

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

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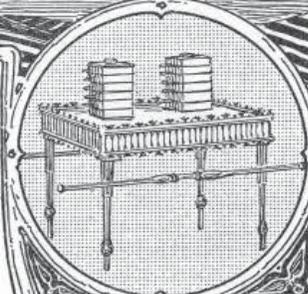
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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' .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



RECEIVING GOD AND JESUS

“Verily, verily, I say unto you, He that receives whomsoever I send receives me; and he that received me received him that sent me” (John 13:20).

JESUS spoke these words of comfort and assurance to His faithful Apostles as they sat together at His last Passover Supper, shortly before He instituted the special memorial of His death. Judas was still present, but Jesus carefully excluded him from among His disciples who were clean, who would find happiness by doing the will of their Lord and Master and who were entitled to the blessings of our text as His representatives, (John 13: 11) “For He knew who would betray Him; therefore said He, You are not all clean,” (see also vs. 18, 21). He “knew from the beginning (of the deflection of one of the Twelve) who . . . should betray Him” (John 6:64, 70; PT ‘67, pp. 29, 30). Now the matter was fully confirmed; and after being fully manifested and then warned of the Second Death—that it would have been good for His betrayer “if he had not been born” (Matt. 26:24)—Judas nevertheless

gave way fully to the control of Satan (Luke 22:3) “Then, entered Satan into Judas surnamed Iscariot, being one of the number of the twelve.”

Only at that time could a disciple who had been closely associated with the Lord, who had been under the power of His Spirit and whose name had been written in heaven, become a son of the Spirit-begettal—i.e., God in accepting the Twelve and the Seventy as respectively Apostles and Prophets in the Church by the pre-anointing of the Spirit which He gave them (Matt. 10:1) “And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.” See also (Luke 10:17, 19; comp. John 20:22, 23), shows that He had anticipatorily granted them justification to life; and His giving them these highest offices in the Church shows that He had set them in the Body.

God shows that He had put them on trial for life. He therefore, before Pentecost, caused their names to be written in the Lamb’s Book of Life (Luke 10:20; Heb. 12:23; Rev. 13:8). Any one of these 82 persons, being justified to life, having the pre-anointing of God’s Holy Spirit, sharing in the two highest offices in the Church as Jesus’ special helpers, and having their names written in heaven, could sin the “sin unto death.” Judas, after accepting Jesus as the Messiah, the Son of God, and after enjoying the blessings pertinent to the pre-anointing and the 3½ years of close fellowship with the Master, finally, in the face of solemn warnings from Jesus’ own lips (John 6:70) “Jesus answered them, Have not I chosen you twelve, and one of you is a devil?” Judas sinned with full willfulness and went into the Second Death (Matt. 26:21-25).

In our text Jesus gave a much-needed word of encouragement to His Apostles. He had already told them similarly (Matt. 10:40): “He that receives you receives me, and he that received me received him that sent me.” But at that time Judas was one of those whom Jesus was sending forth to preach the kingdom message. Doubtless some received Judas when he was a preacher, and some of them perhaps were converted and blessed by his ministry, even though he later proved to be a traitor.

This principle continues to this day. The Consecrated Epiphany Campers, antitypical Nethinim, are regarded,



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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-Basilea Truth, as meat in due season for the Lord’s people, as He is pleased to provide it.

or considered by God as beforehand “bringing” or presenting offerings to the World’s High Priest at the Gate of the Court, though this type does not really enter into fulfilment until the Mediatorial Reign begins and all the antitypical Israelites bring their offerings. The C.E.C.’s, being justified by faith (and consecrated also), will share in the resurrection of the just, but not in “the better resurrection,” which is only for the Worthies (PT ’73, pp. 60, 61). Neither class of Between-the-Ages consecrators (Y.W. or C.E.C.) is in danger of the Second Death at the end of this life, though by persistently sinning wilfully they can undermine their characters to such an extent that they will become Second Deaths Millennially or post-Millennially, after the Kingdom is set up (comp. Matt. 23:33) (PT 1980, p. 62).

We cannot read the heart nor know what those sent forth as ministers by our Lord may finally prove to be, but we are to receive as His ambassadors those who give evidence of being His ministers, of teaching the Truth, until the contrary appears. Though some, by entertaining strangers, have entertained robbers unawares, yet we must be hospitable so long as appearances are favorable, for thereby some have entertained the Lord’s angels, or messengers. And if later on one, who has served us as a minister of the Lord and has brought us blessings in the Truth and its Spirit, finally makes shipwreck of himself, we have nevertheless received blessings from the Lord by having received him as one of the Lord’s messengers when he was such. Rom. 16:17 “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which you have learned; and avoid them.”

The relationship of our text to its context becomes clear as we reason on it. Jesus in the feet washing illustration had deeply impressed the lesson of humility and lowly service upon His disciples (John 13:1-17) and had gently prepared (v. 18) and fortified them (v. 19) for the sad news that He was about to tell them, namely, that one of them would betray Him (v. 21). How timely, then, that Jesus should reassure them in the words of our text (v. 20)! Some might despise them because of their unassuming humility and condescension. Some might reject their preaching of the Gospel and have little confidence in them because a traitor was found among them. And with their Master no longer present with them in person to strengthen and support them, they might become discouraged. Jesus therefore fortified them with a wonderful reassurance that would help them to go forward to meet and fulfil their calling as His ambassadors, sent forth by Him, “Peace be unto you: as

my father has sent me, even send I you” (John 20:21).

Jesus anticipating the disheartening impression Judas’ treason would naturally have on the rest of His Apostles, told them that He was about to leave them, but that they were not to be troubled nor afraid; that though gone from them He would remain the Way, the Truth and the Life; that He would not leave them comfortless, but would come to them and answer their prayers; that the Father would send them the Holy Spirit in His name—His power, authority; and that the Spirit would bring all His teachings to their remembrance and understanding. What wonderful peace, great comfort and hearty assurance Jesus gave to His Apostles in these parting words!

OTHER SERVANTS GIVEN THE HOLY SPIRIT

We should note that in our text Jesus made a very general statement, which includes not only the limitation given in Matt. 10:40 “He that receives you receives me, and he that receives me received him that sent me,” but also all others of His people, both those whom He sends and those who receive them. Yes, the things of the “so great salvation, which at the first began to be spoken by the Lord,” were confirmed to His later followers by those who heard, and also by Jehovah, who bore them witness with signs, wonders, miracles and gifts of the Holy Spirit, according to His own will (Heb. 2:3, 4). And after our Lord “ascended up on high, he led captivity captive, and gave gifts unto (the, in the Greek) men” (Eph. 4:8). Eph. 4:11 explains the nature of these gifts: “And he gave indeed the Apostles, and the Prophets, and the Evangelists, and the Shepherds and Teachers” (Diaglott). This same kind of order persists also since the Little Flock has been fully taken from the earth (E 7, pp. 282-285).

