

The
PRESENT TRUTH
and
Herald of Christ's Epiphany

SPRING 2016
A.D. 2016 — A.M. 6145
WHOLE NO. 753

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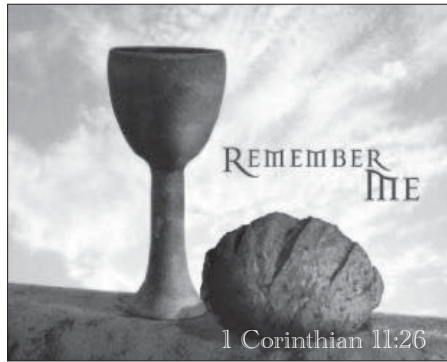
"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, 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.

THOUGHTS FOR THE MEMORIAL SEASON

“For as often as ye eat this Bread, and drink this Cup, ye do show the Lord’s death till He come”

(1 Cor. 11:26).

The Passover Season is approaching; and the interest of Christians in the type centers especially in the slaying of the lamb, which preceded the Passover Feast, and which typified the Lamb of God, Jesus Christ. Our celebration of this Passover season, therefore, relates to the great antitype. At this time we as Christians commemorate the greatest event of all history, the sacrificial death of the Savior of the world. Our celebration this year properly begins on the evening of March 21, 2016 after six o’clock P.M., which is the beginning of the 14th of Nisan. We greatly regret that, while millions of professed Christians and Jews will gather in some formal ceremony



and in a complacent manner celebrate this most important event, but few of any religion can discern the real significance of the celebration. Could their minds be thoroughly awakened to its true significance? Oh, this would be a religious revival such as the world has never yet known. But, as St. Paul declares, “The god of this world hath blinded the minds” of many; and even some whose eyes of understanding are partially opened, St. Peter describes as being blind and unable to see afar off. They are unable to see the deep things of God in respect to these ceremonies, which have been celebrated for 3631 years, in type and antitype.

The Israelites were commanded to celebrate the Passover as the first feature of the Law and as one of their greatest memorials as a nation. Therefore we find that in some degree the Passover is celebrated by Jews in all parts of the world, even by some who claim to be agnostics. They still have a measure of respect for the Passover as an ancient custom. But is it not strange that with the bright minds which many of our Jewish friends possess, they have never thought it worthwhile to inquire as to the meaning of this celebration? Of course, God so commanded; but what was the reason, the motive, behind the Divine command—what lesson, what object? Truly a reasonable God gives reasonable commands; and in due time Jehovah will cause His faithful people to understand the significance of every requirement.

Why was the Passover lamb slain and eaten? Oh, each lamb represented the Lamb of God which taketh away the sin of the world (John 1:29). The Apostle Paul says “Christ our Passover is sacrificed for us” (1 Cor. 5:7). Jesus, the Lamb of God; spotless, pure, holy, harmless, undefiled; yes, the man Christ Jesus was the antitype of the Passover lamb slain by the Israelites. This was God’s way to show that He has provided a Savior for the world of mankind in due time.

Jesus’ sacrifice was the merit of his earthly perfection and was to be eaten or appropriated in the mind! Now for the Church of the firstborn they were to appropriate his flesh—his human nature—which was sacrificed on their behalf. This was to show that they would be passed over

PRESENT TRUTH and Herald of Christ’s Epiphany

ISSN: 0032-7700

Published by the
Bible Standard Ministries (LHMM)
1156 St. Matthews Road
Chester Springs, PA 19425-2700, U.S.A.

Published regularly since December, 1918
4 issues a year
(Spring, Summer, Autumn and Winter)

Annual Subscription
\$12.00 (single issue, \$3.50)

Editor
Leon J. Snyder

Postmaster: Send address changes to:
Bible Standard Ministries
1156 St. Matthews Road
Chester Springs, PA 19425-2700, U.S.A.
Periodicals Postage paid at Kutztown, PA

Other Publications
The Bible Standard

Foreign language editions
French, German, Polish, Portuguese, Tamil, Malayalam,
Kannada, Ukrainian and Lithuanian

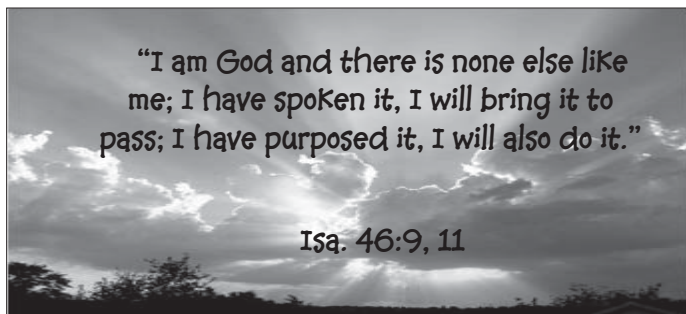
Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- 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.

on account of the blood without and the lamb within as members of the first-born. This eating of the lamb typifies the appropriating justification from sin “Except ye eat the flesh of the Son of Man . . . ye have no life in you” (John 6:53). They partook of the Lamb and had Christlikeness formed within, the hope of glory.

Why was the blood sprinkled upon the doorposts and lintels? Jesus is repeatedly called the Lamb in the Book of Revelation, in relation to Him in His post-human existence, and since He has come into the world (Rev. 5:6; 6:1, 16; 13:8; 15:3; 19:7; 21:22). In its primary significance this term represents Jesus as the antitypical Passover Lamb slain in Egypt. Through His blood being sprinkled on the doorposts and lintels of the Israelites’ houses they escaped death when the messenger of destruction went throughout Egypt. And the blood of this antitypical Lamb now secures us who are of God’s Household of Faith as we abide under that blood, which is on the lintels and doorposts of our hearts on which that blood was sprinkled. The blood sprinkled on the doorposts we understand to be the satisfaction of Divine Justice Godward and manward, while the blood sprinkled on the lintels we may understand to be righteousness imputed to us. This symbol nicely shows the doorpost of our heart sprinkled with His blood “Having our hearts sprinkled from a consciousness of evil” (Heb. 10:22).

If a Jew can realize that his Sabbath day is a type of a coming Epoch of rest and blessing, of release from toil, sorrow and death, why cannot he see that similarly all the features of the Mosaic institution were designed of the Lord to be foreshadowings of various blessings, to be bestowed “in due time”? “I am God and there is none else like me; I have spoken it, I will bring it to pass; I have purposed it, I will also do it” (Isa. 46:9; 11). Oh, yes, God will “in due time” bestow them.



Blessed are those whose eyes can see that Jesus was indeed “the Lamb of God that taketh away the sin of the world”; that the cancellation of the world’s sin is to be effected by the payment of man’s penalty, by the application of Jesus’ sacrificial merit in due time for the sins of all mankind. “And so it is written, The first man Adam was made a

living soul; the last Adam (Jesus) was made a quickening spirit” (1 Cor. 15:45). Only the one true Church have as yet received of the merit of Jesus’ death. Greatly favored are those who can see that as the whole world lost Divine favor and came under Divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of Justice should be made before this sentence, or curse, could be removed; and that therefore, as the Apostle declares, “Christ died for our sins”—“the Just for the unjust,” that He might bring us back to God. He opened up a new way—a way to life everlasting. The Scriptures call the Church of Christ “the Church of the First-borns,” “a kind of First-fruits unto God of His creatures,” “the First-fruits unto God and the Lamb” (Heb. 12:23; Jas. 1:18; Rev. 14:4). These expressions imply that ultimately there will be others of God’s family later born; *they imply after-fruits*. Christian people in general seem to have overlooked these Scriptures, as to having application of them is concerned. They have no understanding of after-fruits.

