

Rays of Prophetic Testimony

B16 *“The rays of prophetic testimony are specially concentrated, particularly upon the harvest of this age.”*

C122 *“In this period all the rays of prophetic testimony reach a grand focus.”*

C308 *“We see the converging rays of divine testimony — from the law, the prophets, the apostles and hitherto dark sayings, and even from the long-hidden mysteries of Egypt's wonderful "Witness" — now drawn to a glorious focus.”*

[See also C124; R2359; R2974]

We generally think of these quotations as referring to prophecies fulfilled during the Gospel Age Harvest, in a broad and general way, and so it is. But there is one place in particular where this grand and glorious focus is found in a remarkably concentrated form.

Upon closer examination, we find there a veritable *Rosetta-Stone* which unequivocally links all the principle 2nd Advent prophecies and ties them to the Bible Chronology.

These rays of testimony unitedly and harmoniously blend with Historical events, and explanations in the Harvest Message, providing us with a firm foundation for our faith in the system of beliefs which we hold so dear.

2 Peter 1:19 – *“We have also a more sure word of prophecy; whereunto you do well that you take heed, as to a light that shines in a dark place, until the day dawn, and the day star arise in your hearts.”*

The day star *has* arisen in our hearts. We are living in the dawn of the Millennium. And we find a beautiful spectrum of prophetic light in the bigger context of a very familiar verse: Isaiah 52:7. But that one verse does not contain all of the prophetic rays. We must examine the entire chapter to obtain the full force of the light shining into a dark place.

As we proceed through this chapter we will find included there the following prophetic events:

- The resurrection of the sleeping saints,
- The return of favor to natural Israel,
- A sifting and cleansing work among the regathered Jews,
- The reign of Christ begun,
- Physical restitution beginning with the Land of Israel,
- A comfort message to natural Israel,
- Preparations for the Battle of the Great Day, and
- The casting off of mystic Babylon and the call to come out of her.

Most important of all, these events are shown as occurring at the same time.

The Prophet Isaiah provides more details regarding the time in which we are living than perhaps any other prophet. Not only is it important to look at Isaiah 52:7 in the context of the entire chapter, but also in the context of the entire book.

In order to “*rightly divide the word of truth*” a few rules of interpretation are necessary:

- 1) The expression: “in that day” refers to the Millennial Age, especially the first part.
- 2) The expression: “the last days” also refers to the opening period of the Millennial Age.
- 3) The symbol Jerusalem generally refers to the Earthly phase of the Kingdom.
- 4) The symbol Zion generally refers to the Spiritual phase of the Kingdom.
- 5) The distinction between Zion and Jerusalem is especially important when both terms are used in the same context.

Here are a few Scriptures in Isaiah which support the foregoing:

Isaiah 2:2-4 *“And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”*

Isaiah 24:23 *“Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”*

Isaiah 40:1,2 *“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.”*

And in the same chapter, Isaiah 40:9 *“O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!”*

[See also chapter 62.]

With these introductory thoughts in mind, it is easier to consider in detail Isaiah chapter 52.

Isaiah 52:1 *“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.”*

A process, with a distinct beginning, is shown here, both for Zion and for Jerusalem.

For Zion the emphatic declaration is made: “*Awake! Awake!*” The resurrection of the sleeping saints is clearly shown.

For Jerusalem the message is: “*Put on thy beautiful garments.*” The return of favor to natural Israel is thus pictured by a change of raiment, from the sackcloth and ashes of the diaspora, to the beautiful garments of their gradual return to the Holy City.

Eventually the last phrase of this verse will be fulfilled when the process of the first resurrection is complete. A separating work among the regathered Jews will sift out the symbolically “uncircumcised and unclean” especially during Jacob’s Trouble.

What is most significant about this verse is the linking together of the returning favor to natural Israel with the resurrection of the sleeping saints. Bible Chronology and History both prove the date for this prophetic fulfillment as occurring in 1878.

The date 1878 for the resurrection of the sleeping saints is thus supported by the Parallels, by the events shown in Revelation 14, and perhaps even more forcefully by the context here in Isaiah 52. More on this point later.

Isaiah 52:2 *“Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.”*

A distinction between Zion and Jerusalem continues to be shown in this verse.

