

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

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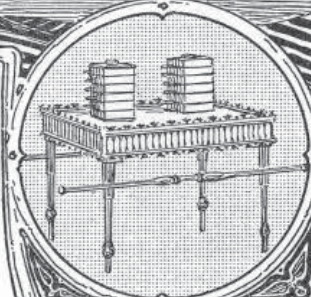
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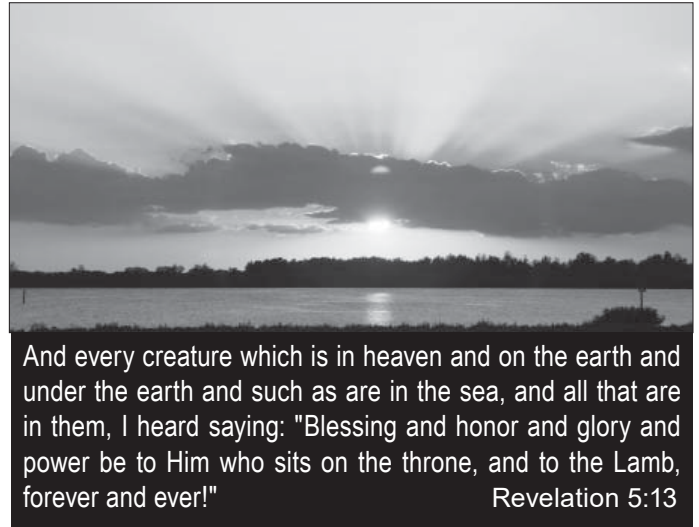
ANNOUNCEMENTS

"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.

ENSLAVEMENT AND DELIVERANCE FOR JEW AND GENTILE

Typed in Ex. 15:1-21 is the Hallelujah Chorus of the symbolic heavens and earth, begun after the overthrow of fallen angels and apostate men at the end of the Little Season. This same song is more briefly set forth in Rev. 5:13. The difference between the two is not only in the greater detail of the former, but also in this: that the Exodus song in antitype is limited to a description of the Little Season's experiences, while that of Rev. 5:13 sings the deliverance of both the Gospel and Millennial Ages, "Every creature which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them heard I saying: Blessing, honor, glory and power be unto him who sits on the throne and unto the Lamb forever and ever" (NKJV).



And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!"
Revelation 5:13

Moreover the Exodus song is sung to Jehovah, while the Revelation song is sung to Jehovah and the Lamb; yet in general they are the same song. To understand the fitness of the song of Ex. 15:1-21 we must keep in mind the fact that, as in human warfare the people's Emperor warrior who has been victorious in a war for independence from an oppressive and resourceful foe is exalted in song, dance and parade by his delivered and grateful subjects, so in Ex. 15:1-21 Jehovah is exalted in song, dance and parade for His victory in the war that He waged for the deliverance of Israel from re-enslavement to Pharaoh. Antitypically Jehovah will be exalted for His delivering His people from the final efforts of Satan, his fallen angels and apostate restitutionists, to re-enslave the faithful restitutionists, as well as the Ancient and Youthful Worthies. Looking at Israel's song of triumph sung unto *God as their great Emancipator*, it becomes a prophecy of the triumphal song of *all* the redeemed to God, the Greatest of all emancipators, and to His Generalissimo, our Lord Jesus, as briefly described in Rev. 5:13. With these general remarks on Ex. 15:1-21, we now proceed to the details of this Scripture.

Moses' singing this song (v. 1) as its inspired composer types *Jesus* and *the Church*, as the Divinely inspired composer of the final Hallelujah anthem of heaven and earth, singing it to Jehovah, as the One supreme also in victory. The children, literally the sons of Israel, joining in this song type the Ancient Worthies, the Youthful Worthies, the Great Company and very likely also the repentant and restored angels, joining in that wondrous

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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.

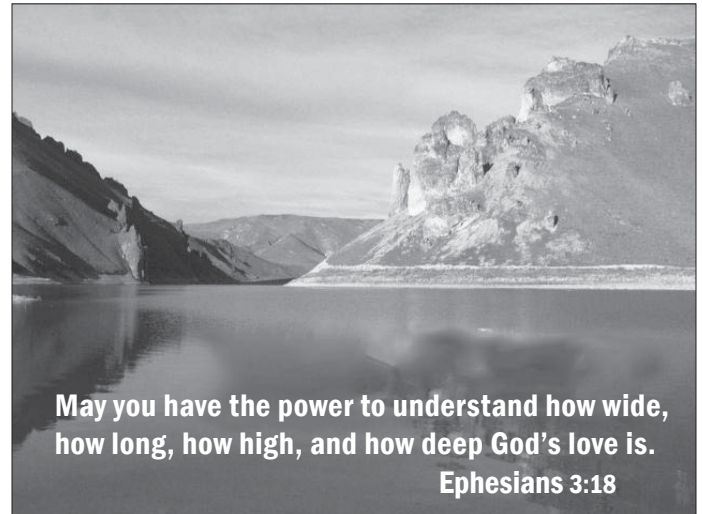
anthem of salvation. Our limiting the antitypes of Moses and the sons of Israel (v. 1) to these four, and *very probably five spirit classes*, is due to the fact that we understand Miriam and the other women of Israel (vs. 20, 21) to represent the faithful restitutionists.

Let us at this time make further consideration of Miriam and five spirit classes using: Isa. 49:10, “They shall not hunger or thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.” This text is speaking of the restitution class under the Millennial Mediatorial Reign of Christ. v. 11, “I will make all my mountains a way, and my highways shall be exalted.” This text is speaking about pre-restitution consecrated classes. A clear distinction is made here between the restitution class, mentioned in v. 10 and the Great Company, associated with the other pre-restitution consecrated classes in v. 11. God will make all of *the 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. We compare Psa. 72:3, “The mountains shall bring peace to the people and the little hills, by righteousness.” God will exalt these five pre-restitution classes for this purpose. The non-elect will come from the various parts of the earth to receive the blessings that will be administered by the Christ and assisted by the other five pre-restitution consecrated classes. v. 12 “Surely these shall come from afar. . . .”

Our thinking that probably the repentant and restored angels are included among the sons of Israel (v. 1) is partly because they are very likely included among the antitypical mixed multitude of Ex. 12:38; and more especially, because such penitent angels had in the Parousia their *krisis* [Greek trial, test] and in the Epiphany their separation from the impenitent fallen angels (2 Tim. 4:1) and will in the Millennium have their trial for life. As we have seen, the Gospel Age trial of the fallen angels has been to determine whether or not they would repent; it has not been a trial for life now, this will come to the penitent angels in the Millennium. The impenitent angels, which are incorrigible, are like Satan and will be in the bottomless pit during the Millennium.

The Bible in Eph. 1:10 says, “. . . in the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth . . .” assures us that God will again make Himself Head of the things

in heaven (penitent fallen angels). We understand that these angels will in the Millennium undergo their trial for life, and therefore in some way, not yet clear to us, will be involved in the Little Season’s testing.



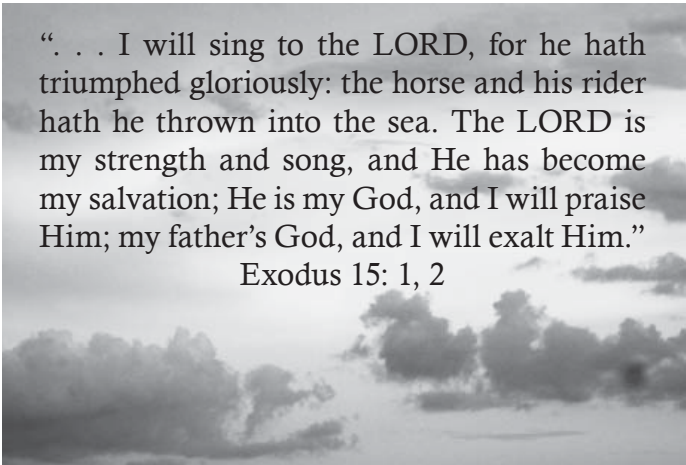
The Ancient and Youthful Worthies, though in this life tested for fitness as Levites and Princes, will in the Millennial Age be tested for life with their final test coming in the Little Season. Yes, some tests take place in this life, some in the Millennium and some in the Little Season. They will have to stand a double trial for life, one as human beings under the New Covenant tests and the other as New Creatures under ministerial covenant tests. The reason for the first test is that there will be no mediatorial merit any longer available for their humanity during the Little Season.

