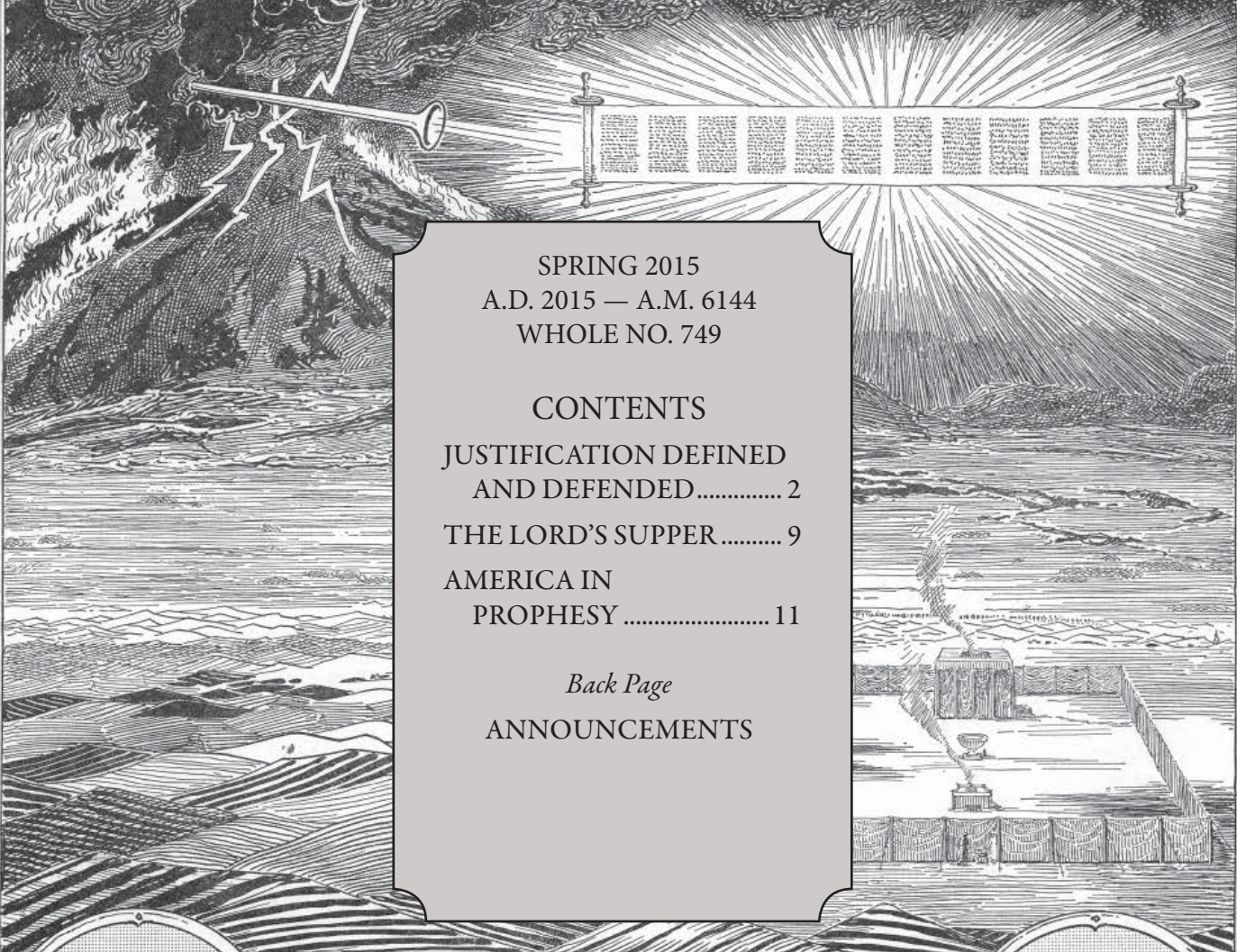


The
PRESENT TRUTH
and
Herald of Christ's Epiphany



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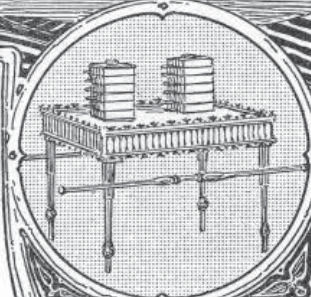

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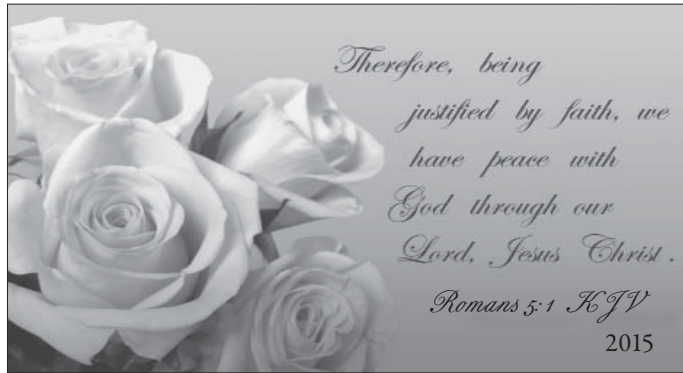
"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.

JUSTIFICATION DEFINED AND DEFENDED

“Being justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5: 1).

Though a familiar text, we would that its full import was grasped more clearly by all God’s children. It would be a source of pleasure and continual rejoicing to them all, for it is a firm foundation upon which other teachings of God’s Word rest immovable, secure—a foundation which cannot be moved, and from which our faith-building cannot be shaken by every wind of doctrine.

The word justification has two meanings; one is the proving that a thing is right, the other is the making a thing right. Webster defines the word justify: (1) “To prove or show to be just or conformable to law, right, justice or duty—



to vindicate as right.” (2) “To pronounce free from guilt—to absolve.” These terms are used in these two senses in the Scriptures. As illustrating the first definition, notice that our Heavenly Father and Jesus also, are said to be justified. When John preached repentance for sins, the people who believed justified God (Luke 7: 29), *i.e.*,

they acknowledged that God had been just in condemning and punishing them as sinners—His dealings were vindicated as being right. Jesus as a man was tried or tested in all points (by the world, His flesh, and the Devil) as we are, “yet without sin”—“in him was no sin.” He was “holy, harmless, undefiled and separate from sinners.” Jehovah was His judge, and He justified, *i.e.*, declared Him to have been proved right and just. He was vindicated as being right, or as we read, He was “justified in the Spirit . . . and received up into glory” (1 Tim. 3: 16).

The second definition of justification is the making right of something which is wrong. This is the sense in which the term justification is applicable to us, who by nature are wrong and sinful. God cannot say arbitrarily, “you are wrong and sinful as a violator of My just laws, but I will ignore justice and declare you to be right.” No, God cannot deny Himself, therefore He must be always just. The Scriptures declare that justice is the foundation of His Throne and every Scriptural concept rests upon it. If we are imperfect and sinful He cannot regard us as if we are righteous. Likewise, if we were righteous He could not regard us as sinners or treat us as if we were not righteous.

The second definition of justification has two basic parts to it. The first is when someone who recognizes that he is a sinner and not right with God, accepts Jesus as his personal Savior. In light of that person accepting Jesus as his Savior, God views that person as if he were just. This is the basis of the Biblical doctrine of justification by faith where God can, in view of Christ’s merit, treat a believer as if he were just (Rom. 5: 1). But there is more than that first part, there is the second part. That necessary second part is consecration, where the justified believer enters into covenant relationship with God, giving up his own will and agrees to do God’s will. On God’s part He then sanctifies (sets apart for holy living) that consecrated one. Every faith justified person that has been taught about consecration and the group or class that

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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- The defense of the Parousia Truth, given by the Lord through “that Servant,” as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through “that Servant,” as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord’s people, as He is pleased to provide it.

God has been calling at that time, reaches a turning point in their pathway. There is no escaping it. They must either go onward to a full consecration to the LORD (Rom. 12: 1), or they must retrograde from the standard of righteousness and be content to avoid the grosser sins and to live on the common plain of worldliness.

We can readily see the concept from Bro. Russell's early writings. He, of course, is addressing the Little Flock in this reference, but the concept of the two steps (or parts) of faith justification, which are first the justified believer and second of consecrating oneself to God, applies (the concept applies) to all saved classes of mankind. Even those who we refer to as the "Unconsecrated Quasi-Elect" will, early in their life in restitution, face the step of consecration. The only way the unconsecrated (of this life) Quasi-Elect, can actually receive that Quasi-Elect standing is by consecrating in restitution. God is just and the only reason He did not require consecration from those we style as the unconsecrated Quasi-Elect is because they were in Christian environments where consecration is not understood and taught. There is no escaping it; every called class as well as the sinful world of mankind will have to consecrate to receive everlasting life.