Jerusalem is told to arise from the dust, and then to go and “sit in a place of honor” or “sit in your rightful place” as shown in the Hebrew. This continues the symbolic picture of verse 1. Natural Israel had been scattered and trodden in the dust for 1,845 years until the period of their disfavor ended, and the time came for them to rise up and go back to their rightful place, the Land of Israel. The year 1878 has already been established for this event.

At the same time, Zion is told to “loose thyself from bondage and captivity.” What bondage and captivity is referred to here? The captivity in the prisonhouse of death has already been referred to, but there is another application for the symbolic bondage as well. Where was spiritual Zion in 1878? They were also in bondage in mystical Babylon. When favor returned to natural Israel, at the same time, favor was removed from the Nominal systems, they were cast off, and the time came for the liberation of the Lord’s true people in her.

Verses 3 through 6 continue this theme under the symbolic picture of the Exodus.

In 1878 Spiritual Israel began the Exodus from Babylon.

At the same time, Natural Israel began the return to their land.

The time-setting is further established in verse 6 with the phrase: “in that day” when the “name” [i.e. true character] of Jehovah would be made known. At that same time Jehovah would “speak” to them, indicating a special message for both Natural and Spiritual Israel.

This alternating prophetic narrative with Natural and Spiritual Israel continues, but now in somewhat more detail. Zion, Spiritual Israel, is addressed in verses 7 and 8. Jerusalem, Natural Israel, is addressed in verse 9.

Isaiah 52:7 *“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”*

This verse is the one most often quoted from Isaiah 52, but its importance is multiplied even further when the context is taken into consideration. The events shown here are the natural consequences of what we have seen in the preceding verses. More on that point in a moment.

To begin with, feet are not often considered as a thing of beauty. [C236:2] What is it that makes these feet so beautiful? It's the message that they bring. Feet do not speak, so this verse is obviously symbolic. The mountains are therefore symbolic as well.

From the context, these feet must represent a class of people – the “*my people*” of verse 6. As we shall see in the latter part of this verse, their special message is to Zion, Spiritual Israel. Also, the expression “the feet of *him*” indicates a symbolic body to which these feet belong. Additionally, the message they give is obviously from God. All these factors taken together help us to better understand the meaning of the verse.

The Lord's true people are clearly indicated, at a specific time, with a special message, and with a specific mission to fulfill.

The Body of Christ symbol is found frequently in the New Testament.

The symbol of Elijah from Malachi 3:1 and 4:5,6 is a most appropriate parallel to the Isaiah 52:7 “feet” symbol since it fits not only the group picture, but also shows the time-setting and the special message to be given at that time.

So we have the feet members of the Body of Christ, also pictured under the Elijah symbol, giving forth the message described here in verse 7.

There are many Scriptures which use Mountains as a symbol of Kingdoms.

One of the most familiar is Isaiah 2:2 “*And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*”

The mountains (plural) of Isaiah 52:7 are the same mountains as shown in chapter 2:2 – the kingdoms of this world, at the 2nd Presence of our Lord Jesus.

The message shown here is a most positive and exultant one: “*Good tidings!*” “*Good tidings of good!*” “*Good tidings of peace!*” “*Good tidings of salvation.*” This is the true Gospel message. It is so good that it has to be repeated several times. It is the message of “*great joy unto all people*” that was lost sight of during the long and dark centuries of the Gospel Age, but which is brought again to light because of all that we have seen thus far in the preceding verses.

Not only were the sleeping saints released from the prisonhouse of death in 1878, but the Lord's people were released from bondage in Mystic Babylon at the same time. Is it any wonder that they shout forth these glad tidings from the tops of the mountains?

But now we see an additional cause for rejoicing, and another part of the message of these beautiful feet – a message to Zion: “*Thy God [elohim, mighty one] reigneth!*”

Yes, for the Lord's true people, this is very Good News indeed, and they share it with the whole world, but only the Zion class is able to fully appreciate it. And only the Zion class understands that the events associated with this Good News are a result of the 2nd Presence of our Lord Jesus. And not only because of his 2nd Presence, but more particularly because his reign has begun.