The Apostle explains that Jesus gave these gifts “for the complete qualification of the Saints for the work of service, in order to the building up of the Body of the Anointed One; till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the full stature of the Anointed One; so that we may be infants no longer, tossed and whirled about with every wind of that teaching which is in the trickery of men, by cunning craftiness in systematic deception; but being truthful in love, we may grow up in all things into him, who is the Head—the Anointed One” (Eph. 4:12-15—Diaglott).

And now since the Little Flock which is Christ’s Body and the Great Company have been completed, the same kind of good work is going to the Youthful Worthies and the Consecrated Epiphany Campers; for they also need

instruction as to how to serve God, not only in building up the Epiphany Camp, etc., but also (which is more important) the building up of one another in the most holy faith under the headship of Christ, Yes, qualified saints for the work of service. “Gather my saints together unto me; those that have made a covenant with me by sacrifice” (Psa. 50: 5). While it is true that the saints (holy ones) in the sense of the Little Flock and Great Company have all been gathered, there are still other saints to be gathered. In this wider sense Bro. Russell often spoke of the Great Company as “tribulation saints” (R 5231, par. 12). The Bible frequently refers to the Ancient Worthies as saints “To the saints that are in the earth, and to the excellent, in whom is all my delight” (Psa. 16:3, Psa. 30:4, 31:23, Hosea 11:12); and Bro. Johnson shows in (E 6, p. 526); that “the saints of Psa. 37:28 are the Ancient and Youthful Worthies in the Little Season” and (E 4, pp. 334-336) that in Rev. 20:9 the expression “camp of the saints” refers to the Youthful Worthies. In fact, all consecrated ones are sanctified, holy to God, and therefore saints in this wider use of the term. We understand that Ananias was the first one accredited with the use of the word “saints” in connection with Jesus’ followers. As Bible students we understand the word signifies “holy ones,” “consecrated ones,” “dedicated ones,” “sanctified ones.” Surely it is a fitting name for all who profess and endeavor to follow in the footsteps of their Master, “Also of the Nethinim, (C.E.C’s) who David and the Princes had appointed for the service of the Levites” (Ezra 8:20); “We know that all things work together for good to them that love God, to them that are called according to His name” (Rom. 8:28). Let us be worthy of the name!

God has always supplied His people with needed help. This was so in Old Testament times, when He sent to His people the Law and the Prophets. During the Gospel Age, God “set the members every one of them in the body, as it pleased him” (1 Cor. 12:18, 28). In providing for His people Apostles, Prophets, Evangelists, Pastors and Teachers, He did not select them because of their worldly wisdom (though some of them were learned in secular subjects), but especially because of their entire consecration to His will and service and their faithfulness (1 Cor. 1:26-29). “Hearken, my beloved brethren, has not God chosen the poor of this world rich in faith, and heirs of the kingdom which He has promised to them that love Him” (James 2:5). God through Jesus gives His ministers their commissions. The under shepherds may be recognized by their spirit of self-sacrifice for the sheep, and by their ability to feed them by expounding

and teaching to them the Scriptures harmoniously.

The fact that God does set apart or raise up teachers for His people is evident not only from the Scriptures but also from His dealings (1 Cor. 12:27-31; Eph. 4:11, 12). “The things that you have heard of me among many witnesses, the same commit to faithful men, who shall be able to teach others also” (2 Tim. 2:2). It is a fact that during the Gospel Age, even to the present day, (2018), it has pleased God to make far greater use of some of His consecrated servants than others in the work of teaching and edifying His people and of bearing witness to the public. Jesus was a teacher sent by God (John 17:18, 19; 20:21.); and the disciples were sent to preach, to teach and to baptize (Matt. 28:19). And every consecrated child of God is a minister in some sense—all are commissioned under the power of His Holy Spirit to preach the glad tidings (Isa. 61:1-3; Acts 13:47). Yet there are various ones adapted to different parts of the work (1 Cor. 12:4-6).

Those who have acceptably consecrated their lives to God here in the end of the Gospel Age Harvest and have accepted and come under the headship of Jesus Christ as their Lord and Savior, the Captain of their Salvation, and to those enlisted as good soldiers of the cross; He is their Good Shepherd, and they “follow him; for they know his voice” (John 10:4, 14). Jesus our Head plans and directs the affairs of His consecrated people as they look to Him for their guidance. We will better understand how this is done for us if we note how Jesus as the Head did it for His Body members during their earthly sojourn; for Jesus follows the same pattern and works similarly for His consecrated people today.

FUNCTIONS OF THE HEAD

The eye and ear are channels of information, and the mouth is a channel of expression. These channels correspond with certain of the chief offices among God’s people, exercised especially by the star members. The eye is for sight. The Apostles John and Paul in the early Church and Bros. Russell and Johnson in the Gospel Age Harvest, were the members of the Church who were given perhaps more than any others this grand quality of the Head. It was a privilege in which they greatly rejoiced. Jesus received a wonderful revelation from the Father relative to coming events (Rev. 1:1); and He “sent and signified it by his angel unto his servant John,” who stood as the eye of the Church. Through the Apostle John the Lord’s people could see then and still can see now the unfolding of that revelation as it becomes due. Also the Apostle Paul had this gift or office in a remarkable degree, and the other Apostles had it in a lesser degree.

St. Paul had an abundance of visions and revelations from the Lord (2 Cor. 12:1-4, 7; Acts 16:9; Gal. 1:12; 2:2; Eph. 3:3). 2 Cor. 12:4 states “how that he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter.” Though he was not permitted to make known what he so clearly saw and heard in his vision of Paradise (the restored earth), it is evident that this vision so deepened and widened his own knowledge of God’s Plan and love as related to the past, present and “ages to come” that his writings have a depth, fullness and beauty possessed by no other New Testament writer. He seems to come to the very verge of divulging those glorious revelations while explaining in Rom. 11:25-33 the plan of God relative to the casting off of Fleshly Israel and their future restoration to God’s favor through the agency of the Church, when they shall obtain mercy through the Church’s mercy. How eager he seems to tell plainly all about those future dealings—things that were not due to be clearly revealed and understood until in the Harvest of the Gospel Age! “O the depth of the riches both of the wisdom and knowledge of God” (Rom. 11:33)!

The ear quality, though secondary to the eye, is nevertheless very important. It is the gift or quality of hearing, understanding and appreciating the Word and plan of God. It was possessed by the Apostles, and also by the other star-members (more markedly by some than by others) throughout the Gospel Age. It was by the exercise of this gift that the Apostles (especially Paul, Peter and John) and the other star-members (notably Bros. Russell and Johnson in the Gospel Age Harvest) were able to point out the fulfilment of prophecies and to understand the deep things of God.

