

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

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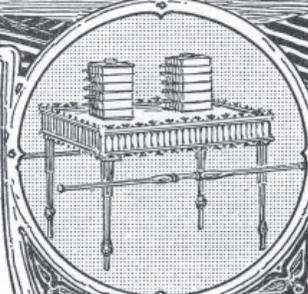
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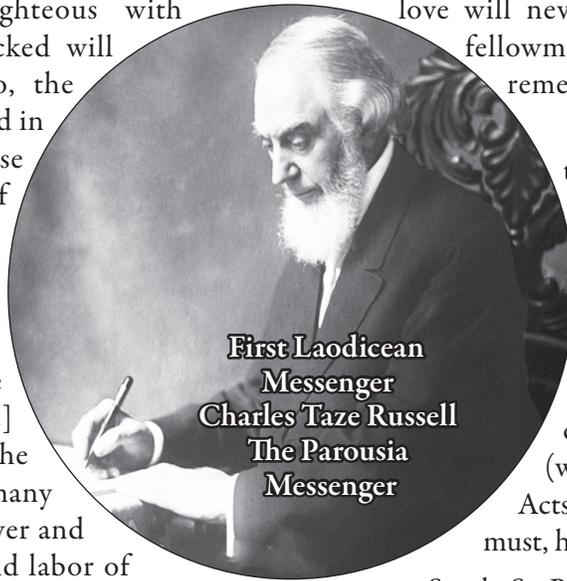
"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved,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



GOD BLESS THEIR MEMORY

“The righteous shall be in everlasting remembrance” (Psalm 112:6).

God will remember the righteous with everlasting life, “but all the wicked will he destroy” (Psa. 145:20). Also, the righteous will be honored and held in everlasting remembrance by those who appreciate the standards of truth and righteousness, and most especially by those who have received blessings from them. “They that be wise [*teachers*, margin; teachers of the true wisdom that comes from above] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan. 12:3). Their work and labor of



**First Laodicean
Messenger
Charles Taze Russell
The Parousia
Messenger**

love will never be forgotten by their grateful fellowmen. They will be held in everlasting remembrance.

It is in harmony with this principle that the Apostle Paul exhorts (1 Thes. 5:12, 13): “We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work’s sake.” Some might mistakenly construe this as “angel worship” (which is forbidden: Col. 2:18; Acts 14:14, 15; Rev. 19:10; 22:8); we must, however, distinguish carefully.

Surely St. Paul would not in Col. 2:18 warn the brethren against the worshiping of angels (messengers) and then in 1 Thes. 5:12, 13 entreat them to do so! There is a great difference between (*a*) reverencing, adoring, worshiping, and doing homage to them (see PT ‘52, pp. 71-76) and, on the other hand, (*b*) recognizing them and esteeming them very highly in love on account of their work, their labor of love for the Lord, the Truth and the brethren. It is in this latter sense, and not in the sense of worshiping them, that the Lord’s people who properly appreciate the labor of love of, and the blessings received from the examples of, the Parousia and Epiphany Messengers, and the precious unfolding of Truth that the Lord gave to us at their hands, honor their memory.

While we have received many blessings from the righteous people of God in Old Testament times (Heb. 11) and from the pre-Laodicean saints of New Testament times, especially the Apostles and other star-members of that period, it is particularly appropriate that we hold in love and high esteem the Angel to the Laodicean Church, the Parousia and Epiphany star-members; for it is at their hands that the Lord has given us the great feast of Truth that became due at the time of His Second Advent (Matt. 24:45-47; Luke 12:37-44; Rev. 3:20; 19:5-10), and they are the seventh and eighth principal men (Micah 5:5).

Bro. Russell’s and Bro. Johnson’s memory deserves to be kept fragrant among us and this can best be done by a faithful use of the Truth that they ministered to us, and by a loyal copying of their holy examples as they followed Christ (1 Cor. 11:1, 2; Phil. 3:17, 18). Such a course on our part will be conducive to their memory being continually



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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.

blessed to us and to others and is the best kind of celebration of their life and death.

If a memorial service is planned, the class could open the service with using Bro. Russell's and Bro. Johnson's favorite hymns, 273 and 299 respectively, and have testimonies along the line of the benefits derived from their ministry. Such a memorial service will prove helpful, not only in increasing our appreciation of the blessings received through the ministry of these two Messengers but also in renewing our determination to be faithful to both the Truth of God's Word and the Spirit of the Truth that they ministered to us. This is especially needed in view of many having ceased advocating and/or having rejected the teachings and arrangements given by the Lord through them. We have seen in varying degrees a drifting away from the Parousia Truth and its Spirit on the part of the majority of those who once claimed Bro. Russell as their Pastor and recognized him as "that faithful and wise steward," through whom the Lord gave them "their portion of meat in due season." Not only this, but also, we have seen and are still seeing many reject the light of the Epiphany Truth that the Lord has shed upon our pathway through the ministrations of His Epiphany Messenger.

While many have rejected much of the Parousia and Epiphany Truth without ever having accepted it, others have accepted it and enjoyed it for a season while walking in its light, and then, later on, have repudiated portions of it, becoming apostate and "opposed to the Truth, men corrupted in mind, disapproved concerning the faith" (2 Tim. 3:8, Diaglott). Let us be careful, dear brethren, not to follow "their pernicious ways" (2 Pet. 2:2).

Let us diligently study the Scriptures with the aid of the Parousia and Epiphany Truth writings and carefully practice their precepts and conform our lives to their principles. Another way in which we can honor the Parousia and Epiphany Messengers is to defend and bear witness to the Truth that the Lord has given to us through their writings. Let us, then, be very active in giving the bread of life to others.

TWO PRINCIPAL MEN OF LAODICEAN CHURCH

Charles Taze Russell was the Parousia Messenger (Matt. 24:45-47), "who then is a faithful and wise servant, whom his Lord has made ruler over His household, to give them meat in due season." He was

faithful in great and small things. He was wise in his words, methods, plans, arrangements, and works. He was full of the faith, hope, and knowledge that makes one wise. He was an example of the self-control and patience that makes one strong. He practiced that piety and brotherly love that make one just, and he was a living expression of that charity that makes one loving. Beautifully did he exemplify humility, meekness, longsuffering, and forbearance. His courage, industry, self-forgetfulness, liberality, amiability, and frugality were most striking. He was as nearly a model Christian as Adamic imperfection has permitted any of Adam's fallen children to be.

As the Lord's special eye, it was not only his office to see the things that the Lord wanted to be seen for the advancement of His cause; but he actually did the work of seeing them. As the Lord's hand, he actually superintended the reaping and gleaning of the wheat to a successful conclusion, the gathering of goodly numbers of the Great Company and Youthful Worthies, the infusing of life into languishing Zionism, the binding of the kings and princes of Christendom, and the executing of the judgments written, as well as indirectly superintending the gathering and binding of the tares. Additional to superintending these great works, he personally participated in every one of them, and was more effective therein than any other individual. Yes, Pastor Russell was privileged in April of 1877 to make the pronouncement "Behold the Bridegroom"!

Paul S. L. Johnson was the Epiphany Messenger. He was a principal man. We read in Revelation 19 of a message that the Epiphany Messenger was to declare; that he was to give to the Great Company a charge as a voice from the throne saying, "The Lord God omnipotent reigneth! The marriage of the Lamb is come, and his wife hath made herself ready." Then the call to the Great Multitude, "Blessed *are* they which are called to the marriage supper of the Lamb." This message came from the Epiphany Messenger, for the Parousia Messenger never gave this message. It was not due in his time. It was for the Epiphany Messenger to give, "And I fell at his feet (the Epiphany Messenger) and he (Bro. Johnson) said to me, 'See that you do not do that! I am one of your brethren!'" The Epiphany Messenger was one of our brethren. Praise the LORD! One of his parting messages, warns us against angel worship. We are not to worship the Parousia Messenger



Second Laodicean
Messenger
Paul S. L. Johnson
The Epiphany
Messenger

or the Epiphany Messenger. However, we may defend their teachings (PT '52, p. 72; PT '50, pp. 192, 193).

