

The Bible Standard

“Send out your light and truth! Let them lead me;...”

Psalm 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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PROMINENCE OF CONSECRATED EPIPHANY CAMPERS

Beloved, God's cause is bound to succeed, because omnipotence and omniscience are backing it. The Lord has never, nor will He ever, make a failure in any of His undertakings. He has the power to find an individual to fit the task of any of His needs. But it is not a fixed matter that every individual who has started in these activities will succeed in sharing in their successes. Such success on their part will depend, humanly speaking (since God's loyalty is unchangeable) upon their loyalty and perseverance. If they permit the devil, the world, or the flesh, to lull them into unfaithfulness—and this cannot happen unless they permit it—they will surely fail and will drop out from among those who will succeed.

This question was brought to Bro. Jolly: After your death and prior to the establishment of the earthly phase of the Kingdom under the New Covenant, are we to expect further unfolding of present Truth as “meat in due season”? Bro. Jolly answered: “The Lord's sheep are under His constant shepherding care. He will never leave nor forsake them.” “The path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18). “The froward [perverse] is abomination to the Lord: but his secret is with the righteous” (Prov. 3:32). Also note Psa. 25:9, 10, 12, 14; 32:8; 37:23; 97:11; 119:66, 99, 100, 130; Isa. 30:18-21; Amos 3:7; Matt. 11:25; 13:11, 16, 17; 1 Cor. 10:11; James 1:5. From these and other promises, we know that the antitypical cloudy, fiery pillar will continue to lead God's people until we all enter into our final rest. Let us all walk closely to it as it leads us on.

The cloudy, fiery pillar covering the tabernacle types the Truth as due and its Spirit resting upon the Christ class. This means that the Lord has throughout the Gospel Age made the Christ class the recipient and depository of the Truth as due and of its Spirit. Bro. Gohlke gave to us “Constructive Advancing Truth” on the tabernacle picture in PT '83, p. 79: [Since the Gospel-Age Church of the Firstborn has left the earth, the consecrated of our day, “Those Consecrating Between the Ages” (Z 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 rails at and despises such a claim, it 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, our privilege, beloved, by 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. It is the privilege of every consecrated child of God to “Examine yourselves, whether ye be in the faith; prove your own selves” (2 Cor. 13:5).

Then Jude 21 invites us to “Keep yourselves in the love of God.” Accordingly, the “yourselves” of our text are the Little Flock, who are the only ones who have been sanctified by the Father and called into and preserved in Jesus Christ. Accordingly, the exhortation of our text applies, strictly speaking, to the Little Flock, though in principle it may be applied to the clean Youthful Worthies and Consecrated Epiphany Campers. Just because they are such, they also should seek to gain the love of God and then maintain it, because of their present calling and their future prospects as such; otherwise, failure will be theirs. Therefore, to them, to possess God's love *for them* will make it worthwhile to keep themselves in the love of God (PT '85, p. 23, 25).

Let us go next to Heb. 2:15, “And deliver them who through fear of death [sacrificial] were all their lifetime subject to bondage.” Now, we understand, properly so, that this verse primarily refers to the Great Company's lack of zeal because they feared of the cost of sacrifice; now I submit to you that this same principle is applied to the Youthful Worthies or to the Consecrated Epiphany Campers who might hold back and not have the full liberty and joy of



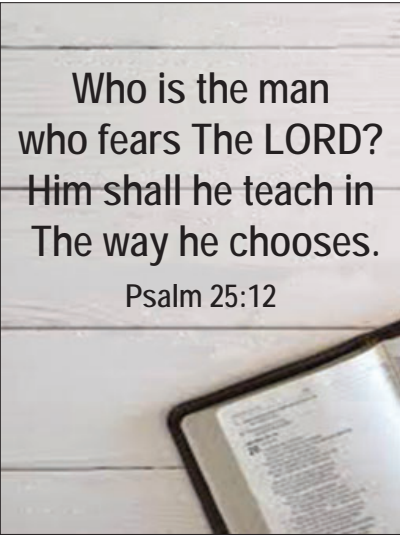
being children of God and serving him. Pastor Russell had strong words for these: "Cowards who turn back and never really take the vow of consecration" (R5607).

