

The Bible Standard

"Send out your light and truth! Let them lead me;..."

Psalm 43:3

"LIFT UP A STANDARD FOR THE PEOPLE"

Isaiah 62:10

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ANNOUNCEMENTS**

FAULTLESS BEFORE HIS PRESENCE

We wish to consider with you the book of Jude, written undoubtedly by the Apostle, sometimes called Judas the brother of James, “Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?” (John 14:22; E 12, p. 86). Jude wrote in this brief letter, preserved in the New Testament, in which he warned

believers against the false Christian teachers who were pretending that Christ’s grace released them from all authority or restraint! The object of the Apostle’s writing this message was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges that they might grow and develop: this message has not changed and remains just as necessary today!

I am sure it’s the prayer of every one of us that we may be presented to the Lord faultless in His presence. A wonderful text here in the prophecy of Jude and it is an exhortation as well as a prophecy. Jude starts in the very first verse in such a humble manner that we just feel that he must have a wonderful blessing for us because God gives grace to the humble. Jude, as we have it in the English or as in the Greek, Judas or as in the Hebrew, Judah: we understand he was named after the tribe of Judah so Judas is really correct. Verse 1 says, “Jude, the servant of Jesus Christ.” Oh, some might say, that doesn’t sound like humility to me for him to say that he’s the servant of the Lord Jesus Christ. Well, if you have a Diaglott handy, you will notice that the word *the*, is not in the Greek text at all. What he really said was “Judas *a* servant”; he didn’t say the apostle or an apostle; he could have, for he was one of the twelve apostles, rather, he simply said a servant of Jesus Christ. How beautifully humble! Let us now notice how he preferred to refer to himself as “brother of James.”

Now this is not the James that was beheaded; this is the James that was the elder in Jerusalem, James the lesser as he was known; and he was the brother of the one that wrote the book of James. We notice how James opens up his epistle. “James a servant of God and of the Lord Jesus



Christ!” Not *the* servant, but *a* servant. So James was likewise very humble. These brothers took after each other somewhat and they each started their epistle in a humble way: “I’m only a servant of the Lord Jesus Christ,” and that is how I come to you. And so he says that he’s the brother of James. This epistle was written to those that are sanctified by God the Father and preserved in Jesus Christ. Jude

was writing to those that were consecrated; those that were sanctified by the Heavenly Father.

You know dear friends; you cannot sanctify yourself to God independent of what he does for you. You sanctify yourselves to God, and He sanctifies you. It’s a natural arrangement. He tells you, if you are his, to give Him your heart “My son give me thine heart, and let thine eyes observe my ways” (Prov. 23:26). But then He becomes your shepherd; and He sets you apart and prepares you for His service. However, the word *sanctified in the Greek* is not in some manuscripts. Rather some of the ancient manuscripts have the word *beloved*, as you will find in the footnote or in the margins of some of your translations. The Beloved—He was the beloved of the Heavenly Father; he was writing to those who are beloved of the Heavenly Father and the ones that are sanctified are a special class of these beloved ones, and preserved in Christ Jesus.

You know dear brethren, this word “in” Christ Jesus, could be translated to or for, as well as “in.” Preserved for Christ Jesus would also be an acceptable translation; and we like to think of it that way, that God was preserving them for the Lord Jesus Christ. And we find that this is true according to the Scriptures. For instance, we read in John 17:11 “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” Now He’s saying to God how He had been keeping them and that He had lost none save one and now He is commending them to God to keep for Him. V. 12 “While I was with them in the world, I kept them in thy name: those that

thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.”

Yes, while Jesus was in the world, He was specially shepherding and taking care of the sheep. And He said to the Father, thou gavest them to Me, and I’ve kept them; and I haven’t lost any except the one, the son of perdition. And now Father I’m about to leave the world and I’m going to come to thee. And wilt thou keep them that they may be one with Me even as I am one with thee. This brings up a question: for whom was God to keep them? Oh, for Jesus of course. Yes, these had walked in justification until the proper time came to make the next step of consecration and then they were sanctified, or beloved, and then they were kept in that condition of sanctification because they were invited by God. They were called by Him: “No man can come to me, except the Father which hath sent me draw him” (John 6:44). God sent forth the general call all during the Gospel Age; He visited the Gentiles to take out of them a people for His name.

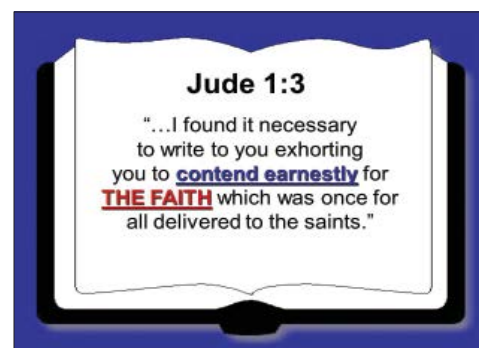
With the end of the general call in A.D. 1881 there was and still are other calls during the expanded Gospel Age Harvest. There was a special call for Youthful Worthies, as we have also seen from the scriptures here in the end of the Age. There is in this day another invitation, in the building up of the Camp, for consecration is always in order. Pastor Johnson wrote a whole book on the Epiphany’s Elect; those whom the Lord called and selected for the antitypical Levites at the end of the Gospel Age. In harmony with God’s general arrangements and good principle we looked for Him to provide a leader from the next highest class of His people, namely, the Youthful Worthies, to take charge after the last Great Company member (Bro. R G Jolly) finished his earthly course. Again in harmony with good principle this Youthful Worthy leader (Bro. August Gohlke) would not be raised up from among the non-Epiphany-enlightened Youthful Worthies, for one who does not have a good understanding of and hearty acceptance of the Epiphany Truth, including the post-1954 Truth as set forth in the PT and the BS, would not be properly qualified to lead those who do have it.

Furthermore, the divinely appointed leader “would undoubtedly be a brother of deep humility, loving zeal, and a deep knowledge of the Scriptures and trusted by the brethren for these three things” (E 6, p. 615).

How blessed we are to understand the promises of the

great Jehovah and to trust His word as it is given in the Bible. God has assured us that during special callings He would also provide special and proper leadership. We know of a certainty that before the demise of Pastor R. G. Jolly the Youthful Worthies “would have no special leader of their own class” (E 11, p. 669).

In verse 2 the apostle Jude is addressing these consecrated ones spoken of in verse 1 that are called and kept for the Lord Jesus Christ because of their faithfulness. He says, “Mercy unto you and peace and love be multiplied.” OH, read this verse carefully: mercy and peace and love be multiplied unto you! Even though we are kept by the power of God, we still need mercy. Don’t ever look for eternal life without God’s mercy being extended to us through Christ Jesus our Lord. Mercy be multiplied; not just added but multiplied unto you. Oh what a wonderful prayer! Frequently we read in the apostolic benedictions where peace is mentioned; peace be with you and this thought is included in the three that he here mentions when he includes love. Mercy is a quality of love. And mercy is the form of love that all of us need if we are to have eternal life extended to us through Christ as He is God’s mercy and it’s prompted by His great love for us. For if He loved us so much while we are yet sinners that He gave His only begotten Son to die for us, how much more now that we have turned to Him. And may this love be multiplied unto you and the peace of God increase in your hearts and minds; may it be multiplied.



