

The Promises of God to the WORLD OF MANKIND

Br. Irwin Doran

The promises that were made to God's CHOSEN PEOPLE were also made to the WORLD OF MANKIND. As we all know, the promise to Abraham that "in thee and thy seed shall all the families of the earth be blessed" referred to both the Elect and the CHOSEN PEOPLE. By the same line of reasoning, the CHOSEN PEOPLE, Israel, typified the whole world of mankind, so the promises to the world are embodied in the promises to Israel on a larger scale. (Gen. 22:17)

(1.) The New Covenant will be made with Israel. Jer. 31:31. (2.) In order for the WORLD OF MANKIND to benefit from the New Covenant, all nations and people must become a part of Israel. Thus, eventually, Abraham will become the father of many nations. All who will come into harmony with God will be children of Abraham, in the sense that they will attain to that faith which Abraham had. The Covenant ends with 1 Cor. 15:24—all mankind will be in the hands of the living God.

On page 18 of *Tabernacle Shadows*, we recall that "The Camp represented the condition of the world of mankind in sin, needing atonement and desiring it and its blessings, however indistinctly it analyzes its cravings and groanings. In the type the Camp was the nation of Israel at large. It was separated from all holy things by the curtain of white linen, representing to those within a wall of faith, but to those without a wall of unbelief which hindered their view of and access to the holy things within."

On page 26 of *Tabernacle Shadows* we recall that "Here Israel unquestionably typified *the whole world of mankind* [wanting to have covenant relationship]. The sin-offering, sacrifice, atonement, etc., made typical for them (and them only), were typical of the 'better sacrifices' and atonement, made on behalf of the whole world; for thus we read, 'He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world.'—1 John 2:2; Heb. 9:23."

The Apostle Paul in Gal. 3:8 calls this same promise to Abraham, the Gospel, and he said it was preached before unto Abraham. Actually this gospel (which means "good news"), was the first promise made to the whole world of mankind, but the promise was made TO Abraham that in HIS seed the world would be blessed. From our studies and the discourses we have just heard from Brother Smith and Brother Wilmott, we know that these blessings will flow through the Christ to the CHOSEN PEOPLE to the WORLD OF MANKIND. Eventually, the whole WORLD OF MANKIND, that is, those who want the blessings, will become Israelites, God's chosen people.

Now we know that the Abrahamic Covenant covered God's promises to the WORLD OF MANKIND, under the New Covenant symbolized by Keturah, Abraham's third wife.

This covenant is directed specifically to Israel but applicable to the whole world when Israel is considered as a type. (Jer. 31:30-34)

Before we go any further with the promises, let's ask ourselves, "Why were the promises made?" For the answer, let's look into the Book. In Genesis 1:26, "God said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." V. 27: "So God created man in his own image, in the image of God created he him; male and female created he them." V. 28: "And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Here, we have a distinct promise of God to man to be king over the earth as his dominion. V. 29: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Here God had provided for man's sustenance so that man would not have to wrest his living from the land, but his meat was provided for him—just reach out and take it off the tree. V. 31: "And God saw everything he had made and behold it was very good." Here God promised that man was perfect because we know from Deut. 32:4 that all his work, in the beginning is perfect.

NOW TO APPRECIATE PROMISES, WE NEED TO APPRECIATE THE NEED FOR THEM. Why was there a need for promises to the world of mankind? What can you give, or promise to give, to the man who has everything? which the perfect Adam had in Eden. Neither was there any need here for promises of God to His Elect, for Adam was His Elect, and needed no promises. Why promise a class to dispense blessings, when that class already has all possible blessings? Neither was there any need for promises of God to the Chosen People, for Adam was God's Chosen People, and had all the earthly blessings—God had withheld nothing.

Suddenly there was a change in Adam's condition, and through him a change in the condition of the whole future world of mankind in Adam's loins. In a place where there was no need for promises, promises were now needed. The man who had everything, suddenly had nothing. From a condition of perfection and order mankind has sudden imperfection and chaos. What happened? What happened was that there was a snake in the grass! In Gen. 3:1-6 we read, "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said, we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

Man had sinned and incurred the death penalty. Along with death came mental, moral and physical degradation with its results of sickness, sorrow, crying and sighing, which explains Gen. 2:17—margin—“dying thou shalt die.” To enforce the death penalty, we read in Gen. 3:22—“And the Lord God said, Behold, the man is become as one of us to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”

To make matters worse, we read in Gen. 3:17—“And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hath eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.”