In my research, I found [on a recorded question meeting] Pastor Jolly's thoughts on Heb. 2:15 and I share some with you at this time: "I would say yes; certainly the same principle operates toward all, even some of the Little Flock were fearful and had to be delivered from fear that will bring you into bondage if controlled by fear; another class, the Great Company, have been delivered or are being delivered from that bondage of fear; yes, that applies to the Youthful Worthies and the Consecrated Epiphany Campers. God does not give us the spirit of fear, but of love and the power of a sound mind. That refers to all of the Lord's people, yes."

Let us next give some consideration to Psa. 25:14, "The secret of the LORD is with them that fear him; and he will show them his covenant." Just what is this secret of the LORD? Well, to the justified, fully consecrated, those that reverence Him, *it represents* the deep things of God, His Divine Plan which remains a mystery to the majority of mankind. The Lord does not honor the world or the worldly-wise with a knowledge of His secret purposes. Only the Saints! Matt. 13:11 says "Unto you it is given to know the mysteries of the kingdom of heaven, but to them (unbelievers) it is not given." Quote from R1906: "The world cannot comprehend our joy, nor know the sweets of this fellowship with God and with His dear Son."

We have come to a time where there is compelling evidence that the keeping of the deep things of God are in the care and keeping of the Consecrated Epiphany Camper class. I have stated that most of our understanding is in the Truth writings. But this still leaves us with a question. How can those in the Epiphany camp come into a connection with God's Word, if they do not come into the court? Well, it has been our understanding that during the Gospel age [in its narrow sense] the curtain was a barrier to the happenings in the court and one had to come into the court to get the Truth. However, in the wider sense, God's Word is pictured for those in the camp by the same curtain; the 60 posts in the court held up the curtain which now represents Christ as Savior and King for those in the Epiphany camp (PT 2013, p. 30 Bible questions).

We are very grateful that the great Jehovah allowed dear



Who is the man
who fears The LORD?
Him shall he teach in
The way he chooses.

Psalm 25:12

Bro. Gohlke to bring the Constructive Advancing Truth about the Tabernacle to our attention. He also gave to us facts and figures to help in our understanding that Bro. Hedman was used by the Lord in a special way as a part of antitypical Habakkuk, which consists of true "watchers" in the Time of the End. Bro. Hedman was privileged to assist Bro. Johnson, Bro. Jolly and Bro. Gohlke in watching and setting forth truly the signs of the times and the advancing Truth as due. "It was in the time of the end that the Prophet Habakkuk (2: 3) declared that the vision, concerning the glorious consummation of God's plan,

should speak and not lie." God used this special helper to strengthen His people while the vision in certain remaining parts still seems to tarry. The one whom He would indicate for such a mission would logically be one whom He has specially prepared and used, in this connection as a special helper. Jehovah's words are true: He will not leave His people without a special watcher to assist them.

We present some of Bro. Hedman's Consecrated Epiphany Camper understanding from PT 2002, p. 43: Since the class we speak of as the *Consecrated Epiphany Campers* are coming now more to the fore, it seems timely and profitable to take up some pertinent questions regarding their identity, consecration, development, some relevant types, and their hopes and prospects.

WHO ARE THE CONSECRATED EPIPHANY CAMPERS?