Someone might ask: “Are you saying that the Reign began in 1878?” The Hebrew verb in Isa. 52:7 for “reigneth” is in the simple-perfect tense. This denotes an action which began in the past and is currently active. Other prophecies point to 1874 as the date of our Lord’s return, and the beginning of his reign. His first *executive act* was in 1878, but he was a King at his return.

Isaiah 52:8 *“Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.”*

Now the symbolism changes, from that of “feet” to that of “watchmen” plural.

There are at least two aspects of the “feet” symbol which associate it with the final members of the Little Flock.

1) In Psalm 133 the last members of the body to receive the anointing are the feet.

2) In the Tabernacle, the last part of the High Priest to go under the veil was the feet. In fact, it is the heel that is the very last part. Remember Gen. 3:15 regarding the “heel” that was to be bruised. [See also Rom. 16:20]

The change of symbolism to “watchmen” shows a special responsibility of the last members of the Body of Christ.

The role of a watchman was to “watch” – particularly for dangers, both outside the walls of Zion, as well as within the walls of Zion. And when dangers were observed, it was the solemn duty of the watchmen to sound the alarm. [Ezekiel 33:1-6]

This symbol fits more closely with the Elijah symbol of Malachi 4:5,6.

A special message was to be given regarding the “*coming of the great and dreadful day of the LORD*” – the Time of Trouble.

This also fits with the parallel passage in Nahum 1:7-10,15. In that context, the message of “the feet of him” is given in the midst of a judgment message from Jehovah.

Both parts of the message of the Lord’s people at the 2nd Presence of our Lord Jesus are important.

This is shown in Isaiah 61:1-3 – which contains a detailed specification list of our message content, including all the comforting aspects of the Gospel, as well as an explanation of “the day of vengeance of our God” including its necessity and eventual positive benefits.

Isaiah 21:6-12 points out the role of a special Watchman (singular) standing on the walls of Zion, who is the first to see these things and to proclaim them to the others, including the fall of Mystic Babylon.

And so, it is possible for the Lord’s people to “sing” in exultation, while at the same time they have a warning message regarding the coming Time of Trouble.

This verse shows yet another important aspect in two different ways:

1) These watchmen lift up the voice – “*with the voice together.*” They have a common understanding, and a common message. This implies a unity on the prophetic details that are mentioned in this chapter.

2) Additionally – “*they shall see eye to eye.*” This common understanding will be shared by all the Zion class. Just as *all* 10 virgins of Matthew 25 recognize the Presence of the Bridegroom, so *all* the Lord’s people at the 2nd Advent will recognize our Lord’s Return. The expression “*eye to eye*” carries the thought of clear perception and progressive unity and harmony.

To be consistent with symbolic usage, the “bringing again” or “bringing back” of Zion must apply to Spiritual Israel. [Please note that the EBC only reference articles not written by Brother Russell.]

In harmony with previous verses, this evidently refers to both the resurrection of the sleeping saints, and to the eliberation of the Lord’s people from Mystic Babylon and gathering them together during the Harvest.

In any case, it applies to 1878, and the Lord’s true people, Zion.

Isaiah 52:9 “*Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD [Jehovah] hath comforted his people, he hath redeemed Jerusalem.*”

This message to Natural Israel is also found in Isaiah 40:1,2 – and Isaiah 40:3-5 ties in with other prophetic details already considered.

The reason for breaking forth into joy and song is a reaction to what we already saw in Isaiah 52:1,2. The period of disfavor, the double, has ended. Her iniquity has been pardoned. The time has come to give a comfort message to Israel.

But here we have another important feature that was not mentioned before. It is the waste places of Jerusalem that are to rejoice and sing. What does this mean?

First of all, it refers to a return of favor not only to the Jewish people, but also a return of favor to the land itself. This began in 1878 and has continued remarkably to our day.

We are reminded of the words of Isaiah 35:1 “*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*”

But there is an additional higher and broader significance to these few words, because it is the waste places that rejoice and sing – the gradual restoration of the land signals the start of physical Restitution processes, beginning in the desert of Israel.

Jesus purchased Planet Earth as well as the Adamic race. He has the right, the authority and the power to begin restitution of the land even before the Ransom Price is paid over to Divine Justice. And we have seen this with our own eyes.

