalancedly developed that they overdo practically everything they attempt. In speech and discussion they know not when to quit. In work they know not when to stop. If they are writers, they write too much. If they are orators, they orate too long, like the orators at the Council of Basel (1431-1449), who spoke some eight, others thirteen days on a stretch, with but slight pauses for needed refreshment! An 18-years-long council, such as that of Basel, is another example of overdone patience, perseverance! Well it is, if we are free from such abuses of power.

#### DEGREES OF POWER

18. Of course there are degrees in power among God's people. Some of them are very strong willed, others of rather weak will; and between these two extremes of power all kinds of variation exist. Some started out with, e.g., almost no patience, perseverance, who by exercise attained a very high degree of perseverance. Our Pastor is an illustration of such; but by life-long exercise he developed this quality to a degree that very few others ever attained.

19. On the other hand, some have an

unbalanced power in the reverse direction: they have too much of it so that it is the stubbornness of power's misused firmness and continuity. And for them it is a life-long work to reduce this stubbornness to the measure of power which it is the Divine pleasure that His people have. It becomes a matter of careful work properly to withdraw from either of these two extremes and reach the happy middle of a well arranged and properly developed will power.

20. And this is what the faithful attain who loyally submit to the Divine Spirit, Word and providences ministered to them by Yeshua as He exercises toward them His offices as Teacher, Justifier, Sanctifier and Deliverer. If we who may be in one or the other of these extremes will faithfully cooperate with Yeshua in His efforts to bring us into this happy middle, we will surely succeed therein.

21. From this we are not to understand that all the faithful will attain to an equal degree of power. While each of these will attain a balanced power in his own character, others will, according to a variety in heredity, surroundings and training, attain differing characters, some stronger, some weaker than others of this class. Also in this matter star differeth from star in the glory of character attainment, which also implies that both now and hereafter there will be different uses for each one, some having a higher and some a lower use. And the faithful will not let the spirit of envy be aroused in their hearts thereover.

#### DEVELOPMENT OF POWER

22. Those who lack power, will-power, need to develop it. Especially three things will prove helpful therein. First, holding such examples from Biblical, church and secular history, and such teachings of the Word on the mind, heart and will as arouse to the resoluteness, determination and firmness of self-control, and as arouse to the perseverance of patience; and secondly, exercising by the Holy Spirit amid pertinent providences the requisite resoluteness, determination, firmness and perseverance. These two things will cultivate positively the necessary persistent determination from which power will be developed. At the same time, thirdly, all enemies to such cultivation should be abhorred, avoided and opposed unto their being driven from the field. This course will supply lacking power.

23. But to the cultivating of will-power also belongs the overcoming of stubbornness and overdone perseverance. To accomplish this will require a fighting of these evils; and an oppositional use of the three methods given above for supplying the lack of power against these two faults will draw them back from their overdone condition and reduce them into a proper amount of firmness and perseverance, and so make power to be rightly developed.

REPRESSION AND SUPPRESSION  
OF POWER

24. A few words on the repression and suppression of power. The former will first of all occur as a result of non-use, non-exercise. Like our bodies, whose muscles become weak and flabby by reason of non-exercise, our characters become weak and flabby by the non-exercise of our graces. Thus power as a grace atrophies by non-use. But it is, as a grace, often lost by exercising the will in sin, or in error, or in selfishness, or in worldliness, in any one or more of the various forms of each of these evils, for these exercise will-power in such directions as leave it as a grace unused or that defile it as a grace by wrong use, both undermining it—repressing it. Such repression passes gradually into suppression, passes from more or less willfulness into complete willfulness. In such a case we have a total wreck as a result.

ADVANTAGES OF POWER

25. The advantages of power as a grace are numerous. It is an advantage in itself; for to have will-power as self-control makes one strong in ways that enable one to govern himself amid ordinary conditions for his and others' good, and helps make him succeed in his undertakings. Moreover it strengthens his other good qualities; for it helps wisdom to be stronger and does the same to justice and love in their spirit, manner and methods. Similarly, it helps strengthen the lower primary, the secondary and tertiary graces and all our affections. And finally, it makes successful the plans that wisdom devises and that justice and love motivate.

26. Similarly, power in its element of patience, perseverance, is very advantageous, first to itself and then to other character features. For this quality makes us rule ourselves aright amid difficult and forbidding circumstances and conditions. It brings to a successful issue the plans of wisdom amid such difficult circumstances and conditions. Amid them it strengthens into success our wisdom in its plans and our justice and love in their using the right spirit, manner and methods in their activities, as it also strengthens all of our other graces, the lower primary, the secondary and the tertiary graces and makes all our affections stronger in good. Power in both of its elements keeps us from weaknesses, mistakes and failures in the easy and hard affairs of our experiences.

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Pastor Russell relating his experience about how he received the truth on this subject (1907)

1. WHEN preparing the Sunday School lessons relating to Moses and his two presentations of himself to the Israelites, as their deliverer from Egyptian bondage, we noted the fact that "these things were written aforetime for our admonition upon whom the ends of the ages are come." (1 Cor. 10:11'.) And, considering the matter from this standpoint, we perceived that the three signs by which the Israelites were convinced that God's deliverance of them was at hand, at Moses' second presentation, must have been intended to typify some corresponding three signs or testimonies at the second advent of Christ; testimonies which will be convincing to the true Spiritual Israelites.

2. In the type these three signs or testimonies preceded the plagues upon the Egyptians; and this in the antitype must mean that the three signs or testimonies to Spiritual Israel respecting the second advent of our Lord and respecting the great deliverance which he is to accomplish, must precede the the great time of trouble, that shall come upon the world in 1914 general shortly.