From Reprints page 1387; when studying or applying a known type we should be sure not to mix type and antitype. Abraham as a part of the type represented God, and Abraham's own people represented God's people, as contrasted with the Canaanites, who represented the willfully wicked. This feature of the type points out to us the fact that while God does call sinners to repentance, he *does not* call sinners to become joint-heirs with Christ, his Son and heir. To this close and glorious relationship he invites only those whom he recognizes as friends of righteousness and Truth. In a word, this type confirms the teachings of the Apostles, that it is after we have been "justified by faith, and have peace with God through our Lord Jesus Christ", that we "have access into this grace [this call to joint-heirship with the Only Begotten Son and heir] wherein we stand, rejoicing in hope of [sharing] the glory of God" (Rom. 5: 1, 2).

We should declare at this time that this article will consider justification from the standpoint of those post-1954 individuals who recognize God's call and desire to walk in harmony with the promises for the time in which they are being called! This time period is calling the last of the pre-Millennial seed of Abraham commonly called Consecrated Epiphany Campers.

God certainly appreciates good characters and character qualities, but these vary considerably in individuals within different classes. While God has decreed that each individual in each class must have at least certain basic qualities to be eligible for inclusion in that class, His dealings are rather on

the basis of whether or not those in a class are (1) unjustified, nominal people of God, (2) justified ones or (3) justified and consecrated ones. Character qualities of themselves will not give anyone a standing in the finished Epiphany Camp; for in the finished Epiphany picture, the unjustified Campers, those who have not accepted Jesus as personal Savior, no matter how good their characters, will be put out of the Camp into the condition typed by the territory outside the Camp, "the condition of those who were the Gospel Age Camp," *i.e.*, the unjustified (PT '40, p. 13; PT '72, p. 70, col. 2, top). All in the finished Epiphany Camp of course must "practice righteousness," but they must also believe in Jesus as Savior and King until tentative works-justification comes, when "restitution begins," this means also that they must be tentatively justified by faith (Rom. 5: 1).

The Bible clearly shows that throughout this Age in God's order tentative faith-justification is the step that must precede consecration! Rom. 5: 1, 2 shows this clearly: "Being [tentatively] justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand" (compare Rom. 12: 1); "In this Age there can be no acceptable consecration without first having tentative justification." And "until restitution begins" we are still "in this Age." The Bible clearly teaches that we are made acceptable to God in our consecration by our faith-justification through Jesus Christ. This is one of the things implied in St. Paul's statement in Rom. 5: 1.

FOOD FOR THOUGHT

Don't become so well-adjusted to your culture that you fit into it without even thinking. Instead, fix your attention on God. You'll be changed from the inside out. Readily recognize what He wants from you, and quickly respond to it. Unlike the culture around you, always dragging you down to its level of immaturity, God brings the best out of you, develops well-informed maturity in you.

We have repeatedly shown that only the Epiphany setting is now "working" and that it continues to work "until restitution begins," that is, until the blood-merit of Christ is applied for the world and Christ's Mediatorial Reign begins. Then the Epiphany antitypical setting will be superseded by the Millennial-Age setting.

There are many references from the Truth writings which show that Millennially, after this Age ends and "restitution begins," the race will be in the Mediator's hands and not any longer in direct relationship and dealings with God. Christ's merit will no longer be imputable, and justification will be gradual and by works. They will have peace with God through Christ—Rom. 5: 1—their Mediator, and "might

then be said to be tentatively justified [by works] through the Mediator and His kingdom” as shown in R 5164, Question Book, p. 402. We must insist that this Age does not end “until restitution begins” and the Millennial-Age Tabernacle supersedes the Epiphany Tabernacle. The Epiphany Tabernacle still continues and will continue for an uncertain number of years after the close of the Youthful Worthy call in 1954 (E 11, p. 493, par. 1).

Both the tentatively justified and the consecrated Epiphany Campers are of Abraham’s pre-Millennial seed (E 11, p. 293). The building of the Epiphany Camp is pre-Millennial, and Bro. Johnson rightly placed it so, including Israel’s conversion—“Israel’s national conversion is pre-Millennial, and therefore a work of the Parousia and Epiphany of our Lord” (E 16, p. 130). Since the Epiphany Campers are a pre-Millennial class, those of them who believe in Jesus as their Savior have pre-Millennial justification, tentative justification by faith, and Christ’s merit is tentatively imputed to them. As we have already shown, tentative justification by faith continues for such “until restitution begins” (E 4, p. 346) when tentative works-justification will begin. And consecrations by such tentatively justified ones in the Epiphany Camp occur, for “consecration is always in order.”

Let us mention at this time that when the tentatively justified lose this “grace of God” (2 Cor. 6: 1), that is, their tentatively justified standing for the purpose of Leviteship as



Youthful Worthies in the Epiphany Court, (in Oct. 1954, as Bro. Johnson showed) they would not lose it for Epiphany Camp purposes and such tentatively justified ones would still have

the privilege of consecrating; and all true consecrations of such persons would be very acceptable to God, because He would accept them, *not for Youthful Worthyship, but for Epiphany Camp purposes*, that is, for the purpose of *becoming* Consecrated Epiphany Campers.

We read in E 10, p. 114: “Certainly, when we come to a time when no more consecrations are possible *for Gospel Age purposes* [that is, for Gospel Age elective purposes; when no more could consecrate and thereby become prospective Youthful Worthies, Levites in the Epiphany Court] it would be useless to exhort the tentatively justified [note the tentatively justified—not the formerly tentatively justified ones—are mentioned as still here after Oct. 1954, the time stated on the same page for the close of the Youthful Worthy call] to consecrate and sinners to repent [for Gospel Age

elective purposes], for the tentatively justified and sinners could arise no higher from their standings before God [for these purposes] under such a condition.”

There came a turning point in the lives of all the justified during the Gospel Age. They had either to go forward to a full consecration to the LORD (Rom. 12: 1), or fall back, and be content to avoid the grosser sins, and to live on the common plane of worldliness. Many have done this. During the Gospel Age they would lose their position of justification for Gospel Age elective purposes—a justification reckoned to them at the time of their first exercise of faith in the finished work of Christ. Their justification for purposes of Gospel Age consecration remained so long as they held on to that faith. Their justification lapsed (for Gospel Age purposes) from the moment that, coming to the place where they realized that obedience to righteousness in this present time would mean self-sacrifice, they turned back and refused to follow through.

Many stop when they reach the point of the decision to consecrate—unwilling to compromise righteousness, and yet unwilling to bear the reproaches and losses or sacrifices demanded by a life of full consecration. They show that they have the spirit of the Truth, though not in overcoming measure.

Do the Scriptures teach that the sinner is justified in God’s sight before he becomes a consecrated child of God? Yes, the sinner, coming to faith, is justified before his consecration. The difficulty in seeing this point arises from a failure to discern that justification and sanctification are two separate steps, both necessary to those who would fully accept and respond to God’s blessing during the Gospel or faith age (Rom. 12: 1). Sinners cannot be sanctified as such. Unjustified sinners were not invited to present their bodies living sacrifices to God. They were first called to repentance, and to the exercise of faith in Christ as the Redeemer and the only way by which they could approach God. The moment the sinner accepts Christ by faith, with a desire to approach God, he is justified by his faith, and at once becomes privileged as a justified individual. This teaching remains true today, *though spirit-begettal* has ended.

The next step—consecration—should follow fairly promptly, as soon as God’s grace is fully appreciated. However, with many, as already noted, the next step of consecration is neither seen nor taken for some time. We believe that God exercises mercy for a season, waiting for His justified creature to realize his privilege. But one could not and should not continue indefinitely in a justified condition without progressing to the next step. If one does not use his justification *as a stepping-stone* to consecration, he will undoubtedly slip back into the world, losing the precious privileges of the present. “We then as workers together with

him beseech you also that ye receive not the grace of God in vain” (2 Cor. 6: 1). To whatever extent one’s refusal to consecrate is the result of a willful lack of appreciation of God’s mercies, to that extent will the regressing one be held responsible and will have to work such willfulness out of his character when a fresh opportunity for consecration is offered in the earthly Kingdom (Luke 12: 47, 48).

Then, too, faith has the function of almost exclusive activity in leading us under Christ’s ministry through the successive experiences associated with justification: first, repentance toward God, whereby it enables us by the knowledge it gives us of God’s Word to hate and forsake sin, and to love and practice righteousness; second, faith in Christ whereby we believe that God for Jesus’ sake is merciful to us, receiving us into, and keeping us in, fellowship with Him. Therefore the Scriptures have so much to say on justification by faith and not by works (Rom. 3: 21; 5: 1, *etc.*). Faith likewise helps us to live a justified life after we have accepted Christ as our Savior. It purifies our hearts from sin and our minds from error by the good Word of God, which it uses as a holy water and it continues us in fellowship with God through Christ (John 15: 3).