The mouth (utterance) is another quality belonging to the head. Jesus delegated this privilege of utterance to various members for the benefit of the Body. This gift, though possessed by all of the Apostles and other star-members in varying degrees, was especially notable in Peter. The Apostle Paul, though a great reasoner, also was privileged with the eye and ear qualities in outstanding measure, however Paul was inferior in oratory to Apollos (not an Apostle) and to some others (Act 18:24). “But though I be untrained in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things” (2 Cor. 11:6).

The functions of the eye, ear and mouth in the physical body belong to the head. During the Gospel Age these highest offices were entrusted by Jesus (the Head of the Church, which is His Body) to certain members (notably the star-members and their special helpers) to exercise for

the benefit of all. “God is He who works all things among all. And to each is given the manifestation of the Spirit for the benefit of all” (1 Cor. 12:6, 7—Diaglott). To this day we benefit from their labors of love, and we thank God for them.

There are also members which belong properly to the body rather than to the head, such as the feet, hands, etc. The feet make progress, and from this standpoint might be considered as representing the missionary work of evangelists, general and local. The hands care for, protect, assist and feed the body, and from this standpoint might be considered as answering to the work of pastors and teachers, general and local. The trunk of a human body, with its breathing capacity, its circulatory system and its methods of supplying nourishment, might be likened to the general mass of the Lord’s people. The working together of the whole system is to build itself up and to strengthen the laborers throughout the entire body and prepare them for the doing of the will of the head.

FUNCTIONS OF THE BODY

So the entire Body of Christ built itself up and grew strong by the use of the spiritual food; and it imparted its strength and support to those members who ministered to it, especially to the Apostles, Prophets, Evangelists, Pastors and Teachers; “From whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love” (Eph. 4:16). Let all be clear on this condition: the same principles and methods work among God’s consecrated people today, and the building up of one another in the most holy faith goes on along the same general lines among the various members of the household of faith.

The great worldly organizations claim the name of Christ leading and control (headship) yet refusing the teachings of His Word, have little or nothing in common with the real followers in Jesus’ footsteps. They have their own heads and Prophets, Pastors and Teachers, (tenets) but not the true and proper ones (Isa. 9:15, 16; 29:9-14; Jer. 23:16-32; Rev. 18:22, 23). They have large flocks but very few real sheep. They have their teachers, but the time has come when these great flocks of nominal sheep will not endure sound doctrine. They seek their own desires, they gather to themselves teachers having itching ears (itching for the world’s acclamations); and they turn away their ears from the Truth, and are turned unto fables; “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap

to themselves teachers, having itching ears; and they shall turn away their ears from the Truth, and shall be turned unto fables” (2 Tim. 4:3, 4). Let us (footstep followers) watch carefully that we are not deceived by any of their forms of godliness, lacking the power (2 Tim. 3:5). But while we, in the light of the Truth as the Lord reveals it, (through His chosen messengers) must reject all teachings of error, both in Big and in Little Babylon, we are to accept as our teachers those who hold faithfully to previously given Truth and who progress along the same Truth lines to present Truth as the Lord unfolds it—for the Truth is progressive (Prov. 4:18), and our Good Shepherd did not cease feeding His sheep when the Little Flock was fully taken from the earth.

THE LORD’S TABLE

As a faithful Shepherd our Lord has never failed to feed His sheep the “Truth as due.” Micah 5:4 says “He shall stand and feed in the strength of the LORD.” To the Apostles Jesus gave the needed help and in the Interim between the Harvests He continued giving them much light at the time of the Reformation, which in comparison with the great light given at the end of the Age is called “a little help” (Dan. 11:34). At His Second Advent He gave His people during the Harvest Reaping time a great unfolding and clarification of Truth as “meat in due season,” at the hands of that “faithful and wise servant” (Matt. 24:45; Luke 12:42). Then, after the reaping and gleaning of the Little Flock were ended, He began to do a wonderful work in the Time of Trouble toward the Epiphany’s elect as such—the Great Company and the Youthful Worthies—giving them much-needed Truth essential for their proper development, at the hands of the Epiphany Messenger (E 10, pp. 112-114). Jesus continues to bring forward Truth as due to this very day.

When Bro. Russell died in 1916, some thought that there would be no further unfolding of Truth. They therefore fought, and some continued to fight against the unfolding Epiphany Truth—the post-1916 light. Oh, they have ceased to walk in the light of the Truth as it becomes due to hear the voice of the Good Shepherd. Some of them have even denied much of the Truth that He had given them through Bro. Russell, which they formerly enjoyed, Matt. 13:12 “For whoever has, to him shall be given, and he shall have abundance: but whoever has not, from him shall be taken away even that which he has.” Likewise, when Bro. Johnson died in 1950, some thought that there would be no further unfolding of Truth. They therefore fought, and some still fight, against the unfolding post-1950 Truth and have ceased to walk

in the light as the Lord has been giving it. Some of them have even denied much of the Truth, which they formerly enjoyed, that Jesus had given them through Bro. Johnson, no longer hearing the Good Shepherd’s voice.

Many have cast aside the Scripturally-based teachings given by the Lord through Bro. Johnson, that the Epiphany in its narrow or restricted sense is 40 years long (1914-1954); that “after 1954 no Youthful Worthies will be won”; that in 1954 the Great Company’s Attestatorial Work would set in; that the Epiphany Camp in the finished picture will consist of the Quasi-elect i.e., Consecrated Epiphany Campers, loyal tentatively justified ones, and the converted loyal Jews; that Jesus’ flesh (though perfect) was one of His chief enemies (see Manna comments for Apr. 21 and Nov. 9). Since the Little Flock has left the earth, the Lord continues to feed His people, even as He fed them prior to the Little Flock’s existence. Then any direct service from the Lord for His consecrated people came through a member of the Great Company; and after the Great Company was taken from the earth it came through a member of the next highest class, namely, the Youthful Worthies.

But just how does our Good Shepherd, the Lamb that was slain, continue to open the seals of the book (Rev. 5:5), giving to His sheep the Truth as due, (Pro. 4:18) since the seven composite angels to the seven stages of the Church, the seven composite stars, or seven shepherds, with their eight principal men (Mic. 5:5; the Parousia and Epiphany Messengers being the seventh and the eighth), have finished their course? From a number of lines of evidence from Scripture, reason and facts (Sanctified Common Sense); The Epiphany Messenger, the 49th and final star-member and the last Little Flock member to be glorified (E 10, p. 142), showed that after his demise our Lord would give the stewardship of the Truth to the Great Company, particularly to the Good Levites and their Divinely appointed leader “a companion and the special helper of the Epiphany messenger” until his demise—PT ‘42, p. 14.