In verse 3 we have an exhortation. “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for

me to write unto you and to exhort you that you should earnestly contend for the faith which was once delivered unto the saints.” It seems that the apostle was expecting to write to them a letter on the general features of their salvation and something came up that prevented him writing that longer epistle on the common salvation for he saw some immediate need to write to them along certain lines. Beloved, when I gave diligence, that is, when I was giving special attention, special diligence to write to you concerning our common salvation. Some translations

give it *our*—the common salvation of us. What is the common salvation?

Well as good Bible Students we are aware of two salvations. The first or special salvation was designed for a very elect class—Jesus' footstep followers, the Little Flock. Their call is a heavenly one; their period of development was the Gospel Age, and their reward was joint-heirship with Jesus, heaven being their eternal home. We now recognize others have been and are being brought to the Lord under special calls of selective salvation. The second, the common salvation, is designed for the non-elect, those not called to the heavenly salvation. The period for their gaining salvation is the Millennial Age, and their reward will be eternal life as perfect human beings, the perfected earth being their eternal home. The Greek word *Koinos* represents partnership; it means partnership. We have a common union and participation in the blood of Christ and we, as the Bible tells us, have this partnership with the Lord. Very well, the (Greek word *Koinos*) is our common salvation. It's the salvation that we all enjoy through the Lord Jesus Christ. The Apostle was giving special attention with much diligence to write to them a general epistle concerning the common salvation that they were all enjoying together but he found that necessity was laid upon him to lay aside that greater longer epistle concerning the common salvation and specify something that was needed immediately. It was needful for me to write unto you, and to exhort you that you should earnestly contend for the faith which was once delivered unto the saints.

When we are encouraged to earnestly contend, does that mean to fearlessly contend? Oh, no. There's where some make a mistake; they think they have to fearlessly contend. That's not true, we are to earnestly contend; we are to be filled with a proper energy in contending for that faith which was once for all delivered unto the saints. We read, for instance, in James 1:20 that we're not to fearlessly contend for the faith, for we read: "for the wrath of man worketh not the righteousness of God." If we contend with a contentious spirit, filled with malice or anger, a fighting disposition, just for the sake of fighting, God's name cannot be honored by wrath. The wrath of man does not work the righteousness of God. Very well, we are to earnestly contend, because if we do not earnestly contend, like Bro. Russell one time said, if we say to one that is an errorist, may God bless you anyway in your furthering of what you think is right. NO, we can't do that; we're wishing them a blessing upon the works of Satan with its error or wrongdoing!

If we as justified, consecrated, sanctified children of
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God accept their wrong doing by more or less condoning it; brethren, you've become a party to it and serve Satan instead of God in doing such things. We must earnestly contend for the Truth, and that means to resist all error wherever we find it, of course using tactfulness. And we must always be sure we're bearing witness tactfully like Paul did at Athens, you remember when he spoke to the people at the Areopagus. We quote a story told by Bro. Jolly "We are not to do like the barber. The barber wanted to witness to the Truth; he had learned the Truth. Oh, he thought this was wonderful. He'd become converted to the Lord and he'd accepted the Truth; and he thought; now I'm going to go witness. Every customer that comes into my barber shop is not going to leave without my saying something for the Lord. And so the first customer the day after he had made up that resolution wanted a shave, and he was stropping his razor to make it good and sharp; he had already lathered the man's face, was sharpening the razor and he said then, 'Are you ready to die?' He lost the customer immediately."



So if we would talk for the Lord; if we would earnestly contend for the faith and express the Truth in love, even though it is in contention against error, or against sin, it must nevertheless, be in love toward all. We read that it's necessary to be established in the faith, and we read in Eph. 4:14 "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight, of men, and cunning craftiness, whereby they lie in wait to deceive." Brethren, we should learn to be established in the faith, study the Truth; study it diligently; rightly dividing the word of Truth so that you can explain to others when they ask you questions. How are we going to be able ministers of the Lord if we don't study? And then it will establish us in the faith so that we won't be blown around by every wind of doctrine.

We must ask ourselves, just how important is the Truth that sanctifies us unto God. We're to be sanctified by the Truth; as the Lord said: "And the Truth will make us free." "Sanctify them through Thy Truth, O Lord, Thy word is Truth." There is where we get the Truth. It isn't what someone says, it is what the Lord says. And if they speak not according to the Law and the Testimony, it is

because the Truth is not in them. When you find them teaching contrary to the Word of God, don't be blown around by every wind of doctrine. Stand firm in the Lord and endeavor to help others from that standpoint. The Apostle Jude exhorts us in verse 3 that we should earnestly contend for the faith that was once delivered unto the saints. Well, can somebody imagine some of these early Christians saying: Well then I don't want any advancing Truth, I'm just going to hold to the faith that was once delivered to the saints.



Paul, you're telling us some things that I can't find in the previous scriptures. You're unfolding certain further Truths. I don't want it. I'm just going to hold to the Truth that was given in the past. No, that's not what the Apostle means there.

Paul did not mean that the Truth that had been given would never unfold as due to meet various circumstances for the Lord's people. Paul knew the text of Prov. 4:18 "for the path of the just is as the shining light, that shineth more and more unto the perfect day." With this scriptural statement the Lord showed that there would be a constant opening up of further scriptures. We are to remember the book was sealed with seven seals and it was given to the Lord, and he was given the privilege to break those seals; not all at once, rather he was to break the seals gradually, then unfold the Truth that would lead His sheep throughout the entire Gospel Age including this present day Truth that is and will lead the Consecrated Epiphany Campers: and what is even better, we will always harmonize with the past Truth.

The Truth of God's Word never changes. And so the Apostle didn't say, you should earnestly contend for the Truth that you have today and tomorrow; you can discard a lot of it and accept something different. No. Hold to the Truth that the LORD has given you as your foundation. Then let Him build the superstructure in harmony with that foundation as He unfolds further Truth for your blessing for your leading in the paths of Truth and righteousness. Our Pastor wrote in Vol. 1 "It was a Truth in Noah's day, and one which required the faith of all who would walk in the light then, that a flood was coming, while Adam and others had known nothing of it. It would not be preaching Truth now to preach a

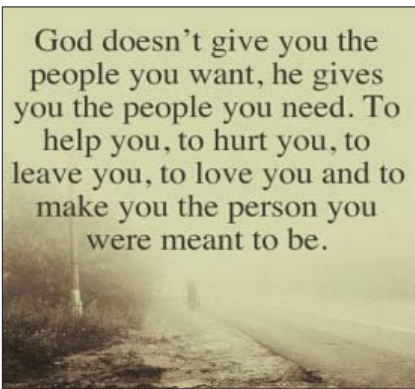
coming flood, but there are other dispensational Truths constantly becoming due, of which, if walking in the light of the lamp, we shall know; so, if we have all the light which was due several hundred years ago, and that only, we are measurably in darkness."