No longer could man reach up and pick the fruit of the trees in the Garden and live forever. He had to earn his living from the cursed ground—sorrow and sighing as he died daily. Also his dominion was taken away, and he was no longer king of the earth.

God did not have to make any promises, did he? He could have left man in such a condition—forever sick, sorrowful, sighing, crying, earning his living by the sweat of his brow from the cursed earth—dying, and with no hope of ever regaining his dominion. But this was not consistent with God’s attributes of Love, Wisdom, Justice and Power. God had exercised his justice through his power by enforcing the penalty of death for disobedience. In God’s wisdom, he had foreseen this development in his Plan for mankind, and had made provision for this act of man to teach a lesson by permission of evil for 6,000 years enabling man to appreciate the blessings which eventually would flow to the world. In his love, God made promises to mankind which would eventually remove this permission of evil, and bring man back to the original blessings he had in the Garden. But also in God’s great love he provided in his plan that both his CHOSEN PEOPLE AND HIS ELECT would be blessed as a by-product of dispensing these blessings to mankind, as we have just heard from Brother Smith and Brother Wilmott.

The promises to the world of mankind are summed up in the phrase “the restitution of all things.” “Restitution” to what? To everything that was lost. What was lost? Four

things: First, life was lost. God's promise is "no more death." Restitution is to bring back everlasting life which Adam had before he sinned. The promise is in 1 Tim. 2:4, "who gave himself a ransom for all to be testified in due time." Also a resurrection of the dead is promised in John 5:28, 29 (Diaglott) "The hour is coming in the which all that are in their graves shall hear his voice and shall come forth..." And finally, the end of death is promised in Rev. 21:4 saying, "There shall be no more death." Also 1 Cor. 15:24, "the last enemy that shall be destroyed is death." The second thing that was lost was a perfect earth. "Restitution" promises the lifting of the curse from the earth, and the elimination of the sweat of the brow. Man will be able to reach out and pick life-giving fruit from the trees again. Lifting of the curse from the earth is promised in Ezek. 34:27, "And the tree of the field shall yield her fruit, and the earth shall yield her increase..." Psalm 67:6, "Then shall the earth yield her increase, and God, even our own God, will bless us." Zech. 8:12, "For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase..." Isa. 35:1, 2 and 6, "The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose. It shall blossom abundantly... Then in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water..." The third thing that was lost was freedom from sickness, sorrow, sighing and crying caused by mental, moral and physical degeneration. "Restitution" is to restore the condition of man to the perfection he had in Eden. The promise is in Rev. 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying neither shall there be any more pain..." The fourth thing that was lost was man's dominion as king of the earth. "Restitution" is to the condition in the Garden of Eden where Adam was King, and where every man will be king, having dominion over everything in a perfect earth. The whole earth will be a Garden—"I will make the place of my feet glorious." The Kingship is also implicit in Acts 3:19-21 in the restitution of all things spoken by the mouth of all his Holy Prophets since the world began. This promise is also implied in Rev. 21:24, "And the nations shall walk in the light of it: and the kings of the earth do bring their glory into it." So in the view of all these promises, should not the world be eagerly waiting for the fulfillment of the prophecies?

Does the world know about these wonderful promises? It appears that they either do not know of the promises, or they do not believe them. They have no place for them in their beliefs, for the world is taught that man ends up in either heaven or hell, and the earth is to be burned up—where is there room for earthly promises? What's wrong? Why doesn't the world know or believe them? The answer, again, is the "snake,"—Satan—he hasn't changed since Eden.

The world knows little or nothing about Satan's motives, his methods, his ministers, his machinery, or his media. To them, the devil is impersonal, immaterial, impossible. Modern theology encourages this and ignores the Bible testimony. They spell the devil

without the “d,” and they spell God with two “o’s.” “Good and evil” is their teaching—they teach, “All the devil there is, is the devil within you.”