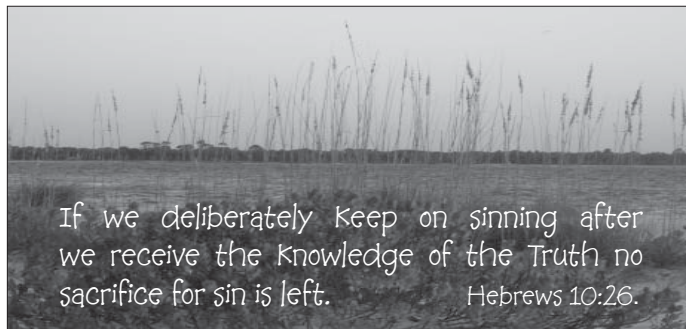
The resurrection of Jesus is living proof that God’s other promises will come true.

However the Passover type indicates that it was God’s purpose to free all Israelites; and that as a nation they represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. Let us also note that there were two Passovers—the one in which only the first-borns were passed over (in Egypt) and another greater one at the Red Sea, when by Divine Power the whole nation of Israel was miraculously delivered and led across the channel of the Sea especially prepared for them by the accentuation of winds and tides. These passed over dry-shod and were saved; while the hosts of Pharaoh, *representing all* who eventually will go into the Second Death, were overwhelmed in the Sea. The passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam’s race who desires to come into accord with the Lord and to render Him worship; all who will ever become a part of antitypical Israel; for not one Israelite was left behind in Egyptian bondage.

But this passover is not the one which we are about to celebrate. We are to celebrate the antitype of the passing over of the first-borns of Israel by the angel in the land of Egypt. Only the first-born ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing

over, of those first-borns. So only the First-borns of the sons of God from the human plane, the Church of Christ, were passed over during the night of the Gospel Age; only these were in danger of the destroying angel. These were all under the sprinkled blood. We see, therefore, in harmony with all the Scriptures, that the “Little Flock,” “the First-fruits unto God of His creatures,” “the Church of the First-borns,” alone were being spared, passed over, during the Gospel Age.

We, therefore, also see that the remainder of mankind who may desire to follow the great antitypical Moses, when in the Age to follow this He shall lead the people forth from the bondage of Sin and Death, are not now in danger of eternal destruction—only the First-borns were in such danger, as the type shows. The Church of the First-borns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God’s willingness to fulfill to them all of His good promises. Furthermore, they are such as have responded to the grace of God, in justification and have made a full consecration of themselves to Him and His service, and in return have been begotten of the holy Spirit. With these it was a matter of life or death whether or not they remained in the Household of Faith—behind the blood of sprinkling.



If we deliberately keep on sinning after we receive the knowledge of the Truth no sacrifice for sin is left. Hebrews 10:26.

JESUS OUR PASSOVER LAMB

Just as in the type it meant death to leave the house on whose lintels and doorposts the typical lamb’s blood was sprinkled, so for this class to go forth from under the blood of Jesus would imply a disregard of Divine mercy. It would signify that they were doing contempt toward Divine goodness; and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such, the Scriptures declare, “There remaineth no more a sacrifice for sins”; “Christ dieth no more” (Heb. 10:26; Rom. 6:9). They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-borns of Egypt. The Church of the First-borns, through the

begetting of the holy Spirit and the greater knowledge and privileges which they enjoyed in every way, had a far greater responsibility than has the world; for they were the only ones in danger of the Second Death.

This is the lesson of the Passover type, and applies only to true Christians; but by and by the night of sin and death will have passed away, the glorious Morn of deliverance will have come, and The Christ, the antitypical Moses, will lead forth and deliver all the people of God—all who, when they shall come to know, will be glad to reverence, honor and obey the will of God. That Day of Deliverance will be the entire Millennial Age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death—destruction.

The amount of Truth we have is designed for a purpose, to equip us to cooperate with the Lord in the out workings of His plans.

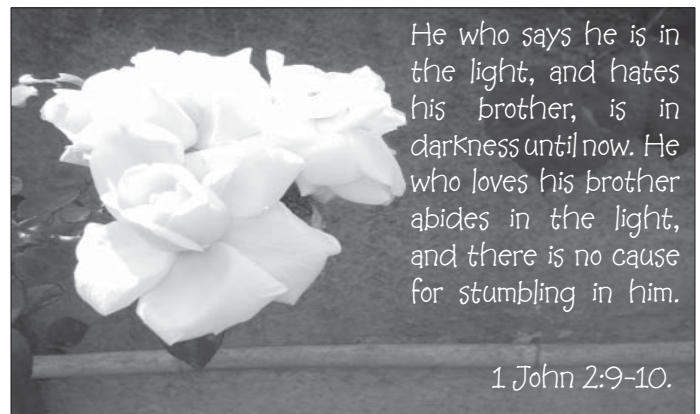
The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, “Christ our Passover is sacrificed for us; therefore let us keep the feast” (1 Cor. 5:7-8). He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the tentatively imputed merit of Christ, the value of His sacrifice; we must also eat of the unleavened bread of Truth, if we would be strong and prepared for the deliverance in the Morning of the New Dispensation. We put on Christ, not merely by faith; but more and more we put on His character and are transformed into His glorious image in our hearts and lives. We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the Kingdom, to all the glorious things which God has in reservation for the One True Church, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover Lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His Apostles in the upper room, saying, “With desire have I desired to eat this Passover with you before I suffer” (Luke 22:15). It was necessary that as Jews they should celebrate the Passover

Supper on that night—the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical first-borns from the typical “prince of this world”—Pharaoh—the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, “Do this in remembrance of Me.” We recall the circumstances of the first Memorial—the blessing of the Bread and of the Cup, the fruit of the vine; and our Lord’s declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in co-operating with Him in every and any manner, that they might later share all His honor and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, “Take, eat; this is My body.” The evident meaning of His words is, this symbolizes, or represents, My body. The bread was not actually His body; for in no sense had His body yet been broken. In no sense would it then have been possible for them to have partaken of Him actually or antitypically; the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord’s sinless flesh—leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season. On another occasion Jesus gave a lesson which interprets to us this symbol. He said, “The Bread of God is He which cometh down from Heaven, and giveth life unto the world.” “I am the Bread of Life.” “I am the living Bread which came down from Heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world” (John 6:33, 35, 51). In order to appreciate how we are to eat, or appropriate, this living bread, it is necessary for us to understand just what the bread signifies. According to our Lord’s explanation of the matter, *it was His flesh* which He sacrificed for us. It was not His pre-human existence as a spirit being that was sacrificed, although that was laid down and its glory set aside, in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners—without any contamination from Father Adam, and free from sin—that enabled Him to become the Redeemer of Adam and his race, that permitted Him to give His life “a

Ransom for all, to be testified in due time” (1 Tim. 2:4-6).



When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to “eat,” appropriate to ourselves; that is to say, His perfect human life was given to redeem the entire race from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realize this and accept Him as our Savior from death. The Scriptures show us, however, that if God would consider all past sins canceled, and should recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life. In order that any of the condemned race of Adam might profit by the sacrifice of Jesus, it was necessary that He should rise from the tomb on the Divine plane of life, that He should ascend to the Father and impute the sacrificial merit of His death deposited in the hands of Justice on our behalf and receive from the Father the position of exercising “all power in Heaven and in earth.” We must ask how these things relate to the world. Well, we find it was necessary also that in the Father’s due time He (Jesus) should come again to earth, a glorious Divine Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered to all mankind—dead and living.