The Consecrated Epiphany Campers as a class consist of those individuals, both Jews and Gentiles, who, *after* September 16, 1954, but *prior* to the opening of the Highway of Holiness, accept Jesus as Savior, consecrate their lives to God, and prove faithful therein. The fact that they consecrate after September 16, 1954, means they are too late to be eligible for membership in the Youthful Worthy class, the fourth and final elect class. However, they have the privilege of constituting the highest of the three general groups among the *quasi*-elect. The other two general groups of the *quasi*-elect besides the Consecrated Epiphany Campers are: (1) the Jews who during the Jewish and Gospel Ages have in faith and practice come into harmony with the Abrahamic and Mosaic Covenants, and remained faithful therein, though not consecrating; and (2) the Jews and Gentiles who throughout the Gospel Age, while not consecrating, have repented of their sins and accepted Jesus as their Savior, and remained faithful to the ransom and to righteousness.

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 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*.

DO THE CONSECRATED EPIPHANY CAMPERS CONSECRATE “UNTO LIFE”?

No. The Consecrated Epiphany Campers, like the elect classes, consecrate “unto death.” As long as sin is in the ascendancy, and Satan operates as the god of this world, for consecration to the Lord, to be carried out faithfully, requires that it be made “unto death.” Besides the conditions of the present which deal out death to the faithful, their covenant of consecration implies deadness to self and the world and aliveness to God. Though possibly some Consecrated Epiphany Campers could live through the Time of Trouble into the Kingdom, their consecrations must have the *spirit that would be faithful unto death*.

When the Highway of Holiness opens up, and conditions are conducive to righteousness, though the consecrated of that time will not be required to give up their humanity unto death, they will be obliged to die to sin and error and remain dead to them, and to live to Truth and righteousness if they would attain to everlasting life on earth. Consecration then will be “unto life.”

UNDER WHAT COVENANT ARE THE CONSECRATED EPIPHANY CAMPERS DEVELOPED?

The Consecrated Epiphany Campers, like the Ancient and Youthful Worthies, are being developed under the earthly features of the Oath-bound Covenant (Gen. 22:16-18). These earthly features of the Oath-bound

Covenant could also be called their spiritual mother, because the promises of that Covenant that pertain to them, nourish their spiritual life.

We could also properly say that they, like the Ancient and Youthful Worthies, are having their names written in the book of life, though unlike the two named elect classes, do not have their names prospectively written in heaven. Members of these three classes, upon consecration, began to inscribe their characters into the earthly features of the Oath-bound Covenant, even though they will not actually receive life until they come under the New Covenant in the next Age.

Though not on trial for life in this Age, there are some things in this life and some things in the Millennium that will be wrought in the Consecrated Epiphany Campers to prepare them for eternal life. In this life, in order to prove faithful as the secondary earthly seed of Abraham, they need to pass their trial of faith and obedience — in fact, they will need to crystallize these two graces. Also, they will need to develop a large measure of unselfish love, which is necessary in order to faithfully carry out a consecration unto death. Perhaps some will reach the mark of perfect untested love.

They suffer for righteousness’ sake and fight the good fight of faith, which develops their characters and proves their worthiness for the special place of favor which God has reserved for them in His Kingdom. But even in this life, they receive many blessings, because God through Christ deals with them as His prospective sons. As such, He gives them an understanding of His Word (1 Cor. 2:9-12), draws near to them in fellowship (James 4:8; 1 John 1:3), sanctifies them through His Truth setting them free more and more from the power of sin and error (John 17:17; 8:32), gives them His holy Spirit (Luke 11:13; 1 John 3:24), and corrects and disciplines them (Heb. 12:6-11).

BIBLE TYPES THAT REFER TO CONSECRATED EPIPHANY CAMPERS

While there are several, we will briefly explain two of them: (1) the *Queen of Sheba* and, (2) the *Nethinim*.

The Queen of Sheba types Epiphany Campers, who after September 16, 1954, but prior to the opening of the Highway of Holiness, have either consecrated or are *about to consecrate* and *who come into contact with the Epiphany Messenger, especially through the Truth writings, or through those already enlightened by them*. The Queen of Sheba antitype emphasizes the seeking after the Truth, the asking of related questions, and the astonished and overwhelmed reaction to the Truth.