Let us examine a Bible story using Cornelius as an example: Bro. Russell realized that the salvation message was being given to Cornelius while he was still in an unjustified condition, for Bro. Russell says, “The centurion’s heart had been troubled. There was something in the message that satisfied his longings as nothing else had ever done. Accordingly, what did Cornelius do? He of course did the only logical and reasonable thing to do under the circumstances, in order to become eligible for such wonderful blessings. He believed in the Redeemer and was justified.” Note that it does not say that Cornelius had believed previously only that his heart had been troubled. He did not have the peace with God that comes to the justified (Rom. 5: 1). Accordingly, when he heard the “words of life” (Acts 10: 40-43) from Peter, he began to believe in Christ, not merely as a good man who performed miracles and went about doing good, but as his personal Savior.

Bro. Russell agreed with Acts 11: 14 that Cornelius, although he was a good, reputable, God-fearing man, he was not even “truly repentant and believing” in Jesus as Savior before Peter came: “Cornelius the centurion a just man and one that feared God and of good report among all the nations of the Jews, was warned from God by an holy angel to send for thee [Peter] into his house and to hear words of thee” (Acts 10: 22). Peter told him the words about Jesus’ death as a Ransom-sacrifice and His resurrection on our behalf, bringing remission of sins, justification and peace with God through Christ (vs. 36-43) and access into the fully consecrated state (Rom. 5: 1, 2) and the High Calling. Bro.

Jolly showed that any belief in Jesus and consecration that Cornelius had before Peter came was in a general sense, and not a specific faith in Jesus as Savior, bringing justification by faith and leading into the full consecration unto death of his will and all to God.

We would at this time desire to insert, in part, from “Peace Proportionate to Progress.” Pastor Russell is here addressing the Little Flock. To this class, fully consecrated, justified, accepted of the Father by the begetting of the holy Spirit, the Apostle’s words apply: “Therefore, being justified by faith we have peace with God through our Lord Jesus Christ” (Romans 5:1). But this Scripture would not apply to any who have not come to the point of consecration and acceptance and who are merely approaching through the Court. These do, however, have a measure of peace, in proportion as they progress. A certain measure of peace and joy comes from finding that there is a way back to God through the endeavor to put away sin and to draw near to Him; but the peace of the Church, mentioned by the Apostle in this text, can apply only to those who have come into the condition of Sons of God. God is not at peace with any others.

It would not be possible for any one during this Gospel Age to have exactly the same experience given to Abraham, because of the difference of conditions. In James 2: 23 Abraham fully believed God, and so far as he understood, apparently was fully consecrated to do God’s will, even unto death. In other words, if Abraham had been living during the Gospel Age, he would have been one of the fully consecrated, fully justified, spirit-begotten ones; but living before the Gospel Age, before Christ had died for our sins, his consecration could not bring him into the fullness of justification and its privileges.

Some confuse themselves by thinking of justification as of two parts--legal and actual. We know of nothing in the Bible to make any such division of justification. It is legal and it is actual at the same instant. It could not be actual and illegal; it could not be illegal and yet actual.

The Church’s justification, represented by the “Wedding Garment,” put on when they were accepted of the LORD, covers not the New Creature, but merely the flesh, which is legally reckoned dead, sacrificially. In other words, justification does not signify a process of being made right, but a right condition already attained. The putting on of the “Wedding Garment,” signifies their entrance into the family of God as members of the Church; the putting of it off would mean their rejection of the grace of God, and would imply Second Death.

Justification to the world, as already explained, will be attained differently. It might be said that the world’s justification, under the Great Mediator, will be a gradual

one—a gradual making right as each individual will come into harmony more and more with the Divine requirements and receive more and more of restitution perfection.

Nevertheless, it must be remembered that “It is God that justifies,” and that the world will not be in God’s hands until the conclusion of the Millennial Age. Then all approved of the Father and accepted of Him to eternal life will be justified in the full sense (R5960).

The world’s justification will not be an instantaneous one, but will progress during the thousand years—the Millennium. The world might then be said to be tentatively justified through the Mediator and His Kingdom, but their justification will be accomplished only in their absolute perfection at the close of the Millennium, when they will be presented to the Father and accepted by Him. “It is God that justifieth,” and He receives to everlasting life and to His family on any plane of existence only those who are perfect. “Be ye therefore perfect, even as your father which is in heaven is perfect” (Matt. 5: 48).

A person desiring to turn to God during this Gospel Age finds Him gradually. First, he finds that God has made a provision whereby He can be just and yet be the Justifier of sinners. Next he finds that the death of Jesus is the way which God has provided. Next he finds his own weaknesses and sins called defilements, and properly seeks to put these away. He may and should considerably cleanse himself from the filthiness of the flesh, but this does not justify him, does not make him perfect, because by heredity he is a sinner, imperfect, and can be cleansed only by the Divine application of the merit of the Sin Offering. After washing at the Laver—putting away the filthiness of the flesh—the believer approaches close up to the door of the Tabernacle and “ties” himself there with the rope of consecration, obligates himself by consecration vows, devoting himself fully to the LORD and His service, whatever that may be. All the foregoing steps of the person desiring fellowship with God are proper steps, as outlined in the Word. We describe the person who has taken this course as being tentatively justified; that is to say, he is in the right course, doing what he is able to do to attain full justification. While in this course, he would have blessings of mind and heart and the approval of his conscience, and would be favored of the LORD in the sense that Divine providence would open up before him a knowledge of the proper course to take for his justification—pointing out to him the necessity for the steps enumerated, including the devotion or tying of himself at the door of the Tabernacle. The sinner approaching God can do no more.

We are all familiar with the saying let your conscience be your guide. We are not to allow our conscience to become

NOTE TO SELF:

BEHAVE

LIKE A

CHRISTIAN!

dense. Whoever violates his conscience repeatedly, by ignoring the principles of righting a wrong which he clearly sees, that person is undermining his conscience.

Conscience is the scale by which we weigh the various things presented to our judgment to ascertain the right or the wrong, the justice or the injustice, the truth or the falsity of a thing. This scale may be a very coarse one or a very fine one. It may be capable of very fine discriminations; or it may see things only in a rude, crude way. The Christian, especially if he has been long in the School of Christ, should have a very sensitive conscience; and from the Word of God he should be able to draw the weights by which he would balance all the questions of the affairs of life, and determine with almost absolute accuracy their right or their wrong to what extent they would be pleasing or displeasing to the LORD. The impairment of that scale is the great danger in every sin, and it seems to us especially so in respect to the sin of spiritual pride. Nothing much can be done until the scale be rectified.

How necessary it is that all of the LORD’S people should keep their consciences thoroughly just; to be unwilling to take advantage of a brother, or of anybody, either in business or in an argument or in an ecclesia election! The thought of the slightest infraction of justice on his own part should *ring the loudest bells of alarm in the heart and the head of every true child of God*: Could it be that I who have enlisted in this cause of justice should be found sympathetic with injustice? Could it be that I could close my eyes to anything in my own conduct in the nature of injustice? Can it be that I am perverting my own conscience and shall be liable to all the terrible results?

To rectify a wrong course would therefore mean the reestablishment of the principles of justice in the heart and the mind with a carefulness proportionate to the results involved—life or death everlasting. As justice shall begin to be reestablished in our mind, it will begin to regulate our words and acts. Gradually, then, the wrong-doer would begin to see how grossly he had violated the principle, how spiritual pride had almost destroyed his future prospects in the Kingdom. To such an one would surely come hearty repentance and thorough resolutions for the future.

Let us now investigate a thought about and what part it can have in our search for righteousness. Providence is the quality and activity that “makes a living” for oneself and one’s dependents, the quality and activity whereby one “gets along” in life. It makes us use one or more of the callings in life whereby one can support himself and his dependents. In its religious kind, specifically in the Christian religious sense of the word, providence moves one to seek to acquire and

retain, first, the knowledge of God and His plan. Therefore it moves one to a careful study of the Truth, in order to gain it and to a frequent review of the Truth already studied, in order to retain it. Additionally, it moves him to gain and retain through the exercise of repentance toward God and faith in our Lord Jesus, the blessings of justification, *i.e.*, forgiveness of sins. Now he can have the righteousness of Christ and fellowship or friendship with God, in order that he may have the means of living indeed.



Let us also discuss briefly the functions of hope. Hope is one of the general graces that work throughout the whole heart and mind. Its particular function is to encourage, *i.e.*, to make us strong to do for the LORD. It helps us to cleanse ourselves from filthiness of the flesh and spirit; it helps us to be more loving to the Father, to the Son, to the brethren. There is not a quality that we need as overcomers that hope does not embrace. Hope stimulates our hearts and minds and helps develop and support us. We learn at what stage of our religious experience hope in its Biblical aspects begins to operate. Oh, hope operates in the unjustified man in natural respects, and shows activity while one is not even tentatively justified, and works also in justification in some degree; yet with reference to its objects it cannot operate until after consecration. Therefore, hope as herein treated first begins to work after consecration. It not only stimulates us, but supports us in every general feature pertaining to sanctification and deliverance, and helps us in their special features, *i.e.*, to maintain the consecrated attitude; to overcome evil; to strengthen, balance and perfect our characters.