That these angels will have their final test during the Little Season is evident from the fact that Satan will have to be loosed before they can be put under their final trial at his hands. Satan and his impenitent fallen angels will either seek to enlist their co-operation in the attempt to deceive the restitution class or will seek to displace them from certain of their privileges, as in the case of the Worthies, for probably the penitent angels will be given some sort of a providential charge toward the restitutionists during the Millennium, though, on account of the work of the Christ and the Great Company, differing from that providential charge that the good angels had toward the Church in the flesh, and from this Satan will perhaps seek to dissuade or displace these penitent fallen angels. Their testing in these matters will be crucial and perhaps along the five lines of testing under which the Ancient and Youthful Worthies as distinct from the restitutionists will be tested. We are not Biblically informed whether any of them will fall, even as we are not informed Biblically whether any of the Worthies will fall. The faithfulness of these three classes

in the trials preliminary to their trial for life makes it quite probable that they will be faithful in their final trial, however a trial implies the possibility of falling.

A SYMBOLIC SONG

The song itself (v. 1) that these spirit classes will sing will not be especially a literal song, even as the song that the 144,000 (Rev. 14:3) sang in the Parousia was not a literal song. It will be a declaration in triumphal spirit of Jehovah's mighty delivering works for the righteous and His mighty destructive works for the wicked. We, of course, do not deny that some of these declarations will as hymns be set to music and be literally sung, even as we literally sang in hymns the Song of Moses and the Lamb with literal music; but by this remark we mean that a hymn set to literal music and sung is not especially referred to as the song antitypical of the one that Moses and the men and women of Israel sang, which was a hymn or psalm sung in literal music by them. Rather, in the antitype we are to understand that in solemn triumphant celebrations the praises of Jehovah will be declared as exhibited in His great works done in the Little Season. Some of these assemblies among the restitutionists will be large and some will be small; some will be like our preaching services; some will be like our testimony meetings; and some will be in privacy and carried on as conversations on God's great works.



“. . . I will sing to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The LORD is my strength and song, and He has become my salvation; He is my God, and I will praise Him; my father's God, and I will exalt Him.”

Exodus 15: 1, 2

But whether great or small, public or private, or as orations or testimonies or conversations, the theme of Jehovah's mighty works done during the Little Season will be on everybody's lips in heaven and earth; and this will be the antitype of the song that Moses and the men and women of Israel sang after they had crossed the Red Sea in safety and the Egyptians had been overwhelmed in the mighty waters. The whole-hearted and spiritual way that these declarations will be made is indicated typically in the emphatic way in which the words of the typical

song are introduced, as a literal translation of the Hebrew shows, “and they said to say,” *i.e.*, they emphatically said.

It will be noted that the singers used the first person, singular; “I will sing unto Jehovah” (Ex. 15:1). This is to show that both in type and antitype the celebration is entered into individually. As all were in the type individually delivered, so will this be true in the antitype; and as each though singing in unison, made the song his own, so in the antitype, will it be. In both type and antitype the personal determination to take part in the song is indicated in, I *will* sing. And that harmony and accordance are in the type and antitype, as is implied in the words, I will *sing*. And, grandest of all, praise unto Jahveh is shown in type and antitype by, “I will sing unto *Jahveh*.” These words mean in the antitype that everyone in heaven and earth will yield glory eternal unto our God and King! Such will be to God the glorious outcome of His wondrous Plan of the Ages. Jahveh's triumph in both cases is the reason for the song, “for He hath triumphed gloriously.” He was engaged antitypically in the greatest of all wars, against the greatest of all adversaries, who was armed with the greatest of all oppositional skill and equipment; from this war God emerged in most glorious triumph; for all the errors (horse) and all error leaders (rider) were in this spiritual war overthrown in eternal destruction (thrown into the sea) Ex. 15:1. This verse is the theme of the entire song; for what follows in this song is merely an elaboration of the words of the song found in v. 1.

Jesus and the Church will be able properly to say, “The LORD is My strength” (v. 2), because Jehovah has strengthened them for their Parousia and Epiphany work of deliverance and will have strengthened them for their Millennial and Little Season work of deliverance. The thought therefore is that the *delivering power* is Jehovah's. The other spirit classes (sons of Israel) will also recognize Jehovah as the source of power for their deliverance, as well as for their cooperating in delivering others. All of the pertinent classes on the spirit plane will say Jehovah is my song (v. 2), because of Him will they speak as the theme of all their conversations, testimonies and revelations. All of them will be able to say that Jehovah is their salvation, which even our Lord will be able to say (Heb. 5:7); for God will have delivered them all from the tempter's power when on their trial. Every individual among them will say, “He is my God” (v. 2), for Jehovah has been and will be the Mighty One for them, who has dealt and will deal with them in the covenant.

The clause in the KJV, “I will prepare Him an habitation”

(v. 2), is a mistranslation of what should have been translated, "I will praise Him." See the NKJV, Rotherham, Young, etc. Their praising Him implies their declaring His character, word and works, for such a declaration reflects credit upon God. The expression, "my father's God," seems to refer to Adam, who was the father of all humans having the holy Spirit; he also had Jehovah as his God. Some might conclude that this would exclude the restored angels from the antitypical sons of Israel; but this is not necessarily the case, since the restored angels are comparatively few in number, even as all the fallen angels have been relatively few in number. The great bulk of the redeemed spirits have been of Adamic stock; the called, chosen and faithful of the Gospel Age and its extended harvest. Their exalting God refers, not to their making God higher than He is, which is impossible, but to their raising Him higher in their own and others' estimation. This will be done as they contemplate in their hearts, and influence others to consider the great wonders of God's successive revelations and works, which will ever increase and will increasingly reveal God as glorious in His person, holy in His character, marvelous in His words and great in His works.

Eunuchs can represent non-Israelites, who now also could become members of Israel. They seem clearly to type the other class of those who consecrate between the Ages, after the end of the antitypical 80 years of Lev. 12 in the Fall of 1954, namely, the Consecrated Epiphany Campers (see PT No. 556—a copy free). The Youthful Worthies, the antitypical strangers, have in some cases from 1881 to 1914 had the privilege of *figuratively fathering*—beginning the new life—in the spiritual elect, and in some of their own class, and from 1914 to 1954 of doing the same in many more of their own class. But in this sense the Consecrated Epiphany Campers *cannot figuratively father* any of the elect—the antitypical priests and Levites—they are antitypical eunuchs in this respect, figurative dry trees.

But the Consecrated Epiphany Campers are *not* to be overly concerned about their inability to be of the elect and to father any of the elect, because they have the grand privilege of getting God's next best favor—the privilege of being of the highest class among the quasi-elect, the class typed by Miriam in her leading of the women in the great post-Millennial song of triumph (Ex. 15; E-11,

p. 293). Also, they have the great privilege of since 1954 *figuratively fathering others* as antitypical Nethinim, fellow Consecrated Epiphany Campers, and also as unconsecrated Epiphany Campers.

The Consecrated Epiphany Campers have the privilege of being of the highest class among the quasi-elect.