How and why has Satan arranged things this way? For one thing, an intelligent enemy always keeps in the background, remains hidden, out of sight. It is an important factor to his success that his identity should be concealed. This way he can pose as an angel of light, or assume any posture he likes. To do this, he does not want the masses to know about the existence of a personal devil. The word of God has acquainted us with the power and person of the devil and also to know his purposes, of which he has two important ones. One purpose is to destroy the work of Jesus Christ, which Satan knows is necessary to make the promises to the world of mankind come true—that’s the “Seed” Satan worries about. The second purpose is to deny the work of God, so that the world of mankind does not know about, or believe, the promises God has made. We know how he has worked hard to destroy the Bible, and how in these last days he has used the pens of the “higher critics” to destroy the authority of the Holy Scriptures. It is safe to say that from the day Satan repudiated the words of Jehovah to Eve, until the moment when he is cast into the Abyss, his untiring energies will be devoted to the work of denying the Oracles of God—anything to hide the promises. He works by way of anticipation and by a method of imitation.

Here are a few examples of his anticipation method! **1.** When Jehovah declared to the serpent that the seed of the woman would bruise the serpent’s head, Satan immediately went to work to frustrate God’s purpose. We recall how he got Cain to slay his brother Abel as the first attempt to destroy the woman’s seed. **2.** When Satan heard God tell Abraham that in his seed the families of the earth would be blessed, we recall how Satan got Pharaoh to issue a command that the male children of the Hebrew women should be destroyed. (Exodus 1:16) **3.** When God told David that the promised Messiah was to be born of the royal tribe of Judah, we recall how Satan made a still more persistent attack to thwart God by getting the ten tribes to try to exterminate the tribe of Judah. Many other instances could be cited, but the point is, that having been thwarted at every turn to destroy the seed, Satan has turned to his second method which is imitation.

One of the best ways Satan found to kill the promises, is illustrated in the parable of the wheat and tares. After the Son of Man had condescended to scatter the Word of God, Satan likewise did some sowing and went and scattered tares among the wheat. Notice that he did not sow thorns, or thistles, but something which so closely resembles the genuine grain that it was not until the time of the harvest that the one can be distinguished from the other. His masterpiece was the counterfeit Kingdom, the Antichrist. As the Gospel of the Kingdom, along with the promises to the world of mankind, continues to be preached, Satan also preaches a Gospel. Satan sees to it that his is a gospel which so much resembles the Gospel of Christ, that it can deceive the unwary.

Satan does not preach revolutionary principles or anarchy, nor wars and strife, but peace and security. He aims to make this world seem like such a comfortable and congenial place to live that the absence of the promises is not felt, and belief in them is not needed. He tries to make men so satisfied with this life that they are totally indifferent to promises of a better life. His gospel is popular. He promises the development of certain inherent occult powers—charisma, healing, tongues, etc. He promises the solution of man's earthly problems by men (Nixon Watergate Speech). In short, Satan declares that all who eat of the forbidden fruit shall “be as gods” just as he beguiled Eve in the Garden.

Who does he use to make men forget about the promises—saloon keepers? white slave traffickers? dope barons? Mafia? No! He uses ordained ministers or important politicians. All Satan does is make sure his ministers don't preach the truth. The majority of the world, who are too indolent to preach for themselves are left at the mercy of those whom they pay to search for them—those preachers who betray their trust by studying economic, political and social problems, instead of the Scriptures of Truth. The gospel of Satan is described in Prov. 14:12 as “a way which seemeth right unto a man, but the end thereof are the ways of death.” Half a lie is always more dangerous in its effects than the total lie. So, when the Father of Lies enters the pulpit, he does not flatly deny the great doctrines of Christianity, but he acknowledges them and then proceeds to give an erroneous interpretation and a false application—spreads doubts, or gives so many ideas that no one knows what to believe. Thus Satan has succeeded so far in keeping the promises of God from the world of mankind. Nevertheless, God's promises are coming true, right on schedule.

Israel, the CHOSEN PEOPLE has been restored as a nation, ready to be a channel of blessing to all mankind. The seed of the woman, and the seed of Abraham has been complete since 1881, and when glorified will bruise the serpent's head (“bruise”—kill). The earth is beginning to yield her increase—too well known to mention dams, irrigation, fertilizing, etc. Soon the Ancient Worthies are due on the scene and the blessings will start flowing to all mankind. When the First Resurrection column is published in the papers, Satan can't hide any longer, and the promises will be known.

What will be the result of these blessings when they all come true in due time, just as everything else in God's Plan has come true on time? “Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward

purity and mental perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete." (Vol. I, page 192)