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

The Nethinim were the servants of the Temple. We need to recognize that the Scriptures present them in different pictures, depending upon the time period. In the post-1954 period, the Nethinim picture three classes: (1) the Consecrated Epiphany Campers, (2) the unconsecrated tentatively justified ones, and (3) the unjustified, nominal people of God. (The third class is not included in the finished picture.) These three classes have done three things: (1) left Babylon, (2) come at least measurably into the Truth, and (3) specially assisted the Great Company and Youthful Worthies to become prepared for their places in the Millennial Age Kingdom, and helped to build up the Epiphany Camp from among Jews and Gentiles. This antitype stresses the close and sympathetic association that the Levites (Great Company and Youthful Worthy brethren) and the Consecrated Epiphany Campers that have left Babylon and come measurably into the Truth have, in their *service in relation to the antitypical Temple*.

THE TRIBE OF MANASSEH

The close association that the Youthful Worthies and the Consecrated Epiphany Campers have is also shown in the antitype of the two halves of the tribe of Manasseh — the Youthful Worthies typing the half that had its inheritance *east* of the Jordan River and the Consecrated Epiphany Campers typing the half that had its inheritance *west* of the Jordan.

Another antitype showing the close association that the Nethinim who are Consecrated Epiphany Campers will have with the Worthies in general under the New Covenant is that the Consecrated Epiphany Campers are pictured in Medan, Keturah's (the New Covenant's) third-born son, whereas the Worthies in general are pictured in Jokshan, Keturah's second-born son.

WHAT REWARD CAN THE CONSECRATED EPIPHANY CAMPERS HOPE FOR?

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," (Luke 14:14) though they will not take part in the "resurrection of life," which includes only the four elect classes, nor the "better resurrection," in which the Worthies will take part. The Consecrated Epiphany Campers will probably 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.

In the type, the Nethinim were the main assistants of the Levites. 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!

And after the Millennium, "the Ancient Worthies, Great Company and Youthful Worthies (all three classes then being spirit beings), in their capacity of serving under the Christ toward the world" (PT '40, p 14), as antitypical Levites, will have on earth as their main assistants the antitypical Nethinim—the Consecrated Epiphany Campers—to help them in their ministry toward mankind. Further References: PT'55:20-23, 41; PT'57:31; PT'58:7; PT'59:41-43; PT'62:14, 30, 31; P'65:62; PT'67:13, 14; PT'69:30, 31; PT'71:38, 39; PT'72:14, 73-75; PT'73:60, 61; PT'83:11, 78.

GIBEONITES, NETHINIM, CAMPERS

The duties of the Nethinim very likely included service as "hewers of wood and drawers of water" for God's sanctuary. This seems to be indicated by the fact that Joshua (9:27) centuries before had arranged for this kind of work for the Gibeonites, though their service was rendered not only for God's sanctuary and the Levites but for all Israel. The Gibeonites' service continued for many years. In 2 Sam. 21:2-9 we read of Saul's slaying many Gibeonites, of David's taking up their cause, and of retribution upon Saul's family. After this, there is no further mention of the Gibeonites as a distinct people in the Scriptures. We cite v. 2, "And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah)." V.3, "Wherefore David said unto the Gibeonites, What shall I do for you? and

wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?”

Possibly later they were included among the Nethinim who were appointed by David and the princes for the service of the Levites (Ezra 8:20), and the likelihood that the Gibeonites and Nethinim rendered similar service for the Levites in connection with the sanctuary lends weight to this supposition.