God's Word is a great storehouse of food for hungry pilgrims on the shining pathway. There is milk for babes, and strong meat for those more developed (1 Pet. 2:2; Heb. 5:14); and not only so, but it contains food adapted to the different seasons and conditions; and Jesus said in Matt. 13:52 "every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Yes, Pastor C. T. Russell, the faithful servant did bring forth meat in due season for the household of faith—"things new and old," from the storehouse (Luke 12:42).

We now take up the study of verse 4 with the word "For." This gives us reason to understand the Apostle had to lay aside the general salvation epistle that he was going to write and he must now write something particular; for he said that he found that it was necessary for him to write to them on a certain subject. And this epistle emphasizes that subject. "For" [here's the reason:] "There are certain men crept in unawares, who were before of old ordained." That word *ordained* in the Greek as you have it in the Diaglott means described. The word is *prographo*; *grapho* means to *write* and *prographo* means to *write beforehand*. These things were written beforehand concerning them and they were ordained to it; they were described to this condemnation. "Ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Well, we have a little difficulty here with the translation where it says "only Lord God." There are 3 words "only Lord God" and those 3 words are only one word in the Greek; and the word means sovereign; so we are to understand it refers to Jehovah, which is, of course, the supreme God.

So they deny the Sovereign, Jehovah, the great Shepherd and the Lord Jesus Christ, the Under Shepherd whom God set over the flock. We also notice, it tells us here about ungodly men; and then it speaks of the "only Lord God" Jehovah, the Sovereign one. 2 Tim. 3:8 will give us some light in this connection. "Now as Jannes and Jambres withstood Moses, so do these also resist the Truth: men of corrupt minds, reprobate concerning the faith." This faith that was once delivered to the saints and that shines more and

more unto the perfect day in harmony with that faith that was once for all delivered to the saints, and they become reprobate, men of corrupt mind so that they resist the Truth just like Jannes and Jambres did back in the days of Moses and Pharaoh. They were servants of Pharaoh and they resisted Moses and Aaron in connection with the message that the LORD had given them to declare. This lasciviousness, they turned the grace of God into lasciviousness. What is the grace of God? It is here referred to in connection with love. They turned the spiritual love, the grace of God, into a fleshly love, lasciviousness. They become admirers of men's persons the Bible tells us. They are minded according to the flesh.



As consecrated children of God we are not to know one another after the flesh. Oh, once we may have known one another that way, but now as we grow in the grace of the LORD, we have the spiritual love for one

another which is not a fleshly love but a spiritual love. And so they turn the grace of God into lasciviousness, not only along moral lines, but as the Greek word here used also means wantonness, injustice, maliciousness, turning the grace of God into fleshly desires, which, of course, would include the works of the flesh. And these were foretold, it was aforesaid written, that they would come under God's condemnation as ungodly impious men turning the grace of God into fleshly desires even denying their sovereign God and the Lord Jesus Christ.

We continue with verse 5 "I will therefore put you in remembrance, though ye once knew this, [it isn't that I'm telling you something new, it's something that you have understood] how that the LORD, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Now here the Apostle Paul gives us three, well altogether seven, as we will see, but right now three different illustrations of what is going on in their midst and what similarly will go on here in the end of the Gospel Age Harvest time as we'll see later on. We would say that in connection with the days of Titus, we mean the day which he wrote this message; conditions were exactly as he here describes them. He wrote this epistle about A.D. 80 so far as it has been able

to be determined. He wrote this epistle after the second and last epistle of the Apostle Peter as we'll see as we go on; for he refers to Peter's writings continually and therefore it was in the latter part or following the harvest reaping period after the Apostle Peter had written both of his epistles here in the end of the Jewish harvest and the beginning of the interim after the five siftings had done their work and they were coming into the sixth sifting of revolutionism.

Jude had a message that was very important at that time even as here in the expanded Gospel Age Harvest work during the Parousia and Epiphany periods. And to give you a little idea of how they were turning the grace of God into lasciviousness, living after the flesh instead of the spirit, they hold forth this idea that the LORD's people are being *purified as gold* and that you can take a lump of gold and let it go down into a pit of mire and then you bring it up and it's still pure gold; that was their argument; that was the argument that they used as if the gold cannot be destroyed by letting it go into the mire and furthermore, they had the thought that the Lord's people should get an experience with all things. They raised this question: how can we save sinners if they don't experience the things from which we are trying to save them? That was their argument. Oh, you say what a foolish argument, yes, and Satan uses the same foolish arguments here in the end of the Gospel Age too.

It was rather early in the Jewish Harvest time in the days of the Apostles activities that we read of the context of Simon, known as Simon Magus. While Simon was one that was practicing sorcery he saw the work the Apostles were doing in evangelizing people there. We understand he had gotten control of a number of people. In fact, we read concerning him that he was considered a great man and they thought he was using supernatural power and he probably was! Many thought, of course, that this power proved him to be someone very great, but when he saw what the apostles were doing he wanted to become converted and to get the blessing that only they could give to him. These facts are given in Acts 8:9-11 "But there was a certain man, called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries."

We can see how the sorcerers were active long before Jude's day and he thought apparently that it was high

time that he warned the brethren against these evil doers in their midst. Yes, now he gives three illustrations: the fifth verse, “I will therefore put you in remembrance, though you once knew this, how that the LORD, having saved the people [of Israel] out of the land of Egypt, afterward destroyed them that believed not.” After all the wonderful signs and miracles that God had worked for them how could any of them doubt God? How could any of them turn against God? And yet they did through unbelief; and God destroyed many of them in the various plagues that came upon them in the wilderness. Now as Epiphany Bible Students we recognize these things represent sifting activities that have been taking place here during the expanded Gospel Age harvest. Yes, often God has had to destroy many of them.



Our next illustration is in verse 6 “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” Some will say if those are *everlasting chains*, then they will be forever and ever and ever. Well, the Diaglott gives the better rendering “he has kept in perpetual Chains.” These were not spasmodic bindings for a few years then let them loose for a few years then bind them again for a few years and then let them loose for a few years. No, it was not that way. It was perpetual, as the Greek here says He put them under perpetual restraints of darkness unto the judgment of the great day. And this is why these evil spirits from the Patriarchal Age, The Jewish Age and all through the Gospel Age were under restraints of darkness, under restraints of error, even restraints of literal darkness so that they could not operate in broad daylight as they had formally done. Even to this day the séances are held under measurable darkness, in dark rooms. The evil spirits are becoming bolder here in the judgment of the great day; for they were only bound until and so they’re gradually being loosed here in the end of the Gospel Age work.

We have another illustration here in the verse 7: “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” When many of the Christian friends read this they conclude and say, there it is, I knew eternal fire was in the Bible. Yes, and these cities of Sodom and Gomorrah and those around

them suffered the vengeance of eternal fire, that’s what the Bible says. Yes, we have much natural proof with the discovery of the sin cities of Sodom and Gomorrah! The names of these two cities have long been by-words in our language for wickedness. Geologists have found a burn layer testifying to the fiery destruction that overcame the city; also there is evidence of a violent earthquake that occurred with the fire. Geologists theorize that an earthquake caused pressure on subterranean petroleum deposits which were forced out of the ground, ignited, and fell back down on the Cities of the Plain.