The last principal man finished his earthly sojourn Oct. 22, 1950, and we are now beyond the forty-nine-star members and their ministrations to the Church, yet we are holding faithfully to the Truth that the LORD gave through those stars that He held up in His right hand, supporting them. Oh, they had imperfections. They were not perfect, but when we can prove what they wrote by searching the Scriptures, like the Bereans of old, if these things be so, and we find teachings supported by the Word of God, then we can hold to those teachings through thick and thin, and the LORD is bound to give us the victory. Truth crushed to earth shall rise again.

Our prayer that God bless their memory should not complete itself in words merely. It should be translated into acts. How may we, therefore, co-operate with the Lord in furthering the blessed influence of their memory? In the first place, we can do so by imitating, and by encouraging others to imitate their character. By sympathetically contemplating their character, as it displayed itself in their life and work, we will hold in our minds and hearts the thoughts of noble traits of character, well developed, strengthened, balanced, and crystallized. Let us not do these things in the form of Angel-worship!

FOOD SHOULD BE THE ATTRACTION

“And he said unto them, Wheresoever the body [the carcass, the food] is, thither will the eagles be gathered together” (Matt. 24:28; Luke 17:37).

The lesson is that *in that day*, when the Lord is gathering His people from the four winds of heaven—from every quarter of the Church—he will attract them as eagles are attracted, by food, for which they have keenness of vision and appetite; that in due time the Lord would provide the proper food, and His true people would recognize and be gathered to it—the ready and worthy taken, the others left.

The food of “present truth” (the body or carcass) now provided by our Lord, and the gathering of His people by and to it, fits the description of this prophecy exactly. The present call is not out of one “mill” into another “mill”; nor out of one “bed” into another of about the same size. It is not the gathering by one man or many men, to himself or to them, into a new denomination—but a gathering together

unto Christ Himself, the true and only Master and Teacher.

Where and when before was there ever such a public recognition of all who trust in the precious blood of Christ and who are consecrated to Him, as the one household of faith, all brethren, and the one and only Lawgiver Christ, regardless of human creeds and dogmas upon other subjects? Never and nowhere since the days of the Apostles, so far as we may judge.

Moreover, it is worthy of note that great human ability, oratory, *etc.*, have been notably connected with other movements, but not with this gathering to the Lord. Here the *truth*, the spiritual food which Jesus is supplying, is the whole attraction: human flourish and oratory find little room for exercise here; they are lacking but something better is to be found. The gathered and gathering ones come together because they hunger and thirst after righteousness and they find the satisfying portion that the Lord Himself provides; and each for himself is eating thereof.

Those who do not live near to God and Jesus cannot know nor appreciate the unlimited power that They supply for every time of need to the consecrated ones who ask in faith, believing, and who diligently seek and consider God's Word, Spirit, and providences for the answer to their prayers.

“Hast thou not known? hast thou not heard *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there* is no searching of his understanding. He giveth power to the faint; and to *them that have* no might he increaseth strength. Even the youths [of the world, who seek not God's strength] shall faint and be weary, and the young men [in their prime and filled with all the strength that the world can supply] shall utterly fall: But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run [in the unfailing strength that God supplies], and not be weary; [Gal. 6:9]; *and* they shall walk [in the paths of righteousness, as God points the way—Psa. 23:3], and not faint” (Isa. 40:28-31). What a heritage is ours who wait upon the LORD, renew their strength, and mount up as eagles!

The Truth is mighty and will prevail. May we zealously further it, rather than hinder or oppose its course! And may it have a free course and be glorified at our hands!

JESUS' PAROUSIA, EPIPHANEIA OR APOKALUPSIS, AND BASILEIA

We open this study on times and seasons with some brief remarks. Let us recognize our rightful places in the expanded work of the Gospel Age Harvest. The Lord

has provided sufficient evidence regarding the closing of the High Calling. We encourage all to continue to lay aside every encumbrance and close-girding sin and

to run with patience—cheerful endurance—the race set before us, looking to Jesus as the Author and Finisher of our faith (Heb. 12:1, 2, Diaglott). Let us firmly believe and trust in the evidence given that we are running for a glorious *lower place in the Kingdom* than the High Calling [now closed]. Since the fall of 1954 Jehovah has been selecting a Quasi-elect class called Consecrated Epiphany Campers. The *quasi-elect* are designated by that name because they are treated by God as if they *actually were an elect class*. Bro. Johnson in speaking of them as the “fifth order of the seed of Abraham” (the lowest order of Abraham’s pre-Millennial seed) even refers to them as the “fifth elect class,” showing their close resemblance to one of the four very elect classes. The *quasi-elect* will be the “sons” of Joel 2:28 and Isa. 60:14 in the Millennial Age Kingdom, and as such will be given many privileges of service. This will be especially true for the Consecrated Epiphany Campers.

Although the term “Consecrated Epiphany Campers” is not found in the Scriptures, the three words that make up their name are Scriptural. This clear designation can be explained as the name for that class who come in among God’s people, the antitypical camp of Israel, and become consecrated followers of Jesus after the Gospel Age elect have all been chosen, but before Christ in His Second Advent appears or is revealed to the world as the destroyer of Satan’s empire and the establisher of God’s Kingdom. This term also distinguishes them from those who will consecrate during the time when the Highway of Holiness is set up. Those we could appropriately designate as *Consecrated Millennial Campers*. May Jehovah help us all to be faithful and as a result to receive an abundant entrance into God’s everlasting Kingdom! (PT ’02, p. 43).

We desire to consider briefly here the meanings of the words *parousia*, *epiphaneia*, or *apokalupsis*, and *basileia* in connection with our Lord’s Second Advent. The word *parousia* is derived from the feminine participle (*parousa*, *being present*) of the Greek verb *pareimi*, *i.e.*, *I am present*. Hence the noun *parousia* means *presence* in every place where it occurs in the New Testament. The word *parousia* does not mean *coming*, *approaching* or *drawing nigh*, as of one’s being on the way, but rather to stay at a place after one’s arrival there—a *being near* in the sense of *presence* as distinct from *absence* (see, *e.g.*, Phil. 2:12, where the Apostle Paul contrasts his *parousia*, his *presence*, with his *apousia*, his *absence*).

Again, *parousia* does not mean *arrival*, for it presupposes an arrival. To mean *coming* in the sense of *approaching* or *drawing nigh*, it would have to be

derived from another verb than *pareimi* (*I am present*), *e.g.*, from *eggizo* (*come near, approach*, as used in Luke 21:8—“the time *draweth near*,” and in v. 20—“the desolation thereof *is nigh*”—“*as approached*”). And to mean *arrival*, it would have to be derived from some such verb as *heko* (*arrive*, as used, *e.g.*, in Matt. 24:14—“then shall the end *come*,” and in v. 50—“the lord of that servant shall *come*”). The etymology proves that the word *parousia* means *presence*. Those Greek scholars and dictionary-makers who hold that *parousia* means *coming* or *arrival* do so in almost every case because of their creeds’ teaching that Jesus’ Second Presence lasts only a part of a 24 hour day.