We have every confidence that the Great Company has finished its earthly course and our Lord has continued His special shepherding care for His people through the Youthful Worthies, and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers. Let us reason on this Truth teaching since the Gospel Age Church of the Firstborn has left the earth, the consecrated of our day, “Those Consecrating Between the Ages” (R 5761), are God’s place of residing, meeting with and

blessing the people. Upon them the antitypical cloudy, fiery pillar, the Truth as due and its Spirit, rests, and they are the depository of these. If the world and some brethren rail at, and despise such a claim, they may do so; but this will not in the least alter the fact that the Christ is the recipient and depository of God's Truth and Spirit (and since the spiritual elect all have been glorified, "Those Consecrating Between the Ages," the Spirit-enlightened, Spirit-energized consecrated ones, are recipients of this great favor)! This is the privilege of the consecrated child of God and it far surpasses what the world's greatest, mightiest and wisest may have or boast. Grateful to the Lord for this, the greatest of all privileges, we envy not the most favored of the present evil world whatever advantage they have or think they have (PT 83, p. 78).

Let us examine closely John 10:16 "And other sheep I have, which are not of this *fold*; (place of protection) them also I must bring, and they shall hear my voice; and there shall be one *fold*, (flock) and one shepherd." The "other sheep" of John 10:16, to be fed with the Truth as due and shepherded are; the Quasi-elect, especially the Consecrated Epiphany Campers (most of whom have been won for the Lord by the Youthful Worthies). They as Quasi-elect Jews and Gentiles and Millennial missionaries will do the successful preparation of the hearts and seed-sowing in the Mediatorial Reign and will make many converts (Psa. 107:22; Joel 2:28). World conversion will then occur. They will assist greatly also in taking care of mankind as figurative branches in The Christ as the Millennial Vine.

The whole sphere of the Truth as due and its Spirit, the antitypical land of Canaan, that flowed with milk and honey, has been the pasture and a resting-place for God's Gospel Age sheep who have in the proper spirit and way perseveringly sought Him as their Great Shepherd, and will be also for His Millennial and post-Millennial sheep (John 10:16), all who then in the proper spirit and way—through the Christ—will perseveringly seek Him as their Great Shepherd. The restitution class (including the Quasi-Elect and the non-elect) in its earthly form of eternal life will have many joys in Paradise. Their supreme love for God and Christ and their equal love for one another with all implied therein amid a perfect paradise will make a heaven out of earth for them. They will be as happy as is possible for perfect humans to be and that with no cloud to darken the sky of their joy. Eph.4:4 "There is one body, one spirit, even as you are called in one hope of your calling."

Christ's disciples who consecrate between the ages at this time are not to think that our doctrines and instructions applied only to the Spirit-begotten and not to them or that they apply only in a lessor way to them. There is only one kind of consecration, full consecration to God, for all the pre-Millennial seed of Abraham and only those that make and keep such a consecration will be given favored places as antitypical Levites and Nethinim in the Kingdom. While symbols of Christ's Head-ship and the Church's Body-ship are primarily involved, the same principle applies in all ecclesiae of God's present-day consecrated people, for they are all parts of the church, the ecclesiae (the called out ones) in the wider sense.

Oh, my dear brethren, the truly justified in the Word (called out ones) fully consecrated to God (chosen of God) believers in the Word of Jehovah given through His chosen vessels (the faithful sanctified ones) to these the words of our selected text are precious, they are our Lord's assurance that "he that receives whomever I send received me; and he that received me receives him that sent me!" Let us ask this question—Have I received the Lord and Savior, who died for all? If the answer is yes, then be sure to recognize those whom He sends and receive them. Another question, have I received the Heavenly Father, from whom come all the blessings now and forever? Then be sure that you recognize and receive those whom He sends through Jesus to you for your blessing: If they have proven to be Faithful to God's Truth and its arrangements!

Now, let us look at the reverse of our text as it is also true; for those who reject whomever Jesus under God's direction and arrangement sends for their blessing in the Truth and its Spirit are thereby rejecting both Jesus and God, who sent Him (Acts 22:7, 8)! V. 7 "And I fell to the ground, and heard a voice saying unto me, Saul, Saul, why are you persecuting me?" V. 8 "And I answered, who art thou, Lord? And he said unto me, I am Jesus of Nazareth, who you are persecuting." What a terrible thing many are doing! (Compare John 8:45-47; 10:26, 27; 1 Cor. 14:36, 37.) "Whosoever transgresses, and abides not in the doctrine of Christ, has not God. He that abides in the doctrine of Christ, he has both the Father and the Son" (2 John 9, 10).

As children of God we are free moral agents to make decisions for our own destiny at this time, so, how careful we must be not to accept the teachings of anyone who professes to be a mouthpiece for the Lord until we have proven his teachings to be in harmony with God's Word. Isa. 8:20 "To the law and to the testimony, if they speak not according to this word, it is because there is no light

in them.” 1Thes. 5:21 “Prove all things; hold fast to that which is good” (Also Acts 17:11)! And how careful we should be not to reject any of His true ambassadors!

Satan has continued to form sects in order to sift and divide the Lord’s people. Those who would retain the Lord’s approval will hold to Him as their Head, will faithfully accept His true servants and arrangements and will not join with scoffers and errorist, “by reason of whom the way of truth shall be evil spoken of,” who blindly lead their followers into “blackness of darkness” (Matt. 6:23; 2 Pet. 2:2; Jude 13). “But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleansed us from all sin”; “he that says he abides in Him ought himself also so to walk, even as He walked” (1 John 1:7; 2:6).

John 13:20 Receive Him

John 13:20 “...he who receives Me receives Him who sent me.”

John 1:12 “But as many as receive Him, to them He gave the right to become children of God...”

A gift is not a gift until it is “received”.

It may be an intended gift, a potential gift, a possible gift, but it is only a gift when it is received.

Something that is imposed on someone is not a gift.

Salvation is always described as a gift. John 1:12, 3:16, 27, 4:10, 14, 5:21, 26, 6:27, 32-33, 63, 10:28, 14:27, 17:2.

ONE VOTE — ONE CONVENTION

BIBLE STANDARD MINISTRIES

[LHMM]

*Publishers of the Bible Standard and Present Truth Magazines
And Other Bible Helps*

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To the appointees and Brethren of Bible Standard Ministries [LHMM]. I wish to address the position of the leader of the Lord’s people, a God appointed office, and the Executive Trustee position, an office that the Consecrated Brethren in the U.S.A. that are in harmony with the arrangements, have the privilege of voting on.

I believe that the method, one vote at one convention, used to elect Pastors Johnson, Jolly and Gohlke was very efficient and in harmony with the Lord’s arrangements. The exception to the one-vote arrangement was first introduced when Bro. Gohlke did not publicly announce his successor before he died (like had been done in all successors, previously). Bro. Hedman felt the brethren did not have sufficient notice of his being the successor and introduced a three-vote procedure. I intend to announce my successor prior my death or inability to execute the duties of this office thereby removing the need to vote at more than one convention.