3. At first we were perplexed, and said to ourselves: "The Scriptures clearly show us that we are now 'in the days of the Son of Man;' our journal has borne as its sub-title, HERALD OF CHRIST'S PRESENCE, since its institution, 1879; yet where are these three signs? Already thirty-four years of the forty-year harvest are in the past, and but seven remain, in the last of which we confidently expect the time of trouble upon the world--antitypical Egypt. Where are these signs or testimonies, which the type teaches us we should expect at this time, to convince all the true Israelites?"

4. For a time we were inclined to look for miraculous tokens, but subsequently realized that this would be out of the Lord's order, as the antitype is always on a higher and grander scale than the type: as for instance the typical Passover lamb but feebly foreshadowed the Lamb of God, and the great things accomplished through his sacrifice. Feeling confident of the times in which we are living, "in the parousia of the Son of Man," we concluded that in all probability these signs had already been given, or were in process of giving at the present time. Still we could not recognize them, and, feeling that the matter must now be to the Lord's household "meat in due season," we besought the Lord earnestly and repeatedly for light



upon the subject, while continuing our studies.

5. No light coming, we mentioned the matter to the Bible House family at the dinner table, requesting the prayers of all upon the subject, and that if any had suggestions to offer they should feel free to present them. Seemingly it was in line with the divine purpose that we should thus come to the point of making confession of inability to solve the riddle, and that our reliance for wisdom was wholly upon the Lord: for within two hours after this acknowledgment the entire matter became clear and lucid to our mind, as we shall endeavor now to lay it before you all.

#### MOSES TYPES OUR LORD YESHUA

6. Our Lord declares Moses to have been, in some particulars, in some of his transactions, a type of himself, saying, "Moses wrote of me" (John 5:46). Moses himself declared, "A prophet [teacher] shall the Lord your God raise up unto you of your brethren like unto me" (Deut.8:15). Peter quotes this last expression in his sermon, and emphasizes it (Acts 3:22). Moses did not typify Christ in all of his doings, however, nor was his life as a whole a type of the life of Christ. For instance, in his smiting of the rock, contrary to the divine command, he became a type of those of Christ's followers who put him to an open shame, and who, in consequence, will die the Second Death; and as a type of these Moses was not permitted to enter into the land of promise. (Num. 20:11; Deut. 32:51,52; Heb. 10:29). He typified Yahveh at times also; but in the present instance we are specially interested in considering his conduct with the Israelites in connection with their deliverance from the bondage of Egypt.

7. In this type we see him distinctly as a representative of Christ Yeshua. Moses was rich, a

prince in high honor, learned in all the learning of his times, but for Israel's sake he renounced these, left them all, and they being bondmen, he took his place amongst them, to be their leader and deliverer. How like this is to the description given us in the Scriptures of our Lord's course!

8. When Moses came to his own people they rejected him, and he fled for his life to the land of Midian, from whence he came to them a second time. So Christ came to his own, and his own received him not (John 1:12); and he went into a far country, even heaven itself, from whence he has now, a second time, come, and will deliver all who are true Israelites indeed from the bondage of sin and death.

#### THE VOICE OF THE FIRST SIGN

9. At Moses' second presentation to Israel he did not address them personally and directly, as at the first, God having said to him, "Aaron shall be thy prophet or mouthpiece, and thou shalt be a god unto Aaron"(Ex.4:16,30; 7:1). This item of the type would seem to imply just what we see to be the fact of the case now, viz., that the Lord Yeshua does not address himself to the true Israelites in person now, as at the first advent, but through his agent, through a mouth-piece. Aaron, the mouth-piece or agent of the Lord, we would understand to represent the Royal Priesthood--those of the Lord's consecrated people still in the flesh, still sacrificing, --who have not yet passed beyond the vail into glory. The type, then, seems to say that the signs or testimonies which will convince all true Israelites living in Gospel Age harvest respecting the presence of the Lord and his mighty power to deliver, his ultimate victory over Satan, sin and death will be of or from our present Lord, but by or through the living

members of his Body, his brethren, represented in Aaron.

10. The first sign or testimony to Israel was the casting of the rod upon the ground, and its becoming a serpent, and the taking of the serpent by the tail, and its becoming a rod again in the hands of Aaron. It was Moses' rod, and Aaron was merely his representative in every act (Ex.4:30). The Natural Israelite merely saw this as a miracle, and discerned in it no teaching; but the Spiritual Israelite is not to expect a larger rod and a larger serpent as the antitype, but should expect to comprehend the meaning of the rod and of the serpent as an antitypical instruction or testimony today.

11. A rod symbolizes authority. Moses' rod was frequently used in connection with the plagues, as well as in connection with the signs, as signifying divine authority. A serpent is a symbol of evil--of sin and all its consequences, evil in general. The lesson for the Spiritual Israelite today is that he is now to understand that all the evil there is in the world is the result, directly or indirectly, of God's having let go of his rod or authority; and they are to understand further that it is God's intention or purpose, as it is also his promise, to take hold upon the present evil conditions, which have lasted now more than six thousand years, and to bring order out of confusion--to re-establish his authority in his own hand.

12. These acts or signs are said to have "voices" or to be testimonies. (Exod. 4:8,9). Hence our query must be, Is this sign or testimony now being given to God's people throughout the world? We answer, Yes. Has it been always recognized and presented thus? We answer, No. Was it ever thus presented before the Gospel Age harvest time? We answer, No. Heretofore it has been a matter of speculation amongst peoples and theologians of all classes and shades of Christian belief, but a question without an answer--Why did God permit evil in the world?