Jesus in the spirit nature, in His resurrection body, does not have flesh, bones, blood, *etc.*—corruptible substances (Luke 24:39; 1 Cor. 15:37, 50), but is a spirit being, with a spirit body, made of incorruptible spiritual substances (1 Cor. 15:40-50; 2 Cor. 3:17; 5:16; 1 Pet. 3:18, ASV). He is of course invisible to humans’ natural eyes (John 14:19; 1 Tim. 6:16), even as God is (John 1:18; 5:37; 1 Tim. 1:17; Heb. 1:3-5), and able to come and go as the wind (John 3:6, 8).

OUR LORD’S PAROUSIA

Accordingly, the *parousia* of our Lord means primarily His invisible presence in His Second Advent (John 14:3), in the final stage, the Laodicean stage, of the real and nominal Church’s history, when He is HERE (not merely NEAR, as some claim), knocking at the doors of the minds and hearts of His people (Rev. 3:20). “Blessed are those servants,” the Watchers, who open their minds and hearts to His prophetic knock! What a marvelous feast of “things new and old” He sets before and shares with them (Matt. 13:52; Luke 12:37)! (For more on the invisibility of Jesus in His Second Advent, please see BS ’59, pp. 74-77).

The first part of Jesus’ *parousia* period is unknown to the world (Matt. 24:37-39; Luke 17:26-28) but known only to the Watchers through the Bible and the signs of the times (1 Thes. 5:1-5). The Bible chronology, the jubilee cycles, the 1335 days of Dan. 12, the Parallel Dispensations, *etc.*, attested by the signs of the times, make it clear to the Watchers that the *parousia* began in the Fall of 1874. However, in its widest sense, our Lord’s *parousia* continues for the entire 1,000 years of His Second Advent (1 Cor. 15:23; 2 Pet. 1:16; Rev. 20:4, 6). (For more on the time of Jesus’ Second Advent, please see BS ’55, p. 66-7).

JESUS’ EPIPHANY—AN ACTION AND PERIOD—BEGAN IN 1914

The Greek word *epiphaneia* (its Anglicized form is

Epiphany) is derived from the Greek verb *epiphaino*, meaning *to shine brightly, to manifest clearly* (Luke 1:78, 79; Acts 27:20; Titus 2:11, 12; 3:4). In relation to Jesus' Second Advent, *epiphaneia* means first Jehovah's and His "act of manifesting persons, principles and things, previously hidden or obscure, by the Truth shining with special brightness." An outstanding example was the Watergate exposures. It is used in this sense of *an action* in relation to Jesus' Second Advent in 2 Thes. 2:8; 2 Tim. 1:9, 10; 4:8; Titus 2:13.

Some Truth brethren claim that Jesus' *epiphaneia* is *only an activity [action]*, but this is a one-sided view because *epiphaneia* is clearly used also in the Bible in 1 Tim. 6:15 and 2 Tim. 4:1 in the sense of *the period* in which our Lord makes the pertinent manifestation of persons, principles, and things through the Truth shining with special brightness.

1 Tim. 6:14, 15 exhorts, Keep this commandment without spot, unrebukeable, until the appearing [*epiphaneia*] of our Lord Jesus Christ; which [*epiphaneia*] in his own seasons he will show, the blessed and only Potentate (comp. Diaglott interlinear). Jesus' *epiphaneia* is here also shown clearly *to be a period of time*, having "seasons," or "times," just as a year, a period of time, has seasons.

2 Tim. 4:1 mentions "the Lord Jesus Christ, who shall judge the quick and the dead at [during] his appearing [*epiphaneia*] and his kingdom [*basileia*]." We know that His Kingdom is not just *an activity*, but also *a period*. Since both *basileia*, and *epiphaneia* are used here in the same way in the same connection, it is manifest that Jesus' *epiphaneia* as well as His *basileia* are periods.

Our dear Pastor Russell has stated consistently that Jesus' *epiphaneia* begins with the outbreak of the great Time of Trouble. We know this came with the beginning of the World War in the Fall of 1914, the first part of the great Time of Trouble. Parousia means presence and is used in referring to the first stage of the Lord's Second Advent. Then, later on, will come the *epiphaneia*, the revelation, or manifestation, of the present One. This will not be a manifestation in the flesh, but in a great Time of Trouble [a period], symbolically represented as fire [taking vengeance] (2 Thes. 1:7-10). To our understanding, the Bible teaches that Jesus has been present [invisibly] in the world since 1874 and that the *epiphaneia*, or manifestation to the world, was due forty years after 1874, *i.e.* in 1914.

EPIPHANEIA AND APOKALUPSIS CONCURRENT

The Greek word *apokalupsis* (sometimes Anglicized as

Apocalypse) is derived from the Greek verb *apokalupto*, which means *to uncover, to reveal* (Matt. 10:26; Luke 12:2; 17:30; Rom. 8:18; 1 Cor. 3:13; 1 Pet. 1:4, 5; 5:1). *Apokalupsis* therefore first means *the act of uncovering or revealing*, whereby persons, principles, and things, previously hidden or obscure, are made manifest. *Apokalupsis* is close in meaning to *epiphaneia*. *Epiphaneia* manifests, or reveals by the *bright shining*, whereas *apokalupsis* manifests also, but by *uncovering*.

Both are necessary to have a full manifestation or revealing. A covered object can be uncovered in darkness and therefore not revealed; on the other hand, it may have bright shining light on it, but if not uncovered it is therefore not revealed. *Epiphaneia* and *apokalupsis* are both needed at the same time and are concurrent, as an action and as *a period*. They do not follow one another as periods, as some mistakenly teach.

JESUS' APOKALUPSIS AN ACTION AND PERIOD

That our Lord's *apokalupsis* takes place in the Time of Trouble is shown by Luke 17:29, 30: "But the same day that Lot [typing one section of the Great Company] went out of Sodom [Mystic Babylon] it rained fire and brimstone from heaven [destruction, beginning in the Fall of 1914], and destroyed them all. Even thus shall it be in the day when the Son of man is *revealed* [*apokalupto*]." That the *apokalupsis* is a period—the Time of Trouble (which began in the Fall of 1914)—is evident from 2 Thes. 1:7, 8 and also from Rom. 2:5, which refers to it as: "The day of wrath and revelation [*apokalupsis*] of the righteous judgment of God." *Apokalupsis* is used also in Rom. 8:19; 1 Cor. 1:7; 1 Pet. 1:7, 13; 4:13.

Bro. Russell shows clearly that Jesus' *apokalupsis*, as well as His *epiphaneia*, is the period of the Time of Trouble, in which emphatically there is a special *uncovering, revealing*, of persons, principles and things, previously hidden or obscure, and that Jesus' *apokalupsis* and His *epiphaneia* are therefore concurrent, the same period of time. Bro. Russell does this not only in the references already quoted from his pen but also in numerous other instances. Note his use of the word "or" in his often repeated expression, "the *epiphaneia* or *apokalupsis*" (e.g., R2975, par. 5, R2979, col. 2, par. 4; see also *Our Lord's Return*; comp. PT '32, p. 88, col. 1; PT '58, pp. 19-26).

CHRIST'S BASILEIA, OR KINGDOM

We make a few general remarks before we go to the Basileia period! In the examining of ourselves we must emphasize the need of heeding the admonitions of God's

Word and not permit the trials and tests to cause any hardening of our hearts, but instead exercise the requisite faith that we damage not our soul. “Exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin” (Heb. 3:13). As given for our understanding in Heb. 4:12 the Apostle warns his readers that God’s Word, including its promises, is not dead, as the dead word of a human contract, but is living and powerful. Oh, it is God Himself that we have to deal with, and we recognize that He can do what a dead verbal contract cannot do, i.e., discriminate between a genuine and a merely external compliance with the conditions in question, and will accept only a true interior fidelity. How important, then, is the warning, “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God!” (Heb. 3:12).