We take notice of another illustration in verse 8 “Likewise” just like the three previous examples. “Likewise also these filthy” [the word *filthy* is in italics because it is not in the Greek text at all, the translators put it there to make it look real emphatic, that they were filthy dreamers; well they were, but the Greek word is not there; but here’s what is there:] “Likewise also these dreamers defile the flesh, despise dominion, and speak evil of dignities.” “Dreamers” comes from the rampant uncontrolled working of the mind; when we awake in the morning and we say here’s what I dreamed! Even when we are asleep the subconscious mind if not the conscious is still working. These are dreamers as Bro. Johnson says—gazers. They do a lot of gazing—speculators. Dreamers into that which is not proved; but false imaginations and by these dreams they defile the flesh. They appeal to the flesh, but in a polluted sense, they bring about pollution, they pollute the character; they defile the person, according to the fleshly desires and they despise dominion. That word despise, is the same word that Jesus used when he said they reject me. When they rejected him, they used the same Greek word here that is to despise.

These gazers soon reject the dominion of the heavenly Father; they reject the dominion of the Lord Jesus Christ their head. They begin to take back self-will which they gave up in their consecration and they begin to live according to the flesh, maybe malice, maybe anger, maybe desire for self-exaltation, maybe a grasping for power that God has not given them? They despise the LORD’s arrangements; they likewise despise the faithful and wise servant whom the LORD made the ruler in the household; they despise the Epiphany Messenger! To this very day (2018) some profess to be in harmony and yet they turn right around and overthrow the teachings

that the LORD has given us through those messengers that are proven by the Scriptures. Yes, they speak evil of dignities. They speak evil of the graces of God's Holy Spirit which are honorable and dignified. The Greek word (*doxa*) indicates also the thought of glories; the wonderful character attributes of God are glorious, every one of them; and not only the inanimate but also the animate agencies that God uses and blesses for His work. So they (a) defile the flesh, (b) despise dominions and (c) they speak evil of dignities.

Verse 9 gives us an illustration by contrast. "Yet Michael the archangel," Christ Jesus, the chief messenger of God, in his pre-human existence as Michael, was not despising the dominion of God over him. He wasn't speaking evil of dignities, of God's arrangements, he was not going into a lot of speculations for himself and assuming positions that God had never given him at that time. So Michael the archangel, the chief messenger of God when contending, or as the Greek indicates reasoning with the devil, he disputed, he reasoned with him and when this was taking place it was about the body of Moses that was to be buried in Nebo. Jesus was fully submissive to God's arrangement; he didn't dare to go against it. He dared not bring against Satan a railing accusation, but said Jehovah rebuke thee, the LORD rebuke thee, Jehovah is there referred to. He left the matter in God's hands. Oh what a wonderful example we have here in Michael and how contrary it is to the illustration that he has used of those filthy gazers, speculators that defile the flesh, despise dominion and speak evil of dignities. What a contrast in Michael, the archangel, when contending with the devil, disputing about the body. Well, we don't know just what the argument was only that Jesus shows that there was a contention, an argument, reasoning; however Jesus did not bring any railing accusation against him but He left him in the LORD's hands.

Well dear friends in the Word of God, we come here at the end of the Gospel Age, and we're having a similar condition and have had it ever since AD 1878, and gazers of today, just like those described in the 6th and 7th verse, the angels that kept not their first estate and the experiences of Sodom and Gomorrah, these also broke through the bounds that God had set. You remember in Exodus 19:12 where God set bounds around Mt. Zion when He was about to establish the new law covenant in 1615 BC. Now we're coming to the time when, in the antitype, He's about to establish the New Covenant and during this expanded harvest time of the Parousia, the Epiphany and the Basileia, He has set bounds just as

He did around the typical Mt. Zion, about Sinai, so that they would not be drawn near, would not break through those bounds, would not touch the mount lest the LORD would break forth upon them and destroy them. OH, they were to honor God's arrangements!

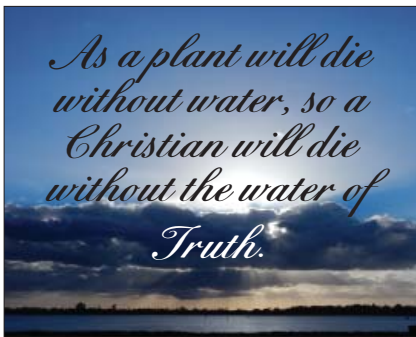
In this expanded Gospel Age Harvest we find that God has similarly set bounds against those who would tempt, who would gaze, and who would endeavor to come beyond what the LORD had indicated as their boundary and start gazing. Bro. Johnson explains in E 11, pp. 336-341 and we give here one of the warnings "Speculation occurs as each class attempts to peer into things not given by their teachers of a higher class or higher classes to that class to look into." Bro. Johnson goes on to explain, the way these matters have been carried out in practice during the Parousia, Epiphany and Basileia is this: "God gives Jesus the understanding of the Truths respecting these stages as due. Jesus has been giving that understanding as due to the Parousia and Epiphany messengers as they have studied the pertinent matters, and these have given them to the Priesthood, from whom they went out to the Levites, who in turn with the Priests have given it to the Campers, and who in turn with the Priests and Levites have given it to outside the Campers."

Bro. Johnson who was leading the Little Flock class during the Epiphany in its more restricted sense, if he would give or delegate to one of the Levites something for them to do then they would be authorized to do this; but if they would undertake any speculation on their own part, in self-will that could turn into something that was not given them to do. God would cut them off, and with Great Company it would mean the second death. It's a sad picture isn't it? He goes on to explain in this same passage about the Youthful Worthies that if any of them were to break through that boundary between them and the Great Company or the Little Flock and then to take to look into that which the Little Flock or the Great Company had not given them to look into they would be guilty of gazing and they would lose their positions as Youthful Worthies. Sad to say a number have lost their Youthful Worthiness by grasping for power, gazing, dreaming. What does God do with those who exercise the spirit of Lucifer grasping for power that the LORD has not given them, he cuts them off. They lose their Youthful Worthiness and then he goes on to show that those in the Camp can do the same thing.

We, as consecrated children of God, must recognize that we're treading on sacred ground. Acts 7:33 "Then said the Lord to him, Put off thy shoes from thy feet:

for the place where thou standest is holy ground.” How careful we must be to observe the Truth that was once given to us and earnestly contend for it and not go off into our own ideas and bring forth error because speculation always brings forth error. So the Lord says in John 12: 48 “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” “Rejecteth” in the Greek is the same word as “despises.”

We continue with verse 10: “But these speak evil of those things which they know not; [they speculate, gaze, grasp for power] but what they know naturally, as brute beasts, [well the word brute beasts is a rather strong word, perhaps it would be better to translate it as unreasoning on various subjects and they go after their own fleshly desires] in those things they corrupt themselves.” So these that do not recognize they are walking on sacred ground follow naturally and they corrupt themselves every time a gazer will bring forth error. How important then the message of Jude to the early church and by the corresponding harvest of the Gospel Age today!