13. Some have blasphemously held that God has caused the evil, that good might follow; but this God himself most emphatically denies, and everything pertaining to his character refutes it. He declares that every good and every perfect gift is of him, with whom is no changeableness or variableness. "His work is perfect" (Deut. 32:4). Others have claimed that a conflict is in operation between God and Satan, between good and evil, and that each side is doing its utmost to conquer the other--with evil and Satan predominant in the world, on account of which it is spoken of as "the present evil world," in which there is "none righteous, no, not one."

14. But whatever the standpoint of view, it has been confusion only until the harvest-time, when the true light upon the subject began to shine forth, showing that when sin entered the world God gave mankind over, let them take their course, let the rod of divine authority drop, "rested from his own work,"

permitting sin and evil to flourish--not, however, intending that it should flourish forever as a serpent, but fully intending, predestinating, and even foretelling, that in due time he would set up His Kingdom in the person of the Messiah, who should lay hold upon that old serpent, the devil and Satan, and restrain his power. Showing, too, that he will ultimately bring all evil conditions back to subjection and harmony with the divine authority and law --destroying the evil connected therewith.

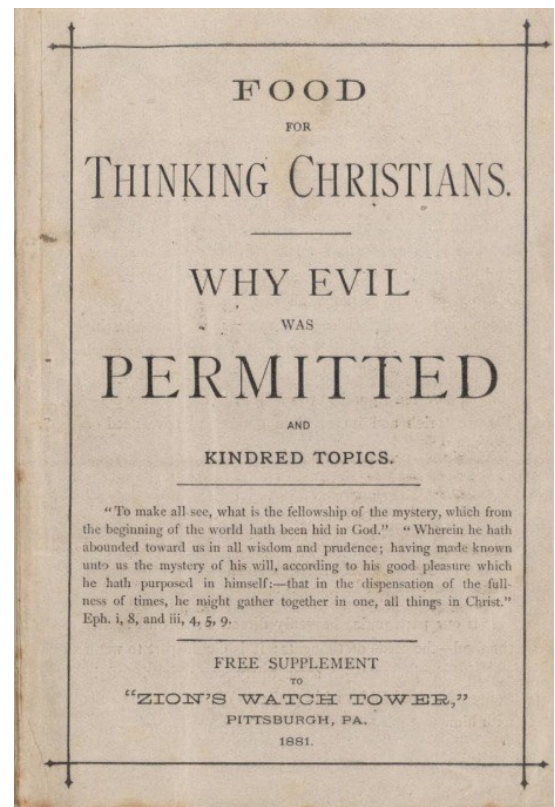
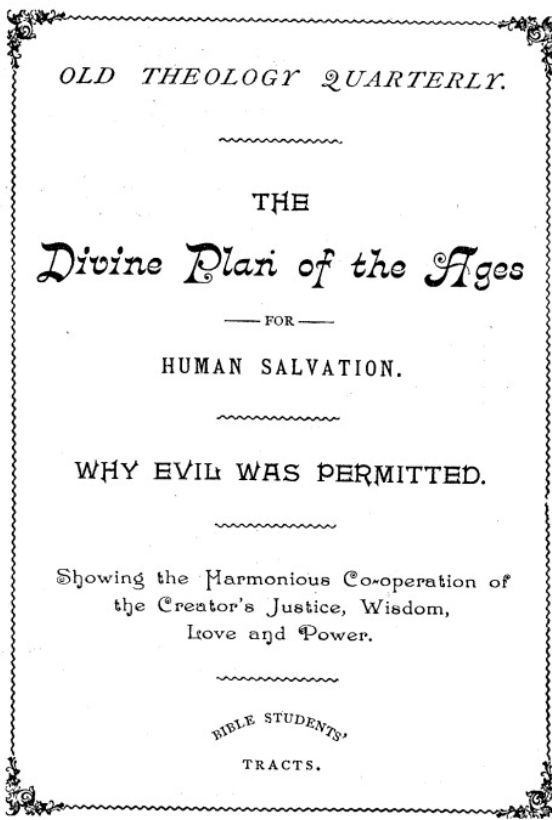
15. This teaching, then, is the sign whose "voice" or testimony was typified by Aaron casting the rod upon the ground, its becoming a serpent, and his taking it back into his hand again. How much grander the antitypical teaching than the typical sign! How much more forceful! Who of the true Israelites who has heard this testimony is any longer in doubt respecting the speedy deliverance of all of God's people from the power of Satan, sin and death?

16. We would avoid personality as far as possible, but believe it to be in the interest of the Truth and of the true Israelites that we point out that this sign has already been given. ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE was founded in 1879, and the "voice" therefrom, to the true Israel of God, announced that the second advent of our Lord, as the deliverer of the world, had already taken place--that he was present but invisible, a spirit being not possible to be seen by any, even his Church, until they should be "changed" and made like him in the First Resurrection. The message further declared that he was present for the purpose of establishing his Kingdom and delivering his saints and the whole groaning creation from the bondage of corruption--as many as will obey him. And it is very remarkable that very shortly a special number of this journal was issued, bearing the significant title, "Food for Thinking Christians--Why Evil Was Permitted." Since this publication two other tracts have been issued, bearing portions of the same title: No. 62, "The Divine Plan of the Ages: Why Evil was Permitted"; No. 52, "Food for Thinking Christians: Our Lord's Return," etc.

17. This voice or testimony was spread abroad amongst the Spiritual Israelites in an extraordinary manner--over a million and a half copies being circulated through the mails and at Church doors in the United States, Canada and Great Britain. And the voice or testimony of this first sign, token, teaching, is still being repeated from one to another of the Lord's people throughout the world, and now in various languages.