Jehovah, in filling His barn with pre-Millennial seed of Abraham has issued a call “come out of her my people; that you be not partakers of her sins” (Rev. 18:4). This gathering process began with the General Call of the Gospel Age and special calls carried into the Harvest of that age: the Parousia work, the Epiphany work, and this selective salvation continues during this overlapping time of gathering. We can ask, how does one depart from the living God? We answer by developing an evil heart of unbelief by renouncing certain features of the Truth that God has given His people to enjoy, or by sinning against His Holy Spirit. The LORD purposely makes the tests severe enough (1 Cor. 10:13) to sift and shake out all except the loyal ones, [scattering] and this is now being done

especially among His consecrated servants on earth—the Youthful Worthies and the Consecrated Epiphany Campers—and will surely go on to a completion.

Although the Basileia period began in 1954 in its first lapping beginning, we are still in the lapping ending of the Epiphaneia or Apokalupsis period, which period began in 1914 and will last for some years yet, because the LORD is still bringing to light the hidden things of darkness and making manifest the counsels of hearts. “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (1 Cor. 4:5). Also see E-4, pp. 14, 15, 45-48, 60-65. Some who claim to be in the Truth have “received not the love of the truth”; and for this cause, God has sent them “strong delusion [a strong working of deceit, an energy of delusion—Diaglott], that they should believe a lie: that they all might be damned [judged as unworthy] who believed not the truth, but had pleasure in unrighteousness” (2 Thes. 2:10-12).

These words may sound harsh to some; however, *adjustment of matters* and siftings are a large part of the work Jehovah 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 with its arrangements.

PRINCES, NETHINIM, VIRGINS, TRANSITION

“He shall cover thee with his feathers, and under his wings shalt thou trust” Psa. 91:4.

We open this article of study with some of the thoughts given in the Oct. 17 Manna. So close to His heart does Jehovah gather His loyal and faithful children that they feel the warmth of His love, and the responsive language of their hearts is, “I will abide in thy tabernacle” (under Thy protection) “forever”; “I will trust in the covert of thy wings.” “For thou hast been a shelter for me, and a strong tower from the enemy” . . . “for thou, O God, hast heard my vows:” (my consecration) “thou hast given me the heritage of those that fear thy name” (Psa. 61:4, 3, 5).

The Laodicean saints are here addressed. Yes, we remain in the Laodicean stage of the church under selective salvation and although lesser saints, still Laodicean saints. These Truths are our protection. Oh, we [Consecrated Epiphany Campers] as prospective Saints, are as jewels

in God’s hand: Malachi 3:17, “And they shall be mine saith the LORD of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” We recognize that we are not diamonds but are as other precious jewels. The words of this text are precious; specially “his own son” (Isa. 60:4; Joel 2:28; BS ’98, p. 77) as our proper “Father which art in heaven.” Jehovah instructs and disciplines His sons while overlooking the greater faults of others! So close to his heart does Jehovah gather his loyal and faithful children that they feel the warmth of his love.

The Consecrated Epiphany Campers, pictured in Keturah’s third-born son, Medan, are ones that consecrate to God and are faithful in their consecration during the Epiphany—the very end of the Gospel Age—

after the four elect classes have been fully made up in their membership. As a pre-Millennial seed of Abraham, prepared while sin remains in its ascendancy, the process of preparing the pre-Millennial seed of Abraham as jewels, washing, cutting, and polishing them, has been in progress for over nineteen centuries. We recognize that if we are to be among the acceptable jewels, among the ones who will be spared from some of the calamities approaching, we have need to give diligence, and to cooperate with the great Master Workman, that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part, when He makes up His jewels, His loved and His own (BS '83, p. 68).

JESUS THE MASTER JEWEL CUTTER

As one of the Lord's jewels, "The world knoweth us not," it has seen the wheel of discipline which has been cutting the Lord's jewels for centuries, but it has not understood the necessity and value of the process. It may even have caught an occasional glimpse of the jewels but not to any advantage, not so as to be able to know the real merit of their character nor the value of the cutting and polishing, for even the already finished facets are smeared with the cement and the slime from the grinding wheel.

But the great, loving Master-Workman and Lapidaristin Chief knows and has explained it all to the "jewels"; and they know in part now, and by faith are trusting all the remainder, singing in their hearts, "He knows, He knows!" He will not suffer us to be tempted above that we are able to bear but will with the temptation provide also a way of escape (1 Cor. 10:13). Yes, the Lord knows just how much pressure to apply, just how much friction is necessary, and will not willingly afflict us, nor cause tribulation which He cannot and will not overrule for our good. And being assured that all things are working together for good to them that love God, His living jewels can "rejoice in tribulation," knowing that it is working out in them the peaceable fruits of righteousness, of love, and that such experiences are essential, and that without them they could never be among the gathered, cut, and polished jewels (Rom. 8:28; 12:12; Heb. 12:11; BS '83, p. 67).

As there are various other kinds of precious jewels that jewel-seekers search for besides diamonds, such as rubies, emeralds, sapphires, amethysts, *etc.*, so there are other special classes that God through Christ has been seeking besides 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
40 — PRESENT TRUTH AND HERALD OF CHRIST'S EPIPHANY

assisting the non-elect up the Highway of Holiness. These Consecrated Epiphany Campers 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 (PT '68, p. 46).

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)!

Let us specially note that all who consecrate before the Highway of Holiness is opened consecrate unto death, the necessities of the case require it; for as long as Satan is in control it will be impossible to carry out one's consecration fully without dying daily, for the conditions of the present evil world are conducive to sin and inconducive to righteousness; and whoever would amid these conditions be faithful to the Lord must be so at the expense of his human rights, *i.e.*, he must consecrate unto death (E-4, p. 410).

As Epiphany Campers who have consecrated and have followed God's instructions to the best of their ability in their hearts and lives, realize that they surely are not outcasts, without any place among Abraham's consecrated Spirit-enlightened, non-Spirit-begotten pre-Millennial seed, but that God loves, accepts, and gives them His Spirit a hundredfold in this life and will give them a marvelous reward in His Kingdom.

Our dear Bro. Gohlke gave this positive thought in PT '83, p. 78. 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 with the antitypical Levites, are the highest class among the *quasi*-elect, the "*fifth* [italics ours] 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), 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), *etc.* Thus, they have high and grand prospects, much above those of the restitution class in general.

Like the Youthful Worthies, the other class of "Those Consecrating Between the Ages," these present-day consecrators have (if faithful) 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 (note, *e.g.*, Psa. 51:11), though they do not have the Spirit-begettal. (PT '83, p 78).

In a wide sense all those are Saints who have made a full consecration to God—including "those consecrating between the Ages"—and are carrying it out faithfully. Therefore, the work of developing these, who are pre-Millennial consecrated seed of Abraham, harvesting or gathering them, is the most important work of God toward His people at this time. The Laodicean church is ending in a larger sense, gradually ending. Many people are still making decisions for Christ and are coming into the general Laodicean church but not into the Little Flock nor into the Great Company, and since 1954 not into the Youthful Worthies. For as the Epiphany messenger showed us and as the Bible proves, the Y. W. call ended in 1954. And since that time the Consecrated Epiphany Campers are coming in. Are they a part of the Laodicean stage of the church? Yes, in that wider sense, in the largest wide sense, yes. And the Laodicean stage of the church goes on in its widest sense until the Gospel Age is fully ended. And the Gospel Age, as you know, and as Bro. Johnson taught and Bro. Russell taught the same thing limitedly, that it ends in stages, in 1874, 1878, 1881, 1914, 1954, *etc.* (PT 2011, p. 61; PT '74, p. 70).