It would seem that a close look at the way God brings His Truth forward is necessary. It is a part of human nature to want to know what tomorrow will bring and this brings with it a desire to forecast and with that desire comes immature thoughts on Truth as due, present Truth or progressive Truth. We find in PT 1946, p. 124: until late 1909 our dear Pastor *did not* always clearly see the distinction between tentative and vitalized justification as applicable to the Gospel Age. Before that time he of course saw that tentative, *but not* vitalized, justification applied to the Ancient Worthies.

But certain passages, especially in Hebrews, became clear to him as teaching that during the Gospel Age nobody's justification was vitalized, *i.e.*, that nobody actually received the benefit of the imputed merit and the cancellation of the Adamic sentence—*until after* presenting himself in consecration. This we can see from several passages: “For by one offering [of His blood in the antitypical Holy of Holies] He hath perfected [justified from the Adamic sentence] forever them that are sanctified” [consecrated]. This proves that before consecration there is no justification to life, *i.e.*, no vitalized justification (Heb. 10: 14). “Christ entered . . . into heaven itself [the antitypical Holy of Holies] now [during the Gospel Age] to appear [with His merit] for us” [the Church, not for others; therefore for the consecrated alone does He now actually impute His merit] (Heb. 9: 24). “He is [during the Gospel Age] the [actual] propitiation for our sins” [solely the Church's sins as the contrast with the world's sins suggests] (1 John 2: 2). Deliverance from the Adamic sentence “is in Christ Jesus” (Rom. 3: 24). We come into Him by consecration alone (Rom. 6: 3; 1 Cor. 12: 12, 13; Gal. 3: 26, 27; 2 Cor. 5: 17). So we see that God justifies us to life—*i.e.*, vitalizes our justification—by actually accepting the imputed merit on our behalf after we consecrate. The reason for His not doing this before our consecration is very clear; for since there can be but one actual use of the merit on behalf of any one individual (Heb. 10: 18), all who accept Jesus as their Savior and do not consecrate would go into the Second Death; *i.e.*, would have no opportunity of being among those for whom Jesus will apply His merit for restitution purposes in the next Age, if Jesus would really give them now, before consecration, the benefit of His imputed merit for God's canceling from them the Adamic sentence. What, then, before the bar of Justice is the condition of those who accept Jesus as their Savior before they consecrate? We answer it is the same as that of the Ancient Worthies; they are not justified to life, but to fellowship; *i.e.*, tentatively justified, for the merit of Christ is only reckonedly imputed for them and the Adamic sentence, therefore, is not yet actually cancelled from them. Are they tentatively justified? We answer, yes. Are they really vitalizedly justified? No; for Christ's merit is not actually imputed for them.

When writing “Tabernacle Shadows” and “The Studies in the Scriptures” our dear Pastor did not always clearly see this distinction as applicable to the Gospel Age. He finally began clearly to point out that Christ's righteousness became ours first at consecration in the article on the Wedding Garment (R4525, R4547). As time went on he brought out the distinction more clearly. His last published expression on the subject is found on p. iii of the Foreword of SITS 6, written October 1, 1916 and finally approved for the press

October 16, 1916 (PT 1922, p. 192). We all recall that he wrote the Forewords of all six volumes to correct things not clearly expressed in them.

Using the Tabernacle picture we would briefly trace the steps related to tentative and vitalized justification. The sinner leaving the antitypical camp (the world) by repentance, and entering the antitypical court (tentative justification) by faith in Christ (the antitypical Gate) gains an increasing measure of peace with God. In this tentatively justified condition (the antitypical court) he views the Lord's sacrifice (the antitypical Altar) and washes away filthiness of flesh and spirit by the Word of God (the antitypical laver); then he advances toward the consecrated, spirit-begotten condition (the antitypical Holy), unto its veil (the death of the human will). The next step is consecration, by which the humanity (a prospective part of the antitypical Lord's Goat) is bound to the dead human will (the antitypical veil). Then Jesus actually imputes His merit on his behalf, vitalizing his justification through procuring the cancellation of the Adamic sentence by God. Jesus then offers the person's humanity, now perfect in God's sight, to God as a gift. God then accepts the gift by the impartation of the holy Spirit and changes the gift into a part of the sin-offering (the antitypical Lord's Goat). Now the person, as a new creature, is a priest in the spirit-begotten condition (the antitypical Holy) and as a human being, vitalizedly justified, is part of the Lord's goat on the antitypical Altar.

We can see clearly how our dear Pastor, on the basis of Scripture, Reason and Fact, tells us that there is progress in tentative justification from the gate of the antitypical court to the antitypical first veil. Even vitalized justification in the full sense of the term *is progressive*; for it begins with Jesus actually imputing His merit, proceeds with the Father actually canceling the Adamic sentence and ends with reckoning the person perfect! Let us continue by considering how long will tentative (faith) justification continue to operate. Bro. Johnson states in 1920: "this is a Scriptural doctrine, and will remain so despite all opposition." Later on Bro. Johnson came to see that the Youthful Worthy call would end in 1954 and some who no longer walk in the light of the Truth as the LORD unfolds it and as it becomes due to be understood—"meat in due season," "present Truth," "shining more and more unto the perfect day" oppose this advancing Truth as taught and Scripturally proven by the Epiphany Messenger.

It is contrary to the Truth and its Spirit to expect the Epiphany Messenger in 1920 to understand very fully certain features of the Truth that the LORD had not clarified for us until many years later. And it is treating Bro. Johnson unjustly to expect him to teach in his early writings that which did not become clear to him until many years later. It

is also deceptive to pit his earlier writings against the more advanced understanding and further unfolding of Truth contained in his later writings. We must study the Truth with the understanding that Bros. Russell, Johnson and Jolly were chosen of God as earthly leaders and those chosen vessels that followed them in leadership have learned just how important Prov. 4: 18 is "the path of the just is as the shining light that shineth more and more unto that perfect day." In E 10, p. 114 (published in 1941) Bro. Johnson could state definitely that "after 1954 no Youthful Worthies will be won; and after 1954 no more persons will enter the tentatively-justified state [for Gospel Age elective purposes, as the context shows] . . . Certainly, when we come to a time when no more consecrations are possible for Gospel Age purposes, it would be useless to exhort the tentatively justified [they will still be tentatively justified, though now pictured in the Camp, having lost their tentatively justified standing in so far as Gospel Age purposes are concerned] to consecrate and sinners to repent, for the tentatively justified sinners could arise no higher from their standings before God under such a condition—by repentance and faith justification they can no longer arise to the Court condition from their condition as pictured in the Camp or outside the Camp, for no more can come into the Court—after 1954 no Youthful Worthies will be won."

***FAITH* is *NOT* the belief that God
will do what you *WANT!*
It *IS* the belief that God
will do what is *RIGHT!***

And still later, when Bro. Johnson published E 11, p. 494 top, in 1948, he could state, in the light of further Scriptures unfolding from the book of Exodus, that Jesus has charged "that no more consecrations be made in the interests of the Gospel Age Tabernacle." Since 1954, during the Epiphany, consecrations can be made only in the Epiphany Camp and only for Epiphany purposes, *not for* Gospel Age elective purposes. Those who had faith justification prior to 1954 "for Gospel Age purposes" and did not consecrate, lost it "for Gospel Age purposes"—"in every case by Oct. 1954, according to Rev. 22: 11" (E 11, p. 473).

But this does not mean that the granting of tentative (faith) justification has ended altogether, for it will continue "until restitution begins." However, from Oct. 1954 onward it is for Epiphany Camp purpose for the building up of the Epiphany Camp, which eventually will consist only of "those who will persist in believing in Jesus as Savior and King," *i.e.*, tentatively justified ones (E 14, p. 266; PT '59, pp. 39-41; PT '65, p. 61, *etc.*). The privilege of the Great Company and Youthful Worthy Levites since Oct. 1954 is to hold up the

Epiphany Court Curtain (“Christ as Savior and King”) “to the view of all in the Camp” (E 5, p. 420). Of course God will not bring the Epiphany Campers into the Court in order to give them their tentative (faith) justification rather they will accept Christ as their savior and be tentatively (faith) justified while in the Camp (PT ’58, pp. 59-61). Tentative (faith) justification will operate as long as we are in the faith dispensation, *i.e.*, “until restitution begins.” And since tentative (faith) justification is given to the believer “to make him acceptable to God for dealing with him for the purpose

of bringing him to consecration” (E 4, p. 451, par. 2), we are not to be surprised that many in the Epiphany Camp are consecrating. We speak of them as Consecrated Epiphany Campers.