18. In that pamphlet for the first time, so far as we know, was shown that the evil in the world, the bondage to sin and death and the reign of iniquity and the various oppressions to which the whole groaning creation is subject, are the results of God's having let go his authority (rod), and not the result of his inability to hold the authority, nor in any sense the outworking of the authority in his hand. It showed also how complete

will  
be  
the



restraint of evil and its complete annihilation when again the Lord shall take unto himself his great power and reign.

19. Could there possibly be a greater or a grander antitype for the sign which Moses and Aaron presented to Israel through the rod and the serpent? Is not the truth on this subject much more convincing to the Spiritual Israelite today than any natural signs or wonders or miracles could possibly be? Does not the knowledge now granted the Lord's people respecting the divine plan of the ages, and its purpose, and the result, satisfy our longings as nothing else could do, and assure our hearts that deliverance is nigh?

#### THE VOICE OF THE SECOND SIGN

20. The second sign to be given to the Israelites was that of the leprous hand. Hidden in the bosom, when revealed it was leprous; but when hidden again, and revealed a second time, it was whole. Again, we say that the Natural Israelite discerned nothing but the natural sign, but it was intended of God that the Spiritual Israelite should discern a much grander lesson, and that a testimony through this grander lesson would be still more convincing to him than was the typical sign to the typical Israelite.

21. A hand is a symbol of power. In this case the hand represented divine power. Leprosy is a symbol of sin. The teaching, therefore, would seem to be that divine power was first manifested without sin or imperfection or blemish; secondly, that the same divine power, hidden for a time, was afterward manifest in sin and imperfection; and thirdly, that the same divine power, hidden again for a time, will subsequently be

manifest without sin.

22. What teaching or testimony is this? We answer that it is in harmony with the previous teaching respecting the permission of evil, but does not apply to evil in general, but rather to sin in particular; does not apply to the world in general, but specially applies to the people of God—to those whom God uses as his agents or representatives, his hand, his power in the world.

23. God's power originally was manifested unblemished (in our Lord Yeshua – E Vol.11, p.55). But during the Gospel Age He has been represented by His consecrated people, the members of the Body of Christ, who are his ambassadors and representatives; but they are leprous, actually imperfect, though reckonedly perfect in Christ. As the world sees them they are blemished, but from the divine standpoint their blemishes are all hidden, covered with the merit of Christ's righteousness. Nevertheless, these have been the hand or power of God in the world for more than eighteen centuries; but by and by they were received into his bosom, and "changed" in the First Resurrection, so that when manifest again in the future they will be without sin, "without spot or wrinkle or any such thing," and will again be used of the Lord as his agent in stretching forth his rod and bringing the plagues upon Egypt, and delivering the residue of God's people from the bondage of sin and death.

24. And is this also a sign or a testimony peculiar to the Gospel Age harvest, and was this subject never clearly seen before? We answer, it is peculiar to Gospel Age harvest, and was never clearly seen before. In the past many have seen something of justification, something of sanctification, something of a coming

deliverer; but never before have these subjects been seen in the clear light in which they were in Gospel Age Harvest seen as related to each other. Never before was the relationship distinctly seen between justification and sanctification and deliverance; that justification is of divine grace, accepted through faith; that sanctification implies works and sacrifice, based upon justification; and that to these justified and consecrated ones who faithfully overcome, by the grace of God in Christ, shall be granted a share in the "glory, honor and immortality" of the divine nature in the First Resurrection.

25. But has the voice or sign of this testimony gone forth in any particular channel, as did the preceding voice or testimony? We answer, Yes: in the MILLENNIAL DAWN series of volumes, the first of which was published in 1886. The united testimony of these relates to the Church, showing original sin, the first step out of it into justification through faith in Christ, the second step of sanctification and sacrifice, and the ultimate change in the First Resurrection to the divine nature and glory and joint-heirship. These volumes deal specially with this subject from its various standpoints, the ransom-sacrifice of our Lord, on account of which the cleansing of the church class is effected; and also the fact that no absolute purity is to be expected until the Lord shall take them to himself in their "change."

26. Supplemental to the teaching of the DAWNS on this subject, and to assist in emphasizing their "voice" and making clear their testimony, the Pilgrim service had been instituted under which various brethren travelled from place to place explaining and demonstrating the lesson taught by the leprous hand and its healing, and all the readers, having heard their testimony, were daily giving it forth to others.

#### THE VOICE OF THE THIRD SIGN

27. Another sign was to be given, the Lord clearly intimating that it would be necessary, and that all of his true people would not hear or heed the "voice" of the first two testimonies. To Natural Israel the third sign was the taking of the water from the river and pouring it upon the earth, where it became blood. They saw merely the sign, the miracle; they read not its meaning, as the Spiritual Israelite must seek to do.

28. In explanation of the symbolical teaching of this type we suggest that water is here, as elsewhere, a symbol of the Truth; and that the earth is here, as elsewhere, a symbol of society. The pouring of the water upon the earth would ordinarily mean the refreshment of the earth, a blessing; and the pouring of the Truth upon society would ordinarily be expected to mean a blessing to society; but in the symbol the water turned to blood, repulsive, abhorrent, symbolizing death; and this, in the antitype, would signify that in the present time the pouring out of the Truth upon society will produce an effect contrary to what might ordinarily

# MILLENNIAL DAWN.

"THE PATH OF THE JUST IS AS THE SHINING LIGHT, WHICH SHINETH MORE AND MORE UNTO THE PERFECT DAY."