The Little Flock and the Great Company—have now all been garnered. Also, all the figurative rye, or spelt—the Ancient Worthies (E-12, p. 493) was harvested prior to the Gospel Age (Luke 16:16). But other grains or seeds that were grown in the Holy Land and used for making bread, such as beans, lentils, and millet (Ezek. 4:9), may be used to illustrate the Youthful Worthies, the Consecrated

Epiphany Campers, and the rest of the *quasi*-elect. These classes are still being harvested as pre-Millennial seed of Abraham (PT '79, p. 68).

HOPE OF POST-OCTOBER 1954 CONSECRATORS

The opportunity to be of the Youthful Worthies, antitypical Levites, ended in Oct. 1954. However, *this does not mean that all opportunity to be of the class Bro. Russell designated "Those Consecrating Between the Ages" has ended* (R5761). The grand opportunity for new consecrators that opened in Oct. 1954 and is to be open for a limited number of years yet (until the Millennial Mediatorial Reign of Christ sets in). In this soon-coming Kingdom of God on earth, antitypical Nethinim (CEC's) will be assistants to the antitypical Levites whom David and the princes appointed for the service (Ezra 8:20; 7:24; Neh. 3:26; 10:28; 11:3, 21).

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 with the antitypical Levites. They are the highest class among the *quasi*-elect, the "*fifth* [*italics ours*] 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. 93). These present-day consecrators have (if faithful) 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 (note, *e.g.*, Psa. 51:11), though they do not have the Spirit-begettal.

The Bible uses virgins to represent consecrated people (Psa. 45:14, 15; Rev. 14:4; Cant. 1:3; 6:8; comp. Rev. 7:9; 2 Cor. 11:2; see E-17, p. 284). In E-6, p. 575, concerning "the women that publish the tidings" (Psa. 68:11, ARV), Bro. Johnson stated: "We understand the thought as follows: The women here are symbolic. They refer to the consecrated, who consist or will ultimately consist of the Little Flock as one symbolic woman, the Great Company as 60 symbolic women, and the Youthful Worthies as 80 symbolic women. All of these symbolic women are referred to in Cant. 6:8, 9, while individually they are the virgins without number of v. 8." This obviously applies to that time in the Epiphany when the Little Flock was still in the flesh. Concerning the Little Flock in this period, Bro. Johnson stated (E-11, p. 708): "As one of her [the Little Flock's] spheres of work there are 60 Great Company groups

(threescore queens, v. 8) and 80 Youthful Worthy groups (fourscore concubines) and consecrated ones in both classes, whom to count no one is able (without number; Rev. 7:9).” This was an acceptable pre-1954 application.

In Oct. 1954, the Youthful Worthy call ended (E-10, p. 114; PT ‘58, pp. 91-93; PT ‘60, pp. 91, 92; PT ‘65, p. 63; PT ‘70, p. 58); and then the building up of the Epiphany Tabernacle Camp as distinct from the Court began (PT ‘59, p. 56). From that time onward, another class, the Consecrated Epiphany Campers, is being called and prepared as special assistants to the Ancient and Youthful Worthies in the earthly phase of the Millennial Kingdom. They are the first to consecrate of the *quasi*-elect, the “fifth order of the seed of Abraham” (E-11, p. 293; E-12, pp. 185, 188; PT ‘57, pp. 20-27; PT ‘70, p. 59). In the time since the completed rapture of Christ’s Bride, there are still three classes of God’s consecrated people fulfilling their course in this life—the Great Company, the Youthful Worthies, and the Consecrated Epiphany Campers. These seem to be represented in the post-1954 application of Cant. 6:8 by the three groups of women in special relationship with antitypical Solomon—our Lord.

The Great Company, who are New Creatures, in the Kingdom’s spiritual phase, are—next to the Little Flock—in the closest relationship with antitypical Solomon; therefore, they are fitly represented by Solomon’s queens, who among these three groups had the closest relationship with him. The Youthful Worthies are in the next closest relationship; therefore, they are represented in Solomon’s concubines, who had the next closest relationship with him. The Consecrated Epiphany Campers are in the next closest relationship; therefore, they are well represented in the virgins, who had the next closest relationship to Solomon, though not yet in a connubial relationship. Their standing is otherwise pictured by Israelites in the Camp, which is a lesser standing than that of the Great Company and Youthful Worthies, pictured by Levites in the Court. And like the Great Company and the Youthful Worthies they are “without number,” for there is no specified number of any of these three classes. We thank and praise God and our Lord Jesus for this and other further unfolding’s of related present Truth, so timely for the strengthening of the Consecrated Epiphany Campers and for the firm establishment of the faith of all of us upon the Word of God.

As time went on after the Fall of 1914, more and more evidence from the Scriptures were brought forth to prove that there was a class, *viz.*, the Consecrated Epiphany Campers, consecrating since the call to Youthful

Worship ceased in the Fall of 1954, that does not have their consecration pictured at the First Veil, nor their standing as fully consecrated believers pictured in the Holy, nor even in the Court, but rather in the Camp. We see that the setting of the Tabernacle is indeed progressive, and that we must recognize this element of progressiveness if we would walk in the light of the advancing Truth (used about 700 times in the writings), along the lines shown by the Lord through His two star-members in this Laodicean period. If for any reason we are unwilling to follow the light of Truth as it has been progressing (Prov. 4:18), we will surely be left in more or less of darkness.

In Parousia 1, p. 24 our Pastor made clear to us this thought of advancing Truth, “there are special features of Truth constantly becoming due.” P-2, p. 28, “A knowledge of dispensational Truth is as important in the end of this age as in the end of the Jewish age. Those who did not discern the truth then due did not receive the favors then due. So, in the end of this age: Those who cannot discern the truth now due, blinded by unbelief and worldliness, cannot receive *special* favors now due.”

Pastor R.G. Jolly wrote in PT ‘72, p. 66: Ever since the Truth on the Tabernacle was given to Bro. Russell in 1879 (see, *e.g.*, E-5, pp. 116, 117) and was set forth before God’s people by him, particularly in *Tabernacle Shadows*, it has been a special source of blessing to many, in helping them through the Tabernacle types and antitypes to understand better many features of God’s great plan of salvation for the Church and for the world. As shown in *Tabernacle Shadows*, the typical setting of the Tabernacle and the Camp in the wilderness very fitly represents matters pertaining to God’s Gospel-Age people. *But that is not all!* What some Bible Students have failed to recognize is that, as Bro. Russell showed, the typical setting of the Tabernacle and the Camp is *progressive* (Prov. 4:18). In addition to the Gospel-Age setting, there are other settings. As Bro. Russell showed, in the closing of the Gospel Age there would be an “adjustment of matters” pertaining to the antitypical Holy, Court and Camp (R4745, R4876); and at that time the Gospel-Age setting would merge into the transitional, or Epiphany setting. Likewise, the transitional, or Epiphany setting merges into the Millennial setting, and in due time the Millennial setting will merge into the post-Millennial setting.

Pastor Paul S.L. Johnson considered the expression, “truly repentant and believing,” as used in his E-10, p. 209 definition of the Epiphany Camp, to be the equivalent of “tentatively justified” (for Epiphany Camp purposes), and is evident from his definition of tentative justification, as stated, *e.g.*, in E-12, p. 696: “Tentative justification is that act of God whereby He, in view of Christ’s merit,

but without its actual imputation on behalf of and to the involved person, for the time being treats the *repentant and believing* [italics ours] sinner as though the merit had actually been imputed on his behalf and to him, *i.e.*, treats him for the time being as though his sins were actually forgiven and as though he were actually covered with Christ's righteousness, and thus He takes him into fellowship with Himself."