Now we have in the 11th verse three more illustrations “Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of

Core.” Now the first one was Cain, and Cain is illustrated in various sifters that had ill will toward those who were faithful to the Truth. Hatred developed in their hearts; and they went after the way of Cain. Mr. Barbour in 1878, denied the ransom, and told Bro. Russell when he caught a fly and pinned it to the wall, he said to Bro. Russell the blood of Jesus Christ shed over 1800 years ago couldn’t have any more effect on me for salvation than the blood of that fly. Bro. Russell said if that is your thought I can’t work with you anymore. And then what did Mr. Barbour do? Oh, he said I have the paper, his publication at that time, where he said, our dear Bro. Russell has had a sad experience, he’s one of the foolish virgins and his lamp has gone out, he’s lost the oil of the holy Spirit to keep his lamp burning; Poor Bro. Russell. Well dear friends, Mr. Barbour is not heard of anymore today, Bro. Russell is.

Others developed that same ill will of malice sowing to the desires of the flesh as you know. Oh, the evil that

was and is spoken. Many brethren lost their positions in God’s favor because they turned against the Truth and followed the way of Cain. They ran greedily after the error of Balaam for reward; they wanted positions; they wanted to be somebody and God set them aside (PT 1981, p 26; Num. 22 thru 24). We don’t hear of their works much anymore today! Korah, Dathan and Abiram resisted Moses and said you take too much to yourself. We’re able to offer incense just as well as you do and God was displeased because they were not honoring the one that the LORD had appointed as their leader and wanted to grasp it for themselves and the LORD opened up the earth and swallowed them, as you know (Num. 26:10).

Now the apostle says: verse 12 “these are spots in your feast of charity,” your feasts of love. Oh, did he mean love feasts like we have at the end of the convention? No, he meant love feasts like we have during the convention of which the love feast at the end of the convention is only a symbol. So when you have your meetings together with the LORD’s people, they should always be feasts of love. And if they’re not feasts of love, you can be sure Satan has gotten in there somehow or other and if you just look for his cloven hoof you’ll find it. These are spots, defiling spots in your feasts of charity; “when they feast with you, feeding themselves without fear” [reverence for the LORD] “clouds they are without water.” [Oh they give you promises; Yes, I’m putting out a paper every month, you ought to get my paper and it will show you some things. But when you get the paper, what do you find? Often time’s nonsense, contrarities to the Word of God, variances of doctrine and very frequently manifestations of bitterness of heart and evil speaking] “trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.”

The Diaglott renders trees as “autumnal trees” dying trees; their fruitage has passed, they’re not bearing fruit. And here the thought is translated when it says trees that wither, whose fruit withereth and that they are without fruit. And if they were new creatures, there was no hope to renew them unto repentance; they went into the second death, twice dead, plucked up by the roots. Once dead in Adam, but the root is still there; and will come forth in the resurrection. But if it’s twice dead, plucked up by the roots, there’s no hope for future life at all. Dear friends, we’re speaking of very strenuous times; there have been Little Flock sifters, Great Company sifters, Youthful Worthy sifters and these same strenuous times continue for the Consecrated Epiphany Campers in whom there are sifters, gazers bringing forth sifting errors. Oh, we

must walk circumspectly. We must watch carefully that we are in full harmony with the Truth, the word of God, and its arrangements!



We recognize that the Consecrated Epiphany Camper hopefuls are now in the leadership position of the Movement. As the antitypical Nethinim “Also of the Nethinim whom David and the princes had appointed for the service of the Levites” (Ezra 8:20), the Consecrated Epiphany Campers as antitypical Nethinim after embracing the worship of Jehovah were specially given for the service of the Levites and were entirely under the direction of the Levites. The Hebrew word Nethinim (given ones, dedicated ones) is used in the Scriptures to designate a class of tabernacle and temple servants who were subordinate to the Levites. They are mentioned there as being special servants of the Levites, whom they assisted in the tabernacle service in the days of David and of Solomon, before Solomon’s temple was built, and thereafter in the temple service, including the post-Exilic period, (after 537 B.C.) in which they are specially mentioned in the Scriptures.

The antitypical Nethinim have been coming more and more to the fore since 1954, as more and more tentatively justified Campers enter into service as such, and more especially as more and more consecrated Campers enter into it. This antitype emphasizes the close and sympathetic association between the antitypical post-Exilic Levites and Nethinim in service in relation to the antitypical temple. And of course the closest and most blessed and sympathetic association in this service is that which exists between those of these two groups who are (1) antitypical Levites, i.e., Youthful Worthy brethren, and (2) Consecrated Epiphany Campers and who in both cases are in the Epiphany Truth as now due.

This close and sympathetic relationship in service, and in all their other experiences of consecration between the Youthful Worthies and the Consecrated Epiphany Campers, is shown also in the antitype of the two halves of

the tribe of Manasseh. The half tribe that had its inheritance east of the Jordan types the Youthful Worthies; and the half tribe of Manasseh that had its inheritance west of the Jordan types the Consecrated Epiphany Campers; both classes are of the same antitypical tribe, of very close kinship. In E Vol. 12, pp. 187-188, Bro. Johnson refers to the quasi-elect as “the fifth elect class,” *so close* do they in many cases come to being of the elect. This is particularly true of the Consecrated Epiphany Campers.

Let us next examine Joshua 1:12-15 “And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side (east) Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD’S servant gave you on this side Jordan toward the sunrising.”

We continue as Jude goes on with a further description of the grievous wolves with their midnight howl; sifters as wolves in sheep’s clothing seeking an opportunity to backbite the sheep and to inoculate them with the virus of their own rabies. Satan’s helpers still present themselves as angels of light to deceive and to lead into darkness those whom they can influence. Jude apparently saw that it was necessary to give the same warning that Bro. Russell in the parallel Gospel Harvest saw fit to give to the brethren; for the conditions were the same. Verse 13 “Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.” You can’t bring them back into the Truth; nor into the spirit of the Truth; for those who once were partakers of the spirit and have tasted the good Word of God and the powers of the world to come if they shall turn back; it’s impossible to renew them to repentance. Christ would have to die for them again.