It is this same blessing that the Church of the Gospel Age receive by faith in their Redeemer; namely, justification by faith—not justification to a spirit nature, which we never had so could not lose and which Christ did not redeem; but justification to human nature, which Father Adam possessed and lost, and which Christ redeemed by giving His own sinless flesh, His perfect human life, as our Ransom-sacrifice—corresponding price. The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves,

by faith, of justification to human life-rights—and the right to human life—with all the privileges “For the Son of man is come to seek and to save that which was lost” (Luke 19:10) which our Lord at His own cost procured for us. Likewise the fruit of the vine symbolizes primarily our Savior’s life given for us, His human life, His being, His soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of Restitution rights and privileges secured by our Lord’s sacrifice of these—Justification.

**Everyone is entitled to his own opinion,
but not his own facts.**

THE ELEMENTS’ DEEPER MEANING

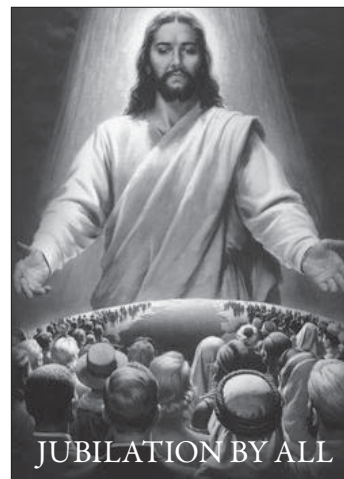
Now let us note that God’s object in justifying the Church by faith during the Gospel Age, *in advance of* the justification of the world by works of obedience in the Millennial Age, was for the very purpose of permitting this class to present their bodies a living sacrifice, and to have part with the Lord Jesus in His sacrifice—as members of His Body. To this deeper meaning of the Memorial He did not refer very fully, though He did refer to it in the Luke account of the cup (Luke 22:20). It was doubtless one of the things to which He referred when He said, “I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of truth, is come, it will guide you into all truth . . . and will show you things to come” (John 16:12, 13). This Spirit of Truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated Church, “The cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The loaf which we break, is it not the participation of the body of Christ?”—the sharing with Christ as joint-sacrificers with Him even unto death, that thereby the Body members might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness?—“For we, being many, are one loaf, one body” (1 Cor. 10:16, 17, Diaglott).

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood; that is, life—not life retained, but life shed, given, yielded up—sacrificed life. He tells us that this life poured out was for the remission of sins—and that all who would be His must drink of it, must accept His sacrifice—appropriate it by faith. They must receive life from this source. It will not do for any to claim eternal life outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to

claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the merit of the blood once shed as the ransom-price for the whole world. “There is none other name under heaven given among men whereby we must be saved” (Acts 4:12).

DRINKING ANEW IN THE KINGDOM

On the occasion of the institution of the Memorial Supper, our dear Lord, as usual, had something to say about the Kingdom, the theme of His every discourse. Those to whom He had promised a share in the Kingdom, if faithful, He reminded of His declaration that He would go away to receive a Kingdom and come again and receive them to Himself to share in it. He now adds that this Memorial which He was instituting would find its fulfilment in the Kingdom, that He would no more drink of the fruit of the vine until He would drink it anew with them in the Father’s Kingdom. Just what did our Lord mean by this statement?



Well this might be difficult to determine positively; but it seems consistent to understand Him to mean that as a result of the trials and sufferings symbolized in His Cup, there will be jubilation in the Kingdom. “He shall see of the travail of His soul, and shall be satisfied” (Isa. 53:11). He will look back over the trials and difficulties endured in faithful obedience to the Father’s will, and will rejoice in these as He sees the grand outcome—the blessings which will come to all mankind. This jubilation will be shared by all His disciples who have drunk of this Cup, first as signifying justification, then in consecration and sacrifice with Him. These have His promise that when the reign shall have begun, when the Kingdom shall have been established, looking back they will praise the way that God had led them day by day, even unto the end of their earthly course, and even though it had been a “narrow way,” a way of self-sacrifice, a way of self-denial.

JOYFUL SUBMISSION TO GOD’S WILL

Our dear Master’s faith stood the test of all these trying hours which He knew to be so near the time of His apprehension and death. The fact that He rendered thanks to the Father for the bread and the cup is indicative of a

joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. Always He was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found grace sufficient for His needs.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him "with strong cryings and tears" praying "unto him who was able to save him from death" (Heb. 5:7)—expressive of our Master's fear of eternal death, lest in some particular He might have failed to follow out the Father's Plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept His consecration vow, and that He would certainly have a resurrection as promised.



NOT PERFECT but FORGIVEN

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. 1 John 1:9-10.

We behold how calm He was thereafter, when before the high priest and Pilate and Herod, and then Pilate again. "As a sheep before her shearers is dumb, so he opened not his mouth" in self-defense (Isa. 53:7). We see Him faithful, courageous to the very last; and we have His assurance that He could have asked of the Father and could have had more than twelve legions of angels for His protection. But instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What a lesson is here for all His footstep followers! On the other hand, we recall that even among His loyal disciples the most courageous forsook the Master and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage and our willingness to suffer with Him who redeemed us! What an opportunity is afforded us to buttress the mind with

the resolution that we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips, but also by our conduct.

OPPOSITION TO BE FROM RELIGIOUS PEOPLE

We are shocked with the thought that it was Jehovah's professed people who crucified the Prince of Life! And not only so, but that it was the leaders of their religious thought, their chief priests, their Scribes and Pharisees and Doctors of the Law, rather than the common people, who were responsible for this dreadful deed. We remember the Master's words, Marvel not "if the world hate you; for you know that it hated me before it hated you" (John 15:18). We see that He referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, His followers.

We are not to be surprised, then, that opposition to the Truth and persecution of the light-bearers continues to come from the most prominent religious leaders. This fact, however, should not cause us to hate either our own opponents or those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter respecting this matter: "I wot that through ignorance ye did it, as did also your rulers" (Acts 3:17). Ah, yes! Ignorance and blindness of heart and mind are at the bottom of most of the persecutions of Christ and His followers. The Father permits these persecutions for the growth of the fully consecrated child of God.

Selah means, "to pause and think about these things."

SUGGESTIONS FOR KEEPING THE FEAST

According to custom, the Chester Springs area congregation will this year meet at 7: 30 p.m., March 21 at the Epiphany Bible House Chapel, to celebrate the great event which is so full of precious significance to all the ones who have come into an appreciation of present Truth. We recommend that the dear friends in various parts of the world do not neglect this blessed Memorial. We do not advise the leaving of the smaller groups to meet with larger companies, but rather that each little company, or class meet together as is its usual custom; for this seems to have been the course of the early Church. Let us "keep the feast," with joy of heart, but with due appreciation of its solemnity, not only as relates to our Lord's sacrifice for us, but also as relates to our own covenant to be dead with Him—dead to self-will and alive to God's will.

We recommend that each class make arrangements to obtain unleavened bread, and either unfermented grape

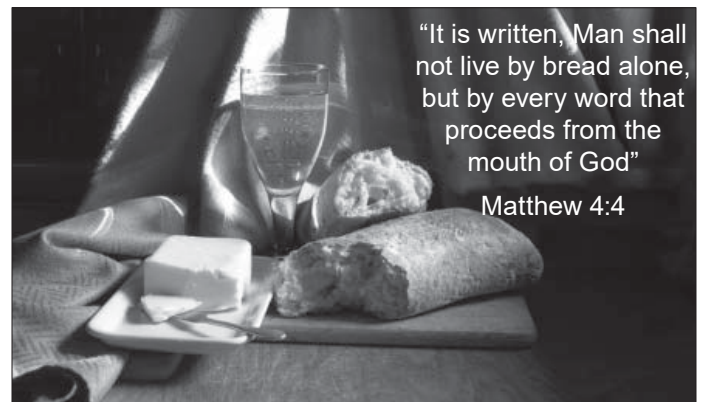
juice, or raisin juice. Our recommendation is against the use of fermented wine, as being a possible temptation to some weak in the flesh, though provision might be made for any, if there be such, who conscientiously believe that fermented wine was meant to be used; or a few drops of such wine may be put into the otherwise unfermented juice to favor those with such desires.