We must keep in mind the basic Truth that since the beginning of this Age whether or not one is (1) tentatively justified and (2) consecrated, is determined by whether or not he (1) is "truly repentant and believing," trusting in Jesus' merit for his salvation (Acts 4:12; 16:31), and (2) has given up his own will selfward and worldward and has accepted God's will as his own (Psa. 40:8; Prov. 23:26; Rom. 12:1; Heb. 10:7); *it is not determined by where his standing is typed in the Tabernacle and Camp arrangement of Israel*, for this varies according to dispensational changes (P-2, p. 28). Oh, we see that the setting of the Tabernacle is indeed progressive, and that we must recognize this element of progressiveness if we would walk in the light of the advancing Truth. "But the path of the just *is* as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

As to the ending of the Laodicean period, Bro. Johnson indicated "that the Laodicean period was the harvest period from 1874-1954—the first 40 years of which—the Parousia—being for the reaping and the second 40 years of which—the Epiphany—being for the rest of the other harvest processes" (E-6, p. 377; see also p. 383, top). Now, so far as God's people are concerned, the last part of the Laodicean period and the Epiphany, "the last special period of the Gospel Age" seem to end at the same time. This included garnering into the Kingdom the last Little Flock member on Oct. 22, 1950, some years before 1954, and this ended the Laodicean stage of the Church for the *Body of Christ in the flesh*, (italics ours) but not for the other parts of the Laodicean Church. 1954 marked the ending, in the restricted sense, of both the Laodicean epoch and the Epiphany period, for here the Gospel-Age elect as a whole, including the Youthful Worthies, were for the first time complete in their membership (PT '54, pp. 41, 42, 51-59).

However, the Epiphany period, while ending in its restricted sense in 1954, continues to this day in other senses (see PT '54, pp. 51-54); so, we see the Laodicean stage of the Church, of which the Epiphany is the last part, continues beyond 1954 and 1956. We understand some Youthful Worthies, though not a leadership role, will be here an uncertain number of years yet (E-11, p. 493).

So, for their development and the CEC's, the Laodicean period extends for an indefinite time yet.

A TIME OF TRANSITION

Jehovah's great plan of salvation does not stand still; it is designed to move forward specially in times of transition. God has been unveiling the Consecrated Epiphany Campers for some time; let us find ourselves in full harmony with His desires.

As CEC hopefuls, we stand on the threshold of this time of transition, and naturally wonder what God has in store for us. The CEC's continue to witness further signs of the world revolution breaking out on every hand and in every channel of human activity, which includes the severe testing of God's consecrated people. Our past experiences during the time of trouble have been social inequalities, authority disobeyed, strife marking the relations of capital and labor, class hatred abounded, deep-seated dissatisfaction prevailed, agitations and demonstrations for radical changes were carried on, the poor were underfed and clamoring for bread, the underprivileged were demanding money and various "civil rights" from the wealthy.

For years, these signs of the coming disaster upon the present order of affairs have been increasingly evident, and more and more "men's hearts are failing them for fear, and the expectation of those things which are coming on the earth" (Luke 21:26 NKJ). In this day we witness further outbreaks of trouble; we have: Antifa, Black lives matter, defund the police movement, the covid-19 pandemic causing great financial disaster. Socialistic idealism is rampant in the world of politics; world governments are in bankrupt conditions; hatred of the Christian world by many factions continues.

We see new taskmasters rise to great pinnacles of power: ransomware, the drug barons, the oil sheiks, the clever manipulators of vast monetary intrigues. This is clear evidence that Satan still strives to maintain control of his threatened empire. His former servants having been overthrown, and well knowing the greed and lust for power of fallen human nature, he is quick to promote others to high rank in his organization. They too will have their little day and be toppled.

Let us pray with all diligence for the Kingdom of the Almighty God to do its work which must include the completion of the fifth selective class of pre-millennial seed of Abraham. We have seen that the setting of the Tabernacle is indeed progressive, and that we must recognize this element of progressiveness if we would walk in the light of the advancing Truth (Prov. 4:18), along the lines shown by the Lord through His two star-members in this Laodicean

period. We close this part of our study with Luke 14:14: "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." This scripture is for the Consecrated Epiphany Camper! Recompense has this thought: to give compensation to. Yes, God will give a reward to the CEC's for diligence in preparing for the privileges that will be given when the restitution work begins.

Of course, for any class of God's people the motive for consecration is not to receive a reward; however, after consecration is made, it is proper to hope for the reward that the Lord in His grace offers, according to one's class standing. In the time of the resurrection awakening, the faithful among the Consecrated Epiphany Campers will be privileged to take part in the "resurrection of the just." The Consecrated Epiphany Campers will likely become the first completed class under the Worthies to take their Millennial place and service, under the New Covenant. Because of the progress that they have made in this life, it will likely not take long for them individually to go up the Highway of Holiness and attain perfection of faculties (PT 2002, p. 44).

Antotypically, the Consecrated Epiphany Campers, as the Millennial Nethinim, will be the main assistants of the Levites (the Ancient Worthies, the Great Company, and the Youthful Worthies). What a marvelous prospect to anticipate the privilege of specially assisting individuals like Moses, David, Abraham, Isaac, Jacob, and other princes in the Millennial Age Kingdom!

As Consecrated Epiphany Camper hopefuls we are given to understand of another prominent class that has entered into a covenant relationship with Jehovah, with the higher order spoken of as the Queen of Sheba class. This class is being called under a special call during a time while sin is still in the ascendancy, consecration is still unto death and as pre-millennial seed of Abraham they will receive a 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. God will highly honor them, for they are proving themselves faithful under greater trial than restitutionists in general will have.

TRIBUTE TO PASTOR JOHNSON

This discourse was delivered May 31, 1947 at a General Convention held at the Detroit-Leland Hotel [in Detroit, Mich.], six months after he had his coronary thrombosis attack on Nov. 19, 1946 (see PT '47, p. 14). Bro. and Sr. Hedman were privileged to attend this convention and hear this wonderful discourse. It was one of his later discourses that was delivered to the brethren personally. It shows [in spite of his weakened condition] considerable analytical ability plus a keen insight into the subject, especially since he delivered it without any notes or Bible at hand, as was his usual custom. Our dear Bro. Johnson was indeed a mental giant, filled with the holy Spirit and Word of God. He was an excellent expositor of Biblical Truths. This talk given near the end of his earthly ministry also showed his deep spirit of consecration and love.

Some of the personal thoughts are retained in the article. Very minor changes were made in the article itself, which is a transcription from shorthand notes. The reader should remember that the discourse was given in 1947, three years before Bro. Johnson's death, and has not been updated. May the text be a rich blessing to all our readers and may it also honor and glorify God in His great love.

**"71 YEARS HAVE PASSED BY SINCE OUR
PASTOR'S DEATH IN 1950"**

"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).

This text occurs in what I [Bro. Johnson] think is the finest discourse ever uttered on earth. There are two of Jesus' discourses which are especially fine. One is the Sermon on the Mount; the other is His talk to His disciples in the upper room. It is from the latter that this text is taken. The latter talk is, I think, the finest; I think Jesus poured into that talk the very richest thoughts the disciples could receive. This discourse begins in the middle of the 13th chapter of John and continues through the 17th chapter. Throughout this talk, with the shadow of the cross hanging over Him, Jesus nevertheless had quietness of soul, resignation to the Father's will.