Jesus answered . . . “For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.”
John 18: 37

*Seek
the
Truth*

THE LORD’S SUPPER

“Christ our passover is sacrificed for us: therefore let us keep the feast” (1 Cor. 5: 7, 8)

The Passover was a Jewish feast kept yearly, and is still so observed by the Jews as a commemoration of their remarkable deliverance under the tenth plague upon Egypt—the passing-over or sparing from death of their firstborn. The circumstance as narrated in Ex. 12—the slaying of the lamb, the roasting of the flesh with fire, and the eating of it with bitter herbs and unleavened bread while the eaters stood, girded and shod, and with staff in hand, ready to depart out of Egypt for the Land of Promise (Canaan) are doubtless familiar to most of our readers.

Also, there is the deeper meaning of these things which were but types: How that Jesus came—“who is the Lamb of God, which taketh away the sin of the world” (John 1: 29), and of Christ our Passover, who was sacrificed for us—how the doorposts and lintels of the household of faith are sprinkled with the blood-merit of our Lamb, which speaks better things, and saves in a higher sense, all that are in that “house”—how that we as pilgrims and strangers, not making Egypt (the world) our home, nor resting there, but with staff in hand are intent on our journey to antitypical Canaan—how that the “bitter herbs” represent the bitter experiences and trials of life, which are needful to us and tend to sharpen our appetite for the unleavened bread (Truth and sincerity in purity; leaven is a type of sin and or error), and the eating of our Lamb, who said: “Except ye eat the flesh of the Son of Man . . . ye have no life in you” (John 6: 53). We partake of our Lamb and seek to develop Christlikeness.

During this night of more than 1,900 years since our Lamb was slain, the one true household of faith has been eating, waiting for the morning of deliverance. Yes, the dawn of which we believe has already come for the one true Church and the world. When Jesus died on the very day of the lamb’s death, and in fulfilment of that part of the type—the lamb—how fitting it seems that all Christians should commemorate the



day on which our Lamb died. We certainly have much more interest in the day than has “Israel after the flesh,” who recognize only the type. Then, while we keep the feast daily in our hearts by partaking of Christ and His Word of Truth, would it not be a great pleasure and a beautiful way to commemorate our Lord’s death on its anniversary?

We understand that it was our Lord’s wish that this anniversary day be observed annually as a remembrance of Him, and that He instituted what is termed the Lord’s Supper, of bread and fruit of the vine—emblems of His body and blood, our Passover Supper—as a substitute for the Jewish observance of the type. Everything connected with it seems to show that this was His intention. He kept the Passover every year, and at the last one, the night in which He was betrayed, He said, “With desire I have desired to eat this passover with you before I suffer” (Luke 22: 15). What Jesus commemorated was the killing of the Passover lamb and not the “Feast of Passover,” which followed it for seven days. The Jews at that time kept both, but particularly the latter. They do not now, and have not for a long time, commemorated the killing of the Passover lamb, but the Passover feast only.

Jesus commemorated the last time the killing only and then gave Himself as the real sacrifice. When He had instituted the new supper remembrances, the bread and fruit of the vine, instead of the old type, the lamb, He gave them to His disciples and said: “This do in remembrance of me [keep no longer the type or shadow but use these new emblems to commemorate Me—the Antitype].” “As often as ye eat this bread, and drink this cup, ye do show the Lord’s death [not the typical lamb’s] till he come [until the Kingdom be established and the type completed by the passing over, or sparing, of all the firstborn overcomers and the ultimate deliverance of the entire household of faith]” (1 Cor. 11: 24-26). The Passover killing, Christ’s death, can be remembered at no time so appropriately as on the regular anniversary, the 14th day of the first month,

lunar time, which this year commences at 6 o'clock p.m., April 1. The feast of seven days' eating of unleavened bread, which followed, represents, or types, the continuous, perfect and everlasting feast which we enjoy after and because of our Ransom, seven being typical of perfection.

We are keenly aware that some Christians observe the Lord's Supper every Sunday, and claim that their custom is based upon the oft-repeated mention of the act in "breaking of bread"—*e.g.*, "upon the first day of the week, when the disciples came together to break bread" (Acts 20: 7, *etc.*). They evidently overlook the fact that bread-breaking was of necessity a frequent occurrence but that there is no mention of the cup in any of these instances, which constitutes as important a feature in the ordinance as the bread; nor are any of these meetings on the first day of the week ever called "the Lord's Supper" or by any name that should lead us to such a conclusion.

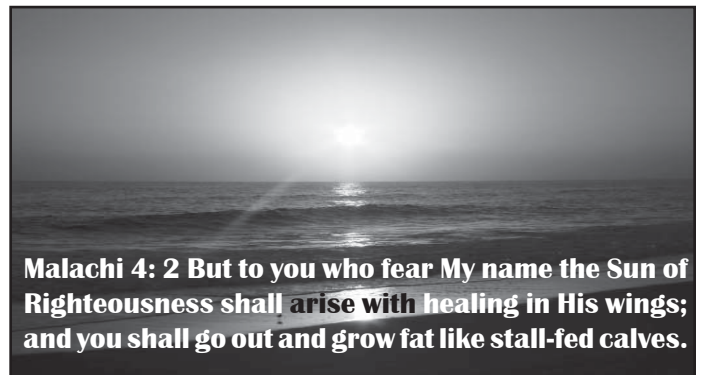
There are several reasons why "the Lord's day" (Rev. 1: 10) would not be at all appropriate for the commemoration of His death, the principal one being that "the first day," or "Lord's day," was instituted and used to commemorate an event the very opposite in its character, namely, the resurrection of our Lord. The one was in the "night" and called a supper, the other was observed in the day. The one was a night of weeping and sorrow, the other a morning of joy and rejoicing, saying, "The Lord is risen indeed." The one was a type of the night of suffering—the Gospel Age—the other a type of the gathering together and communion in the bright Millennial day— after the resurrection of the Body, very early in the morning.

When Jesus had risen from death He appeared to the disciples frequently, if not invariably, on the "first day" of the week, and on several occasions made Himself known to them in the breaking of bread at their ordinary meal. Upon the organization of the Church, what would be more reasonable than to suppose that they would set apart the first day, as especially a day for meeting with each other and with Him, and that coming from distances, as well as because He revealed Himself first, they would arrange for partaking of their food in common on that day? But this was always a day of joy as the other was properly a night of sympathizing grief with our Savior.

The proper observance of this ordinance for the year of 2015 is April 1, after 6:00 P.M. We trust that all the Lord's consecrated people everywhere will avail themselves of their privilege of memorializing the death of the Redeemer for our sins and our faith appropriating justification through His broken body and shed blood. As our Lord and the Apostles met and symbolized His death in advance of the event, so it is appropriate for us to meet on the anniversary to celebrate His sacrifice. The doing of this annually, in harmony with the evident purpose of the Lord in establishing this Memorial instead of the Jewish Passover, makes the occasion a very impressive one!

Let us not specially find fault with others who do differently;

but, as opportunity offers, let us inform them of our reasons for observing this great event on its anniversary. As often as we do this (yearly) we do show forth the Lord's death until He come. While we believe that our Lord has been present for a number of years—during the expanded Gospel Age Harvest—this does not hinder us from continuing the blessed Memorial of His death. Our thought is that our Lord meant that the Church was to continue celebrating His death at His Second Advent (1874) until the full Harvest work of the Age for all the Elect would be completed. Then, as He declared, they would drink of the New Cup with Him. Whereas the Gospel Age Cup has been a cup of suffering, shame, ignominy, reproach, the world's derision and opposition. His New Cup, is a cup of joy, blessing, glory, honor and immortality—the Divine nature. The Father, who poured for our Lord the Cup of suffering, poured also for Him the Cup of blessing and glory. As the Church have been privileged to share with Him in this Cup of suffering, so with their resurrection "change" they are privileged to share with Him the Cup of glory and blessing.



In the Lord's arrangement, the moon among other things symbolized the Jewish prospects, while the sun among other things symbolized the prospects of the Gospel Age. The Law Dispensation was a shadow, or reflection, of things future, as the moon's light is the reflection of the rays of the sun. We are near the time of the rising of the Sun of Righteousness with healing in His wings [in His beams] (Mal. 4: 2), to flood the world with the light of the knowledge of God. Seeing this, we lift up our heads and rejoice, as the Master directed. Since all the overcoming members of the Church are included in that Sun of Righteousness according to our Lord's parable (Matt. 13: 43), it follows that the Elect Church's glorification as the World's High Priest must be completed before the full light of the Millennial glory will shine forth upon the world. In partaking of the Memorial we may look forward with the eye of faith to the rising of the Sun of Righteousness, in contrast with the condition which prevailed at the time when the first Memorial was observed. Then, the moon (the Law Covenant) was at its full; and very shortly after the rejection of Jesus and His crucifixion the Jewish polity began to wane.