We recommend that these little gatherings be without showiness; decently, orderly, quietly, let us come together, full of precious thoughts respecting the great transaction we celebrate. Helpful to this would be a re-reading of Vol. 6, Chapter XI, treating of the Passover of the New Creation. Let us not have our attention too much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord; and then we shall be sure that the service will be profitable to all who participate.

We have previously suggested that none are to be forbidden to partake of the emblems who profess faith in the precious blood and full consecration to the Lord, provided they are not disfellowshipped. As a rule there will be no danger that any will accept the privilege of this fellowship who are not earnest of heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the Apostle's words concerning those who "eat and drink damnation [condemnation] to themselves, not discerning the Lord's body" (1 Cor. 11:29). For the sake of these timid ones, who, we trust, will not forego the privilege

of commemorating this great transaction, we explain that to our understanding the class mentioned by the Apostle is composed of those who fail to realize the real import of the sacrifice, and who recognize this service as a mere ceremonial form. The failure to investigate and learn what this signifies brings condemnation and reproof.

We trust that the Memorial will this year be a most precious and profitable one to all the brethren. As we are approaching the end of our course, the great importance of our calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in wonderful times. We know not what a day may bring forth. Therefore let us walk with great carefulness, with great soberness, yet with joy and rejoicing, knowing that our deliverance draws nigh, and that, if faithful, we shall soon share great joys and blessings with our Lord Jesus in God's Kingdom.



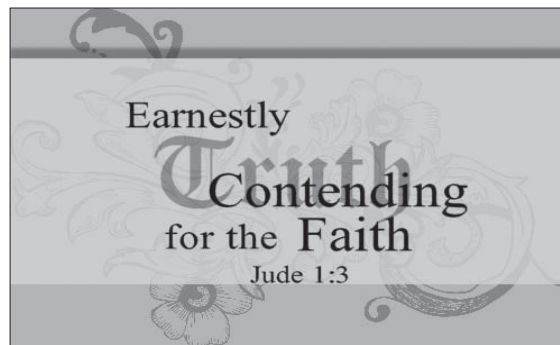
"It is written, Man shall not live by bread alone, but by every word that proceeds from the mouth of God"
Matthew 4:4

Able Controversialists

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints" (Jude 3).

Controversial carries the thought of causing much discussion or disagreement that is likely to produce controversy. Controversialist (one of the noun forms of controversial denotes) one who discusses, debates or disputes. The adjective is defined as: having sufficient power, skill or resources to accomplish a work; marked by skill or efficiency. Therefore an Able Controversialist would be a person of God's calling that would have the power, skill or resources to accomplish a work for the Truth; with a skillful, efficient use of discussion tactics.

Our Bible Text for this study begins with Jehovah addressing His Beloved! We immediately think of



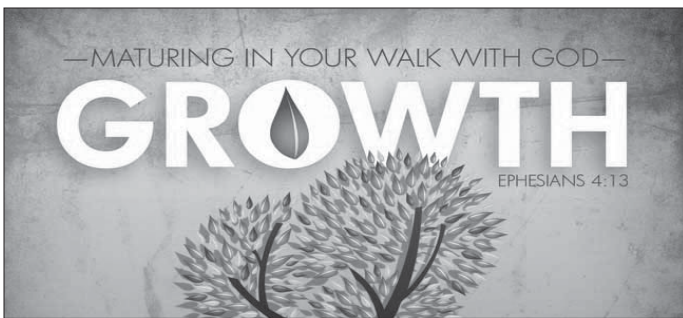
David the warrior, God's beloved. The soldier of Jesus Christ must ever war a good warfare, earnestly contending for the faith delivered to the saints, as a beloved of Jehovah opposing all error and wrong-doing, both in himself and others—for to consent to sin is to become party to it, whether it is in doctrine or in conduct. We recognize that some saints were not fully faithful; this does not mean however that the majority of saints were not faithful in resisting revolutionism and all other oppositions to Truth and Righteousness throughout the Gospel Age.

We read in E. Vol. 1, (God), pp. 230, 231: "God's faithful servants, to the degree that they perceived various

features of the [Satan's] counterfeit as such, set themselves in opposition to it and sought to vindicate as against it the Truth and its principles which were counterfeited by Satan. This has been carried on for centuries—yea, ever since Satan started out to palm off his counterfeit in its various features. The Faithful's fighting to gain or retain a footing for the Truth and its principles are called the controversy of Zion in the Scriptures (Isa. 34:8). Many a saint has worn himself out unto death in this struggle." We do well, indeed, to follow their noble example!

Similarly, John the Baptist and the prophets before him opposed sin and error and preached repentance, without being pictured in the World's High Priest dealing with Azazel's Goat. Likewise, in the case of the Youthful Worthies, "as friends of God and of His Truth and Righteousness, they are to disapprove of all violations of Truth and Righteousness" (E. Vol. 4, The Epiphany's Elect, p. 446).

While it is not necessary to our faithfulness to have the present feature of our warfare particularly pictured or symbolized in the Bible, we find that our loving Heavenly Father has for our instruction and encouragement set it forth most beautifully in Rev. 19:5-9, in which our controversy for the Truth and its principles and against the oppositional errors and wrong doings is pictured as "mighty thunderings." The Bible has been and is being used as the great refutative arsenal, and will continue to be such in the coming aspects of controversy.



Bro. Johnson speaks of "Youthful Worthies who take part in this controversy after my demise" and of how they will be led "in a victorious war for the Lord" (PT. '50, pp. 192, 193). Let us, then, beloved brethren, be "set for the defense of the gospel" (Phil. 1:17); and, under the heroic Captain of our salvation, let us earnestly "fight the good fight of faith" (1 Tim. 6:12); however, in our contending for the faith, let us not be contentious, and let us be sure that it is the Truth that we are contending for, lest we be found as fighting against God (Acts 23:9)!

In every instance the Epiphany-enlightened Priesthood resisted these revolutionisms. The columns of The Present

Truth contain many articles exposing these errors of doctrine and wrong practices. The Lord enabled Bro. Johnson, an *able controversialist*, in every case successfully to refute these errors of doctrine and to reprove these wrongs of practice. So steadfastly did he defend the Truth and its arrangements and refute the errors and wrong arrangements that even the revolutionistic brethren had to admit that he stood consistently for the teachings and arrangements that our dear Pastor Russell gave. Bro. Johnson's course in this respect has been misrepresented as a contentious and cantankerous one by the revolutionists, who at first attempted to answer his presentations; but his replies so completely crushed their answers that they ceased attempting replies, alleging that they stood for peace and would have nothing to do with the controversy, thereby pretending great meekness in contrast with what they alleged to be Bro. Johnson's contentious spirit! When did our Lord, our Pastor and other faithful servants of the Truth keep silent when their presentations were attacked and errors were introduced (Jude 3)? Certainly, they acted in similar conditions as Bro. Johnson did, and not like the revolutionists.

Do not trust your emotions at times of great stress. Allow time for reason to bring you back from shock, anger, or whatever it might be.

In harmony with the Lord's Spirit, Bro. Russell, an *able controversialist* stated: "We claim no liberty to deal with the personal affairs, or the private character, of any of our contemporary editors, but we do claim the fullest liberty to criticize their public teachings, and we accord to them the same liberty. And while we would not harm them personally, but rather do them good, we will use our best endeavors to show to God's children their sophistries" (R 881).