All men are sinners, all are children of wrath, under the Divine sentence of death; but there are other respects in which all are not alike. Some hate the chains of sin, wherein they are held, and long for freedom and for reconciliation to God, while others love sin and are estranged from God. He is not in their thoughts (unconsecrated). Here, then, we have the ground for the difference in His dealings with the two classes. He takes note of those who are weary and heavy laden; these, feeling after God, if happily they might find Him. He is pleased to "draw" during this Gospel Age and its extended harvest, through the knowledge of the Truth, to Jesus, that at His hand they may be justified and become acceptable to God in consecration (Rom. 12:1). The ungodly are not "drawn" or called to consecration during this Gospel Age and its extended harvest, but are left to be dealt with by their Redeemer when He shall assume the office of Mediator between God and men—the world.

The Scriptures do declare of believers that we were "enemies of God through wicked works," so does that fact place us on the same level with the world, in enmity against God? We answer, No, there is a difference. The unconsecrated worldly are enemies against God, not merely in respect to their works being imperfect, such as He cannot accept, but also and especially because their hearts are estranged from Him. They love unrighteousness. Consecrated believers, on the contrary, although they were at one time enemies through wicked works, are no longer enemies, though still imperfect; and God, who reads the heart, deals with them from that standpoint, and leads them to Christ, that the merit of His sacrifice may offset the demerits of their sin and their imperfect works.

Our LORD has assigned to the Worthies a blessed spirit inheritance; but to the Consecrated Epiphany Campers also He has assigned a blessed post-Millennial inheritance—an inheritance among the restitutionists—"to the one half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward" (Josh. 22:7). The Consecrated Epiphany

Campers will evidently be the highest class among the restitutionists, typed also in Miriam (Ex. 15:20, 21; E-11, p. 293; PT '78, p. 56). God through Jesus will bestow rich and abundant blessings on them also.

To these non-Spirit-begotten Epiphany consecrated ones, He sets forth the attainment of a glorious perfect earthly existence in the Mediatorial Kingdom, and eternal life as of the antitypical Miriam class (Ex. 15:20, 21), the highest of the Post-Millennial classes on earth. To all of God's consecrated people, according to their places in His Plan, we give the loving exhortation to be faithful unto the end, for it will bring eternal life in His Kingdom as a gift-reward.

God will make all the *five* pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—the special means of assisting the non-elect up the Highway of Holiness.

In this study, of Ex. 15:1-21, the Hallelujah Chorus of the symbolic heavens and earth, begins after the overthrow of fallen angels and apostate men at the end of the Little Season, (2914) is typed. Moses (v. 1) types Jesus and the Church, as the Divinely inspired composer of this wondrous anthem of salvation. The children (literally, the sons—males) of Israel, who joined in this song, type the Ancient Worthies, the Youthful Worthies and the Great Company, and very likely also the repentant and restored angels; there are four, and very probably five, spirit classes who will join in the Hallelujah Chorus in heaven. On the other hand, Miriam and the other women of Israel (vs. 20, 21) type two earthly classes: Miriam, who led the other women in singing the song, types the quasi-elect, “believing Jews who in the Old Testament times were not faithful enough for Ancient Worthiness, nor in the Gospel Age faithful enough to be transferred from Moses into Christ, and . . . believing Gentiles during the Gospel Age who, while faithful unto death in justification, did not consecrate. The other women represent the non-elect, the unbelieving Jews and Gentiles of pre-Millennial times who will become faithful as restitutionists. As Miriam led the other women in singing the song and they followed in the refrain after her, so the Consecrated Epiphany Camper quasi-elect, the primary class of the restitutionists, will lead off in the Hallelujah Chorus on earth, and the non-elect, the secondary class of the restitutionists, will follow

after them in singing this wonderful anthem.

As we have seen in this study of Ex. 15:1-21 records the song of victory and praise to Jehovah after His deliverance of His people Israel from Egypt and the overthrow of Pharaoh and his hosts. Antitypically, the setting is at the end of the Little Season, after the annihilation of Satan and his hosts (E 11, p. 276, par. 2). The men of Israel, who sang the song of vs. 1-19, represent the saved spirit classes; and the women of Israel, who sang the song as described in vs. 20, 21, represent the restitution classes. *Note* that Miriam in this connection is called, not Moses' sister, but Aaron's sister (v. 20). Moses spoke through Aaron; so we understand that for the Millennium and the Little Season, Aaron types the Ancient and Youthful Worthies as the Christ's mouthpieces among men. Accordingly, “Miriam the prophetess,” coupled with Aaron in v. 20 as his sister, suggests that mouthpieces subordinate to the Ancient and Youthful Worthies are typed by Miriam. These would seem to correspond to the “sons” of Joel 2:28 and Isa. 60:4. The first of them to consecrate as such, (Consecrated Epiphany Campers) do so early in the Basileia period, as it begins lappingly in the ending of the Epiphany period; and if faithful, they will become the chief leaders in the Miriam class. The women went out after Miriam with timbrels and with dances (v. 20), and were encouraged by her to join in the singing of praises to Jehovah (v. 21).

The Apostle Paul says that we were strangers, and “aliens from the commonwealth of Israel!” Yes, we, who were Gentiles, were entirely separated and alienated from God until Christ came and we found access to Divine favor through Him; whereas the Jew had a measure of Divine favor and opportunity for development before Christ came. St. Paul says the middle wall of partition or separation between Jews and Gentiles was broken down, so that, in God's providence, the honest-hearted Gentile was no more an alien and a foreigner to God than his Jewish neighbor (Eph. 2:12-19).

May Jehovah richly bless those who have and are now working out their part in the call to the five pre-restitution consecrated classes. Let us, at this time, make ready for a part in singing God's Grand Hallelujah Chorus.

ADJUSTMENT OF MATTERS

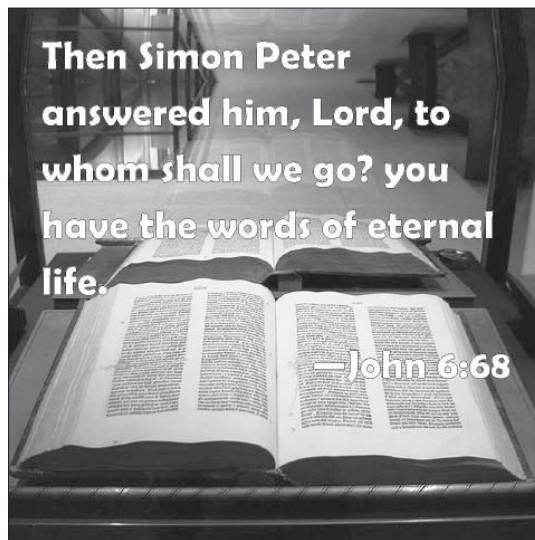
“To whom shall we go? Thou hast the words of eternal life.”

John 6:68

It will be remembered that the words of our text were called forth by a sifting of the discipleship in our Lord's Day. Our Lord's ministry had progressed considerably. At first, the people hung upon His words and said, “Never man spake like this man,” and “great multitudes followed him” (John 7:46; Matt. 8:1). But towards the close of His 3½ year ministry, as the jealousy and animosity of the Doctors of the Law and the Pharisees began to manifest itself, He became less popular, and in our context, we find that many of

His hearers were leaving Him, “And He said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father. From that time many of His disciples went back, and walked no more with Him. Then said Jesus to the twelve, Will you also go away? Then Simon Peter answered and said unto Him, Lord, to whom shall we go? You have the words of eternal life” (John 6:65-68). Such siftings and testings of the Lord's disciples have been in progress throughout the Christian experience, and still continue. Many have directly or indirectly, intentionally or unintentionally, repudiated the great Shepherd, His leading and His instruction. Some repudiated him because the Chief Priests, Scribes and Pharisees said, “He has a devil and is mad. Why do you hear Him” (John 10:20)? Some, because they did not understand His teachings, said: “This is a hard saying: who can believe it” (John 6:60)? Others, repudiated him because His teaching drew the line too sharply between righteousness and sin, between God and Mammon; and we may understand as literal our Lord's statement that eventually only true followers will be found worthy of the Kingdom.