The sifters become fully willful, self-willed, by renouncing their consecration however much they may profess it. We might at this time ask: can we recognize them? Yes! Matt. 7:20 “Wherefore by their fruits ye shall know them.” “Raging waves,” I wonder if Jude might have had in mind the passage from the prophet Isaiah 57:20 “but the wicked are like the troubled sea, when it cannot

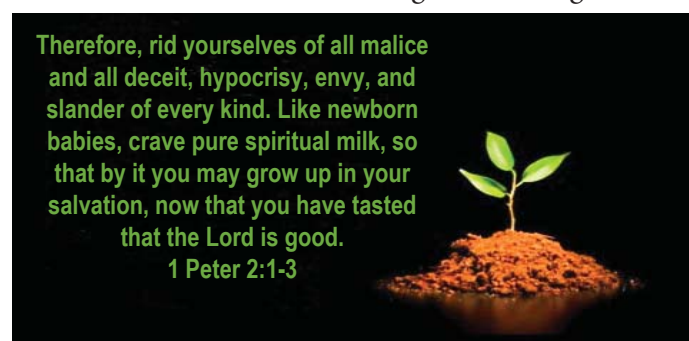
rest, whose waters cast up mire and dirt.” Well, the prophet Isaiah certainly gave words there that describe the matter very clearly and it seems that Jude writes right along the line of the same thought when he said that they are raging waves, raging in a restless condition, not leaning on the LORD, not willing to wait and let the LORD perform but they must perform themselves. “Foaming out their own shame; wandering stars.” They’ll tell you one thing and after a while they’ll tell you the opposite because they change their minds. Some sifters have stated; there’s nothing to 1954; that’s all nonsense. Nothing to that at all without mentioning Bro. Johnson’s name of course, as that would make the deception so plain that it wouldn’t be a deception anymore. So they say I’m in harmony with the Epiphany Messenger but I don’t believe this 1954 business. This untruth brought about other untruths such as the Youthful Worthy call is still open; the building up of the camp hasn’t started at all; the attestatorial work of the Great Company is all nonsense. Even though the Bible shows it, they deny it.

The sifting leaders bring those willing followers into elaborate confusion and they are contrary to the word of God. How is it that the Truth can lead them when they rebel against it? “Foaming out their own shame, wandering stars.” Oh, they would like to be light bearers just as Lucifer was but as servants of Satan they remain clouds without water. They are autumn trees that bear no fruit to the LORD’s honor and glory; they’re “wandering stars, to whom is reserved the blackness of darkness forever.” It’s a sad condition, but my dear brethren, it’s time that we face the Word of God fairly and squarely and earnestly contend for the faith that was once for all delivered to the saints, it hasn’t changed. The faith is still the faith and it is of a certainty progressing in harmony with the foundational Truths given in God’s Word.

Let us now consider verses 14 and 15. “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints!” The inquisitive mind must ask of this statement—Why? Verse 15 says “To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” Oh, how much ungodly he has in this text.

The seventh from Adam, Enoch prophesied. You won’t find it in the Bible where he prophesied the Lord cometh with his saints, but you do find it in the pyramid and Enoch was translated, you remember that he should not

see death, not experience death. And Paul tells us that it is witnessed of Melchizedek that he liveth. Well, where is there a witness in the Bible that Melchizedek lives? Oh, yes, if we recognize that Enoch and Melchizedek are the same person. Enoch, by faith, was translated that he should not experience death (Heb. 11:5). As was mentioned earlier how that Jude follows Second Peter right along and in 2 Pet. 2:18, 19 he tells of these hard sayings “for when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much lasciviousness (here translated wantonness) those that were clean escaped from them who live in error.” “While they promise them liberty, [like the autumn trees, like the clouds without water] they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.”



We consider this Enoch who is mentioned here and Paul tells us that he did not experience death and it is written of Melchizedek that he still liveth, so Paul shows that Melchizedek is Enoch and Jude shows that Enoch is Melchizedek for it is in the pyramid that was built by Melchizedek and the shepherd kings. Enoch the seventh from Adam, what does that mean? Why the seventh? Enoch, as the Epiphany Messenger has shown us, represents the church and during the seventh stage of the church where many are translated without seeing death in the sense of the death sleep as Paul says, “Behold I show you a mystery. We shall not all sleep; we shall all be changed in a moment.” After 1878 the Saints of that calling no longer slept in death. Rather after dying they were raised immediately in the twinkling of an eye they were with the Lord so they did not sleep in the sleep of death. And Enoch did not sleep in the sleep of death; it was witnessed of him that he was still living in the day of the apostles.

Regarding v. 15 “to execute judgment.” Has he come? Yes! Does the Apostle Jude’s message therefore apply to the time of the Lord’s Second Advent? Yes, and Jude here shows that that’s the case. That it would be at the time the Lord would come to execute judgment upon those who

are ungodly and these are murmurers against the Lord's arrangements and against the Truth the Lord gives.

Jude 16 "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." They have a personal advantage over the brethren by gaining disciples to follow after themselves. To gain advantage to make merchandise of you the apostle says: v. 17 "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." V. 18 "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." In the Greek it reads *lust ungodly* this makes it very emphatic! V. 19 "These be they who separate themselves, sensual, having not the Spirit." "Themselves" is not in the original text in the best manuscripts. We receive a clearer understanding when we read it without *themselves*: "These are they who separate!" Do the sifters separate the spiritually dead from the Lord? Yes! From the Truth? Yes! They make schisms in the body; they lead off those that are willing to follow them. Sensual, having not the spirit, and they're none of His if they don't have the spirit of Christ.

Now we have in v. 20 the contrast "But ye, Beloved, building up yourselves on Your Most Holy Faith, praying in the holy Spirit" (Diaglott). Here is the centerpiece of this whole prophesy: Winning against the evil. Now comes the constructive part. But ye brethren, building yourselves up in your most holy faith, praying in the holy Spirit, (it can't be without prayer), keep yourselves in the love of God, that great love that He has for you. Don't lose it, keep yourselves by obedience so that you're not a child of disobedience. Keep yourselves in the love of God that you may have His smile, favor, always keep yourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life. Let us hear clearly the admonition of v. 21 "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." The promised eternal life cannot come no matter how good you are, how faithful you are. You won't get eternal life except through the mercy of God extended through Jesus Christ. Vs. 22 and 23 "And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Let's keep in mind that some compassion from us who have remained strong in the Word of God and its arrangements can make a difference. There will be some who will be confused; try to help them all you can, you can make a difference between those that are honestly

confused and those that are themselves deceivers.

When we see ones that by their fruits we recognize as ungodly we again follow the admonition of the Apostle Paul in Rom. 16:17 "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Also from 2 John 1:10 "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Yes, we must decide who is recognized by Jehovah as worthy of our continued efforts to guide: those that are honestly confused and those who when invited to eat at the table of Truth open their hearts to all that is available. This thought is given so nicely in Jer. 15:16 "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts."

During this expanded Gospel Harvest we are being called by Jehovah to come out of the world and its cares, to learn of Jehovah and His precious Son. Jesus says in John 6:44: "Except the Father draw you I can do nothing!" What a great God we have who through Christ Jesus is willing to keep us from falling. Jude 24 and 25 "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

So we ask: can the Lord present us faultless? Won't we always have faults? My dear Consecrated Brethren, God has developed in those that are His, a new mind, heart and will. This permits us to have the heartwarming, energizing of the holy Spirit of understanding even the deep things of God. This new inner man of the heart, that holy Spirit that is within you and you in harmony with that spirit must produce the fruits of the spirit with which God is well pleased and you will be presented before God by God's mercy extended through Christ as blameless in his sight as faultless.

Yes, the great Jehovah gave the Truth to Jesus who filled a storehouse with it. In due time He placed Pastor C.T. Russell as the ruler over all His goods and this storehouse holds the necessary Truth from which we eat each day!