We will now indicate three classes who are mothered Millennially under antitypical Keturah. Keturah's firstborn, Zimran, types the 70 most prominent of the Ancient and Youthful Worthies, who will be given the most prominent positions, *able controversialists*, in the earthly phase of the Kingdom during the making and sealing of the New Covenant (Ex. 24:1, 9—E Vol. 11, Exodus, pp. 405, 412). The 70 most prominent of the Worthies will not be allowed to serve as close to the Lord as will the Christ, Head and Body, who will directly minister toward God, as well as the people. Jokshan, Keturah's son, types the Ancient and Youthful Worthies in general (comp. E Vol. 6, Merariism, p. 717).

Next in order among antitypical Keturah's children
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come the Consecrated Epiphany Campers—as distinct from the above-mentioned elect classes which will be given life under the New Covenant. Medan (strife) types a third class to be developed under the New Covenant—the Consecrated Epiphany Campers, the highest class among the restitutionists. Under the Worthies, they will be most *able controversialists* for the Truth (Jude 3).

The increase in knowledge and understanding is not the result of new light, rather that the light of present Truth is continuing to grow.

In our study text Jude writes “it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith.” Faith is developed by the exercise of our organ of spirituality. A quality of such commanding importance to God’s people deserves to be clearly understood and should necessarily be possessed in large measure by them. Let it be our earnest prayer that the Lord will be pleased to bless this study to these ends.

The only thing that matters is **faith** expressing itself through **love**
Galatians 5:6

Faith is the first of the higher primary graces, not only in order but also in importance in this dispensation. It is the most important, not by reason of supremacy—for to the quality love must be ascribed the place of the greatest grace (1 Cor. 13:13)—but by reason of its present office, and by reason of it being the foundation and

energizer of all the other graces. Of no other grace does the Bible have so much to say; and when we consider that we are living in a faith dispensation, the reason for its occupying now the place of greatest importance becomes at once apparent. In the next Age (Millennial Mediatorial Reign of Christ) it will yield its place of primary importance to love; for that will be a dispensation of works, when love will be the most important as well as the greatest grace. Now it is according to our faith; then it will be according to their works, *i.e.*, love. But the faith that now avails is the “faith which worketh by love” (Gal. 5:6).

To be an *able controversialist* one must have faith in what he teaches and believes. The Bible uses that word faith in three senses: (1) what one believes, (2) the quality by which one believes and (3) the quality which its first and second senses produce, which is faithfulness. It is because of having these three senses that faith is the most important grace; Yes, we are living in a faith dispensation.

Faith’s first sense is what one believes, *e.g.*, Truth people would say, My faith is the present Truth, the Divine Plan as it is now unfolding, the Bible teachings as now due to be understood; a Presbyterian would say, My faith is the Westminster Confession and its catechisms; a Lutheran would say, My faith is the Book of Concord; an Episcopalian would say, My faith is the 39 Articles of the Anglican Church, its Common Prayer and Apostolic Succession; these examples will suffice to clarify the first sense of the word faith in common, ordinary use.

The Bible also uses the word faith in the sense of what one believes, *e.g.*, Jude exhorts us to “earnestly contend for the faith which was once delivered unto the saints.” Paul and Barnabas exhorted the brethren “to continue in the faith” (Acts 14:22). Paul gives a notable exhortation to the Corinthians, saying, “Watch ye, stand fast in the faith” (1 Cor. 16:13). Again he encourages them, “Examine

Be on your **guard**;
stand **FIRM**
in the **Faith**;
be *courageous*;
be **STRONG**.
1 Corinthians 16:13

yourselves, whether ye be in the faith” (2 Cor. 13:5). He also desires for the brethren “that they may be sound in the faith” (Titus 1:13). The record is that many of the priests “were obedient to the faith” (Acts 6:7). Jesus asks whether at His Second Advent, “Shall he find the [so the Greek] faith on the earth?” (Luke 18:8). Peter says

that with the Apostles the brethren have “obtained like precious faith with us” (2 Pet. 1:1). John says that the Truth is the victory that overcomes the world, “This is the victory that overcometh the world, even our faith” (1 John 5:4). These passages sufficiently prove the first sense of faith as given above.

Faith in the second sense may be defined as mental appreciation of and heart’s reliance upon certain objects. Christian faith has God and Christ as its objects. That this definition is correct is proven by the Apostle Paul. He states: “Faith is the confidence [heart’s reliance] of things hoped for, the proof of things not seen [mental appreciation]” (Heb. 11:1, Imp. Ver.). The respects in which we have mental appreciation of and heart’s reliance upon God and Christ are as to Their beings, characters, words and works. In all of these four aspects concerning Them we must have mental appreciation and heart’s reliance, if we have faith in Them.

By faithfulness as the third sense of the word faith we understand loyalty to God and Christ in Their persons, characters, words and works, in enlightenment,

justification, sanctification and deliverance, to be meant. That faith has this meaning we can see from the following passages: “For what if some did not believe? Shall their unbelief make the faith of God without effect?” (Rom 3:3); “Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand” (2 Cor. 1:24); also see 1 Tim. 1:19. In this sense of the word it includes loyalty to God and Christ in all of life’s affairs, in the four stages of the Christian life, in the exercise of all the affections and all the graces, in all the modes of our character processes, in all our sufferings and in all our trials and tests. In the sense of faithfulness it is the one unlimited universal grace, *i.e.*, the grace that works, not only through all the other graces, but through every other expression of the Christian life. While self-control is almost a universal grace and patience is still more nearly a universal grace, faithfulness is the one unlimited universal grace. No matter how much one may have attained in other features of Christian character, if he lacks in this grace all his professions of Christianity are vain—he has made a failure of his calling and election. So with all our getting, let us get this quality that we may be *able controversialists!*

Jehovah’s Friend Abraham had a band of warriors numbering 318 (Gen. 14:14). The number 300 stands for the Little Flock, as illustrated in Gideon’s band (Judges 7:6-8, 16-22); and the number 18 fittingly indicates the three groups of Great Company Levites (3x6), from among which some of these controversialists have been taken, as they are taken also from among their associated Youthful Worthies and Consecrated Epiphany Campers. These controversialists consisted mainly of the Little Flock and of assisting consecrated ones of the Great Company and the Youthful Worthies, who are to be benefited with Abraham through the Abrahamic Covenant (E Vol. 4 p. 411). And, since this warfare for the deliverance of the captive antitypical Lot from the ravages of the four sifting errors [Combinationism, Reformism, Murmursome Contradictionism and Revolutionism] and their proponents *is not yet over* [though the Little Flock brethren and Great Company have finished their part in it on this side of the veil], well-instructed and trained controversialists who are Consecrated Epiphany Campers, are also in a subordinate way given the privilege of participating in this holy warfare because of being consecrated and having set a seal on their righteousness now (Rom. 4:11); please read and study E Vol. 4, pp. 343, 448). Before the New Covenant is initiated and restitution begins, the Consecrated Epiphany Campers are from this standpoint considered as being among those

born in Abraham’s house.

Our Lord was pleased with the Little Flock brethren and their helpers for their participation in this holy warfare. Jesus as the Church’s reigning High Priest and King, in righteousness and peace Melchizedek [king of righteousness] king of Salem [peace] (Heb. 7:1, 2), He welcomed them, particularly the Little Flock, as from each stage of their conflicts with the defeated sifters and their errors and wrong arrangements and practices the victorious Truth warriors would return with the prey and the spoil. While in the type such a return was done once for all, in the antitype each time the Combinationism, Reformism, Murmursome Contradictionism and Revolutionism sifters with their errors and wrong arrangements and practices were put to flight and antitypical Abraham and his servants returned with the prey and spoil, the Lord came forth as God’s Vicegerent to bless His faithful warriors (note that it was not the king of Sodom, but Abraham, that Melchizedek blessed) with further unfoldings of the deeper and simpler features of the Truth as due.