We begin this study on *adjustment of matters* with some 1911 harvest thoughts from our Pastor. He showed that washing at the laver was an important step, and as they go on to the door of the Holy and presented themselves, it implied full consecration and then they passed beyond the veil. However, very few made such a consecration.



Many preferred to stand around outside the door. And when the “harvest” time came (1874 –1914 in its narrow sense) all such as stood outside the door were thrust out. As has been expressed, a thousand fell away to one who stood. These, on account of their lack of obedience to the LORD, rejected Him and lost their partial justification; it never became vitalized. Similarly, those who did make a full consecration were subjected to severe tests and, if they proved unfaithful, they did not remain members of the Royal

Priesthood. There was an *adjustment of matters*! But this did not prove that these would be unworthy of some opportunity for serving the LORD. These were to be represented in the Levite class. All the Levites consecrated to God. But the “more than conquerors,” were the selected ones, the ones who stood the tests and proved faithful. Such as failed to stand these tests were rejected from the condition represented in the Holy, which is the “gold” condition and represents the Divine nature.

Quote: Being denied the liberty accorded to the Priests, these will go out from this condition and will have merely the standing of justification, which, if they maintain, will constitute them worthy of eternal life. But that life will not be human life, because they gave that up in order to become Priests. Their failure puts them out of the Holy condition back into the Court condition. Only the Priests will be in the Holy. Only the Levites will be in the Court. But even the chosen ones, while separated in their minds, will be commingling with the others so far as their persons are concerned. The Court, therefore, in its last analysis, represents the spirit-begotten ones as separated from the world. Their vitalized justification is represented by the white raiment and the white curtains which separate them from the Camp. The Great Company class are, therefore, not represented as in the Camp, but are attached to the Priests. The white linen curtain of the Court was suspended by silver hooks. This class was represented by the “silver,” as in comparison to those who

were represented in the “gold” of the Holy and the Most Holy—End Quote (R4745).

While the Court condition seems to represent that (1911) all those who were approaching God and loving righteousness and desiring harmony with Him, it appears as though, at the closing of that Age, there was an *adjustment of matters* by which all those who did not come to the point of full consecration and to the point of Spirit-begetting, who would not belong to the household of faith and to the “Church of the First-born,” in the absolute sense, went out and ceased to be recognized as in the Court. Meantime, the class who had already made consecration, “presented their bodies living sacrifices,” (Rom. 12:1) and received the begetting of the Spirit and enjoyed for a time the privileges of being members of the Body of Christ—these, failing to maintain their standing, are represented as separate from the “little flock” class, at the end of the Gospel Age Harvest. Their condition apparently is represented by the Court condition thereafter.

Bible Standard Ministries (LHHM) has two main series of books that are more or less related: *STUDIES IN THE SCRIPTURES*, and *EPIPHANY STUDIES IN THE SCRIPTURES*, and this is true from a variety of standpoints. Had the beloved author of the first anticipated the coming of the second series, he could, in harmony with the facts, have properly entitled his series, *PAROUSIA STUDIES IN THE SCRIPTURES*; for such they are. And with that title the relation of these two sets of *STUDIES* could easily be seen. Since in the Parousia it was due to complete the development of the Little Flock, as the special Parousia work, naturally the Truth teachings of that time centered in Christ and the Church. And since in the Epiphany it is due to develop the Great Company and the Youthful Worthies, naturally the Truth teachings of this Epiphany time have centered in these two classes; an *adjustment of matters*. The Parousia Truth is the more important of the two, since the class for which it was given is by far the most important in God’s Plan. It is at the same time the foundation of the Epiphany Truth, for the latter is built upon, elaborated out of, and in harmony with the former. The latter bows in subjection to the former in all things of Truth due in the Parousia.

And as things not due cannot be seen before they are due, so during the Parousia, specifically Epiphany Truths could not be seen. When the Parousia ended, 1914, all error was removed from the Parousia Truths, *i.e.*, the Truths needed for the development of the Little Flock. But by the same token not all error was by 1914 removed

from matters pertinent to the Great Company and the Youthful Worthies. This took place by 1954, each of these things being set forth respectively by the purification of the mother of a son in forty days, and that of the mother of a daughter in eighty days (Lev. 12). As the Epiphany advances, the immaturities on the Great Company and the Youthful Worthies of the Parousia and of the past Epiphany times give way to clearer light, even as this same principle operated during the Parousia as to its immaturities. “The path of the just is as a shining light that shineth more and more unto the perfect [full] day” (Prov. 4:18).

Accordingly, no new Truth for the development of the Little Flock for the Kingdom has come since the Parousia’s end; all of it that has since come is for the development of the Great Company and the Youthful Worthies. Does this mean that the Little Flock should not have concerned itself with the study of the Epiphany Truth, and be indifferent to the *EPIPHANY STUDIES IN THE SCRIPTURES*? If such were the case, how would they have known what, why and how they should act out their missions toward the Great Company and Youthful Worthies? For the Little Flock to fulfill their mission they had to study the Epiphany Truth. The *EPIPHANY STUDIES IN THE SCRIPTURES* were primarily intended for the Little Flock, and secondarily for the Great Company and Youthful Worthies. We see that the Divine blessing was on this work! Can we discern the signs of the times? Yes!

Let us next examine this Truth from the progressive tabernacle picture! Bro. Russell showed in R4745, in the *adjustment of matters* in the closing of the Age as it pertains to the Holy, that the Great Company (those Spirit-begotten ones who would not prove to be “more than conquerors,” *i.e.*, who would lose their crowns) were to be put out of the Holy back into the Court. Thereafter they would no longer be typed by the priests in the Holy, nor would their death be typed in the high priest passing beyond the Second Veil into the Most Holy; rather, they would be typed by Levites in the Court. After Bro. Russell’s death, Bro. Johnson set forth many proofs showing that the time for the *adjustment of matters* pertaining to the Holy had set in in the Fall of 1914, when the Epiphany, or Apocalypse period of our Lord’s Second Advent began and the Parousia (reaping) period ended; and that by that time “the whole Church had been set up tentatively and individually” (E-8, pp. 174, 175; E-11, pp. 472, 473). Among these proofs were many lines of Scriptural evidence showing that the Gospel Harvest Reaping (as distinct from the gleaning, which continued

about 1½ years longer) ended by Oct. 1914 (see Vol 3, Appendix, pp. 387-404; E-7, pp. 307-309) and that the door of entrance into the High Calling closed at that time. Also, he showed that, beginning shortly after Bro. Russell's death (PT '34, p. 179, par. 1, lines 1-14), the Great Company began to be manifested as no longer in the Holy, but back in the Court (E-4, pp. 211-213; E-8, pp. 169, 170).

For post 1914 consecrators the steps in the course from sin to their places in the Kingdom taken by the Youthful Worthies and by many Gospel Age unconsecrated tentatively justified ones are typed in much the same way as the Little Flock's journey was typed. These tentatively justified ones progress no further, whereas the Youthful Worthies do go on to consecration; although they have in consecration given up their own wills unto death and have accepted God's will as their own, just as all the prospective Little Flock members throughout the Age did: with this exception, the Youthful Worthies' consecration could not be pictured at the First Veil, the Door of entrance into the Holy, as was the consecration of all prospective Little Flock members. This Veil did not picture the death of the Youthful Worthies' human wills, for they cannot be prospective Priests, though their consecration unto death is genuine, like that of those who were called to be of the Priesthood (Heb. 5:4). Bro. Johnson proved clearly from the Scriptures that the door of entrance into the High Calling, into the antitypical Holy, closed finally and forever in the Fall of 1914, so that no more could be admitted. In the Fall of 1914 a decided change set in when the door to the High Calling, into the antitypical Holy had closed, as the Tabernacle picture progressed to the building of the Epiphany Court as distinct from the Holy. We must recognize this change if we would walk in the advancing light. NEVER AGAIN after the Fall of 1914 would a consecration be pictured at the First Veil! Nevertheless, consecrations would continue to be made, both in the remaining part of the Gospel Age and also in the Millennial Age (Vol 6, p. 156; TS p. 94; R 5965, top), for "consecration is always in order" (E-4, p. 420, par. 2).