Many of the Nethinim apparently appreciated very much their privileges of service as assistants of the Levites in ministering to Jehovah; for when Cyrus opened the way for all of Jehovah's people (Ezra 1:3) to return to Jerusalem and Judea from captivity after the 70 years desolation of the land, the Nethinim returned in goodly numbers. In the first list (those who returned with Zerubbabel) there were 74 Levites, 128 singers, 139 doorkeepers, and 392 Nethinim and children of Solomon's servants (Ezra 2:2, 40-58; comp. Neh. 7:7, 46-60); and in the list of those who came later, with Ezra, there were only 38 Levites, but 220 Nethinim (Ezra 8:17-20). The devotedness which was manifested by the Nethinim considerably raised their status. They evidently were regarded then as free temple servants, next in order to the Levites and working under their direction.

The Nethinim, like the other returned exiles, dwelt in their former cities (1 Chron. 9:2; Ezra 2:70; Neh. 7:73; 11:3). Their special dwelling place was in the hill Ophel, which under their leaders they helped to repair (Neh. 3:26, margin; 11:21). Here they were located very near to the temple and convenient for its service. Like the other temple servants, they were exempted from taxation (Ezra 7:24), and were evidently supported from the temple treasury and the second tithes (Deut. 14:22-29; PT '68, p. 78). They were of the circumcised strangers, who were to be treated justly and respectfully (Ex. 12:48, 49; Lev. 19:33, 34; E-11, pp. 207, 208). They were accepted as free men of the commonwealth of Israel. They were among those who with "knowledge" and "understanding" "separated themselves from the people of the lands unto the law of God" and "clave to their brethren, their nobles, and entered into a curse and into an oath [a very solemn, binding agreement], to walk in God's law . . . and to observe and do all the commandments of the LORD [Jehovah] our Lord, and his judgments and his statutes" (Neh. 10:28, 29). Eventually, they seem to have been merged into the mass of the Jewish population, as no allusion to them occurs in the Apocrypha or in the New Testament.

THE CHRIST'S MILLENNIAL CHILDREN

God assured the Christ that the restitutionists, their
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Millennial children, will come in rapidly after the establishment of the Kingdom's earthly phase (Psa. 68:31; 110:3) and that those who ridiculed, persecuted, and devastated the Christ class during their earthly course will in restitution cease their opposition (*shall go away from thee*: Isa. 49:17 Leeser). The Christ was exhorted to take note of the many that will then be coming to them (Isa. 60:3-5). God promised that the Christ will figuratively clothe themselves with these as an adornment and bind these to themselves in consecration as a bride binds on her ornaments.

The sphere they had as the Church militant will be far too restricted for their huge Millennial family. Satan and his cohorts that devastated them will then be far away (E-2, p. 145). The many figurative children of which they were deprived previously (*the children of whom thou wast bereaved*, Rotherham, Isa. 49:20) will come and say that a sphere like the Church had in the Gospel Age is too restricted, that they need a much larger sphere. The Christ will then say to themselves, where do all these New Covenant children come from, seeing that we as a class have been deprived and barren (v. 21, *bereaved and unfruitful*, Rotherham), restless captives in Babylon? (PT '77, p. 38).

Jehovah promised that Millennially, after His elective work is completed, He would specially exercise His great power on behalf of mankind in general (Gentiles . . . peoples) and that His standard of Truth, righteousness, and holiness would be set up for them (Isa. 11:10, 12; 52:10; 62:10; Acts 15:14-17). The *quasi*-elect believing Jews and Gentiles, the restitution "sons" will be specially loved and favored. Isa. 49:22 of Rotherham, "Lo! I will lift up, unto nations, my hand, Yea [unto peoples] will I raise high my banner, and they shall bring in thy Sons in their bosom, and thy daughters on the shoulder shall be borne." The non-elect "daughters" will then be figuratively carried to the Christ for their blessing (Isa. 60:4).