Jude expresses a very severe statement “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you.” As *able controversialists* we must learn the *art of disputing* [Greek, dialogismos, denotes discussion, debate, dispute]. The Scriptures record occasions when the disciples “disputed” in the sense of contending for the faith. Stephen entered into discussion with men of certain Jewish sects, “and they were not able to resist the wisdom and the spirit by which he spake” (Acts 6:9, 10). So they put him to death.

**The Danger of Experience—
(pride/unteachability) Acts 6:9**

Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen.

Paul disputed—reasoned—with the many philosophers, students, and others who gathered daily in the market place at Athens. They gave him a hearing for a while, but his witness as to the resurrection of the dead was more than they could swallow, and eventually he left them to their false theories and fancies. But Paul’s ministry there was not without fruit, and a nucleus of believers was founded in that great city (Acts 17:17-34).

At Ephesus, the Apostle Paul spent three months reasoning and persuading—disputing—in the synagogue. When fierce opposition put a stop to this witness, Paul withdrew, taking many believers with him, and they continued their debating at a schoolroom made available by one named Tyrannus (Acts 19:8, 9). Disputation is defined in The American Heritage Dictionary as: “debate; an academic exercise consisting of a formal debate or an oral defense of a thesis.”

As we have seen, it is somewhat along these lines that disputing is proper for the Lord’s people. It is a means of earnestly contending for the faith once delivered to the saints (Jude 3). Let us “be not slothful, but followers of them who through faith and patience inherit the promises” (Heb. 6:12). “Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (Heb. 10:23).

The God of all justice is now preparing the Consecrated Epiphany Campers, a fifth pre-restitution consecrated class symbolized by the hill Ophel, under certain features of the Oath-Bound Covenant as pre-millennial seed of Abraham, to be *able controversialists*. The Consecrated Epiphany Camper is able to understand the deep things of God due to the fact they are consecrated and the consecrated have always been privileged to understand and always will be privileged to understand the Truth as due! This fact was true for the Ancient Worthies in their day and this pattern will follow for the restitutionist!

Paul has a beautiful message for us in Rom. 8:16 “The Spirit itself beareth witness with our spirit, that we are the children of God.” The Consecrated Epiphany Campers do have the holy Spirit in the sense of the enlightenment,

heart-warming and energizing of the Spirit in the heart, mind and will similar to the Ancient Worthies; that they had the holy Spirit is evident, *e.g.*, from the case of David, who prayed to Jehovah, “Take not thy holy spirit from me” (Psa. 51:11). The Scriptures teach for all times that the due Truth is for ALL the consecrated! Therefore in the Old Testament times the Ancient Worthies got all of the Truth due in their times. Like the Ancient Worthies, “Those Consecrating Between the Ages” are tried and tested for fitness for their places in the Millennial Mediatorial Reign: this is true both of the Youthful Worthies and the antitypical Nethinim, the servants of the Levites (Ezra 8:20). And like the Ancient Worthies, they [Consecrated Epiphany Campers] do receive a good report, the evidence, or witness, of the Spirit, the Truth, that they are friends, servants and prospective sons of God (Rom. 8:16). Let us rejoice in this and not let anyone tell us that God’s non-Spirit-begotten dedicated servants do not have the holy Spirit of understanding and its witness.

Let all of God’s enlightened people seek more and more by the study and application of God’s Truth to increase their ability to be *able controversialists* for God and His Truth, and in the Lord’s Spirit join heartily in, and endure hardness as good soldiers in this wordy warfare against the sifting errors and the errorist, looking to the Captain of our salvation for help and strength. We should state in this connection that not all of the Youthful Worthies and all of the Consecrated Epiphany Campers are included in the antitypical servants of Abraham. Only the well-instructed and trained controversialists among them who perseveringly and in the Lord’s Spirit began and continue to defend the Truth in this wordy warfare are included in the finished picture.

PROMINENT THOUGHTS ON OUR LEADERSHIP

“I have spoken it, I will bring it to pass; I have purposed it, I will also do it”— (Isa. 46:11).

The great Jehovah has put into place a plan to restore all of mankind that will obey Him. His plan requires many very principled people and God has been calling them throughout the ages. We have now entered into the Epiphany period of time; those who are not properly established in the Epiphany Truth and its spirit may criticize and even stumble into opposition; some of the more mature, but self-willed ones may stumble too. But let us remember that the Lord has often allowed His people to be tested over dates and situations not taking place exactly when or as expected. For instance, what a shock it was to the early disciples when the Lord was suddenly taken from their midst! The Shepherd was smitten and the sheep were scattered. They had preached the Kingdom is at hand and indeed, “they thought that the Kingdom of God

should immediately appear” (Luke 19:11). No wonder the two disciples on their way to Emmaus were perplexed and sad and told the supposed stranger that they “trusted that it had been he which should have redeemed Israel” (Luke 24:17, 21). They had correct doctrine, but things did not take place at just the time they expected.

Again, what a testing and sifting came to the Lord’s people in 1844, when many climbed upon haystacks, barn roofs, etc., expecting to be caught up bodily into the air! Similar tests came in 1874 and 1878. The Lord did come in 1874 and the sleeping saints of that day were resurrected in 1878, but all of the Lord’s people alive in the flesh, at that time, also expected to be taken home on that date. It did not happen at that time. Those faithful ones, who waited on the Lord, discerned the Truth, but others stumbled and fell.

We can find in our writings a similar testing that took place over a 1914 date. The Church was complete in its last member being Spirit-begotten Sept. 16, 1914, the date was correct, but it was not complete in glory at that time, as was formerly expected. Some held dogmatically to the thought of being glorified by Oct. 1, 1914, despite Bro. Russell's warnings to the contrary. E.g., on Jan. 1, 1914, one brother presented calendars to the Bethel family showing the dates of 1914 up to Oct. 1st, but none thereafter. The friends were supposed to check off each one of their remaining days as they lived it and to be impressed with how few they had left. Bro. Russell rebuked such a calendar, urging the brethren to live each day as faithfully as possible unto the Lord, but to leave their times in God's hand. A pilgrim brother who left on a pilgrim trip shortly before Oct. 1914, boasted on leaving the Tabernacle that he was buying a ticket to the Pleiades and that it was a one way ticket. This was a rather irreverent use of humor and some were shocked over it. The brother finally came back (but not from the Pleiades), whether he liked it or not. The 1914 test stumbled many others who were not well established in the Truth or willfully used false expectations over dates to excuse themselves in rejecting clearly taught doctrinal Truths. The date was scripturally established as the end of the Times of the Gentiles and the beginning of the forty-year Epiphany period or Time of Trouble. The glorification of the Church did not take place at that time and the disappointment that came to many caused them to stumble. Similarly, while 1954 and 1956 are established dates, many stumbled over our dear Bro. Johnson's mistaken expectation, and many still do, that he might possibly remain here until 1956.

We thank the Lord, for giving us the blessed Epiphany Truth and the Spirit of the Truth, which is amply able to steady and guide us in this present testing, providing we have made it our own. The Lord did not give us the Epiphany Truth just to satisfy our curiosity, but that in its strength we may be able to stand.