As from the intelligent appreciation of the fact symbolized by the Memorial Supper a great blessing comes, and a joy proportionate to the participator's faith and obedience, so also a condemnation attaches to an unworthy, improper

participation in the Memorial (1 Cor. 11: 20-22, 27). Verse 27 says: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." None are to participate except those who have come into relationship with the LORD by consecration of their hearts—their all—to Him and His service. None can come into this consecrated condition except as they have recognized themselves as sinners and the Savior Jesus the Redeemer from sin, whose merit is sufficient to compensate for the defects of all those who would come unto the Father through Him. All such should partake with much joy. Remembering the sufferings of the Master, they are to rejoice in those sufferings and in the blessings that these have brought to their hearts and lives.

None are to drink of the cup on such occasions except those who have appropriated the merit of the sacrifice of Christ, and who fully realize that all their blessings are through Him. None are to drink of the cup except those who have given up their all to the LORD, for this is what the Cup signifies—it is the Cup of suffering, the Cup of a full submission to the will of God. "Thy will, O God, not mine, be done," was the prayer of the Master, and is to be the sentiment and petition of those who partake of the Memorial Supper. For others to participate in this Memorial Supper would be a farce, would be wrong, and would bring more or less of condemnation, disapproval, from God and from their own consciences—and that in proportion as they realized the impropriety of their course.

But let none think that they should remain away from the Memorial because of the imperfections of the flesh. This is a great stumbling-block to many. So long as we are in the present condition in the flesh, imperfection of thought, word and deed are possible—yes, unavoidable. The Apostle Paul says that we cannot do the things that we would. It is because we need Divine grace to forgive our daily, unintentional, unwilling trespasses that all whose sins have been forgiven and who have been accepted into fellowship with Christ are encouraged to come to God in prayer. The Apostle says to the one true Church, "Let us therefore come boldly [with courage] . . . that we may obtain mercy and find grace to help in time of need" (Heb. 4: 16). It was because of our needs that God opened up the way and made this arrangement.

By God's provision for the forgiveness of our sins of which we have repented, and for which we have asked forgiveness in Jesus' name, we may realize ourselves as no longer sinners under condemnation, but as clothed with the robe of Christ's righteousness. This is the thought behind the Apostle Paul's expression, which applies to every day: "I beseech you

therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1).

All Christians should keep their accounts squared with the LORD. If they come short, they should lose no time in getting the account squared, in obtaining forgiveness through the merit of the Savior's sacrifice. Such accounts with the LORD should be settled promptly at the time of their occurrence, or not later than the day of occurrence. They should not be allowed to accumulate; for otherwise they will rise as a wall between the soul and the Heavenly Father. But whatever has been the condition in the past, the Memorial season, above all others, is the time for making sure that no cloud remains between the LORD and us, to hide Him from our eyes.

Forgiven and cleansed of any spot on our robe of Christ's righteousness, let us keep the feast—the Memorial of our Lord's death. In it let us afresh acknowledge and impress upon our minds the importance of the merit of His sacrifice and death and how it represents the grace of God to us, as it will by and by represent the same grace extending through the Millennial Kingdom to the whole world. Let us remember also our devotion of ourselves, our consecration to be dead with our Lord and to suffer with Him. We trust that the celebration of the Memorial this year will be a very deeply impressive one, an occasion of rich blessing to all of the Lord's consecrated people everywhere. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5: 7, 8).

We trust also that each class of Epiphany-enlightened brethren celebrating the Memorial together will write to us, stating briefly the interesting facts connected with the celebration, including the number present, the number participating and the spirit of the feast, so far as can reasonably be estimated.

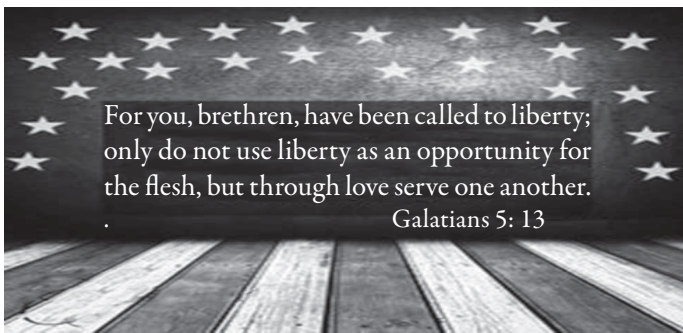
Above we have given briefly an account of the Memorial. As further aids to preparation for its participation we suggest that the brethren read the chapter on the Passover of the New Creation in SITS 6 and other pertinent articles. May the LORD richly bless our preparation for, and participation in the coming Memorial! If for some reason anyone should fail to keep it Nisan 14, *i.e.*, April 1, they may observe it a month later, May 1 (Num. 9: 6-14).

AMERICA IN PROPHECY — ISAIAH 18

Yes, God's providences have greatly favored the U.S.A. The basis for this timely article is Pastor Russell's writing of 1904 in R 3404. This favored land was unknown to civilization, kept hidden, as it were, until the due time—until it was needed as a home, an outlet for the rapidly overcrowding masses of Europe.

More than this, it opened at a time when the Reformation movement was agitating Christendom so called, when the study of the Bible was awakening conscience and character and Christian common sense. The awakened class was not generally the rich or the titled or the very comfortable, neither was it

the very degraded and ignorant and helplessly poor, but the middle class of European society. These did the thinking and the protesting, and in turn endured the suffering under the persecutions engendered. And these were the ones who needed an asylum and who found one in this land shadowed, cared for, by the wings of Divine providence.



Look, too, at the history of this nation. We are far from claiming that it is perfect. We can see much room for improvement in every direction, and are willing to admit that Americans can still learn some things from other parts of the world. Nevertheless, no other nation on earth has such a history. We, as Christians, are opposed to war on general principles, and yet we must acknowledge that some causes of war are more just than others, and of this more just class the wars of the United States seem to have been. True, selfishness has its firm hold upon all the people, and no doubt certain ignoble aims have actuated some of the people in connection with these wars. Yet in general, as wars go, they have been, so far as the masses were concerned, just wars—wars having some apparent necessity and not undertaken purely for conquest. In every instance the victory has been with this favored nation, and in no instance has she treated the vanquished ignobly. On the contrary, millions of dollars in aid have been paid when it need not have been paid, but large indemnities might have been forced.

The prosperity of this land is so phenomenal as to be the constant surprise of the world. The poor from all nations have become the wealthiest nation on earth; even as the Time of Trouble moves forward at an accelerated pace, this is still true in so far as resources are concerned, though now a huge national debt has accumulated: seventeen trillion dollars. And, whatever may yet become true, under the changing conditions ordered of God this land has certainly been well illustrated by the Statue of Liberty (Liberty Enlightening the World) in the harbor of New York City—the gift of that clear-sighted Frenchman, Bartholdi. However, the great truth symbolized is appreciated by but few. We recognize that Christian principles are under worldwide attack, yet the influence of liberty in the United States has been a potent factor in breaking the shackles of serfdom throughout the world.

The practical illustration of people governing themselves so successfully, so prosperously, excited the admiration and the envy of their relatives and friends in every part of the world

and led to the concession of greater liberties everywhere. It is evident, *e.g.*, in the growing nationalism in many countries, with many peoples crying for liberty and freedom from oppression. On the whole we say that no other land could so well lay claim to being shadowed or protected by the wings of Divine providence as can these United States, really the same people in character, in interest, in freedom, in prosperity, and in Divine favor. “Woe, to the land shadowing with wings, which is beyond the rivers of Ethiopia” (Isa. 18: 1). In ancient times little was known of the world’s size, *etc.*, and Ethiopia was called *the ends of the earth*. Interpreting the text from this standpoint it would mean: beyond the waters of the ends of the earth—a very fitting manner in which to describe America, as yet unknown and not intended to be pointed out particularly at that time. We have, then, the prophecy: “Woe! To the land shadowed by wings [Divine providence], which is beyond the waters of the ends of the earth.”

Isa. 18: 2 “That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters” [literally, and as the A.R.V., the R.S.V., *etc.*, render it] of “papyrus” [a tall, Egyptian sedge from the fibers of which the ancients made paper; or the paper made from the pith of this plant]. Are we to expect the fulfilment of this prophecy in the future—that the steamships of the future will be built of paper? We think not. The tendency is rather toward greater strength, ships built of steel. Rather we should interpret the language as symbolical—as representing books and tracts going out in every direction, bearing messages as God’s ambassadors to all who have an ear to hear their message. By these paper-messages, these Divine embassies, all inhabitants of the earth who can see and hear are called upon to note the Lord’s ensign about to be set up in His Kingdom, and the trumpet of Jubilee now sounding and to grow more and more distinct as the Jubilee morning ushers in. See v. 3.