Something new began to exist which had not existed before the Fall of 1914 while the door of entrance into the High Calling was open, *viz.*, a situation in which ALL who became fully consecrated believers had their standing pictured IN THE COURT, and not IN THE HOLY. Furthermore, in the Epiphany setting the Great Company's and the prospective Youthful Worthies' enlightenment by the Truth is not shown by seeing the

light of the Golden Candlestick (E-4, pp. 128-130); nor is their strengthening in every good word and work shown in feeding at the antitypical Table of Shewbread (E-4, pp. 467-469); nor is their ministerial service pictured by sacrificing at the antitypical Golden Altar (PT '52, pp. 44, 45).

The Youthful Worthies' privileges in the above three respects are not typed in connection with the furniture of the Holy, as were those of the Priesthood, nor are the Great Company's pertinent privileges typed in that way any longer, for these two classes are not prospective Priests, in the Holy, but prospective Levites, in the Court.

Bro. Johnson showed that, in harmony with Rev. 22:11, the time for the *adjustment of matters* in the Court would be in the Fall of 1954 (E-10, p. 114; E-11, pp. 472, 473), when the Epiphany period (in its restricted sense) would end and the Basileia (kingdom) period would set in in its first lapping beginning (E-4, pp. 51, 52, 104; E-5, p. 298; E-6, p. 454; E-10, p. 114; Vol 3, Appendix, p. 415, top; PT '49, p. 155, par. 1)—not that the earthly phase of the Kingdom would be set up in the Fall of 1954, but that the Basileia, or Kingdom period, as a separate stage of our Lord's Second Advent, during which the earthly phase of the Kingdom is to be set up, would then have its first lapping beginning. The Fall of 1954 is exactly 40 years after the adjustment of matters in the Holy set in in the Fall of 1914, when the Parousia ended in its restricted sense and the Epiphany period began in its first beginning.

It may sound harsh to some; however, *adjustment of matters* and siftings are a large part of the work Jehovah

CHARACTERISTICS OF FALSE DOCTRINE

Mocking

- Jesus was mocked – John 10:20
– “He has a demon”
- Paul was mocked – “You are beside yourself” - Acts 26:24
- If you are reproached for the name of Christ, blessed are you, - 1 Peter 4:14-16
- Why? “I was enraged against them” - Acts 26:11

2 Peter 2:2 (NKJV)
And many will follow their destructive ways, because of whom the way of truth will be blasphemed.

requires to be done amongst His chosen people; YES God requires a proven people! When we say that the Lord's Truth message and leading is as much intended to shake off and repel one class, as to attract and to hold another class, some brethren because of a misconception of the subject find this concept difficult to accept. Jehovah's attraction and drawing is to the Kingdom,

and the repulsion is from the Kingdom arrangements in place in our Lord's day and at the present time; it was the Lord's intention to gather out and separate from those who were not really His followers, and who were not seeking heirship with Him in His Kingdom, and who were not therefore, worthy of those blessings. This does not mean that they would not be received into salvation later on in God's Plan. As it is written, concerning the end of the Gospel age and the final glorification of the "little flock," "He shall gather out of His Kingdom [class] all things that offend and them that do iniquity . . . Then shall the righteous shine forth as the sun in the Kingdom of their Father." We may rest assured that none who have proven faithful and fit for the Kingdom will be sifted out. Of such it is written, "No man is able to pluck them out of my Father's hand"; and again, "If you do these things [hearken to the voice of the Lord and cultivate His spirit and walk in His ways], you shall never fall for [so doing], an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:10, 11).

Therefore, the Divine Plan has progressed in harmony with Prov. 4:18 to the extent that the spiritual elect classes, the Little Flock and the Great Company, have finished their earthly sojourn and are now in the heavenly realm. We have progressed beyond that point and it is the earthly phase of the Kingdom that is now being prepared with two consecrated classes on the agenda, the first of these is the unbegotten Youthful Worthies, who have been in the process of development for some years now and who will be associated with the Ancient Worthies in the Kingdom. The other class is the Consecrated Epiphany Campers, who, since 1954, are being fitted for their place in the Millennial Age, as assistants to the Worthies. This is before the opening of the Highway of Holiness and the awakening of the world in preparation for the Times of Restitution.

God in His graciousness has given to us scriptural evidence on restitutionists and the Consecrated Epiphany Campers. One reference in Isa. 49:10 says "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." This text is speaking of the restitution class under the Millennial Mediatorial Reign of Christ. Let us now consider v. 11 "I will make all my mountains a way and my highways shall be exalted." This text is speaking about pre-restitution

CHRIST is the WAY

1. By His doctrine,
John 6:68
2. By His example,
1 Pet. 2:21
3. By His sacrifice,
Heb. 10:12
4. By His spirit,
John 16:13

consecrated classes. A clear distinction is made here between the restitution class, mentioned in v. 10 and the Great Company, as well as other pre-restitution consecrated classes in v. 11. God will make all the 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. We compare Psa.

72:3 "The mountains shall bring peace to the people and the little hills, by righteousness." God will exalt these five pre-restitution classes for this purpose. The non-elect will come from the various parts of the earth to receive the blessings that will be administered by the Christ and assisted by the other five pre-restitution consecrated classes. Yes, another *adjustment of matters!*

While some of the promises to the Youthful Worthies, such as the better resurrection, the resurrection to life, immediate faculty perfection, *etc.*, do not apply to the Consecrated Epiphany Campers, they do have many wonderful blessings now, and will have them Millennially. The Consecrated Epiphany Campers will have a resurrection of the just—Luke 14:14, "And thou shalt be blessed; . . . for thou shalt be recompensed at the resurrection of the just." They also are now tentatively justified by faith in Christ, and are accepted by God in consecration (Prov. 23:26) as of the pre-Millennial seed of Abraham under the earthly features of the Oath-bound Covenant, and they also have the privilege of prayer to God and fellowship with Him. When on trial for life under the New Covenant—they will not lose this Oath-bound Covenant relationship and these privileges. God will highly honor them, for they are proving themselves faithful under greater trial than restitutionists in general will have. They will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind as they with them come up the Highway of Holiness. What a wonderful Heavenly Father we have! How gracious He is to us all! Let us keep ourselves in the love of God (Jude 21)!

The grand opportunity for new consecrators that opened in Oct. 1954 and is to be open for a limited number of years yet (in the time before "restitution sets in") is to become in the soon-coming Kingdom of God on earth antitypical Nethinim, the assistants to the antitypical Levities—"the Nethinim, Consecrated

Epiphany Campers, whom David and the princes appointed for the service of the Levities” (Ezra 8:20; Neh. 3:26; 11:3).

These post-1954 pre-restitution consecrators, who we designate also as Consecrated Epiphany Campers because their standing before God is pictured in the Epiphany Camp as distinct from in the Epiphany Court, are the highest class among the quasi-elect, the “fifth order of the [pre-restitution] seed of Abraham” (E-12, p. 185), who will be “the special assistants of the Ancient and Youthful Worthies” and who will “be specially used above the rest of the restitution class to bless the families, nations and kindreds of the earth according to the Covenant” (E-11, p. 293).

These present-day consecrators are represented also by the Queen of Sheba in her search for Solomon’s wisdom (1 Kings 10:1-13; 2 Chron. 9:1-12), in Jerusalem’s hill Ophel, in the subordinate Millennial princes, in the eunuchs of Isa. 56, *etc.* In their Kingdom inheritance under the New Covenant they are pictured in antitypical Keturah’s third-born son Medan (Gen 25:2), in the half-tribe of Manasseh that had its inheritance west of the Jordan River (Num. 32; Josh. 1:12-15), and in Miriam, especially in leading the women of Israel in the great song of deliverance after the overthrow of Pharaoh and his hosts in the Red Sea (Ex. 15; E-11, pp. 276-296). They have high and grand prospects, much above those of the restitution class in general. These present-day consecrators have (if faithful) and the marvelous enlightenment (including an understanding of “deep things” of God’s Word), the heart-warming and the energizing of the holy Spirit, even as the Ancient Worthies did.