Isaiah 52:10 *“The LORD [Jehovah] hath made bare **his holy arm** in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”*

These words are full of deep and powerful symbolism. The prophetic picture is of a warrior preparing for action, throwing back his cloak, rolling up his sleeve, and showing the strength of his arm.

We all know that the “holy arm” of Jehovah is none other than our Lord Jesus at his return. The same figure is shown in Psalms 97, 98 and 99. *“The LORD reigneth; let the earth rejoice; ...O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and **his holy arm**, hath gotten him the victory. ...The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.”*

The LORD Jehovah is responsible for all these things, but he uses his beloved Son Jesus, his holy arm, to accomplish them. All things are “of the Father” but all things are “by the Son.” (1 Cor. 8:6)

Eventually the whole world of mankind shall see the salvation of our God, but first they must pass through the Great Time of Trouble in order to break their stony hearts, and to receive hearts of flesh. (Ezek. 11:19; 36:26)

Isaiah 52:11 *“Depart ye, depart ye, go ye out from thence, touch no **unclean** thing; go ye out of the midst of **her**; be ye clean, that bear the vessels of the LORD.”*

A natural question would be: “Who is the **her** of this verse?” [3rd person, feminine, singular in the Hebrew] Some translations actually insert the word “Babylon” in place of “her” in this verse.

The parallelism to Revelation 18:1-4 is striking.

*“Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every **unclean** and hateful bird.”*

*“Come out of **her**, my people, that ye be not partakers of **her** sins, and that ye receive not of **her** plagues.”*

The sacred vessels from the Temple were taken to literal Babylon during the 70 years of desolation. When Babylon was overthrown, the vessels of the LORD were returned.

When symbolic Babylon was cast off in 1878, the sacred Truths, the “vessels of the LORD”, began to be restored.

And so, we see a two-fold work taking place at the same time as these other prophetic events: (1) The call: “come out of the midst of her my people.” and (2) The wonderful provisions of the sacred vessels of Present Truth which began to be assembled as “meat in due season” for the household of faith.

Isaiah 52:12 *“For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rear guard.”*

The word haste carries the thought of “with trepidation”, and the word flight means “in retreat” or “in a panic.”

Fleeing from our enemies should be done promptly, but with full confidence in the LORD's guidance, direction and care. We have no need to fear, or to flee in a panic. Why? Because the LORD goes before us – directing our path – and He is also our rear guard – protecting us even from the enemies we do not see clearly.

This chapter ends with a beautiful description of our Lord Jesus, the captain of our salvation, the author and finisher of our faith.

Isaiah 52:13 *“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.”*

The actions of the “holy arm” in verse 9, and the time of transition referred to in verses 9-12 will eventually accomplish the designed purpose, and the Mediatorial Kingdom will be ushered in under the Christ complete.

That will be a time for Jesus to be exalted and extolled and to hold the highest position next to Jehovah Himself.

Also, the actions of that Mediator will manifest great wisdom [prudence] and will prosper.

This description is in sharp contrast with the 1st Advent, as shown in verse 14: *“As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men....”*

Even his enemies observed that: *“Never man spake like this man.”* (John 7:46)

Pilate presented Jesus to the Jews with the famous words: *“Behold the man!”* (John 19:5)

But the people beheld no beauty in him. (Isa. 53:2) He was indeed “despised and rejected of men.” (Isaiah 53:3) “He came unto his own and his own received him not.” (John 1:11)

Isaiah 52:15 continues the thought and contrasts it with the 2nd Advent *“...so shall he [startle] many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.”*

The nations of earth will stand in awe at the Kingdom administration. The mighty ones of earth will stand speechless before those things they will hear and see.

The honor and high position of Jesus, referred to in verse 13, will apply to the Church, his body, as well.

R3589: “His glory and honor, influence and power, will be proportionate to the sufferings and ignominy which he experienced. And this is the thought everywhere held out in the Scriptures, not only as respects our Redeemer but also as respects his Church. *“If we suffer with him we shall also reign with him.”* (2 Tim . 2:12)

What do we learn from Isaiah 52?

In this chapter we have strong and conclusive proofs that the following Prophetic Rays form a united and harmonious spectrum of light emanating from our returned Lord:

The resurrection of the sleeping saints,
The return of favor to natural Israel,
A sifting and cleansing work among the regathered Jews,
The reign of Christ begun,
Physical restitution beginning with the Land of Israel,
A comfort message to natural Israel,
Preparations for the Battle of the Great Day, and
The casting off of mystic Babylon and the call to come out of her.