Isa. 49:23, "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me." This text shows that in restitution the faithful *quasi*-elect and the faithful non-elect will assist the Second Adam and Eve in nursing the needy ones and helping them up the Highway of Holiness (Matt. 25:34-40). The Christ will see the marvelous fulfillment of Jehovah's prophecy when at the name of Jesus every knee will bow and every tongue confess that Jesus Christ is Lord, to

the glory of the Father (Isa. 45:22, 23; Phil. 2:9-11); and all of those whom Satan so blinded as to move them to hate and persecute the true people of God (Zion) will acknowledge Them and be fully submissive to Them in Their Kingdom reign (Isa. 60:14, 15; 29:18-24): “for [God promises] they shall not be ashamed that wait for me.” (PT ’76, p. 37).

The Kings (Worthies) who will come forth from the tomb perfect in physical, mental, moral, and religious faculties (Heb. 11:35, 40; 12:23, just men perfected in their dispositions), will be the special nourishers of the restitutionists with the Truth as due and its Spirit. Assisting them especially in this work will be the Consecrated Epiphany Campers (their queens) [margin, *princesses*].

All of these will of course bow down to the Christ, as will also all others of mankind eventually (Isa. 60:14; Phil. 2:9-11; Psa. 72:9). When the great Millennial Mediatorial work for mankind will have been accomplished, it will be clearly evident, more than ever before, to the Christ (as well as to others), that Jehovah is the great Self-existent and Almighty One, and that those who waited upon Him to accomplish His great deliverance for the elect, *quasi*-elect, and non-elect, will have no cause for shame (Psa. 27:14; Isa. 25:9; PT ’77, p. 38).

My dear Brethren, as Consecrated Epiphany Camper hopefuls, this is trial time! In it, there is grace sufficient always abounding for the faithful, not too much of it, but enough of it for their needs when faithfully appropriated. Therefore, when it is not faithfully appropriated, the devil, the world, and the flesh are

quick to take advantage of an opening. Thereby, the Consecrated Epiphany Campers will fail in their trial time unless they arouse themselves and energetically cast out evil and renew their faithfulness. It will, under God’s arrangement depend upon whether they succeed or not. How great will be the failure if they fail; and how great will be their success if they succeed! Therefore, it is essential for the Consecrated Epiphany Campers to arm themselves with the Lord’s spirit of faithfulness and press on with vigor in the good work unto which the Lord has called them. With this spirit, we must arm ourselves for every feature of the Christian life, and its service.

SATAN’S LIE!
**You only have to be a good person
and do a lot of good deeds
and God will save you! FALSE!**

GOD’S TRUTH!
**“For by Grace you have
been saved Through faith,
and that Not of
yourselves; it is the Gift
Of God, Not of works,
lest anyone should boast.”**

Ephesians 2:8-9



THE GREATER MELCHISEDEC

*“King of Salem, priest of the most high God . . . King of righteousness,
and after that also King of Salem, which is, King of peace” Hebrews 7:1, 2.*

This article is based on a discourse given by a former Editor Raymond G. Jolly.

The understanding of this subject was fundamental to their understanding of the *change of dispensation* that had taken place and the position occupied in the scheme of atonement by Christ in particular and the Church—Jewish and Gentile—in general. This forms the theme of our study.

The book of Hebrews Chapters 1-6 is directed especially to Jewish brethren. The burden of Paul’s message to his Jewish compatriots was to contrast two types of priesthood: the one, the Aaronic, they would have been familiar with; the other, the Melchisedec priesthood, required some amplification.

ABRAHAM PAYS TITHES

In Chapter 7, verse 1, we read, “. . . Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him” (see also 6:20).

Melchisedec is first mentioned in the Bible in connection with this very incident where Abraham returned from the destruction of the kings. We read in Gen. 14:18-20, “. . . Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” Note that Abraham—here styled

with his earlier appellation, “Abram”—paid tithes to Melchisedec. Melchisedec—the name means King of Righteousness—became the King of Salem, peace.

MELCHISEDEC TYPES JESUS

Jesus, antitypical Melchisedec, was first the King of Righteousness. He proved Himself righteous under the Law. He was the only one able to keep God’s Law perfectly. Jesus was without sin, and then He became antitypical Melchisedec the King of Peace; He is going to establish peace in the earth as a result of His having first been the King of Righteousness.