VOLUME I.

## *The Plan of the Ages.*

470th THOUSAND.

A VINDICATION OF THE DIVINE CHARACTER AND GOVERNMENT: SHOWING, BY A RECOGNITION AND HARMONIZING OF ALL THE SCRIPTURES, THAT THE PERMISSION OF EVIL, PAST AND PRESENT, IS EDUCATIONAL AND PREPARATORY TO THE USHERING OF MANKIND INTO THE GOLDEN AGE OF PROPHECY IN WHICH ALL THE FAMILIES OF THE EARTH WILL BE BLESSED WITH A FULL KNOWLEDGE OF GOD AND A FULL OPPORTUNITY FOR ATTAINING EVER-LASTING LIFE THROUGH THE REDEEMER, WHO THEN WILL BE THE GREAT RESTORER AND LIFE-GIVER.— ACTS 3: 19-21.

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U. S. A.

have been expected. Society, civilization, has been claiming, especially within the past century, to be searching high and low for the Truth. But this type says that the time has come when these professed truth-seekers (the word science signifies truth) will reject the truth, disdain it, and to them it will seem obnoxious, loathsome, intolerable.

29. Our readers will here possibly call to mind Scriptures respecting this present time, "The sun shall be darkened and the moon shall be turned into blood" (Joel 2:31). We have elsewhere shown the significance of this: that the moon is the symbol of the Jewish Law, as the sun is the symbol of the Gospel message; and that the Gospel message will become darkness to the eyes of society in general through the sophistries of Higher Criticism, Evolution theories, etc., of this boastful day; while the Law, represented by the moon, will be viewed as bloody--that its sacrifices will not be esteemed as types nor appreciated as such, but be regarded as the work of misguided Jews, who slaughtered their animals by the thousands because of their ignorance and superstition, and that the commands which they obeyed were not of God, but of their own conjecture and of priestly connivance. The same thought attaches to this sign or testimony of the water of Truth being poured upon the social earth. It will be resented as bloody instead of being absorbed as Truth.

30. Is there anything corresponding to this sign

during Gospel Age Harvest in the world that could be esteemed a sign or testimony to the True Israelites, such as never was before given? We answer, Yes, there is. A very remarkable movement was in progress in the Gospel Age Harvest during which the Watch Tower Bible and Tract Society has supplied tracts free in any quantity to those who would promise to use them judiciously. You have the annual reports showing the millions of pages which have thus been circulated--the Truth being thus poured upon the symbolical earth, society, liberally in many lands and in many languages. But especially has this pouring out of the water, Truth, progressed wonderfully from 1898 onward under what we have designated the "Volunteer" work, in which hundreds of the Lord's consecrated people have systematically, season after season, distributed to Christian people tracts and booklets which our Society has supplied freely--the donations covering the expense coming in without urging or even request.

31. But what is the effect of this pouring out of the water upon the most enlightened peoples of the world, professed truth-seekers? Is it gladly received, joyfully absorbed? Only by the few--the vast majority seem to be angered, as the Scribes and Pharisees and doctors of divinity at the first advent were angered when they perceived that the Lord and the apostles were teaching the people, and that without money and without price (Acts 4:2). Nothing can be more evident than that the professed teachers of Christendom do not want to be taught themselves and do not want their people to be taught the Truth. They bitterly oppose it and persecute and speak evil of those who in this way are seeking to do good.

32. More and more they are getting so changed from the simplicity of the Gospel of Christ to the theory of Evolution and Higher Criticism and sectarian pride and worldliness that the Truth seems repulsive to them, undesirable, bloody. They not only view the typical sacrifices as bloody, but they resent the thought that the antitypical sacrifice for sins was the death of Christ--they resent the thought that divine justice required this sacrifice, and that "without the shedding of blood there is no remission of sins," as the Apostle declared (Heb. 9:22). It does not fit with their theories.

33. According to their theories man was created next to the monkey, and has been evolving as a race grandly up to the present time, and will continue to evolve and develop until he becomes a god, and hence needs only to be let alone, needs no Savior, no deliverer from the present condition of things, which is not seen to be evil. They put evil for good and good for evil, darkness for light and light for darkness (Is.5:20). To these the truth of God's Word respecting the fall, respecting the ransom, respecting the coming deliverance and restitution blessings which God has provided in Christ, through the Millennial Kingdom, for all the families of the earth--these are all objectionable, contradictory to their theories, hateful, bloody.

34. As the "voice" of the third sign or testimony was to bring conviction to all of the true typical Israelites, so in the antitype this last testimony or evidence will ultimately bring conviction to all of the Lord's true people today in the world. They will discern that the systems and theologians in whom they have trusted are going further and further, day by day, away from the appreciation of the true Gospel--the truth as it is in Christ Yeshua--into the outer darkness of the world. All who are loyal to the Lord, as they perceive this condition of things, as they recognize the cleavage between belief and unbelief from the Scriptural standpoint will thus be helped, convinced, and enabled to take their stand for the Truth accordingly.

35. It will be remembered that when Moses and Aaron presented themselves before Pharaoh they performed the first of these signs in his presence--the rod turned into a serpent and being reclaimed was a rod. Pharaoh called for his magicians (types those of today, whose minds have become corrupted, and who are reprobates as respects the faith - 2 Tim. 3:8), and explained to them that Moses and Aaron claimed that this sign was an evidence of divine power and favor, and asked them if they could not show the same evidences. They replied, Yes, and cast their rods upon the ground and their rods also became serpents; but Aaron's rod-serpent swallowed up all of these.