Furthermore, we have proofs from Bible Chronology and History outside the Bible, that the date 1878 is what ties them all together in strict synchronization.

Using a different analogy, the linking together of these prophecies forms a strong and powerful prophetic chain which in turn binds together all the components of the true Bible Chronology.

The interpretation of this chapter also validates most thoroughly the 1845 year parallels between the Jewish Age and the Gospel Age, and as such forms a bridge which spans a period of 3,690 years.

Yet another series of “witnesses” is found in Revelation 14:6-20.

Verses 6 and 7 show the preaching to be done by the “feet” class of Isa. 52:7.

Verse 8 repeats the message: “Babylon is fallen” as found in Isa. 52:11 and Rev. 18:2,4.

Verses 14-16 show several important aspects which tie in with Isaiah 52:

Verse 14 shows our returned Lord with a golden crown – his reign has begun.

These verses also show him with a sharp sickle, the sickle of truth, which does the work of separating the wheat from the tares. This corresponds to the release from bondage of the wheat class in Babylon as shown in Isaiah 52.

Verses 17-20 show another work, the execution of the judgment already given against Babylon. The winepress feature is the final feature of the Great Time of Trouble. It corresponds to the burning of the tares, the fire of verse 18.

But there is a special blessing for the “saints” who “*keep the commandments of God*” and who keep “*the faith of Jesus*” during this harvest time. It is found in the familiar words of verse 13:

“And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

Here we have another tie-in with the resurrection of the sleeping saints. “*Blessed [are] the dead which die in the Lord from henceforth...*”

Only once in Scripture, in this verse, is death described as a blessing.

This special blessing only applies to the “saints” who die after a specific time.

1 Thess. 4:15-17 describes the prophetic sequence in detail.

Verse 15 pinpoints the time period to the *parousia* of our Lord Jesus.

Verses 15 and 16 describe “them which are asleep” who are raised first.

Verse 17 applies after this event, and describes the blessedness of Rev. 14:13.

This is our special privilege, if found faithful, to be “*changed in a moment, in the twinkling of an eye.*” “*We shall not all sleep.*” (1 Cor. 15:51,52) What a blessing! What a privilege! What a prospect!

Summary and Conclusions:

We have examined this chapter thoroughly and found included there the following prophetic events:

The reign of Christ already begun.

This is a prerequisite for the accomplishment of all the other events.

It is our returned Lord Jesus which does all these things, in his capacity as King.

It is as a result of recognizing this great and important fact that the “feet of him” are able to rejoice and proclaim the good tidings of peace.

The return of favor to natural Israel, beginning in 1878, is a fact of history, as well as of Bible Chronology. This is recognized not only by Bible Students, but also by leading Jews. Since that date we have seen the fulfillment of the prophecies mentioned in Isaiah 52 and corroborated elsewhere. They include:

A sifting and cleansing work among the regathered Jews.

Physical restitution beginning with the Land of Israel.

A comfort message to natural Israel.

An unprecedented work was done by Brother Russell that differentiates him from all others who went before him. Prior to 1878 the efforts of faithful messengers was to *reform* corrupt religious systems. Brother Russell stands out as the first one who proclaimed the message from our returned Lord: “Babylon is fallen, come out of her my people.” That was a message that encircled the Globe, and accomplished the Harvest Work of gathering the elect from the four corners of the earth. That Harvest Work is not yet complete, but we are very close to the end.

Many religious figures have made predictions based on their understanding of Bible prophecy. I do not know of any who did so correctly, except for Brother Russell. His critics point to 1914 as a failure of those predictions. We understand that 1914 was a confirmation of those expectations, with the one exception, permitted by the Lord. [See Hab. 2:3]

The 7th Messenger saw the Preparations for the Battle of the Great Day and wrote Volume 4, and many articles, giving a detailed explanation of what was to transpire in 1914 and onward. We continue to see those events unfold.