THE CITY OF DAVID

In 1 Chron. 11:4-9 we read: “And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruah went first up, and was chief. And David dwelt in the castle; therefore they called it the city of David. And he built the city round about, even from Millo round about: and Joab repaired the rest of the city. So David waxed greater and greater: for the LORD of hosts was with him.”

JEBUS

Genesis 15:21: “. . . the Amorites, and the Canaanites, and the Girgashites, and the Jebusites”—these were natives, aborigines in the land of Canaan. In Joshua 18:28 the people of Jebus are mentioned again: “And Zelah, Eleph, and Jebusi, which is Jerusalem.” Here we have the identification, that this city of the Jebusites is Jerusalem.

In Joshua 15:63 we are told of “the Jebusites the inhabitants of Jerusalem.” Jebus was the original name of Jerusalem. It became Jebus when it was associated with *Jerusalem* instead of *Jebusalem*. In 1 Chronicles 11:4, 5, we read how David conquered Jebus. Jerusalem was later conquered by Nebuchadnezzar and then by various Gentile nations, including the Romans under Titus at the end of the Jewish Harvest.

Jebus means “trodden down.” The city was trodden down in the days of Melchisedec and Abraham, conquered by Joshua, oppressed under the Judges—it was not very peaceful. The residents of this, Melchisedec’s city, were rebellious. Looking to the antitype, Jesus as antitypical Melchisedec will have a hard time bringing peace out of this rebellious human race that is under Satan and the curse.

One wonders if the Lord might have had in mind the meaning of Jebus when He said, “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24). Here He used the definition of the name. This subjugation of Jerusalem is now ended. We can now speak comfortably to Israel (Isa. 40:1, 2), telling her that her warfare has been completed, that God is returning her vision back to her.

THE NEW JERUSALEM

In Psalm 76:2 we read, “In Salem also is his tabernacle, and his dwelling place in Zion.” God chose this city of David as His special dwelling place; it represents the Church in glory. “And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand . . .” (Rev. 14:1). The Church is shown here as the antitype of Zion.

Jesus with His Bride, the Church, will be the new Jerusalem that will come down, as we read in Rev. 21:2, 3, “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband . . . Behold, the tabernacle of God *is* with men . . .” This “coming down” started at the time of the Lord’s Second Advent. Our Lord came down to the earth and the Church came with Him. In due time the Tabernacle of God will be established among men. His not being seen thereafter by the people, though he was alive, types the fact that the antitypically translated ones, though alive, will as spirit beings be forever invisible to mankind (PT ‘73, p. 92).

We are told that they will be forever with the Lord, wherever He is, there the Church will be also, in harmony with the Divine will and executing the Divine purposes. Men will not see the Lord and the Church, even as they do not see Satan and the fallen angels. The Christ will be very closely associated with the earth—as before intimated—though invisible to mortal eyes. They will be doing a good work, a powerful work on the spirit plane. “And hast made us [the Body of Christ, the Royal Priesthood] unto our God kings and priests: [a reigning priesthood (1 Pet. 2:9), they shall be kings to reign and priests to teach] and we shall reign on the earth [over the world of mankind, who will have been awakened from the tomb]” (Rev. 5:10; R5182).

Matthew 24:45 invites us to know of a special Servant provided to feed the consecrated children of God, with meat in due season! Pastor Russell [that chosen vessel] gives to us some thoughtful comments on this thought from 1 Thes. 4:15-7: St. Paul informs us that the Church is to be caught up to meet the Lord in the air, during the time of His Second Advent. This does not necessarily mean,

however, that they will occupy Tartarus. V. 17 uses the term “in the air!” In the realm of spiritual control of the earth, in kingdom power and great glory, a symbol of the spiritual throne from which Satan is to be deposed, and to which our Lord and his joint-heirs are to come. In the spiritual rulership of the world, now controlled by the present “prince of the power of the air” [Satan] (Eph. 2:2).