36. What would this signify? It might mean that so far as the world is concerned the first sign or testimony which convinced the Hebrews will be claimed to be nothing new; it will be claimed that theologians all along have declared and thought that God blesses evil things so that they result in good. But we answer that the view of this subject which God has displayed during the Gospel Age to his people is so much more complete that it quite swallows up all these suggestions and theories of the past. What the Lord in Gospel Age harvest proves to his people conclusively not only that some accidents are overruled of the Lord for good, but that all evil of every kind is the result of absence of the divine control, and that when the Lord shortly shall put forth his hand and again take control of earth's affairs, its evil conditions will give place to conditions in accord with the divine character and authority.

37. It will be remembered also that the first plague which came upon the Egyptians was the turning of all the water of Egypt into blood--the river, ponds, etc.-- so that the Egyptians could not drink of the water, but digged for themselves wells near the river. As the water represents truth, the thought here conveyed would be that from the worldly standpoint very soon all truth will become repulsive--every feature of truth connected with the divine plan as represented in the Word of God will become abhorrent; and the digging of wells would seem to imply that, rejecting the Word of God, the world (Christendom--Churchianity) will seek for truth in various ways of their own.

WHAT SHALL WE SAY TO THESE THINGS?

38. It should be a great encouragement to us all to find so clearly expressed in the type what we had vaguely and indistinctly hoped for, viz., that the Lord's people of the Royal Priesthood in flesh the during Gospel Age Harvest were being used of him in various ways in the accomplishment of his purpose of separating the people of God from others--the wheat from the tares. It is remarkable in this connection that none but the consecrated have ever been successful in connection with the circulation of any of these testimonies. Of the many millions of copies of MILLENNIAL DAWN, Vol. I, in circulation, remarkably few have been circulated by any but those who are believers in their testimony and who have circulated them through a desire to be instruments and mouthpieces of the Lord in giving forth his Word--even as was Aaron to Moses.

39. Let us, then, dear brothers and sisters, feel encouraged as, looking into the type, we see so clear a fulfilment at due time of the things written aforetime for our admonition. Let us with fresh courage show forth to all those whom we have any reason to believe are Israelites indeed the secret of the divine plan--Why Evil Was Permitted.

40. Let us prosecute also the work of showing them respecting the hand, the instrumentalities which God has used during the Gospel Age in this service; respecting the justification which covers, in God's sight, though it does not transform us in the sight of men, pointing out also the final victory of the consecrated. Let us persuade all the consecrated of Israel to faithfulness until their "change" comes, when they shall be made like the Lord and fit to be his servants and representatives.

41. Let us continue also to pour out the water of Truth; whether others hear or whether they forbear. The Lord's assurance is that this sign, this testimony and its contrary results ultimately shall influence all Israelites indeed. Let us remember that the opposition of the worldly even will prove to be cooperative influence in deciding the Israelites indeed that the deliverer and the deliverance are at hand. And finally let us apply to ourselves the Lord's assurance to Moses respecting himself and Aaron, "Certainly I will be with thee."

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**"YAHVEH WILL GO BEFORE YOU;  
AND THE GOD OF ISRAEL  
WILL BE YOUR REARWARD"**

(Isa. 52:12, ASV).

PT# 601, Jan-Feb 1986, pp. 2,3

1. This text will be a rich blessing to God's people, especially the consecrated. It has a marvelous

assurance in it for them. It has a specific application, as we will see, to God's people in the Gospel-Age Harvest in their leaving undesirable associations. It shows that God would prepare the way for them in their leaving and take care of the consequences afterward.

2. Our text can be understood also as having a general application to God's people, especially the consecrated, of the pre-restitution time. We will first consider this application. This text has applied and applies to God's people, collectively and individually. His faithful people, who have properly watched for His leadings, waited on Him (Psa. 27:14), and trusted in Him to take care of the consequences during and after any set of experiences, have had the blessed assurance that this text is Divinely designed to give.

3. God went before and after the Ancient Worthies in all of their varied and checkered experiences, some of which are mentioned in Heb. 11. He was always with them, opening up the way before them, preparing blessings for them, continuing with them in their experiences, and taking care of the consequences, making all things work out for their highest welfare (Rom. 8:28; 1 Pet. 5:7). These heroes of faith are wonderful examples to us in various ways in their great faith in God and His overruling providences.

4. Yahveh was with His Jewish Harvest people. He went before our Lord Yeshua through the ministry of John the Baptist. He helped our Lord to see that He was the antitypical Atonement Day bullock, and that therefore He was to consecrate Himself to God on the tenth day of the seventh month. God gave our Lord the necessary instructions during the forty days in the wilderness so that He could properly begin and carry out His public ministry. At every stage of our Lord's life the Father prepared the way for Him, stood by Him in the difficult experiences culminating in His death and took care of the consequences.

5. God went before the Apostles and other Israelites indeed as they accepted and followed Yeshua, continuing with them before and after our Lord's death and after Pentecost, in their difficult experiences with the opposition of Jews and others. And He ably took care of the consequences, as the inspired record shows.

6. In the inception of the Gospel Age, God went both before and after His people in the cruel pagan persecutions and otherwise. After Pagan Rome became Papal Rome, He did likewise for His loyal people amid the long-drawn-out and fiendish persecutions. His watchcare is manifest especially in His (through our Lord) preparing for, upholding and directing the course of the star-members (Rev. 1:16, 20), with the eight principal men among them (Mic. 5:5), and using the star-members in a special way for the help and blessing of His people.