By the removal of the last priest, the Lord was gently whispering, but in no uncertain tones, to those dear ones whom Jesus loves, that are next to His own precious Bride, "You are not quite fitted for a place as My Bride, but you do have a high standing among My Bridesmaids." There was a blanket manifestation for most of the Good Levites, and this made it much easier for them. How gently and lovingly Jesus was speaking to them! Of course those who turned their ear away from the Lord and His Epiphany Truth and whose ears would not hear, were not included in that class. They were however, offered a position right up next to the Throne; but were manifested as rebellious, self-willed Levites. [The Great Company is now fully selected and spirit born.]

By the Lord taking that last priest home [Bro. Johnson] and indicating that the work of the Great Company was due to begin as recorded in Rev. 19:5-7, He solved another great problem for us in a marvelous way. After the last

priest left the earth, Bro. Jolly addressed the brethren who were sorely disappointed that they did not receive a crown. Bro. Jolly's consoling message was: "Now to my dear new creature brethren, I feel for you very deeply, with a sympathy and understanding that is made possible only by my having passed through a similar experience. I know what a bitter disappointment you must feel and will feel, not that you are discontented over receiving a position of eternal service before the throne instead of in it, with palm branches of victory instead of crowns of glory, but that you are grieved over not having been fully faithful and that you have in any way fallen short of doing the Father's will perfectly and of having His smile of approval in all things."

When we make a thorough study of the great plan that God has set in place, the foremost need for us is to recognize that NO man will be allowed to change His plan. Next in order is that God has and will continue to choose the individuals for their part in this plan! From the time of Abraham to this day there have been individuals who through pride have set themselves forward and usurped authority that was not granted to them by God; these trespasses are only allowed by God so that the Great Jehovah could have a fully tested people to lead the entire restitution class during the Millennial Mediatorial time of testing.

As each of these chosen vessels died, God permitted a power struggle to occur. The purpose of this was to show the people that what they might see as good in the character of a man might not be entirely pleasing to God. In contrast, let's consider those individuals favored by God. Our Lord Jesus found little support, the three Hebrew youths stood alone, the Star Members of the seven churches had little support, Pastor Russell stood alone among the church systems, Pastor Johnson in regards to his unpopularity said, "If I were not unpopular among the Great Company and the Youthful Worthies who are associated with them, there would be good reason to fear that my mission is fraudulent." [E 5, p. 505] We see that each time the Lord places His hand on the shoulder of a successor to lead His people; His choice is often unpopular to many and becomes a severe trial for those who do not recognize the Lord's choice of a successor. This remains true to this very day.

Now to Bro. Jolly, Yes, he was severely tested, to the point that he lost his crown, "by the skin of his teeth." He was so grieved over his not being fully faithful to the Lord, that he left the Bible House to seclusion in Gull Rock, NC for about 10 years. In due time, Bro. Johnson gave him research to do for him. He said his pillow was wet from tears many times as he realized he had failed Jehovah in his bid for a crown. Yet because of great humility he became the leader of the Good Levites; and with that office came more sifting action from high minded, heady, self-righteous individuals. The result of this ill-mannered work was for God to allow these ill-minded ones to lose their standing before Him. Yes, the office granted to God's chosen leaders does not depend on everyone

recognizing it; in fact many will fight and oppose it!

Let us now turn our attention to something that perhaps carries with it some importance: Special Helpers usually become Leaders!

(a) For a considerable time Joshua was Moses' special servant and helper until Moses' death. "Now Joshua was full of the spirit of wisdom, for Moses had laid his hands on him . . . (Deut. 34:9) and then Joshua succeeded him as God's appointed leader of Israel (Joshua 1:1-9);

(b) Bro. Johnson was the special helper of Bro. Russell from 1908 onward until the time of Bro. Russell's rapture and then succeeded him, not as "that servant," but as the leader of the Lord's people with "the privilege of giving the Epiphany Truth pertinent to, and of overseeing the general Epiphany work toward Azazel's Goat" not the priests, (by God's grace he completed this work—E 10, p. 509—and by many has been more and more recognized as The Epiphany Messenger, in giving the teachings for, and in overseeing the work of the Epiphany Levites—E 6, p. 150);

(c) Bro. Jolly as the Divinely appointed Great Company leader was raised up under the tutelage of the Parousia and Epiphany Messengers and was privileged to serve during the Epiphany, until Pastor Johnson's death Oct. 22, 1950, as Bro. Johnson's special helper, and thereafter served as the leader of the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers till his death. (Feb 14, 1979);

(d) Bro. August Gohlke as a Youthful Worthy leader was raised up under the tutelage of the Epiphany Messenger and the Great Company leader. He was privileged to serve as the special helper to Bro. Jolly until his death. Bro. Gohlke served as the next leader of the Youthful Worthies and Consecrated Epiphany Campers until his death on Dec. 18, 1985;

(e) By analogy, and in harmony with Scriptures, reason and facts, it was evident that the Divinely chosen leader of the Lord's people to succeed Bro. Gohlke would be the one, who for a considerable time, served faithfully as his special helper. That next leader, chosen of God, was Bro. Bernard Hedman, who was recognized as being in harmony with the above considerations. Yes, it was Bro. Hedman whom God pointed out, as His choice to act under our Lord Jesus' supervision as the next earthly leader of the Youthful Worthies and Consecrated Epiphany Campers. He was well qualified for this service; for he was a careful student of and firm believer in the Truth of God's Word, including the Parousia Truth and the Epiphany Truth as due in the post 1954 part of the Epiphany period, as set forth in the PT and BS. Under many tests he proved himself to be humble, zealous, self-denying, thoroughly devoted to God and our Lord Jesus, filled with Their Spirit; and showed loving, kind, considerate and understanding in his dealings with others. He served as one of Bro. Johnson's main special assistants, helping Bro. Johnson personally, with his correspondence and the preparation of his writings for publication, as well as assisting Bros. Jolly

and Gohlke in similar ways. Let us consider these Scriptures in support of our statements in this article. Psa. 25:9 "The humble He guides in justice, and the humble He teaches His way." Also Psa. 32:8 "I will instruct you and teach you in the way you should go." Bro. Hedman finished his course Jan. 30, 2004.

(f) After Bro. Hedman the long patterned method was changed by our great Jehovah. By many accounts the Movement was in need of another cleansing as we entered into an era of some changes and unknowns. Jehovah reasoned that some lessons were needed in 2004 to bring the needs of this present time to the fore. Almost without any fear many of the prominent special helpers came forward with aspirations of leadership that could not be sanctioned by either the Lord nor the regulations that He had set forth in His chosen Earthly Movement. At the very inception of Bro. Ralph Herzig's appointment there was trouble because of a lack of proper understanding of his appointment recommended by Bro. Bernard Hedman. Because it appeared there were two candidates for the position, this created the need for a special business meeting; which took place with pilgrims and auxiliary pilgrims from the U.S. and representatives from foreign countries for an in-depth study of Heb. 7:7, "Now beyond all contradiction the lesser is blessed by the better." This was the first time that the Movement was faced with making the determination between a Consecrated Epiphany Camper that had served at the Bible House for some time and a Youthful Worthy candidate that had not been serving at the Bible House regularly. The evidence presented showed that in harmony with Heb. 7:7 the Lord had indicated His choice was the Youthful Worthy candidate. We know that God never leaves His people to vote for a leader from among multiple choices, but He and He alone makes the choice. This was shown in part by the document, "Power of Attorney" that Bro. Hedman executed approximately 8 years prior to his death indicating that the Lord had shown him the Youthful Worthy candidate as the Lord's choice. We who were invited to this board of review concurred in favor with Bro. Hedman's document which was then presented at three conventions for a vote of acceptance to elect Bro. Ralph Herzig, as the Executive Trustee. We should always keep in mind that only God selects our leaders and we then vote for that person to the office of Executive Trustee.