I, Leon J. Snyder, Executive Trustee of Bible Standard Ministries [LHMM] do place into effect the one vote at one convention procedure, as the proper means of bringing my successor Daniel J. Herzig into this position of Executive Trustee when I can no longer perform the duties of this office.

Leon Snyder
Executive Trustee

LIMITED POWER OF ATTORNEY

COPY

I, LEON J. SNYDER, Executive Trustee of BIBLE STANDARDS MINISTRIES ("LHMM") located in Chester Springs, Pennsylvania, according to the powers granted to me by conventions of the membership of LHMM on March 11, 2016, do mark, constitute, and appoint DANIEL J. HERZIG as my true and lawful Attorney-in-Fact, to exercise this Power of Attorney for me in the event of disability, incompetence, or illness, as herein defined. I shall refer to my Attorney-in-Fact as my "Agent" in the following provisions of this document.

My Agent is, by this document, authorized to do all things necessary to further the work of the LHMM with the right to exercise the same prerogatives and powers as I could do if personally able.

This document in no way abrogates my existing powers as the incumbent Executive Trustee, and I may at any time revoke this Power of Attorney. This Power of Attorney shall cease in the event of my death.

ARTICLE 1: DEFINITION OF DISABILITY.

"Disability" or "incapacity" shall be determined based upon the written report of a medical doctor duly authorized to practice stating that, in his or her opinion, because of advanced age or mental infirmity or physical incapacity, I am unable to properly exercise my power as Executive trustee and Director. The report shall give particulars as to my infirmities and shall state the date the doctor last examined me. Before using this power of attorney, my Agent shall attach a copy of such doctor's report to this document.

ARTICLE 2: POWERS.

My Agent shall have full power to do everything requisite and necessary in furtherance of the activities and mission of the LHMM, and generally to act for me in my capacity as Executive trustee as fully and effectually and in all respects as I could do it personally present and able.

Without limiting the generality of the foregoing, I expressly authorize my Agent to exercise those powers granted to me by adopted at the General Convention of LHMM on March 11, 2016.

ARTICLE 3: OTHER PROVISIONS.

A. Except to the extent I have expressly provided otherwise, the exercise of any of the powers granted to my Agent shall be in his sole discretion. The decisions of my Agent to exercise, or to refrain from exercising, any power, arrived at in good faith, shall be binding upon me and my heirs, executors, administrators, and assigns.

B. Except to the extent I have specifically provided otherwise, my Agent shall not be barred from exercising any discretionary power or from exercising any management power by reason of any conflict of interest.

C. No person dealing with my Agent shall have any responsibility to inquire into or oversee how any purchase money or other consideration is used or expended, or to inquire into the validity, necessity, or propriety of any transaction to which my Agent may be a party.

D. In exercising the powers and authority granted by this instrument, my Agent may delegate power or authority to agents and may appoint other agents, but such delegation shall not relieve my Agent of any obligation to oversee the proper management of the activities and mission of the LHMM.

ARTICLE 4: TERMINATION.

This General Power of Attorney shall terminate only upon my death or upon my written revocation of it. An affidavit, executed by my Agent, stating that my Agent has no knowledge of the revocation or termination of this power shall be conclusive proof of the power and authority of my Agent and shall relieve all persons of any obligation they may have to inquire into the authority of my Agent and shall relieve all persons of any liability for relying upon this instrument. In any event, no person relying upon this general power of attorney without actual knowledge of my death or of my revocation of it shall be liable to me or my estate because of that reliance.

IN WITNESS WHEREOF, I hereby set my hand and seal this 9th day of September, 2016.

Kevin Holleran
Witness

Leon J. Snyder
LEON J. SNYDER

J. Matulis
Witness

THE HERITAGE OF GOD'S PEOPLE

“But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (1 Cor. 1:24).

One of the greatest blessings given to the justified, consecrated and sanctified child of God is his relationship with Jehovah, our Father, and our Lord Jesus His Son. In connection with this relationship with God and Christ we, as consecrated children of God, have received a rich heritage. Heritage, a word we don't use every day, is defined in the dictionary as: 1. Property that is or can be inherited. 2. Something handed down from one's ancestors or the past, as a characteristic, a culture, tradition, etc. 3. The rights, burdens, or status resulting from being born in a certain time or place; birthright. Heritage applies either to property passed on to an heir, or to a tradition, culture, etc. passed on to a later generation (our heritage of freedom).

By the heritage of God's people we refer to that which God gives His people to possess. The heritage of God's people suggests that God gives His people something special, different from or additional to the blessings that are general to all of mankind. From the definitions for the word heritage we get the thought that by the expression “the heritage of God's people” we mean the rights, the standing, the characteristics, the culture, the privileges and the wisdom from above that come to a person who is devoted to God and Christ and the cause of truth and righteousness.

We accept the thought given in John 9:25 that once we were blind but now we can see. Jesus abolished death and saved us from its curse so that we might show forth the praises of Him who has called us “out of darkness into his marvelous light” (1 Pet. 2:9). It is “the manifold wisdom of God,” (Eph. 3:10) revealed by Christ unto us “in all wisdom and spiritual understanding,” (Col. 1:9) that brings us special joy. Jehovah's wisdom [our great heritage] in the words that He speaks unto us are “spirit and life” (John 6:63).

Certainly we recognize that God's providences on behalf of all the human family bring rich and wonderful blessings to the consecrated believer and in a lesser degree the unbeliever. We share many blessings in common

*You will seek
me and find me
when you seek
me with all
your HEART*

Jeremiah 29:13

with mankind in general—the blessings of creation, life, the sunshine, the rain, good air, fresh water, the abundance of earthly good things resulting from the time and place in which we live, but more than this, because of our special relationship to God and Christ we, as believers, have many additional privileges, benefits and blessings that others do not enjoy, if they haven't given themselves to God and Christ through faith justification and consecration. This is our heritage as God's people, and it is a rich heritage for which we thank our gracious Heavenly Father. “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33).

If we would make a list of some of the things that are part of our heritage, our special possession or privileges because we reverence God and have consecrated ourselves to Him what would we include? We read of David's declaration in Psa. 61:4 “I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.” This declaration is equivalent to our personal consecration—v. 5 “For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.” In this Bible text the word vows seems to indicate the thought of consecration of the righteous, and fearing God's name carries the thought of reverencing Jehovah. “Rejoice in the LORD, O ye righteous: for praise is comely for the upright” (Psa. 33:1). Perhaps we don't always consider how really important it is to praise God, but, in Psa. 61:8 King David, the Psalmist, couples the giving of praise with the fulfilling of his vows. We can feel the emotions of David being poured out to his Lord “So will I sing praise unto thy name for ever, that I may daily perform my vows.” Those that maintain a consecrated relationship with God can have this same feeling of closeness to the Lord!