When we speak of the deep things of God, knowledge is to be highly esteemed among God’s people, and to be regarded as an evidence of progress, of growth; for none can grow “strong in the Lord, and in the power of his might” (Eph. 6:10)—in grace—unless he grows also in knowledge. We properly esteem most highly those whose love for God and His Truth is evidenced by their being guided more and more into the deep things of God. Yes, the people of the LORD have both His Message in the inspired, written Word and the operation of the holy Spirit, as God’s powerful influence for good, in their heart and mind. The mysteries of God are now opened up to His faithful children, the watchers; and we are granted a clear understanding of “the deep things of God,” some features of which were never revealed until the Harvest



Jesus Answered,
“I am the way
and the truth
and the life.
No one comes
to the Father
except
through me.”
John 14:6

time through the ministry of the last two star members—the Laodicean Angel (Rev 3:14). We are also told by the Apostle Paul that the things which were written by the servants of the LORD in past dispensations were written for our admonition and instruction and comfort, “upon whom the ends of the ages are come” (1 Cor. 10:11).

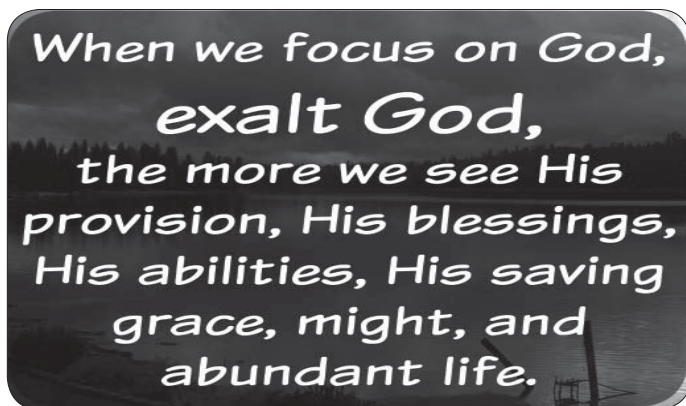
When we speak of the Queen of Sheba class (the highest order of Consecrated Epiphany Campers) we recognize that they have great responsibility and privilege in serving Jehovah. The Expanded Gospel-Age conditions require a faith that trusts where it cannot trace, that walks apart from sight and that trusts the LORD, though He slays the believer. As long as sin is in the ascendancy, and Satan is operating as the god of this world, so long will it be necessary, if one is loyal to the LORD, to sacrifice one’s rights unto death in his opposition to sin and in his service of righteousness. The evil conditions that must be opposed in such a course wear out and take away life. To be faithful in consecration now requires the presentation of one’s all to God in service amid conditions that lead to the death of him who presents his all. Not only do the conditions of the present deal out death to the faithful, but each of them is invited to make a covenant of service—deadness to self and the world and aliveness to God. There is not the slightest intimation in the Scriptures that those who consecrate too late to have a crown assigned to them, but before the highway of holiness is opened, make a different kind of a consecration from those whose consecration was accepted by the begetting of the Spirit.

In the final picture, all of the Queen of Sheba class will have consecrated, and they will then all be included among the Consecrated Epiphany Campers. On the other hand, not all of the Consecrated Epiphany Campers will be of the Queen of Sheba class. The reason for this is that many in Babylon will consecrate and be faithful unto death as Consecrated Epiphany Campers without ever coming into contact with the Parousia or Epiphany Truth.

The LORD gave the Parousia Truth and the foundation for the Epiphany Truth through Bro. Russell, the Parousia Messenger, and He gave the superstructure of the Epiphany Truth through Bro. Johnson, the Epiphany Messenger. There are many different groups of Truth people, according to the Epiphany Tabernacle picture. We define Truth groups as those who, in general, accept the Parousia Truth and Bro. Russell as the LORD’s agent in its giving. Of course, the individuals in each group vary

in their degree of knowledge and understanding of the Parousia Truth.

However, to come into the Epiphany Truth means, in general, to accept the Epiphany Truth and Bro. Johnson as the LORD'S agent in its giving. Again, as in the previous case, individuals vary in their knowledge and understanding of the Epiphany Truth. The Consecrated (heart condition) Epiphany (Time period) Camper (place of residence) Class comprises those Christians, in or out of the Epiphany Truth movement, who consecrate during the time of the Epiphany Camp picture, that is, between 1954 and the setting up of the Mediatorial Kingdom. Their relationship to the Parousia or Epiphany Truth has no bearing on the matter; the Epiphany in the designation refers to time, not to the doctrinal affiliation; in other words, it is consecration made during the Epiphany.



We acknowledge that many in the Truth groups have consecrated, or will do so, and prove faithful as Consecrated Epiphany Campers without ever coming into contact with the Epiphany Truth. We might add that likely many have, or will, come into contact with the Epiphany Truth, in some cases even gaining a fair degree of knowledge and understanding of it, without fully embracing it, and yet still prove faithful as restitutionists.

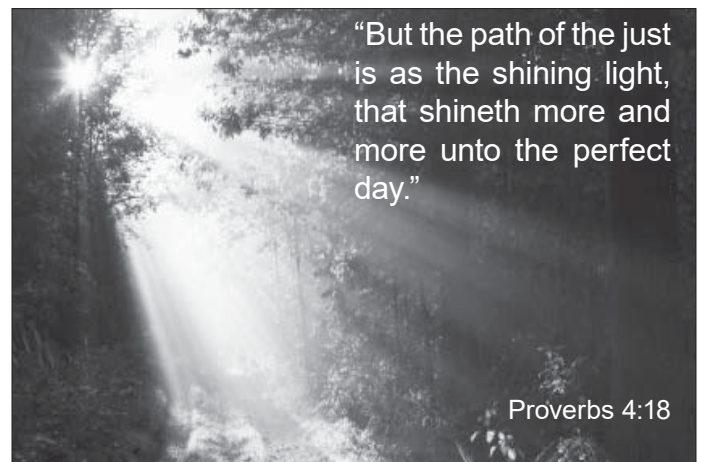
For those that are antitypical Queen of Sheba hopefuls, we have greater privileges, therefore much greater responsibility! Much the same as the Queen of Sheba heard of Solomon, we heard of the Epiphany writings of antitypical Solomon and came to him with our hard questions and the answers to our hard questions were available. Like the Queen, we have sat at the table of Truth to eat until we believed even the deep things of God, advancing Truth in due season!

We do recognize that there are differences in the uses and requirements that God makes of those who consecrate,

who give their own selves to Him (2 Cor. 8:5). However, these differing uses and requirements, which are due, *e.g.*, to dispensational changes in God's plan, are for God, not the consecrator, to determine and should not make any difference in the kind of consecration that is made.

We now consider another *adjustment of matters*: After the Highway of Holiness is opened up (Isa. 35:8) and conditions in the world are changed, because Satan, "the god of this world" (2 Cor. 4:4), will have been fully bound and Christ's Kingdom will have taken control, there will be a marked change in the uses and requirements that God will make of the consecrated. The consecrated of that time will not be required to give up their humanity unto death, though they will be required to die to sin and error and remain dead to them, and to live to Truth, righteousness and holiness, if they would attain to everlasting life on earth. Consecration at that time will be unto life instead of unto death. In harmony with this, we read in TS p. 94: "Consecration will also be in order in the next age, though, owing to the changed government of the world consecration will no longer, as now, mean unto death, but on the contrary, it will be unto life; for with the close of the reign of evil comes the end of pain, sorrow and death, except upon evildoers."