This talk tonight will be a textual talk. There are three kinds of sermons that have been developed in the history of the Gospel Church: (1) the topical kind, in which a subject is explained; (2) expository, wherein an extended passage or chapter of the Scriptures is chosen and explained so that the lines of thought contained therein are brought out to the attention and sight of the hearer; *e.g.*, in lecturing on John 17, I would be explaining that chapter, clause-for-clause,

verse-for-verse; that kind of talk would explain a passage or chapter of the Bible; and (3) the textual discourse which is based on the text itself and emphasizes details in every phrase and word in the text.

Tonight, there will be more of the textual nature, but a little of the topical. So, we see there is a fourth kind of discourse: mixed [combining a number of kinds, even all three together]. But I am going to give this textual talk a subject anyway and that subject lies in the text: “Loving Jesus.”

The first clause reads, “He that hath my commandments and keepeth them, he it is that loveth me.” Commandments usually are the precepts, the charges of God’s word, *e.g.*, the Ten Commandments (Exodus 20). This is the narrow sense of the word “commandments.”

There is a larger meaning, as in our text tonight. In 1 Tim. 1:5, “The end of the commandment is love out of a pure heart and a good conscience and of faith unfeigned,” Pastor Russell properly explained the word “commandment” here to mean the whole word of God; that is, the purpose of the whole Word of God, which is to work these three things in us. Everything that God has given us in His Word is really a charge, a commandment. This includes the doctrines, precepts, promises, exhortations, prophecies, histories, and types of the Bible.

[In E Vol. 12, pp. 744-794, Bro. Johnson thoroughly and exhaustively explained these sevenfold teachings of the Bible, which has four uses according to 2 Tim. 3:15-17. Bro. Johnson notes that the run of thought in these verses is that the Bible shows us (1) what we are to believe, “doctrine”; (2) what we are not to believe, “refutation”; (3) what we are not to do and be, “correction”; and (4) what we are to do and be, “instruction in righteousness.” Bro. Johnson taught us also that God’s instructions to His people are His Word in the form of His teachings, and His counsel in the form of His plan: which consists of a series of truths, facts and arrangements, neither of which should occasion rebellion or contemptuousness (Psa. 107:10, 11). Thus, we are to hold sacred and keep both the Truth and its arrangements.]

Indeed, we have received these commandments in abundant measure. This leads me to express a second thought: There are various degrees of expressing obedience to the commandments. To explain: we have all been sinners and yet God must remain just. So, God demands of every human being that he live according to justice. But there are various degrees of justice: *e.g.*, one making his way from the Camp condition to the Court, which types repentance toward God, involves less knowledge of Jesus’ commandments than those who have gone well beyond through the steps of justification, sanctification and deliverance.

OBEDIENCE TO JESUS’ COMMANDMENTS

Our text insists that to the degree of knowledge of the Word that we have, we must render obedience to that. Thereby we are demonstrating that we love Jesus. If the Campers are faithful to what they have, that will lead them to the Court, and they are there increased in the knowledge of the commandments and are therefore more and more helped to love Jesus. We demonstrate not so much by our words (although this is included) but by our acts. It is not enough to know the Word—many have a splendid head-knowledge and yet their lives deny the Word because they do not live up to what they know. So, this is the way we demonstrate our love.

Did we keep the commandments when we were going from the Camp to the Court? When we viewed the curtain? If we did, there was a measure of love in it. If there was obedience as much as was required, and if we responded to the Word already given and yielded ourselves to it, that prepares us for more of the Word. But in our yielding to the Word there must always come this love for Jesus, to the extent that we understand His place in the Plan and our relation to Him. Thus, this explains why some grow in grace, knowledge and service and some don’t. Some can talk for yards on the features of instruction, justification, sanctification, and deliverance, but do not carry out what they say. Sorry that it is that way, but it is. They thereby demonstrate they do not love Jesus. This, then, is the proof of whether we love Jesus.

LOVING JESUS

What do we mean by loving Jesus? We mean several things: (1) the good will we give Him because of the good He has done us; out of the great love He gave us when He laid down His life for us. There is no greater love than this, except the Father’s when He gave up His Son. (2) By and by, another love forms in our hearts—disinterested love, a love that delights in Him because He is the very personification [under the Father] of all that is good. We love Him because He is so lovable, the very exemplification of goodness, the very image to us of the Father’s character. This is a love separate and distinct from obligation, being rather from delight in good principles. Jesus is truly the very epitome of all that is beautiful, lovely, appreciable, and delightful. And we get this kind of love for Him by coming to higher Truths.

We do not give up our duty-love at this time, however, for not only do we love Him for the good that He has done us, but we love Him for what He is. The latter is elicited as we respond to the teachings that we get in justification, but especially in consecration. In consecration we see Him as the ideal, the copy we want to imitate, the example we want

to follow, the One whom we delight in [next to the Father] above all others. The more Truth we get the more love we develop; the more love, the more He fills us with Truth; and as we respond by keeping those commandments, more love comes, *etc.* It is a matter of give and take all the way through. More and more does He draw us into intimate communion with Him as we respond.

One of the evidences of the Spirit is this—do we love Jesus? Not by loud-mouthed professions that make our words rattle the ears of those who hear, because our lives are not in harmony with our words; as the saying goes, “Your actions speak so loudly that I cannot hear a word you say!” Nor by wishes, which are good enough, but if they stop at wishes, we get a wishbone without a backbone and that will not get us into the Kingdom. We must put back of our wishes action. Neither of these things show that we love Jesus. Nor do grand testimonies, nor the ability to discuss and refute error—for all those things can be done by bright minds that do not have the Holy Spirit.

The thing that tells is our obedience. A beautiful description of His lovers is what Jesus gives us in this text: “He that hath my commandments, and keepeth them, he it is that loveth me.” Obedience is sometimes very hard to render. It sometimes runs against the grain of our natural make-up and sometimes can be exercised only at great expense of energy and loss. All of those other things are good, but brethren, it is nothing at all if we have not love in our hearts. “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing” (1 Cor. 13:1-3).

“Shall be loved of my father”, There are certain special things given to those that love Jesus. The first is told in our text—and my Father will love him. What does this mean? The Bible says that God so loved the world—not just those who loved Jesus—that He gave His only begotten Son. Is that the love that Jesus refers to here? Evidently not, for many do not love Jesus and do not get the love referred to in this text. What kind of love is it then? It is not the pity love that God gave the world that prompted Him to give up His Son. No, rather our text means the love of delight. God loves the hearts that are like His and Jesus’. He loves them all the more when they grow in obedience, and the more God delights in them while evidencing it in many ways that the world would not know.

Six months ago, you saw me comparatively in the bloom of health, and two days after that I was stricken [with coronary thrombosis]. Yet that affliction was given me by God from love. It is the greatest of all privileges to be able to be used by the King of Kings and to stand for truth and righteousness and holiness, and it was great love on God’s part, for it showed that the Father not only accepted my consecration but that He had given me so many opportunities of service that my consecration was nearly completed.

The world would not understand these statements at all. In fact, I had one letter from a brother who said: “God has repudiated you. You were the Epiphany Messenger up to a certain time; then God repudiated you by making you incapable of carrying out that office.” This one has gotten several PRESENT TRUTHS since that letter of his; I don’t know what he thinks now. While my body was breaking up, God was strengthening the inner man and that is the man He loves. I did very little physical suffering before this experience, but now I can surely sympathize much more with those who are suffering. Even our Lord Jesus had to go through much physical suffering.

Suppose that God would give me back my health and strength again so that I could escape the unpleasantness of the humanity—would I take it all back? No. The worldly man would think this foolishness, but I know that God loves me and knows I have sought to respond in obedience, which though imperfect He has made accommodation for by putting me under the robe of Jesus’ merit. I would not take the other back. It is a proof to me of God’s love.