7. Even when God was allowing error to come in and set aside the Truth, He continued faithful to His true servants, such as Arius, in his great battle for upholding the Truth against the Trinitarian error, Claudius of Turin and Agobard in their stand against



image worship, Ratramnus of Corbie and Berengar of Tours in their stand against transubstantiation, and in Peter Abelard, Arnold of Brescia and Peter of Bruys in fighting against hierarchal organization.

8. God overruled for Marsiglio in his stand for the separation of church and state. He did so also in the case of Wycliffe, in his warfare against the Papacy and transubstantiation and in his work of translating and circulating Bibles. He manifested His providence in the case of John Tauler, John Huss and Savonarola. He allowed some of the star-members to suffer martyrdom and thus to finish their earthly course. But even by this their persecutors could not harm their new creatures and their glorious resurrection prospects.

9. When we come to the Philadelphia (or Reformation) stage of the Church, we find that God upheld John Wessel, its principal man, in laying down the four cardinal principles of the Reformation: (1) The Bible as the source and rule of faith and practice; (2) justification through faith alone in Christ's merit; (3) Christ the sole Head of the Church; and (4) only the truly consecrated are Priests. We see how He went before Luther in his course of bold opposition to the Papacy and many of its errors, especially justification by works. He stood by Zwingli in his upholding the Lord's Supper as a Memorial, by Hubmaier in holding that only the consecrated are the Church, by Servetus in preaching one God of Love, by Cranmer in insisting that the Church is subject to the civil power, by Wesley in setting forth love as the Divine ideal for God's people, by Thomas Campbell in maintaining that the Bible is the center of Christian unity and creed, by Robert Browne in insisting on ecclesiastism instead of presbyterianism in Church government, by George Fox in advocating love to God and the neighbor and by Miller in heralding prophetic chronology on the Second Advent. After we come to 1846 and the beginning of the Cleansed Sanctuary other names come to mind, such as Storrs and Stetson.

## GOD'S PAROUSIA AND EPIPHANY WATCHCARE

10. Yahveh led and followed with His watchcare His Parousia people, giving them the necessary Truth as due. He opened the way for Pastor Russell to get much Truth, on the object and manner of our Lord's Return and otherwise. He was given to see that our Lord in His Second Advent is a spirit being, invisible to the human eyes, capable of coming and going as the wind. Thus the way was opened for Pastor Russell to see from prophecy and chronology and to declare that our Lord's Second Presence and the harvest gathering of the elect had actually begun in 1874 and that the message "Behold the Bridegroom" should be preached from 1877 onward. God sustained His people amid the six great siftings—No-Ransomism, Infidelism, Combinationism, Reformism, Contradictionism and (in the Epiphany period) Revolutionism.

11. Yahveh opened the way and took care of the consequences for His enlightened people in the changed conditions of the Epiphany period, which began in 1914 with the inception of the World War. After Pastor Russell's death in 1916, God led Pastor Paul S.L. Johnson to recognize the close of the door of entrance into the High Calling in 1914, and that the main work thereafter was the developing of the Great Company and the Youthful Worthies for their places in the Kingdom. God's overruling providence is very evident even in the gradual ending of the Epiphany period and the beginning of the Basileia in its first stage in 1954. He gave Pastor Jolly much additional Truth pertaining to the development of the antitypical Epiphany Court and Camp. We have witnessed how He has led, directed and taken care of the consequences for His faithful people, even since Pastor Jolly's death in 1979.

12. By the antitypical fiery cloudy pillar—the Truth and its Spirit—and His providences, God has led His loyal people along in their journey to the "rest that remaineth" in antitypical Canaan. Through the ministry of our Lord Yeshua as the Good Shepherd He has gone before God's people (John 10:4), leading them into the





# “This do in remembrance of me.”

## OBSERVANCE OF OUR LORD’S MEMORIAL SUPPER –2026

*By God’s Grace, the following brothers and sisters of the Millennial Bible Truth Movement, observed Our Lord’s Memorial, according to His loving Commandment, at the appointed season on Nisan 14, the 31st March after 6 pm. These details have been obtained from the Ecclesia Elders and from the concerned individuals.*