We must all agree that the language of this prophecy “Go, ye swift messengers” in its fulfillment in the work of the expanded Harvest of the Gospel Age is much more reasonable when applied to God’s messages as they have been going forth in the Truth literature than if applied to worldly ambassadors in paper boats. These Truth messages are contained in books (especially in the Studies in the Scriptures, of which millions have been circulated), magazines, booklets and tracts (of which hundreds of millions have been distributed), *etc.* These Truth messages have indeed gone out (and are still going out) as “swift messengers” to all parts of the world and in many languages. With few exceptions these have originated in the U.S.A., the land shadowed by the wings of Divine providence. Indeed, it seems certain that from no other land could they so well have been sent, and tolerably certain, too, that had it not been for “Liberty enlightening the world,” some other nations would not have permitted the publication of so glorious a gospel of “good tidings of great joy, which shall be to all people” (Luke 2: 10). These messages of Truth contained in various kinds of literature have indeed gone forth upon the peoples the world over (upon the waters, Isa. 18: 2). “The waters which

thou sawest, where the whore sitteth, are peoples, multitudes, nations and tongues” (Rev. 17: 15, E 3, p. 70).

“The swift messengers” have a message of special comfort and consolation for the Parousia period which corresponds to the ink, the Truth, and the vessels of papyrus to the inkhorn (the Truth literature), carried by “the man clothed with linen,” referred to in Ezek. 9: 2, 11. This text represents primarily Bro. Russell, and secondarily the rest of the Truth people (E 5, pp. 154, 155). These “swift messengers” indeed went forth to gather God’s saints together unto Him, and, along with additional ones sent forth through Bro. Johnson and the rest of the Truth people during the Epiphany, they have completed the mission of garnering His Elect. “Gather my saints together unto me; those that have made a covenant with me by sacrifice” (Psa. 50: 5). We rejoice greatly in the assurance we have that the Little Flock, the “holy nation,” the “nation scattered and peeled,” is now complete with the Lord in glory (Rev. 19: 7-9) that all of them were begotten of the Spirit by the Fall of 1914, before Zion’s travail began in the World War, that all of them were sealed in their foreheads before the World War (“the wind”—Rev. 7: 1) unfavorably affected the country where they were, and that all of them, including antitypical Zechariah, “the last of the star-members, and the last member of the Little Flock to remain on earth,” “From the blood of Abel unto the blood of Zacharias, which perished between the alter and the temple” (Luke 11: 51, E 10, p. 142), have now been born of the Spirit.

In Isa. 18: 3-6, we find that the features of the prophecy set forth in these verses have also been fulfilling “in that time” of verse 7, the Parousia and Epiphany. Beginning in 1874, through the ministry of “that faithful and wise servant,” God has indeed raised up an ensign or standard of Truth and righteousness for the people. “Go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people” (Isa. 62: 10). God has caused the blowing of the great Jubilee trumpet, the seventh trumpet, to begin, which is to sound forth for the entire thousand years from 1874 to 2874 (SITS 2, pp. 173-200; E 6, p. 653; E 9, p. 126). The message of restitution, proclaiming “liberty throughout all the land,” to all the “inhabitants of the world,” has indeed been going forth. “Ye shall hallow the fiftieth year and proclaim liberty throughout all the land” (Lev. 25: 10).

The message of God’s great Plan of the Ages, as we have seen from our study of Hab. 2: 2 (PT ‘57, p. 53), has been made very plain through Bro. Russell and other faithful watchers; and its clearness and distinctness are emphasized again in Isa. 18: 3. The people are called upon to see as when a standard is lifted up upon the mountains (where all are sure to see it) and to hear as when a trumpet is blown for all to hear. Many from among the world have by this time seen and heard, and more and more will see and hear before this feature of the prophecy is completely fulfilled, at the end of the thousand years (2874).

Here in the end of the expanded Gospel Age God has opened

many secrets to the fully consecrated, particularly in connection with God’s “strange work” (Isa. 28: 18-22; Hab. 1: 5; PT ‘57, p. 38), mankind in general have not yet been ready to receive the Truth. The great majority are “reeling to and fro, and staggering like a drunken man, and are at their wit’s end” (Psa. 107: 27; Luke 21: 26). Not having “the secret of the LORD,” which is revealed only to those who reverence Him (Psa. 25: 14), the people of the world cannot now understand (Dan. 12: 10)—therefore the people are “much pained” and “all faces gather blackness” (Joel 2: 6). God through the Apostle assures His people, as follows: “But ye, brethren, are not in darkness, that that day should overtake you as a thief” (1 Thes. 5: 4); “God’s secret is with the righteous” (Prov. 3: 32).

In harmony with this, God gave a special message to His loyal servants, especially the Laodicean star-members. “For so the LORD said unto me” (Isa. 18: 4) and through them to all of His people, assuring them that He is not perturbed over the chaotic conditions in the world here in the Parousia and Epiphany, but maintains His composure in perfect peace (I will take my rest), indicating to them that they should have the same attitude “Thou wilt keep him in perfect peace, whose mind is stayed on thee” (Isa. 26: 3). He allows the power of the antitypical Assyrians, the disruptive elements, to develop and thrive without interruption, except in those particulars wherein they may interfere with the outworking of His plan (Psa. 76: 10); from His throne He calmly looks on, generally without interfering.

Furthermore, God assures His truly consecrated that He will give His special attention to His real people. “I will dwell in them and walk in them and I will be their God and they will be my people” (2 Cor. 6: 16). This special attention here in the end of the Age has been manifest in His permitting fiery trials to try them and in His giving them an abundance of Truth as due, for their refreshment.

Let us take the time to look back into the history of the Laymen’s Home Missionary Movement for a moment. We can recognize how Jehovah has given the Truth to our Pastor in the deeper understanding of His Word (the Bible). We continue with more consideration of Isa. 18. God assured antitypical Isaiah (His fully consecrated people) that in the Parousia and Epiphany the entire Little Flock would be completed, glorified and presented to Him “In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled . . . to the place of the name of the LORD of hosts, the mount Zion” (Isa. 18: 7; Rev. 14: 1; Col. 3: 4; E 6, p. 482). We rejoice greatly in the assurance that this has now been fully accomplished. In addition to going forth to reach the Little Flock, the “swift messengers” of Truth went forth to develop the Great Company until this work was finished and all of this class was presented to Jehovah, for “the virgins her companions that follow her shall be brought unto thee; with gladness and rejoicing shall they be brought: they shall enter into the king’s palace” (Psa. 45: 14, 15). They will continue to go “Therefore

are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them” (Rev. 7: 15).

Isaiah continues to be the type of the holy people. God has desired to send His message of grace and the invitation is still going forth to accomplish other purposes of God here in the end of the Age. Yes, it can still be said “Lord, here I am; send me.”

We might ask how does our Good Shepherd, the Lamb that was slain, continue to open the seals of the book (Rev. 5: 5), giving to His sheep the Truth as due, since the seven composite angels to the seven stages of the Church, the seven composite stars, or seven shepherds, with their eight principal men (Mic. 5: 5); the Parousia and Epiphany Messengers being the seventh and the eighth, have finished their course? We have every confidence that after the Great Company finished its earthly course, our Lord continued His special shepherding care for His people through the Youthful Worthies, and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers. We believe that the same general arrangement will continue also D.V. until the Mediatorial Reign begins.

Jehovah’s place of dispensing His Truth began in the United States of America and He continues to use that same method of dispensing His Truth as due to this very day! “The mystery, which was kept secret since the world began,” finally became “meat in due season” and was “made manifest to the saints” in the beginning of the Gospel Age, when they needed this information (Luke 16: 16; Rom. 16: 25, 26; Col. 1: 26). Similarly, Truths and Scriptures pertaining to the Youthful Worthies were unfolded when needed for their encouragement and development as a class. Likewise, our LORD since 1954 has been gradually revealing more Truths pertaining to the Consecrated Epiphany Campers, for their enlightenment, encouragement and development as the fifth consecrated class of Abraham’s pre-Millennial seed for the blessing of all the families of the earth. We should all have our faith greatly strengthened as we see how wonderfully our Heavenly Father provides for His own and supplies all their needs.

America has been noted as the land of opportunity and still is. People are breaking down the doors to try to get in, coming from all over so imbued with the thought that America is the land of opportunity and so it has been such since the discovery of America by Columbus in 1492. It is rather singular if you think about it. The last four star members were American people; Thomas Campbell, William Miller, Pastor Russell and Pastor Johnson. God has favored the USA in sending ambassadors by the sea in vessels of bulrushes upon the waters, saying, “Go ye swift messengers to a nation scattered and peeled to a people from their beginning hitherto; a nation metered down whose land the rivers have spoiled” (Isa 18: 2).

We quote from Bro. Hedman: “What a wonderful land

we live in with all these privileges so the American people of the United States have become noted and this is because the freedom exists here like nowhere else. So the living messengers were requested to go, ‘Go ye swift messengers,’ mainly from the United States to the world over, ‘to a nation scattered and peeled,’ the holy nation of Israel. Terrible experiences have been meted out to the people who have been trodden down over centuries. The people were divided in their inheritance and so the United States became the epitome of liberty! What a natural thing is it for the Harvest work to be done from the United States! Three messengers were born here in Pennsylvania: Bros. Russell, Johnson, and Gohlke. Also Pennsylvania has become the epitome of liberty for the masses. That’s why I do not want to move the headquarters, because that would suggest that we are losing the Harvest message. The swift messengers continue to do their work throughout the earth preaching the gospel message. We have the liberty of Christ!”