JUDE 1:18-20 (NIV)

"In the last times there will be scoffers who will follow their own ungodly desires." These are the men who divide you, who follow mere natural instincts and do not have the Spirit. But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit.

THE CHRISTIAN'S TOWER OF STRENGTH

"The Lord is my Helper, and I will not fear what man shall do unto me."—HEBREWS 13:6.

THE Christian's position in the world is a peculiar one. None others can afford to be so courageous and independent as he. Yet the true child of God is not self-sufficient nor independent of any outside help. He is exhorted in the Word of the Lord to be not boastful, but humble-minded, realizing his powerlessness of himself and his need of God. Indeed, unless he is humble-minded he cannot be pleasing to the Lord. But at the same time he is to be full of courage and confidence. No power in the Universe is able to cope with our God; and He has declared that He is the Support and Shield of His children. He is the Strong Tower of those who put their trust in Him.

If we abide in Christ and His Word abides in us, He will be our Deliverer in six troubles, and in the seventh He will not forsake us—because we have been called of God, because we have responded to that call, because we are seeking to glorify Him in our bodies. Therefore, we need not fear what any man can do unto us. The Apostle Paul, who exhorts us to courage and confident trust in God, was a noble example of courageous faith. He tells us why we have such abundant reason for assurance of faith and absence of fear of man. He says, "Let your conversation [conduct, manner of life] be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me."

TRUE FAITH NOT PRESUMPTION

We should not say, The Lord is my Helper, and therefore He will not suffer my house to burn, nor burglars to break in and steal my belongings. I will not lock my doors at night; for the Lord is watching over me and mine. This would not be the spirit of a sound mind. It would not be true faith, but presumption. We should take all reasonable precautions to prevent losses of such kinds. The Lord expects us to do all in our power for our own protection, and not expect Him to work unnecessary miracles to protect us from our own carelessness and inefficiency. Under such circumstances He might allow us to become involved in difficulty and loss, and to learn a needed lesson. We are stewards of whatever the Lord has entrusted to us, and He expects us to exercise care in regard to whatever is properly under our care but belonging to Him. We should have buckets and water at

hand so as to be ready in case of fire. We should have proper fastenings upon our doors and our windows. When our own duty is done, we are to leave ourselves fully in the Lord's hands, knowing that all will be well with us.

The
greatest test
of FAITH is when
you don't get what
you want, but still you
are able to say
**THANK YOU
LORD**

If the Lord permits seeming calamity to come, we may rest assured that it will work out our good, if we are properly exercised by the experience. After having done our part, we should trust all consequences to Him, not doubting that He will care for us in His own best way. The Lord will give us whatever help along temporal lines He sees is for the highest interests of the New Creature, if we do not remove ourselves from His keeping and seek to manage our own interests. Even in the event of such a mistake, if we come to see where we have been wilful and have leaned to our own understanding and renew full allegiance to the Lord, the difficulties in which we have become involved may prove to be a real blessing in opening our eyes to our wrong course, in showing us our own insufficiency to guide ourselves, and in bringing us wholly back to God.

"THAT WICKED ONE TOUCHETH HIM NOT"

Our highest interests, our real interests, are matters of our Father's constant care. If we keep very near to the Lord, we are protected from the power of the fallen angels, who would, if permitted, bring about our ensnarement and overthrow. They cannot really harm us if we are watching and keeping our garments white. Only a lack of faithfulness would subject us to their power to any extent so far as our New Creature interests are concerned. They can neither harm our bodies in any way nor cause any violence to us, unless the Lord permits it for our highest good—perhaps for our deliverance and exaltation, as in the case of our Master.

Let us, then, keep ourselves, that, "that Wicked One touch us not." We are subject to various attacks by the deluded servants of the powers of darkness. There may be attacks upon our good name, our reputation, our bodies, or what not, with more or less legality. We are to a considerable extent subject to man, through "the powers that be." Yet our bitterest enemies are powerless to touch us, unless permitted by the Lord. And we cannot be touched by the great Adversary, if we remain true to our Covenant—true to the Vows we have taken to the Lord. The Adversary can

never touch our real selves as New Creatures save by our own unfaithfulness.

WE WILL WORSHIP OUR GOD ALONE

It may be the will of God to permit us to suffer, just as He permitted John the Baptist to be imprisoned and finally beheaded, just as He permitted Jesus to be arrested and crucified, and He has permitted many of His saints in the past to be maltreated or killed. But we need not fear what men may do unto us, knowing that our God, whose we are and whom we serve, will be with us constantly, and will cause all things to work out His own glorious purposes *for* us and *in* us.

We would, of course, be glad to please men, if this were possible. But wherever it is a question of pleasing *God* or pleasing *man*, we will say, as did the three young Hebrews to the king of Babylon: "Our God whom we serve is able to deliver us. ... But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." We will not do anything contrary to the Divine will, to the command of Jehovah. We will worship our God alone!

When the Jewish Council (Acts 4:13-20) commanded the Apostles Peter and John to speak no more in the name of Jesus, their reply was: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." When Pontius Pilate, the Roman governor of Judea, said to our Lord on the night of His arrest and trial, "Knowest Thou that I have power to crucify Thee, and have power to release Thee?" Jesus answered: "Thou couldst have no power at all against Me, except it were given thee from above." So it is with all the footstep followers of the Master. God's grace will be sufficient. Man is powerless to harm a hair of our heads, unless it is permitted of our Father in Heaven for His glory and our own highest welfare.

COURAGE BORN OF FAITH

The world has often wondered at the calmness of the Lord's humble little ones under circumstances which would cause the stoutest heart to quail. But to follow the course in life which will glorify our God and magnify His grace, to be able to meet wisely and courageously the trials and difficulties as they come to us as Christians, representatives of the King of Heaven, and to meet them in the spirit of rejoicing, counting our tribulations all joy, it is necessary that our hearts be in attune with the Lord, that we have no will but His, and that the fear of man, which bringeth a snare, shall be overcome. We cannot accomplish this in our own strength, but in the strength of God alone. We are instructed to fear Jehovah, and not to fear a weak mortal. The righteous are as bold as a lion, as gentle as a dove, as meek as a lamb. This peculiar

combination of boldness, gentleness and meekness should characterize every Christian.

HAVE FAITH IN GOD—MARK 11:22

Our daily experiences since we became the Lord's followers have been guided and guarded apparently by the power unseen, to the intent that as pupils in the school of Christ, we may all be taught of Him and develop more and more of the graces of the Spirit, and particularly more faith. How important this item of faith is we probably cannot fully appreciate now. It seems to be the one thing that the Lord specially seeks for in those now called to be followers. So according to our faith will we be able to rejoice even in tribulation. We cannot enjoy the sufferings; we can enjoy the thought which faith attaches to them, namely, that these are but light afflictions working out for us a far more exceeding and eternal weight of glory.