<p><b>Coimbatore</b>  <i>Br.Xavier Antonisamy</i>  <i>Br. Paulraj</i>  <i>Sr.Rani Subramanian</i>  <i>Sr.Sheela Raju</i>  <i>Br. Y.Raju</i>  <i>Br. Russell Wicliff</i>  <i>Br.Rannus Waldo</i></p> <p><b>Chennai (Thiru. Vi.Ka. Nagar)</b>  <i>Br. S.Sabeshkumar</i>  <i>Sr. S.Akila</i>  <i>Sr. E.Revathy</i>  <i>Sr. E.Anbumani</i>  <i>Sr. R.Hemavathi</i>  <i>Sr. R.Subha</i>  <i>Sr. R.Vijayalakshmi</i>  <i>Br. M.N.David</i>  <i>Br. G.P. Joel</i>  <i>Sr. J. Jency Joel</i>  <i>Sr. Aruna Devi</i>  <i>Sr. Joseline Leah</i>  <i>Br. Cyril Fernandez</i>  <i>Sr. S. Mahalakshmi</i>  <i>Sr. Kaviya</i></p> <p><b>Chennai (Thiruvallur)</b>  <i>Br. P. Puratchimani</i>  <i>Sr. Prabhavathi</i>  <i>Sr. Priscilla</i>  <i>Br. R. Ravikumar</i>  <i>Sr. R. Suganthi Ravikumar</i>  <i>Br. R. Praveen Kumar</i>  <i>Br.R.Prem kumar</i>  <i>Sr. Gunabooshanam</i>  <i>Sr. A Kumuthini</i>  <i>Sr. Jeyamangalam</i>  <i>Br. Ramanujam</i>  <i>Sr. Elizabeth Anandan</i>  <i>Sr.Reshma Anandan</i>  <i>Sr. Baby Theboral</i></p> <p><b>Mumbai</b>  <i>Br.Prakash Sarma</i>  <i>Sr.Rukmini Sarma</i>  <i>Sr.Marina Shankar</i>  <i>Br. Aniruddha</i>  <i>Br. Shyam</i></p> <p><b>Bengaluru</b>  <i>Br G.Thamizharasan</i>  <i>Br. Nithish Joshua</i>  <i>Br. Karthik</i>  <i>Sr Velvizhi Thamizharasan</i>  <i>Sr. Anuradha</i>  <i>Sr Ranya</i>  <i>Sr Poornima</i>  <i>Sr Baghya</i>  <i>Sr. Catherine</i>  <i>Sr Lavanya</i>  <i>Sr. Marie Juliet</i>  <i>Sr. Paarkavi</i></p>	<p><i>Br.Selvaraj</i>  <i>Sr.Maheshwari</i>  <i>Sr. Priya Rebecca</i>  <i>Br. Anand Mellam</i>  <i>Br. Irudhayaraj</i></p> <p><b>Trichy -Kallakudi</b>  <i>Br. Panneer Selvam</i>  <i>Sr. Mariya</i>  <i>Sr. Hephzibah</i>  <i>Sr. Merline</i>  <i>Sr. Puppy</i>  <i>Sr. Celine</i></p> <p><b>Trichy</b>  <i>Sr. Catherine Mariya</i>  <i>Br. Rayappan</i>  <i>Br. D.L. Magilan</i>  <i>Sr. Esther Rani</i></p> <p><b>Sethiathoppu</b>  <i>Br. Antonisamy</i></p> <p><b>Mudhaliarpet, Puducherry</b>  <i>Sr. Dhivya Rani</i></p> <p><b>Salem</b>  <i>Br. Peter</i>  <i>Sr. Gracy</i>  <i>Br. Sekar</i>  <i>Sr. Sironmani</i></p> <p><b>Puducherry</b>  <i>Br. Julian</i>  <i>Sr. Lourdumary</i>  <i>Sr. Marie Jacqueline</i>  <i>Sr. Chantie Sarodja</i>  <i>Sr.Gracy Martial</i>  <i>Sr.Rebecca</i>  <i>Sr. Lydia</i>  <i>Sr. Nancy</i>  <i>Br. Gilbert</i>  <i>Sr.Jecintha Gilbert</i>  <i>Sr. Caroline Gilbert</i>  <i>Sr. Estherine</i>  <i>Sr. Christina</i>  <i>Br.Lawrence Gunaseelan</i>  <i>Br. Giles Lawrence</i>  <i>Sr.Gloria Gunaseelan</i>  <i>Sr. Ceceliya</i>  <i>Br.Magimaidass</i>  <i>Br. Abraham Felix</i>  <i>Sr.Vinolia</i>  <i>Sr. Mothie Sipporah</i>  <i>Br.Arokianathan Benar</i>  <i>Sr.Kamala</i>  <i>Br. A. Joshua Benar</i>  <i>Br. A. Thilon Benar</i>  <i>Br. A. Sibeon Benar</i></p>	<p><i>Br.Deepak Barathi</i>  <i>Sr.Ernestine Barathi</i>  <i>Sr.Himabindu Deepak</i>  <i>Sr. Anika Serah</i>  <i>Sr.Rita Antoine</i>  <i>Sr.Clementine Martha</i>  <i>Sr.Priscilla</i>  <i>Br.Thambidurai</i>  <i>Sr.Selvam Nima Rosa</i>  <i>Br. Alex Dasan</i>  <i>Sr. Sugaasini</i>  <i>Br. Ananda Nambiar</i>  <i>Br. Jean Marc</i>  <i>Br. Edwin</i>  <i>Br. Gilbert Lawrence</i>  <i>Sr. Sugitha</i></p> <p><b>Goa</b>  <i>Sr. Rachel Jessy</i></p> <p><b>Naples, Florida, USA</b>  <i>Sr.Preeti Sameera</i>  <i>Sr. Advika</i></p> <p><b>Washington , USA</b>  <i>Sr.Greta Mary</i>  <i>Sr.Geeta Lourdes</i></p> <p><b>Dubai</b>  <i>Br. Christopher Rajesh</i>  <i>Sr. Julie Christopher</i></p> <p><b>Saudi Arabia</b>  <i>Sr. Naomi Jency</i></p> <p><b>Germany</b>  <i>Sr. Bettina</i></p> <p><b>London</b>  <i>Sr. Sangeetha</i>  <i>Sr. Kirutika</i></p> <p><b>France</b>  <i>Br. Thambiraja</i>  <i>Br. Edouard Louis</i>  <i>Br. Timothee</i>  <i>Sr. Selvam Immaculate</i>  <i>Sr. Phebeyal</i>  <i>Sr. Rebecca</i>  <i>Sr. Catherine</i>  <i>Sr. MaryStella</i>  <i>Sr. Gnanapou</i></p> <p style="text-align: center;"><i>May the blessings resulting from our Observance of Our Lord’s Memorial remain with us throughout this year and strengthen our consecration. May God’s blessing remain with those who, by God’s Grace, have observed our Lord’s Memorial this year and have encouraged other fellow Brethren by announcing it. Grace be with us, mercy, and peace, from God the Father, and from the Lord Yeshua Christ, the Son of the Father, in truth and love. (2 John 3)</i></p>
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