The text heading this article is describing a time of testing and trial for the brethren in our Lord's Day, but it might just as aptly apply to the present, for, with every marked progression in the Divine Plan, there seems to have been an *adjustment of matters* with special trials among the LORD'S people. The passing of special leaders among the elect has tended to put us into that mold again and again. Some brethren who have not been studying deeply into the progression of the Truth (Prov. 4:18) in this Epiphany, seem to let loose their hold of the anchor and foundation of the Christian faith. They may be looking for worldly signs—large numbers to align themselves with the LORD'S people and believing that would manifest God's



favor with those who had the greater congregation; such thinking would certainly be in error.

The difficulty may be laid right at the feet of the elders and pilgrims, who have, to a more or less extent, not availed themselves of the storehouse and background of the Parousia and Epiphany Truth and presented it on a regular basis to the brethren. We need to study and restudy the Truths associated with the beginning and close of the Youthful Worthy call, and the most recent information respecting the Quasi-Elect and the Consecrated Epiphany Camper classes. These subjects need to be taken in somewhat of chronological sequence in order to get a clear understanding. Otherwise, we cannot hope for a clear perception of the called classes of the past and of those that the LORD is now dealing with, and of our present location in God's Plan, if we do not have an understanding of what He has accomplished regarding the Bride of Christ (Rev. 7:1-8) and of the Great Multitude (Rev. 7:9-17).

How all-important then it is, that we have our minds thoroughly made up respecting the voice that we will obey and the footsteps that we will follow—for “a double-minded man is unstable in all his ways.” Try as we may, we “cannot serve God and Mammon.” We cannot hear and obey the voice of Satan and Sin and the World and Self and the Flesh, and at the same time, hear and obey the voice of the Good Shepherd, the voice of Truth, the voice of Love. Let this be settled and fixed in our minds, that it may keep us from wavering after we have once taken our place among the Lord's sheep.

In order that the decision may be the proper one, and in order that it may be the final decision from which we will not think to turn, it is well that we should note the different voices calling to us, and to what they lead. We will not notice these voices, as they appeal to the world in general, but merely as they appeal to those who have already heard the voice of the Good Shepherd. They assume that they will not antagonize our faithfulness to the Shepherd, but that they will heartily cooperate.

The Shepherd, however, declares that this will not be the case; that the selfish voices of the world are calling, influencing, drawing away from Him and the path in which He leads His sheep. If we could but keep in memory the fact that every trial, every persecution, every difficulty of life, permitted to come upon those who have consecrated to God is intended to prove them, to test their love, to see whether or not their characters are fixed, rooted and grounded in righteousness and being built up in love, it would put all these trials, difficulties

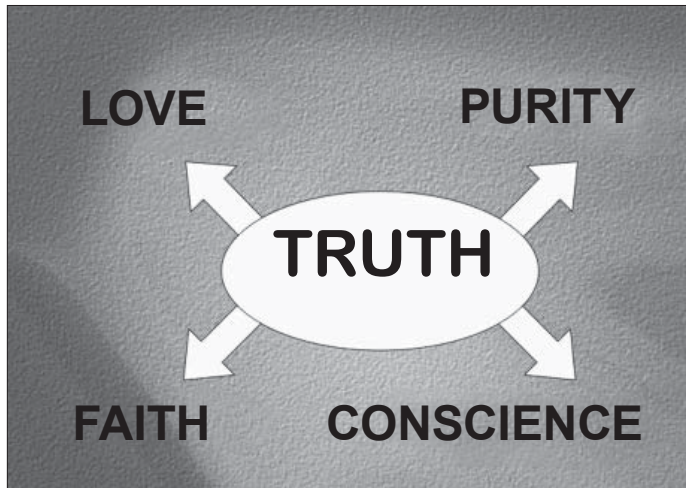
and temptations in a new light before us, and greatly assist us in fighting a good fight and overcoming. We would say: “If by these difficulties the LORD is proving my love and devotion to Him, then, however trifling they may be or however important, I will diligently use them as favorable opportunities to demonstrate to my LORD the fullness of my love and devotion to Him and His cause.” Viewed in this way, every trial and every adverse situation would prove to be a blessing. As the Apostle puts it, “If need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ.” “Blessed is the man that endures [faithfully under] temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him” (1 Pet. 1:6, 7; Jas. 1:12 NKJV).



We are again assured that those who love the LORD, and who, in consequence, will receive the Kingdom, will be those whose love will have been fully tested by trials and temptations on the way to it. Those who do not love the LORD with all their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the devil into some form of rebellion against the Divine Word or Divine Providence; they will have schemes and theories that they will prefer to the LORD's Plan, and their own theories and plans, when analyzed, will usually be found to be based either upon selfishness or ambition or upon an evil spirit of envy, hatred or jealousy, *etc.*

Those who go on will all have the general character of Christ—faithfulness to His Word of promise. When many voices call in various directions, away from the Christian way of consecration and sacrifice, humiliation and self-denial, they, in answer to the Lord's query, “Will you also go away?” will answer as did the Apostles of old, “Lord, to whom shall we go? You have the words of eternal life.” They know nowhere else to go; they do not

turn back, for they see clearly that to have turned back on their part would be as the Scriptures express it, to turn back to “a sow, having washed, to her wallowing in the mire” (2 Pet. 2:22). Having heard the calls of the World, the Flesh and the Devil, they saw also the emptiness of all their false promises, and how none of them can give a satisfying portion. But in our LORD’S call they recognized not only righteousness, justice, but have recognized, also, the promised reward of righteousness through Christ, which He has promised to them that love Him—namely, eternal life.



Nowhere else is there such a promise; from no other quarter comes such a hope; in no other service; therefore, how could we think of engaging in any other service, with the hope of obtaining eternal life. So it is that we rejoice even in laying down our human life in consecration to our great and eternal God. With such hopes before us, clearly understood, and with the way to everlasting life distinctly marked out, who could think for a moment of turning aside, or even listening, to the voices calling to wealth, honor, fame, pleasures of this life, *etc.*, seeing that even hearkening to them would interrupt our progress in the way to the Kingdom, and frustrate our hopes and make

the wonderful promises of none effect to us.

As the faithful disciples realized a meaning in the Master’s teachings at the first harvest, which the majority could not understand, so now at the time of Jesus’ Second Advent, His Words have a value and a force to those who are in heart-harmony with Him, which they do not have to others; now, as at the First Advent, some are stumbling and falling in the Christian racecourse, and others are being drawn to the LORD more closely than ever by the Truth as due, which He is supplying as “meat in due season.” As we progress in the way, toward the close of this expanded harvest, we shall not be surprised if the way should grow still more restricted, more difficult, and if the tendencies to “stumble” should become more frequent. Let us each, therefore, more and more be on our guard against the wiles of the Adversary. Let the perfect love of God rule in our hearts, driving out self-love and world-love, and their pride and ambition and folly. Let this devotion to God bring into our hearts the promised fullness of joy and rest and peace. Let us abide in Him, and be fruitful branches, responding to all the pruning of the great husbandman with more abundant fruitage; and if beguilements come to us, let us view the matter as did the apostles, and say, “Lord, to whom should we go? You have the words of eternal life.”

JUST THINK
You're here not by chance;
But by God's choosing.
He has allowed you to be where you are
At this time; to fulfill His
Special purpose for this generation!
You are God's Servants
In God's Place
At God's Perfect Time.

WOULDN'T IT BE WONDERFUL IF WE TREATED OUR BIBLES THE WAY WE TREAT OUR CELL PHONES

- WHAT IF WE . . .**
- . . . CARRIED IT WITH US EVERYWHERE?**
 - . . . TURNED BACK TO GET IT IF WE FORGOT?**
 - . . . CHECKED IT FOR MESSAGES THROUGHOUT THE DAY?**
 - . . . USED IT IN CASE OF AN EMERGENCY?**
 - . . . SPENT AN HOUR USING IT EACH DAY?**



APPOINTMENT OF LEON J. SNYDER AS PERMANENT EXECUTIVE TRUSTEE

For more than two years Bro. Leon J. Snyder has been the acting Executive Trustee of Bible Standard Ministries (LHMM), [hereinafter referred to as BSM] under the temporary provisions of our governing documents. Due to this extended length of time that BSM has been operating under the “temporary provisions” and due to Bro. Ralph M. Herzig’s terminal disease, that has resulted in his inability to ever return to his duties as Executive Trustee; (so) it became important for the brethren to vote to make Bro. Leon J. Snyder the permanent Executive Trustee.