If you are afflicted and suffer for the Truth’s sake, do not let that make you discouraged, don’t let it sorrow you to despair and make you murmur and repine. Let it be occasion for songs of praise and thanksgiving going up to God. Let us honor God for whatever expression of love He shows us. Nothing in the world is richer. Thus, this is the first reward of keeping the commandments.

In this connection Jesus speaks of “words” and “sayings” as meaning the same as the word “commandments” (see John 14:23, 24). The whole word of God is meant. And the love which the Father will give to the one who keeps these commandments is not the common love that He gives to the world in its lost estate, but the special love that He gives to His own. The more they live out being His own, the more that love puts a halo, a holy sheen, about them, and they walk and talk and live and work with God. To know we are loved by the highest being in the universe is a thought full of glory! Let that thought thrill us and make us determined henceforth that it will be all for Jesus!

“And I will love him.” There is another reward given in

the text and that is “and I will love him.” Jesus is the next highest being in the universe, the one whom the Father loves and has favored above all others and given the place of chief power as His executor in all things! Jesus, who was the mighty Logos, through whom God created all things, who emptied Himself of all power and became that babe in Bethlehem—and who coming to full age made a full consecration to the Father and was accepted by the begetting of the Holy Spirit, and then in 3 ½ years succeeded in laying down as much life for God as Adam lost in 930 years! What a marvelous character Jesus was! His character is as fine a character as a creature can become. God’s of course is the highest.

Jesus gives His love to those who keep His commandments, even while they are in the stage of repentance. “Having loved them he loved them unto the end.” It is this One who loves us, who feared at the end that He might fail and lose the callings for the Little Flock, Great Company and Youthful Worthies. It is He who sweated blood, something of only exceedingly rare occurrence. The French king [Louis XIV] who ordered the killing of the Huguenots is said to have sweated blood. It can only occur in extreme cases of prostration [a weak or powerless condition].

Had Jesus not been so worn out He would not have suffered so much. It is that One who promises His special love to those who love Him. Here the two highest beings in the universe offer their love to the one who will obey Him, who will follow the Lamb. I remember one time hearing a little child sing the hymn, Jesus Loves Me This I Know, and we, too, brethren, can with childlike simple earnestness and faith sing Jesus Loves Me This I Know, For The Bible Tells Me So. That love does not leave us for a second out of His sight! Jesus is with you every day, there is not a minute that He forgets you. Everything in our lives He orders for our development. Jesus has said to each of us: I will love him by giving the power to repent; I will love him by leading him step-by-step through the various steps of justification and consecration and through the good fight of faith. I am his Captain that watches over every fight, every blow he deals the enemy; I am there to bless, to comfort, to cheer.

Remember the hymn, “Ask the Saviour to help you, comfort, strengthen and keep you, He is willing to aid you, He will carry you through”? That hymn came continually to my mind and I sang it quietly to myself during my illness. Not out loud, but to myself. Most of all No. 273 [“The Lord, a Sun and Shield”] came to mind. Also No. 299 [“My Blessed Portion”]. Those hymns were in my mind continually. And I saw the Ten Camels [Bible teachings] trotting to my help every time I needed them during the

height of my sickness. They never failed me. Jesus never leaves, never forsakes us; His love is ever growing as we grow more like Him. And thus, there is the second result of our loving Jesus—He will love us.

“And will manifest myself to him”, There is another result that comes—and I will manifest myself to him. That means I will reveal myself to Him as I am and that manifestation is a gradual one, which starts in repentance, passes through faith in Him as we go through the Gate of the Court, it increases as we keep looking at the Altar, as we go to the Door of the Tabernacle, as we step down and lift up the First Veil, which means the death of our human will; that manifestation increases as we enter the Holy and see the Light of the Candlestick, eat from the Table of Shewbread, and sacrifice at the Golden Altar.

We learn more about His office, more about what He was before He came into the world and about Him since He left the world. Jesus says: I will make him so that he can live with Me and become one with Me. I will show him just what I am. As our Teacher He makes Himself known to us. He makes Himself clear to us as our Justifier, Sanctifier, and Deliverer. When we seem to be faint and weary, He is there as our Captain and He parries off the blows that we can’t parry off and strengthens our arm; and if we are faithful unto the end, He will give us the victory. And not only in this life will He reveal Himself to us—it is a marvelous revelation that we get here—but He is going to make Himself known to us as the Bridegroom, as the Head of the Mediator, Head of the High Priest, as Physician—He will reveal Himself from every standpoint of every office He has.

What a wonderful thing it is that we have been favored by God with the knowledge of the Truth, then given the power to obey it, and [as we obey] being drawn nearer the Father by His love and nearer to the Son by His love! This is one of my favorite texts. I want to say that I have given these testimonies in my discourses because I think it will do you good, not to parade myself before you, not to want your sympathy, but to bless you. God bless you all!

[Dear Brethren, may our Memories of the Epiphany Messenger always remain green in our hearts. After reading these words of Truth, we can recognize that there are many lessons for us in this text, as suggested by the careful analysis given by Bro. Johnson. As stated, (1) We can learn His commandments, (2) Keep them by being obedient to them. (3) We thus demonstrate our love for Jesus. (4) We receive assurance that God and Jesus both love us. (5) We find that Jesus manifests Himself to us generally and especially in this period of His Epiphany, the bright shining of His Second Advent].



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

TO:

OBITUARIES

Evangelist Bro. Sam Ndubuisi Harry Esiwo, of Nigeria died April 6, 2021 at age 74. He studied with the Surulere class in Lagos State until retiring to the Aba class, Ulsi Primary school in Abia State. Brothers Adetola Julius, Friday Udom officiated with 150 souls in attendance.

Sr. Charlene Underwood, of the Norfolk class, passed away Oct. 27, 2020, at the age of 68. She was a diligent student of the Truth and a great contributor to the class. The privilege of understanding the word of God was precious to her as she worked out her salvation, awaiting Jehovah's kingdom blessings.

Sr. Sarah Jolly Duncan died on June 2, 2021 at the age of 71. She was a granddaughter of Bro. Raymond G. Jolly and the daughter of Bro. Gould and Sr. Gladys Jolly. She was a mother, grandmother and great grandmother. Sr. Sarah is survived by two natural sisters and many cousins. She will be missed very much, but will be with her loved ones in the earthly kingdom.

May God Bless Their Memories

HE LEADS US ON

Thank God He Leads Us On!
Thank God For The Last Two Star Members.

BIBLE QUESTION

ISRAEL A THIRD WITH EGYPT AND ASSYRIA

(BS 1978 p. 47)

Question: In Isa. 19:23-25 we read: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." When and how will this prophecy be fulfilled?

Answer: In the Bible prophecies the expression "in that day" generally refers to the Messianic Millennial Day, the seventh thousand-year day of mankind's history, in one or more of its phases. Under the New Covenant, God will bless Israel (Jer. 31:31-34) and all the families of the earth (Gen. 12:3; 26:4; 28:14); "the earth shall be full of the knowledge of the LORD" (Isa. 11:9), and "the way of holiness" then opened, the way to eternal life for the world, will be so plain that "the wayfaring men, though fools, shall not err therein" (Isa. 35:8).

We understand that in Isa. 19:23-25, Egypt stands for the heathen people, Assyria for the nominal Christians and Israel for the Jews, in God's Kingdom in the Millennial Day, when only obedient ones of these three classes will through Messiah become God's people, on the way to gaining eternal life. God's Chosen People, the Jews, will be the third with the heathen and the nominal Christians, even a special blessing in their midst, and will be instrumental in bringing many of them into covenant relationship with God, as they come up "to the house of the God of Jacob," to learn of His ways and to walk in His paths (Isa. 2:2-4; Micah 4:1-4).

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