This decision was in full harmony with Heb. 7:7, yet it left a bad taste in many mouths which brought about a cleansing of God's House. We would have to say a much needed cleansing from the evidence that Jehovah presented in the following years! We sometimes forget that all the called ones are sifted; some find their conduct favorable to the call to which they were called and God shows His favor by continuing to proffer their consecrated walk. Some are given certain stripes to bring them back to a favorable standing before the Lord and the brethren; while still others find themselves to have fallen fully

out of harmony with God through actions of self-righteous behavior, and have been sifted out! “Therefore take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken away” (Luke 8:18). We find Jehovah to be a God of justice first, then love [Pastor Russell’s Sermons p. 351]. It was and is the will of God to have His children have trials, difficulties and polishings. Let us examine Jer. 23:28, “The prophet that has a dream [an imagination], let him tell a dream [many are teaching their own imaginations—incorrect teachings]; and he who has my word [the written revelation, God’s inspired word—His testimony], let him speak my word faithfully [the Gospel, God’s Holy Spirit; interpreted by our Lord and given to His chosen vessels].”—Then God asks, “What is the chaff to the wheat?” Yes, do we wish to be as wheat to God or chaff left on the threshing floor? The primary lesson is the law of absolute justice. There was much evidence in January 2004 that Bro. Ralph Herzig had been looked upon and Jehovah had placed His hand on Bro. Ralph to be His special servant. Having stated this fact; we must also see God’s hand in bringing the severe trials and testings that came to His children. Let us rejoice in God’s absolute justice and work with all diligence to be a tabernacle fit for God’s habitation!

These experiences develop us in a God-likeness of character that will fit us to be used in the future work of bringing the unsaved world into a complete knowledge of the Truth that will be needed in their trial for life everlasting. “O magnify the Lord with me, and let us exalt his name together” (Psa. 34:3).

Today (2016) we are living in a time of transition, a time when Jehovah is bringing about more drastic changes in His Movement; however I wish to draw our attention again to something that perhaps carries with it some importance: Special Helpers usually become Leaders! As the Special Helper to Bro. Ralph since 2004 I [Leon Snyder] was given some understanding of the needs of the Lord’s Movement. As Bro. Ralph’s health began to fail, I took on more responsibility in helping with the administration of the Movement till June of 2012 when we moved to the Bible House permanently. That experience has been beneficial in giving me the training necessary to proficiently continue the work presently needed in our Movement.

We have entered a time in God’s plan where a Youthful Worthy candidate is not available to fill the office of Executive Trustee for God’s Movement; and the Lord is developing the last prominent class identified as Consecrated Epiphany Campers, especially the higher order termed the Queen of Sheba class. Jehovah has brought to our attention the need for more corrections within His Movement which we have been bringing about in His due time. Again God has made His choice to lead His Movement and that individual comes with proper qualities. I recall when Bro. Hedman and I were discussing my appointment as auxiliary pilgrim; he asked me the following questions: “Do you accept the Truths we

hold dear to our hearts? Do you know that Bros. Russell and Johnson have made some errors in the past? Do you still accept the writings of these servants?”—My answer was, “Yes I do” to all of the questions—to which he said, with his hand on my shoulder, “You are one of the few.”

We read in PT 1978 p. 87 “We have every confidence that after the Great Company finishes its earthly course, our Lord will continue His shepherding care for His people through the Youthful Worthies and that after the Youthful Worthies finish their course in this life, He will continue it through the Consecrated Epiphany Campers.” We must understand how the Truth has come to the called, chosen and faithful. E 11, p. 340 says that during the Parousia and Epiphany God gave Jesus the understanding of the Truths as due. Jesus gave these Truths to the Parousia and Epiphany messengers who in turn gave them to the Priesthood from whom it went to the Levites, who in turn with the Priest, have given it to the Consecrated Epiphany Campers! God’s Truth does not fail; only its messengers.

In a study of Isa. 49 we find these thoughts. In v. 11 we see an additional clear distinction between the restitution class, mentioned in vs. 10 and the Great Company, as well as other pre-restitution classes. God will make all five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness. God will exalt them for this purpose. God will highly honor the Consecrated Epiphany Campers, for they are proving themselves faithful under greater trials than the restitutionists in general will have.

The condition of trials and severe testings exist to this very day. Everyone will be sifted; some will be sifted in and some will be sifted out. If we can accept that almost all of the Old Testament prophets were rejected by the majority of those toward whom they ministered; then we can say: speak the Truth in love and stand firmly in it. “For the word of God is quick and powerful”—Heb. 4:12. The men of old asked; is the Lord’s hand waxed short? God answers in Isa. 59:1—“the Lord’s hand is not shortened.” With one exception, all of these chosen vessels have fallen short, yet we eat from the table of Truth they have prepared; a meal that has not rotted or become distasteful to His called, chosen and faithful. Let us be found worthy of eating at His table of Truth as prepared by His chosen vessels. As Bro. Russell rebuked a calendar with an end date, let us follow his advice and urge the brethren to live each day as faithfully as possible unto the Lord, but leave their times in God’s hand.

Your brother and fellow worker in the vineyard.

Bro. Leon Snyder



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

TO:

2016 CONVENTIONS

England	
Birmingham	August 5, 6, 7
Sheffield	October 29, 29, 30
France — <i>all conventions in Barlin</i>	
Spring	March 27, 28
Summer	July 29, 30
Fall	October 29, 30
Germany	
Velbert	May 14, 15, 16
Bad Homburg	October 1, 2, 3
India	
Trichy	May 7, 8
Nazareth	October 7, 8, 9
Kerala	November 12, 13
Jamaica	
Bartons	March 25, 26, 27
Barbados	
	March 30, 31
Trinidad	
	April 2, 3
Lithuania	
Kaunas	July 1, 2, 3
Nigeria	
Akute	March 25, 26, 27
Nasarawa	November 25, 26, 27
Poland	
Gdansk	March 26, 27, 28
Poznan	April 30, May 1, 2
Leszno	July 16, 17, 18
Lodz	July 19, 20, 21
Rzeszow	July 22, 23, 24
Susiec	July 25, 26, 27
Mietne	August 26, 27, 28
Kolobrzeg	November 11, 12, 13
United States	
Jacksonville, FL	March 11, 12, 13
Muskegon, MI	May 20, 21, 22
Chester Springs, PA	July 14, 15, 16, 17
Cincinnati, OH	September 9, 10, 11
Ukraine	
Orlivka	June 24, 25, 26
Lviv	August 12, 13, 14

USA CONVENTION

The Bible Standard Ministries Convention Jacksonville, Florida March 11, 12, & 13, 2016

The Jacksonville, FL. Convention will be held at the same location as 2014 but is now called the Double Tree Hotel Jacksonville Airport, 2101 Dixie Clipper Rd. Jacksonville, FL 32218. Phone 904-741-1997. Rates and Reservations: \$89 plus 13% tax, for 1-4 guests. A Breakfast Buffet is available for \$8.00 per person. A lunch will be provided by the class on Friday and Saturday. Reservations must be made directly with the hotel NOW or by February 15, 2016. State that you are attending the Bible Standard Ministries Convention to secure the special rate and for a confirmation number. The Hotel provides shuttle service from the airport to the hotel. For inquiries contact: S. Herzig, 941-548-1478.

OUR LORD'S MEMORIAL March 21, 2016

AFTER 6:00 PM

LET LOVE GUIDE YOUR LIFE

IT'S BY OUR CHARACTERS THAT
WE REFLECT THE GLORY OF GOD!

F A I T H
IS NOT BELIEVING THAT GOD CAN
IT'S KNOWING THAT HE WILL.

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