Let us examine three supporting Scriptures: Psa. 32:10-11 “Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.” Oh, how

important mental appreciation and heart's reliance is for the consecrated child of God. Psa. 42:8 "Yet the LORD will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life." By God's graciousness the Lord's people have as part of their heritage his lovingkindness in the daytime and a song in the night. From these and other Scriptures we understand that the inspired Scriptures encourage the whole human family to praise, worship and thanksgiving.

As an inquiring consecrated child of God we might ask: Why does the Lord urge us to give thanks, to praise Him and to rejoice? A part of the answer to that question lies in the fact that there is a relationship between the spirit of praise and thanksgiving to God and Christ and to having a godly character. Loving gratitude is one of the Divinely implanted instincts of a person bearing the image of God, and one which should be cultivated. This element of gratitude in the intelligent creature is designed to be responsive to the Divine goodness and benevolence. Gratitude is the element of character in man which makes fellowship and communion with God possible. If there were nothing in us capable of expressing grateful appreciation, what pleasure could there be on God's part in manifesting His goodness to us? And what would there be in us to call out God's love? But we read in Rev. 4:11 that it is for the Lord's pleasure we exist and were created. Oh, God endowed mankind with this element of character which is responsive to His own goodness. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

Since we were created for the divine pleasure (Rev. 4:11) being responsive to God's goodness institutes a lively and delightful fellowship with Him. We embrace the principle of truth which is honesty in our words, conduct and thoughts. Let us examine some scripture that show forth the opposite view; perhaps this will help us to understand why the fully consecrated child of God should have even more faith that the Lord will deal truly, to give us the blessings He has promised. Prov. 11:20 says "they that are of a *froward* heart are abomination to the LORD: but such as are upright in their way are his delight." (The definition for the word *froward* is habitually disposed to disobedience and opposition; not easily controlled; stubbornly willful; contrary). Prov. 15:8 "The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight."

Prov. 13:3 "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction!" What a fearful responsibility attaches to the tongue that wags in a flippant way, dishonoring God!

To cultivate the spirit of praise, thanksgiving, and loving appreciation of all the manifest goodness of God, it is necessary for us to call to mind continually, God's acts of mercy and grace, "pray without ceasing." This is the Christian's secret of a happy life. We will be helped to cultivate this spirit of praise and thanksgiving if in our prayers we frequently tell the Lord how we remember His goodness and how every new evidence of His love and care causes us to have a deeper faith and to realize more fully the sense of His presence and favor; and how through these experiences our love and joy for Him are made to increase. If we call to mind especially our own individual experiences of the Lord's leading and care, our experiences of His delivering us from dangers and snares of the Adversary—as we meditate upon these things, our appreciation of God and His goodness will grow. As the spirit of love and praise takes possession of our hearts, it will help us to rejoice in the Lord and to give thanks. As we read in 1 John 4:19, "We love him, because he first loved us." If we have truly appreciative hearts, when we recognize some new evidence of His love, our love is called out more, and we are made to rejoice in God. This consideration has much to do with why Jesus said "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

Let us return to our study of Psa. 61:5 "For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name," and consider the Hebrew word for heritage [*yerushshah*] which has the thought of to occupy by driving out previous tenants, and possessing in their place. When the Israelites were ordered to conquer the land of Canaan they had to fight and overcome the seven nations already residing there: the Canaanites, the Perizzites, the Amorites, the Hittites, the Girgashites, the Hivites and the Jebusites. These peoples or nations represent the weaknesses of our human nature that we must battle against and overcome, in order that we may take possession of the whole Land of Promise, the privileges, *the heritage*, we have as children of God.

The Canaanite and his citadels in the type represent sin, its enticements and strong entrenchment in the weaknesses of the flesh. There can be no compromise or truce with sin on the part of the consecrated; it is to be

a war of extermination! And this was the signification of the type. We enjoy the heritage God gives to His people as we fight against and overcome the weaknesses of our human nature and sin, its enticements.

We, consecrated children of God, must recognize His teachings to us; His Word as recorded in Psa. 119:111 “Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.” The Psalmist is introducing into our minds the understanding that he possesses the Lord’s words, teachings, etc. as part of his heritage and likewise. Do all of the Lord’s consecrated people have His teachings as part of their heritage? Yes, we can understand the word testimonies here would be especially the precepts but we will include all of Jehovah’s teachings. All that He has made known through Jesus and the Star Members during the Gospel Age, including The Gospel Age Harvest work which continues through His special servants to this time. This would include as part of our heritage the Parousia and the Epiphany Truth [present Truth] as now due to be understood. What a heritage God is providing.

Jehovah has provided another Scripture that points out that the called, faithful, and chosen ones—the one true Church would not be overcome by their enemies. Let our hearts be cheerful as we read Isa. 54:17 “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.” History proves that some of the experiences which the Church of old was permitted to pass through did allow weapons of destruction to prevail against them. Many physical weapons were used of the Adversary; also weapons of slander, envy, hatred, and malice have been permitted to do their evil.

The apparent contradiction of thought is reconciled by understanding that the promise given was that even though the old creature, the flesh, already consecrated unto death might be overcome; the New Creature would not be harmed. By helping to mortify and destroy the flesh of the spirit-begotten, their adversaries actually helped them, as new creatures, instead of hindering them as they intended to do. By the trials

He Must Hold Firmly To The Trustworthy Message As it Has Been Taught, So That He Can Encourage Others By Sound Doctrine And Refute Those Who Oppose It.

Titus 1:9

and vicissitudes of this present life, by warfare with the world, the flesh, and the Devil, the spirit-begotten of the Gospel age formed characters in accord with righteousness. So it is with us as servants of the Lord today. Even though not Spirit-begotten and not directly under some of the promises made to the Spirit-begotten, we, who have the enlightenment, heart-warming and energizing of the holy Spirit of understanding, recognize that

the applicable principles still operate to the blessing of the Lord’s consecrated people today. So we say as the Apostle Paul wrote “If God be for us, who can be against us?”

Now for instance, take the text 2 Pet. 1:4, “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.” Now how are we to read that text, those who are not of the Little Flock, and that includes all of us, how are we going to apply that text to get any blessings for ourselves; well we would say “unto us also” there are great and precious promises and by these we might become partakers of perfect life. The fact is, we are not Spirit begotten, so we would say, Oh yes there are unto us great and precious promises by these we may become Consecrated Epiphany Campers and have eternal life. Like those that have gone before us, we are to fight the good fight of faith and lay hold unto eternal life and that applies to every one of His chosen vessels.