Jehovah has spoken a very positive statement in 2 Cor. 3: 17 “Where the Spirit of the Lord is, there is liberty.” Truth as due has brought much joy to Jehovah’s enlightened people, as they have contemplated the wonderful things accomplished by our Lord during His invisible Second Presence and Millennial Reign which began in 1874. The United States has been given an opportunity to declare the history of our Lord’s Millennial Reign; for in 1876, 139 years ago, some very important things took place. Bro. Russell, who in the fall of 1874 came to understand the invisibility of our Lord’s Second Advent, was led by the Lord to a careful study of time prophecy. He went to Philadelphia, to the Centennial Exposition, in 1876, and as a result of study there with N. H. Barbour he became convinced that our Lord was indeed invisibly present in His Second Advent (R 3822; E 5, p. 109; E 9, pp. 330, bottom, 331, 460-462). Also, in 1876 Bro. Russell was honored by the Lord in being given executive charge of the Lord’s work (E 9, pp. 346, 463), preparatory to his becoming in 1879 fully “that faithful and wise servant,” both as “ruler over his household” and “to give them meat in due season” (Matt. 24: 45).



Statue of Liberty in New York City’s harbor

Because the Christian recognizes his special allegiance to the Heavenly King, he sets his affection on things above (Col. 3: 2) and feels a broad kinship with the entire groaning creation of every nation, people, kindred and tongue, nevertheless, when one sees the Statue of Liberty in New York City’s harbor, he is bound to feel grateful to God for America, and the torch of enlightenment which it has lifted up before the masses of humanity.

The Statue of Liberty, donated by the French and dedicated October 28, 1886, 129 years ago, was recently renovated and continues as an enduring symbol of freedom, idealism and self-confidence. To celebrate the 100th anniversary of the Statue in July, 1986, six million people, including many notables, *e.g.*, President Reagan and Francois Mitterand (the French President), crowded around New York harbor with millions more watching on television. Let us, while appreciating our glorious land and our wonderful blessings, rejoice that a still better government and still more favorable conditions are part of God's promise to the world of mankind! Let us joyfully continue to pray to the LORD, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6: 10).

St. Paul urged believers (Rom. 12: 3) to think soberly, according as God has granted to each a measure of faith. Accordingly, the Christian's rejoicing is not boastful, but tempered with moderation (Phil. 4: 5). He sympathizes with the groaning creation in all parts of the world and does not ignore the faults of his native land, even though he does not unduly magnify and parade them. In all soberness, however, Bartholdi's Statue of Liberty enlightening the world is true to the facts of the case. He is blind indeed who fails to recognize the great influence which the principle of liberty established in the United States exercises all over the world.

The spirit of today seems generally to ignore God and not to give Him the praise properly due Him. In the bicentennial orations enumerating America's national achievements, God was often not mentioned, and there was comparatively little of thanksgiving and praise rendered to Him whose overruling providence and power brought this nation into being and has given it such freedom and blessings. No speaker was heard giving even a faint echo to the reverential words Benjamin Franklin stated in the course of the drafting of the U.S. Constitution: "I have lived, sirs, a long time, and the longer I live, the more convincing proofs I see of this Truth—that God governs in the affairs of men. If a sparrow cannot fall to the ground without His notice, is it probable that a nation can rise without His aid? We have been assured, sirs, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this. And I also believe that, without His concurring aid, we shall succeed in our efforts here no better than the builders of Babel." Mr. Franklin concluded by saying that, if men who govern cannot do so under the guidance of God, obeying His directives, "mankind may hereafter despair of establishing governments by human wisdom and leave it to chance, war and conquest."

The Pennsylvania Assembly ordered the Liberty Bell in 1751 to commemorate the 50th anniversary of William Penn's 1701 Charter of Privileges, Pennsylvania's original Constitution. It speaks of the rights and freedoms valued by people the world over. Particularly forward thinking were Penn's ideas on religious freedom, his liberal stance on Native American rights, and his inclusion of citizens in enacting laws. Tradition tells

of a chime that changed the world on July 8, 1776, with the Liberty Bell ringing out from the tower of Independence Hall summoning the citizens of Philadelphia to hear the first public reading of the Declaration of Independence by Colonel John Nixon.

The Liberty Bell brings forth a message so precious to God-fearing loyal Americans and others, "Proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. 25: 10).



Liberty Bell rang out on
July 8, 1776
The 1st public reading of the
Declaration of Independence

There is widespread disagreement about when the first crack appeared on the Bell. Hairline cracks on bells were bored out to prevent expansion. However, it is agreed that the final expansion of the crack which rendered the Bell unringable was on Washington's Birthday in 1846. George Washington was a man of noble character and like so many others recognized the United States of America as a land set aside for God-fearing

and believing people. Washington manifested great strength of character and loyalty to correct principles. Surrounded by foes and petty jealousies on all sides, and contending with political intrigues, misrepresentations, slanders and plots for his dismissal as Commander-in-chief, he maintained such self-control, dignified assurance and faith in the victorious vindication of his righteous cause, that it inspired confidence in those closely associated with him. In the winter of 1777-78 at Valley Forge (which, incidentally, is close to our location in Pennsylvania), he with an army twice beaten, poorly housed and ill-fed, with thousands of men "barefoot and otherwise naked," went through a time of specially severe hardships, and also much harsh public criticism, lack of support, and captious meddling of a Congress too weak to help him. Nevertheless, he showed great courage, deep sympathy for his suffering soldiers, and strong faith in God, with whom he would spend hours in prayer, seeking guidance, aid and comfort.

We rejoice in the heritage of the land that Jehovah set aside for habitation, till the proper time in his plan that His Truth as due could be brought forth under conditions of religious freedom through men of strong character founded in a trusting faith of a higher power. Yes, the land [the U.S.A.] shadowed with wings, sheltered by Divine providence as an asylum for the liberty lovers and Truth lovers of the world. Where the Spirit of the LORD is, there is liberty!



HAVE YOU MOVED OR
ARE YOU GOING TO BE MOVING?
RENEW TODAY!

TO:

ANNOUNCEMENTS

2015 CONVENTIONS

England

Birmingham August 7, 8, 9
Barlborough October 24, 25

France —all conventions in Barlin

Spring April 5, 6
Summer July 31, August 1, 2
Fall October 31, November 1

Germany

Velbert May 23, 24, 25
Diez October 16, 17, 18

India

Kerala May 3
Trichy May 16, 17
Nazareth October 23, 24, 25
Kerala November 8

Jamaica

Bartons April 3, 4, 5, 6

Lithuania

Kaunas June 19, 20, 21

Nigeria

Agbado April 3, 4, 5
Enugu August 28, 29, 30
Makurdi November 27, 28, 29

Poland

Gdansk April 4, 5, 6
Poznan May 1, 2, 3
Kobyla Gora June 5, 6, 7
Lodz July 18, 19, 20
Rzeszow July 21, 22, 23
Susiec July 24, 25, 26
Mietne August 28, 29, 30

United States

Seattle, WA March 13, 14, 15
Newark, NJ May 15, 16, 17
Athens, OH July 17, 18, 19
Tulsa, OK September 11, 12, 13

Ukraine

Orlivka June 26, 27, 28
Lviv August 14, 15, 16

USA CONVENTION

Seattle, Washington Convention

March 13, 14, 15, 2015

Holiday Inn Express & Suites 19621 International Blvd., Sea Tac, WA 98188. The cost for single/double room is \$89, suites \$99 + tax. To reserve a room the hotel needs to be called directly at (206) 824-3200 no later than 2/20/2015. You must mention Bible Standard Ministries for these special rates. Included in this rate is a full, hot breakfast for each guest, complimentary wireless Internet, local calls, parking and airport/local restaurant shuttle transportation.

OBITUARY

Brother Nathan Lupus of Tasmania, Australia died Nov. 24, 2014. He is survived by his wife Sr. Esther. They have embraced the Truth for many years especially the Epiphany understanding.

LET LOVE GUIDE YOUR LIFE

When you are going through difficulty & wonder where GOD is, REMEMBER that the teacher is always quiet during the test.

Never try to destroy someone's life with a lie when yours could be destroyed with the truth. Anyone who speaks evil (gossips), against another with hearsay accusations and puffs himself up because of his knowledge, but harbors bitterness in his heart, will in time, become a bitter, angry person. Never retaliate when people say unkind things about you. Pay them back with a blessing . . . and God will BLESS YOU (1 Pet. 3: 9)! Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen (Eph. 4: 29). Guard your HEART!

Before you speak **THINK**

T = is it true?; **H** = Is it helpful?; **I** = Is it inspiring?;
N = Is it necessary?; **K** = Is it kind?

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OUR LORD'S MEMORIAL

APRIL 1, 2015
AFTER 6:00 PM