Faith is a mental appreciation of, and heart's reliance upon, some person or thing. Christian faith is a mental appreciation of, and heart's reliance upon, God and Christ. These exercise themselves toward God and Christ along certain lines set forth in the Scriptures, *i.e.*, their persons, characters, words and acts. In these respects they have demonstrated themselves as being absolutely reliable and, therefore, worthy of our confidence. Our experiences have demonstrated this to be true in innumerable instances. And, for this reason, Jesus can, without any impropriety in Himself or disadvantage to us, appeal to us to trust the Father and Him.

PRAYER OF THE CONSECRATED

WE seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy Gospel to proclaim—
The balm for wounds that sin hath made.

Breathe on us, Lord; Thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.

Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon Thy words of grace
The wondering crowds enraptured hung.

Grant faith, that treads the stormy deep,
If but Thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.

Give strength, blest Savior, in Thy might;
Illuminate our hearts, and we,
Transformed into Thine image bright,
Shall teach, and love, and live, like Thee!



The Dying Thief's Hope

Pilate washed his hands in the sight of the people as expressing his innocence of Jesus' death; then he gave the necessary orders for the execution. The Roman Government expected him to be absolutely just in respect to Roman citizens; dealings with others were to be conciliatory.

Two thieves were crucified at the same time, one on either side of Jesus, over whose head was charged the crime for which He was crucified: "Jesus, the King of the Jews." Few deaths are so painful as crucifixion.—Matthew 27:37.

One thief made sport of Jesus, saying, If you are God's Son, the Messiah and King, prove it by coming down from the cross. If Jesus had saved His life, He could not have become the King and Savior of the world, because only by His death could the Death Sentence against Adam and his race be met. Jesus died willingly a sacrificial death.

The other thief defended Jesus, saying that He had done nothing amiss, whereas they were receiving a just penalty.

After this defense the penitent thief turned to Jesus, saying, Lord, if You are a King and ever come into Your Kingdom, remember this poor thief—do something for me! Jesus replied, Amen! i.e., So be it—as you ask! Although I seem to have not a friend in Heaven or Earth, yet I say unto you this dark day, You shall be with Me in Paradise. My Kingdom will be established. Under its influence Earth will become a Paradise. You shall be rewarded there.

The misplacement of the comma in our common English Version has thrown us all astray. Evidently Jesus did not go to Paradise that day, because Paradise is not yet established. Furthermore, three days after, when He arose from the dead, He said to Mary, "I have not yet ascended unto My Father." St. Peter tells us that He was dead and that His soul was raised from the dead on the third day (Acts 2:31). "All people" are to be blessed by Messiah's Kingdom, but penitence prepares for quicker blessings and fewer "stripes."

* The questions marked with an asterisk are especially for children.

Lesson 69

- 1* What did Pilate say as he washed his hands and expressed his innocence in Jesus' death? Matt. 27: 24. Par. 1
- 2* According to the Roman Government how was justice to be meted out to Roman citizens? To others? What does conciliatory mean? See Dictionary.
- 3* Who else was crucified along with Jesus and where were their crosses in relation to His cross? Matt. 27: 38. Par. 2
- 4* Jesus' crime was inscribed over His head. What was it? Matt. 27: 37
- 5* What did one of the thieves challenge Jesus to do? Luke 23: 39; Matt. 27: 42-44. Par. 3
- 6* If Jesus had saved Himself what would have resulted?
- 7* How did Jesus' death affect the death sentence against Adam and his race?
- 8* Did Jesus die willingly?
- 9* How did the other thief defend Jesus? What did he say? Luke 23: 40, 41. Par. 4
- 10* What did this penitent thief want from Jesus? Luke 23: 42. Par. 5
- 11* How did Jesus respond to him? Luke 23: 43
- 12* Did this mean that the thief went to heaven?
- 13* What did Jesus mean when He told the thief that he would be with Him in Paradise?
- 14 How could a misplaced comma in our common English Version cause confusion? Where should the comma be placed? Studies, Vol. 6, page 667. Par. 6
- 15* Did Jesus go to Paradise on the day He died? If not, why not?
- 16* When did Jesus arise from the dead? What did He say to Mary?
- 17 What does St. Peter say as to Jesus' resurrection? Acts 2: 31
- 18* Who are to be blessed by Messiah's Kingdom?

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Daniel Herzig

Muskegon, MI Convention, May 19, 20, 21

Thomas Cimbura

Muskegon, MI Convention, May 19, 20, 21

John Wojnar

Springfield, MA June 3

Jon Hanning

Muskegon, MI Convention, May 19, 20, 21;
Cincinnati, OH, June 10

David Seebald

Muskegon, MI Convention, May 19, 20, 21;
Minneapolis, MN, June 9, 10

Michael Hanning

Muskegon, MI, May 5; Grand Rapids, MI, May 6
Muskegon, MI Convention, May 19, 20, 21

Brandon Penney,

Velbert, Germany Convention, May 19, 20, 21

Richard Piquere

Independence, KS, May 6;
Muskegon, MI Convention, May 19, 20, 21;
Dallas, TX, June 9; Cabool, MO, June 30

Larry Williams

Muskegon, MI Convention, May 19, 20, 21;
Erie, PA, June 2

Robert Steenrod

Muskegon, MI Convention, May 19, 20, 21

EVANGELISTIC SERVICES

Kenneth Arends

Muskegon, MI Convention, May 19, 20, 21

Michael Dukette

Boston, MA, June 24

David Hanning

North Canton, OH, June 3

David Lounsbury

Muskegon, MI Convention, May 19, 20, 21;
New Haven, CT, June 17

EVANGELIST SERVICES (Continued)

Ainsley Maine

Pittsfield, MA, June 10

Roger Mullen

Chester Springs, PA May 5, 6

Krzysztof Witko

Carlstad, NJ, June 17

2018 CONVENTIONS

THE BIBLE STANDARD MINISTRIES MUSKEGON MICHIGAN CONVENTION

MAY 18, 19, 20 2018

The Holiday Inn & Conference Center, 939 Third Street, Muskegon, MI 49440, Phone 231-722-0100. Rate: \$104.99 plus tax. Rate includes free hot breakfast for all staying in the room. Cutoff date for reservations April 17. The Muskegon class will provide a buffet lunch Friday & Saturday. For any questions call Carlla Olson, 231-894-4131 or David Seebald 231- 670-7281

THE BIBLE STANDARD MINISTRIES CHESTER SPRINGS, PA

JULY 11, 12, 13, 14, 15 2018

*Site: Clarion Hotel & Conference Center, 815 N. Pottstown Pike, Exton, PA 19341, Phone: 610-363-1100. Rate per night \$79.00 plus tax. Breakfast Buffet furnished Friday, Saturday and Sunday. Lunch Buffet furnished, Friday and Saturday. **Make reservations directly with the hotel by June 30. Mention you are attending the Bible Standard Ministries Convention for the special rate.** For more information contact L. Lounsbury, 610-827-7665. There will be a Bible House Service on Wednesday evening June 11, at 7:30 PM and a Picnic and Services Thursday, June 12, starting at 10:00 AM. Location: 1156 St. Matthews Road, Chester Springs, PA, 19425. *NOTE: Formerly called Wyndham Garden Hotel. (We held our conventions at this location for many years.)

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