The Truth is sure to triumph over all its opponents. As we espouse and defend it we may therefore claim in principle the precious promise of Isa. 54, “This is the heritage of the servants of the LORD, and their righteousness is of me, saith, the LORD.” We quote some thoughts given by Pastor Russell “It is not applicable to one individual alone, but as declared, it belongs to all the servants of the Lord—every true spiritual Israelite may claim it, rest upon it and rejoice in it. It may to some extent be applicable to regathered and re-favored Israel after the flesh, in the near future when the Lord will fulfill to them all His good promises; but without question it belongs to spiritual Israel.”

If we as workmen in God’s vineyard have properly studied His Word, and have applied it to our hearts and lives, we will never need to be ashamed. We will never

need to hang our heads in defeat in controversy. “Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Titus 1:9, 1 Pet. 3:15). “For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist” (Luke 21:15); “And they were not able to resist the wisdom and the spirit by which he spake” (Acts 6:10; Isa. 54:17).

There is much evidence that we are kept by the power of God. The psalmist makes this very clear; “The LORD is thy keeper: the LORD is thy shade upon thy right hand; The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore” (Psa.121:5; Psa. 121:8). “The LORD is thy keeper” and certainly He has been the keeper of His consecrated ones in spiritual Israel throughout the Gospel Age just as He was the keeper of Israel during the Jewish Age, and as He continues to keep His consecrated people today: Yes, the LORD is our keeper!

As much as He is the shepherd of his flock, He is the shepherd of each sheep individually also. The promise in Psa. 121:4 “Behold, he that keepeth Israel shall neither slumber nor sleep” is a comforting assurance that God is always awake and alert, and watching over His people. Let us personalize this truth. We can each say, “The great God of the universe, is my keeper” (PT 1970 p. 91).

What is the import of the thought “the LORD is thy shade upon thy right hand”(Psa. 121:5)? The right hand is the position of chief favor and we must keep Him at our right hand, i.e. we must keep Him closest to us and above all else. The statement “the LORD is thy shade upon thy right hand,” leads into verse 6 where we read “The sun shall not smite thee by day, nor the moon by night.” The shade protects from the sun as God protects the spiritual lives of His faithful people in proportion to their faithfulness. Since earth’s day and night make up all time as we know it, the thought seems to be that God’s ever-present protection never ceases. We now have a better understanding of King David’s words in Psa. 16:8 “I have set the LORD always before me: because he is at my right hand, I shall not be moved.” Also Psa. 16:9 “Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.”

We read from Psa. 121:6 “The sun shall not smite thee by day, nor the moon by night.” We quote from PT 1970, p. 91: “We thank God ‘for the precious fruits

brought forth by the sun, and for the precious things put forth by the moon’ (Deut. 33:14). But injuries can also be received from the sun and the moon, both literally and symbolically. Against these injuries God protects the spiritual lives of His faithful people—in proportion to their faithfulness. The earth’s day and night make up all time; His ever-present protection never ceases. Symbolically (as in the case of Psa. 91:5) the ‘day’ may be applied in the end of the Gospel Age as referring to the Parousia period and the ‘night’ to the Epiphany period. In this setting the ‘sun’ and the ‘moon’ (each of which has a variety of symbolic meanings in the Bible—see E-2, pp. 410, 411; E-8, p. 625), as in Isa. 30:26, seem to symbolize respectively the New and Old Testaments. In harmony with this thought is the fact that the Parousia teachings were mainly derived from the New Testament, and the Epiphany teachings have been and are being derived mainly from the Old Testament. The unfaithful of the Parousia time were smitten—refuted and stumbled—mainly by N.T. Truth as due, whereas the unfaithful of the Epiphany—the Time of Trouble, have been and are being smitten—refuted and stumbled—mainly by O.T. Truth as due. The N.T. teachings are compared to the rays of the sun, because they are comparatively clearly stated; whereas the O.T. teachings are compared to the rays of the moon, because they (as reflected symbolic sunlight) are rather obscurely stated—mainly in types and symbolic prophecies. In contrast with the experiences of the unfaithful, vs. 5, 6 promise the faithful, particularly the Little Flock, that during the Parousia they would not be smitten—refuted and stumbled—by the N.T. teachings set forth at that time as ‘meat in due season’; and that during the Epiphany they would not be smitten—refuted and stumbled—by the O.T. teachings as they became due to be understood. While in each period they might be temporarily bewildered as to these teachings, they would in due time become clear to them. **In proportion as we look to God for our help and as we trust in Him, we will not be smitten—refuted and stumbled—by the truth of His Word unfolded for us in times of need.**

We continue this study of Psa. 121 with v. 7 “The LORD shall *preserve* thee from all evil: he shall preserve thy soul.” From our studies we understand that the word preserve in the KJV also has the thought of keep. The latter part of this verse shows that it is the soul, the life or personal being that is kept. We turn to our

Lord Jesus' words in Matt. 10:28 "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (gehenna—the second death). As we noted earlier many of the Lord's people have had their flesh destroyed by the evil works of their adversaries but it has worked to the development and preservation of the consecrated heart, mind and will. The faithful, consecrated, servant of God is kept from the dominion of sin, the infection of error, the crush of despondency, the puffing up of pride, given aid in the battle against the world, the flesh, the Devil, and kept unto eternal life in God's Kingdom, "The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Psa. 121:8). The words "from this time forth, and even for evermore" show that Jehovah's watchcare over His people is even unto death and doesn't end with the Adamic death in this life, but that it will continue eternally in the resurrection life.

The heritage of God includes the love of Jehovah and Jesus, which never fails. The consecrated people can claim these words from the Scriptures "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). We know that God loved all of mankind so much, that even in their imperfect condition He sent His son to die for us, as we read in John 3:16. But God and Christ have a special love for those who are trying to faithfully live in harmony with their teachings, especially while sin is in the ascendancy.

As the Lord's people we have a Father who is exceedingly wealthy, who supplies all our needs and makes all things work together for our spiritual good. Psa. 50:10, 11 brings this to our attention "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine." If our mental appreciation and heart's reliance are properly in place we can claim these words from God: "For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9).

In the definition of heritage we found that it can include rights, status, privileges, benefits and blessings that come to one in a special place or relationship. Because of being in this faith justified and consecrated

condition, because of having this status, we have fellowship with the Heavenly Father and with our Lord Jesus. We can claim another Biblical promise of the richness of our Heavenly Father because we know that all things work together for good to them that love God, to them who are the called according to His purpose. In 1 John 1:3 God has made a declaration to those in a special place or relationship; "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

God's people: take a moment to reflect on just what the privilege of being God's people can be! God's people have sweet fellowship with each other! We have friends and brethren with whom we can share the sweet treasures of God's Word. 1 John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." As God's consecrated people we receive the precious gift of God's holy Spirit of understanding, a constant comfort and enlightener. Let us take time to ponder these precious words from the Bible: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned; For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (1 Cor. 2:14; 2 Tim. 1:7).