It is important to keep in mind that this vote was NOT for the position of “Leader of the Lord’s People” for “ONLY GOD APPOINTS HIS PEOPLE’S LEADERS”. Therefore, the vote conducted at the Jacksonville, Florida Convention was only for the business position as Executive Trustee to conduct our Movement’s business.

In preparation for this vote the brethren had to prayerfully, soberly, attentively and carefully look toward the Lord’s leading as to who He has shown to us to be the leader of the Consecrated Epiphany Campers (but not of any remaining Youthful Worthy hopefuls)—please see “Questions of Interest Regarding Our Movement in Transition” in the 2014 *Bible Standard*, July-August issue, page 61.

The first paragraph of the Resolution is reproduced here for your convenience:

APPOINTMENT OF LEON J. SNYDER

“BE IT RESOLVED by this General Convention of the Bible Standard Ministries (LHMM) [herein referred to as BSM] held in Jacksonville, Florida, on March 11, 2016 with all delegates thereto in convention assembled, that, in accordance with Pastor Ralph M. Herzig’s recommendation published in the 2012 *Present Truth*, page 48, that Leon J. Snyder, of Chester Springs, Pennsylvania, be appointed as Pastor Ralph M. Herzig’s successor as Executive Trustee of the B.S.M. Leon J. Snyder has been acting as the TEMPORARY Executive Trustee by the power granted to him by the Power of Attorney document executed by Pastor Ralph M. Herzig on May 10, 2012 that states: “In the event of my Disability, Incompetence or Illness this document is created.” This vote by the delegates is necessary due to Pastor Ralph M. Herzig’s terminal disease that has resulted in an unrecoverable disability. The vote to ratify or confirm Pastor Ralph M. Herzig’s recommendation to appoint Leon J. Snyder as the Executive Trustee of BSM will grant him the following powers:”

Note: the powers are the same as those had by Bro. Ralph M. Herzig and can be found in the *Present Truth* containing his appointment.

The Business Meeting was conducted on March 11, 2016 at 2:30 PM, and was chaired by Brandon Penney with Thomas Cimbura as the Secretary. The vote in favor of the appointment of Leon J. Snyder as Executive Trustee exceeded the minimum 75% recommended by Bro. Johnson (for all elections) and therefore the vote was successful in appointing Leon J. Snyder as the permanent Executive Trustee of the BSM.



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

TO:

ANNOUNCEMENTS

OBITUARIES

Bro. Ralph M. Herzig, age 91, of Chester Springs, PA., died April 5, 2016. Bro. Ralph served as the Executive Trustee and general editor of Bible Standard Ministries since January 2004. He had been receiving excellent skilled nursing care at the Tel-Hai Nursing Home from March of 2014 until his death. His wife of 51 years, Sr. Norma Herzig preceded him in death in 2004. Bro. Ralph was born October 29, 1924, the youngest of the family and was raised in the truth by his parents Edward and Grace Herzig. His parents had five sons, all were consecrated. He was predeceased by three brothers Gerald, Elmer and Lester. He leaves two daughters, Joy Mullen and her husband Roger of Pittsfield, and Andrea (Abby) Pyrzanowski Charland, his grandchildren, Bethany Turriff and her husband, Robert, Jacob Mullen, Joseph Pyrzanowski and Peter Pyrzanowski; one brother, Robert Herzig of Keystone Heights, Florida. Bro. Ralph came to understand that he was fully consecrated in 1942 when Pilgrim Bro. William Eschrich served the Pittsfield, MA., ecclesia in that year. Bro. Ralph said that he remembered helping Bro. Eschrich load his suitcases into his car and mentally talking to himself, asking “Ralph are you now consecrated?” He then answered himself, “Yes, I am!”—We will greatly miss him for his steadfastness and loyalty to the truth! Services conducted by Bros. Leon Snyder, Dan Herzig,

Bro. James D. Shaw, age 93, of Tulsa, OK., died March 27, 2016. Our dear brother finished his course in this life believing fully in the teaching of a restitution as promised in the word of God! His wife Sr. LaVerna Shaw preceded him in death in 2009. He learned the Truth through his mother Sr. Stella Shaw, and the Mussetter sisters, Pearl and Nillie. Bro. Jim symbolized his consecration on October 22, 1955 and was baptized by Bro. Alex Wayne. Bro. Jim, an Auxiliary Pilgrim, never faltered in serving the Lord throughout his life. He lived a life that showed his love for the Lord and looked forward to working in the coming Kingdom. He leaves behind two daughters, Sr. Karen, (Bro. Richard Piquene) and Sr. Donna (Bro. Larry Welker). Services were conducted by Bro. Thomas Cimbura.

Sr. Phyllis Elizabeth Lalite, age 86, of Letchworth, England, died January 3, 2016. She was born in Marley Hill, Jamaica. Sr. Phyllis was reared in a very dedicated Truth Family. She traveled to England where she met her husband, Bro. Norris Lalite of Granada, West Indies. Besides her husband she

leaves four sons Denny, Renny, Ian and Daren, and a daughter Michelle. Sr. Phyllis was very loving and contented in spirit.

Sr. Kathryn Allette, age 84, died 12/10/2015. She was born in Granada, West Indies. She leave her husband of 63 years, Bro. John and a son Renrick. Her Sr. Allette will be remembered for her beautiful smile and loving kindness.

Sr. Irene Buchta age 89, of Bethlehem, PA., died Feb. 28, 2016. She is survived by her twin sister Vilma Slivinski. They were introduced to the truth be Sr. Elsa Kerner.

Bro. Thomas Lovsey, age 71, of Long Bottom, OH., died March 29, 2016. He was an Elder and supporter of Bible Standard Ministries. Services were conducted by Bros. Robert Steenrod and Jon Hanning. He was a U.S. Army and a U.S. navy veteran of the Vietnam War.

Cincinnati, OH September 9, 10, 11

Site: Embassy Suites Hotel (same as in 2014), 4554 Lake Forest Drive; Blue Ash, Ohio 45242. Phone 1-800-362-2779. Rates and reservations: \$109/night for King non-smoking and \$119/night for Double non-smoking (plus tax). Rate includes a “free” made-to-order hot breakfast each day. Lunch is provided by the class on Friday and Saturday. **Make reservations directly with the hotel by AUGUST 22, 2016.** Must mention you are attending the Bible Standard Ministries Convention for the special rate. For inquiries contact J. Williams, 513-312-2341

Chester Springs, PA July 14, 15, 16, 17 2016

***Site:** Wyndham Garden Hotel, 815 Pottstown Pike, Exton, PA (Corner of Rt. 100 and Gordon Dr.) 19341. Phone: 1-610-363-1100. Rates and Reservations: \$89.00 plus tax, Breakfast Buffet furnished 15, 16, 17, Lunch Buffet furnished 15, 16. **Make reservations directly with the hotel by June 14.** Mention you are attending the Bible Standard Ministries Convention for the special rate. For more information contact L. Lounsbury, 610-827-7665. Bible House Picnic, June 14, 1156 St. Matthews Road, Chester Springs, PA, 19425. ***NOTE:** Formerly called Inn at Chester Springs, we held our conventions there for many years.

ERRATA: Spring PT 753, Pg. 9. 1st para. end, (E. Vol. 4, p. 446, A Miscellany), should be (E. Vol. 4, The Epiphany’s Elect, p. 446).