Yes, it has taken longer than expected, but so it has been throughout human history. God's faithful servants have all expected events to occur more rapidly, usually within their own lifetimes. And God permitted, and predicted, such unwarranted expectations. But the events and circumstances are true and firm, and so we have seen with our own eyes.

One item remains on our list: The resurrection of the sleeping saints. I have heard many honest questions as well as some skeptical comments from Bible Students regarding the date 1878 for the resurrection of the sleeping saints.

As stated before: Isaiah 52 validates most thoroughly the 1845 year parallels between the Jewish Age and the Gospel Age, and as such forms a bridge which spans a period of nearly four thousand years. And Isaiah 52 links together all the events mentioned there, and brings them to a sharp and glorious focus of prophetic rays which shine brightly and gloriously on the date 1878.

But the links mentioned in Isaiah 52 are only the *direct* connections. Each of these components in turn is tied to additional prophecies. Here we have the latticework of prophecy so beautifully shown in the Song of Solomon:

2:8 *"The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills."*

Have we seen evidences of our returned Lord leaping upon the mountains and skipping upon the hills, especially since 1914?

2:9 *"My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice."*

When I look at the *Chart of the Ages*, I can see our returned Lord, our "beloved" showing himself through the lattice – the latticework of prophecy.

Can there be any doubt?

True, there will always be doubters and scoffers, as foretold in 2 Pet. 3:3,4.

But for "*the feet of him*" there is no doubt.

We are reminded of these words from Volume 3, chapter 10, pages 301 and 302:

In view of all the evidences presented in this and the preceding volumes of this work, we have no hesitancy in proclaiming to the Lord's loyal and faithful people, his beloved Zion, this glorious intelligence: "Thy God Reigneth!" The oft-repeated prayer of the Church has been answered: the Kingdom of God has indeed come. In the days of the present kings of earth, before their lease of dominion expires, it is being set up. The dead in Christ are even now risen and exalted with our Lord and Head. And the "feet" members of the body of Christ, who still tarry in the flesh, catching the inspiration of the glorified throng who have already ascended into the mount (kingdom) of God, reflect a measure of that transcendent glory, as did Moses when he came down from Mount Sinai. The faces of these messengers shine with that heavenly joy which fills their hearts and overflows their lips as they commune together and with the Lord, and go heralding to every nation (mountain) the good tidings of Immanuel's reign begun. How beautiful upon the mountains are the feet of

him (the feet of the Christ) that bringeth good tidings of Millennial joy and peace, assuring Zion that the reign of our Lord is begun!

Wonderful truths are these! the Kingdom of God in process of setting up; the Lord Jesus and the risen saints already here and engaged in the great harvest work, with whom we also, as members of that honored body, as the “feet of him,” though still in the flesh, are permitted to be co-workers, to herald the good tidings among men and to apprise them of the significance of the wonderful and troublous events which must prepare the way for and introduce the glorious reign of righteousness.

While the glorified members of the Kingdom beyond the veil are doing a work in shaping the current of present events and preparing for the glorious reign, those on this side the veil have also an important work. It is their mission to gather together the elect and to seal them in the forehead (intellectually) with the knowledge of the truth (Rev. 7:3); to separate the wheat from the tares with the sickle of present truth; and to proclaim unto Zion this important message—“Thy God reigneth!” This work, too, is going rapidly forward, and all the faithful, sealed ones are in turn busily engaged in sealing others; and soon the great work will be accomplished—the elect all gathered and glorified.

These are heart-cheering and inspiring words indeed. We are also reminded of these familiar words from Hymn 93: “How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent Word.”

And a final quotation from C134:

While we thus stand, as it were on Pisgah's heights, and view the grand prospect just before us, our hearts rejoice in the Lord's great plan, with an unspeakable joy; and though we realize that the Church is still in the wilderness of her humiliation, and that the hour of her actual triumph has not yet fully come, yet, seeing the indications of its rapid approach, and by faith already discerning the Bridegroom's presence, we lift up our heads and rejoice, knowing that our redemption [i.e. deliverance] draweth nigh.

May these thoughts and quotations be a help and encouragement to all of us to continue to “*stand in the evil day*” and to be found “*faithful unto death*” in order that our works may follow us and that we can commence in that great restoration project with our Lord Jesus of fulfilling the promise to Abraham of blessing all the families of the earth.

Amen!