The heritage of God is rest in the Lord, peace and tranquility of heart and mind. The more we serve the Lord and the more intimately acquainted we become with Him the easier it is for us to rest in Him. The consecrated commit their way onto the Lord, they not only have faith in Him but they trust also in Him. As consecrated children, we have Jesus' last legacy, as given to His disciples when He was about to leave the world, as expressed in His words in John 14:27 "Peace I leave with you, my peace I give unto you; not as the world giveth, (not in stinted measure or in perishable quality) give I unto you. Let not your heart be troubled, neither let it be afraid." On the last night of his earthly life, our Lord Jesus, bestowed upon His disciples His parting blessing, His legacy of peace. It was the richest legacy He had to bequeath, and it was of priceless value. It was the promise of that tranquility of being, that rest and ease of mind, which Jesus Himself possessed, the peace of God. The peace of Christ, which he gave to His disciples, wasn't centered in Himself but in God, by faith in God's

wisdom, power and grace. If we would have this peace which Christ bequeathed to His disciples, it must like His, be centered in God by faith.

God has directed us, if we wish to be His disciple; to take up our cross and follow Him. As His disciples we believe that what God had promised He is able to perform, and that His righteous and benevolent plan shall not fail. Let us maintain a steady, unwavering faith that the peace of God—the peace of Christ will abide with His people. As we learn to take a proper view of the Lord's dealings, as we learn to have faith in Him, as we learn to note his providences and trust his promises, proportionately it is our privilege to have peace and rest in every time of storm and distress.

The heritage of God provides His people with a wonderful education: let us eat these words from James 3:17 "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Yes, we shall know the Truth and it shall make us free! As the consecrated child of God becomes familiar with God's Word his privilege and duty is to honor the Lord through blessing His people. In harmony with this God's servants have the privilege and the responsibility to show God's person, character, word and works to the generation that follows them. Psalms 71:15-18 "My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come."

We of necessity should declare to those who come after us who God is. We need to describe in detail the loving, righteous and just character God possesses. Freely we have received, freely we must give. We must declare and expound the infallible, beautiful, wise and reasonable Word and plan of God, teaching it to the present generation just as the prior generation has taught it to us. We should point out for others the marvelous works of God in connection with creation, providence, redemption and the ultimate deliverance of mankind from the sentence of death.

Jesus speaks to the truly faithful in John 10:27-29 "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." The promise of God's mercy, lovingkindness, and everlasting life if faithful and obedient is part of our heritage. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever" (Psa. 23:6).

God's Word is our great heritage

And shall be ours forever;

To spread its light from age to age

Shall be our chief endeavor.

Through life it guides our way,

In death it is our stay.

Lord, grant while words endure,

We keep its teachings pure

Throughout all generations

OBITUARIES

Bro. Gilbert Hermetz of Barlin France died Nov. 18, 2017. He was born May 10, 1919. He married Emilienne Durant Oct. 5, 1942 and together they served the Lord for many years. Bro. Hermetz became acquainted with Bro. Caron [the prior Representative in France] in 1945-1946 and was schooled in the Truth, being baptized in 1947. In 1974, he was appointed by Bro. Jolly as a Pilgrim and associate representative to Bro. Caron, and Bro. Jolly asked him to pursue the work toward Israel. Bro. Hermetz became the French Representative in 1976, when Bro. Caron died. He continued the publication work (Reprint of Photodrama, booklets, publishing "What Pastor Russell said" in French, editing magazines), overseeing conventions and servants visits, etc. He served the brethren in Poland, England and USA. From about 2010, he had great difficulties with his spine, eyesight (retina degeneration) and had become extremely deaf. We will remember him for his steadfastness in serving the Lord faithfully.

Sr. Beryl Forbes of Jamaica completed her Gethsemane experience Sept. 14, 2017. She gave herself to the Lord in 1985. Bro. Nicholas Brown conducted the service.



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

TO:

2018 CONVENTIONS

England

Letchworth-Hitchin	May 5, 6
Birmingham	Tba*
Sheffield	Tba*

France —all conventions in Barlin

Spring, Summer, Fall	Tba*
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Germany

Velbert	May 19, 20, 21
Wittenberg	October 26, 27, 28

India

Tba*

Jamaica,

Bartons	March 30, 31, April 1
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Lithuania

Kaunas	July 6, 7, 8,
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Kenya, East Africa

March 31, April 1, 2

Poland

Gdansk	March 31, April 1, 2
Poznan	April 28, 29, 30
Krakow	June 1, 2, 3
Gliwice	July 21, 22, 23
Rzeszow	July 24, 25, 26
Susiec	July 27, 28, 29
Lodz	August 17, 18, 19
Mietne	August 31, September 1, 2
KoloBrzeg	October 12, 13, 14

United States

Jacksonville, FL	March 2, 3, 4,
Muskegon, MI	May 18, 19, 20
Chester Springs, PA	July 12, 13, 14, 15
Cincinnati, OH	September 7, 8, 9

Ukraine

Orlivka	June 29, 30 July 1
Lviv	August 24, 25, 26

*Tba-To be announced

THE BIBLE STANDARD MINISTRIES JACKSONVILLE, FLORIDA CONVENTION

MARCH 2, 3 & 4, 2018

The Jacksonville, FL. Convention will be held at the Double Tree Hotel by Hilton at the Jacksonville Airport, 2101 Dixie Clipper Rd. Jacksonville, FL 32218. Reservations Phone 904-741-1997. Rate \$95.00 plus 13% tax, for 1-4 guests. A lunch will be provided on Friday and Saturday. Reservations must be made directly with the hotel by February 1, 2018. State that you are attending the Bible Standard Ministries Convention to secure the special rate and a confirmation number. The Hotel provides shuttle service from the airport to the hotel. Any inquiries contact, Indra Chong after 6:00 PM, 561-601-8868 or Allyson Tonnone, 561-358-7525.

THE BIBLE STANDARD MINISTRIES MUSKEGON MICHIGAN CONVENTION

MAY 18, 19, 20 2018

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

ERRATA

In the Autumn 2017 PT, whole number 759, on page 36, Col. 1, 2nd paragraph, third line; Delete the sentence: "God's Spirit resting upon the Tabernacle typed the Christ class." And replace with: "The cloudy, fiery pillar covering the tabernacle types the Truth as due and its Spirit resting upon the Christ class."

Visit us at: www.biblestandard.com
Bible Questions? email:
biblequestion@biblestandard.com

OUR LORD'S MEMORIAL
March 29, 2018 — AFTER 6:00 PM