MELCHISEDEC PRIESTHOOD SUPREME

In Hebrews 7:3 we are told that Melchisedec was “without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God,” and that he “abideth a priest continually.” Melchisedec was without parentage. In what way can this be true?

The Jews were very careful in keeping their genealogy, but there is no record of any father or mother for Melchisedec—without descent, without mother, without father, without children (compare Neh. 7:64). There is no record of Melchisedec’s date of birth, nor end of life. But he was “made like unto the Son of God; abideth a priest continually.” Paul here intends to show a priesthood superior to the Levitical. Jesus, as High Priest, had no predecessor, and no successor; His priesthood was without a beginning and has no end (compare Heb. 7:4).

THE CHURCH PAYS TITHES

Hebrews 7:5: “And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.” The Levitical priests descended from Abraham, received tithes from their own national brethren. But Jesus—antitypical Melchisedec—who was not of the Levitical line, took tithes from Abraham (verse 6).

Abraham’s seed represents primarily the Little Flock (Gal. 3:29). This is, then, the priestly class, the 144,000. From these, Jesus as the greater Melchisedec received the tithe of their consecrations. “And without all contradiction the less is blessed of the better” (vs. 7). The Church consecrated their lives to God, placing themselves on the altar; they became Jesus’ property by right of purchase and by their justification by faith.

JESUS’ NEW CREATURE SAVED ALIVE

In the story of Abraham and Isaac, Isaac’s life being spared represents Jesus as a New Creature who as such did not experience death. Abraham’s knife was stopped when it came to the New Creature, which must not be slain (Gen. 22:10-13). The ram that was caught by the horns in the thicket was substituted as the sacrifice. The

ram represents Jesus’ humanity. Jesus’ perfect human life—not His life as a New Creature—was the ransom price for Adam. Therefore, Jesus as a New Creature did not die but slept for parts of three days. “Thou art a priest for ever after the order of Melchisedec” (Heb. 5:5, 6).

In Psalm 110, verse 4, God takes an oath that Jesus would be a priest after the order of Melchisedec. In verses 1 and 2, we read: “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” This will occur when Jesus is the King of Peace, a reigning priest. “The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.” That will be in the Time of Restitution—beginning with the Time of Trouble when He comes in His Second Advent to rule among his enemies. And then, “he will reign until every enemy is put under his feet, and the last enemy to be put under his feet is Adamic death” (1 Cor. 15:24-26).

The deathlessness of Christ as priest in contrast to the mortality of the Levitical priesthood is highlighted in Hebrews 7:8: “And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.” [See the following article for expanded treatment of this verse.]

In verse 9, Paul continues: “. . . Levi also, who receiveth tithes, payed tithes in Abraham.” The priestly Levites received tithes from their brethren, as we have seen in verse 5. Paul now places Levi—Jacob’s son—himself in the Abrahamic figure and shows his readers that the Melchisedec priesthood is the higher.

The Apostle continues: “For he was yet in the loins of his father, when Melchisedec met him” (v. 10). Levi was as yet unborn, as his father Jacob was yet unborn. The Melchisedec priesthood therefore preceded the Levitical.

“If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law” vs. 11, 12. The Levitical priesthood, then, was supplanted. This is emphasized in vs. 13-17: “For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of

Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec.”

A WEAK AND USELESS COMMAND

Hebrews 7:18: “For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.” The Contemporary English Version (CEV) puts it simply: “In this way a weak and useless command was put aside.” In what way was the Law weak and unprofitable?

Paul puts the case in verse 19: “For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.” For centuries Israel tried to obtain life by keeping the Law and yet failed to get it. No one but Jesus was able to keep the Law.

Matthew 19:16-22 records the conversation between Jesus and the rich young ruler. The young man had observed the Law from his “youth up.” When Jesus laid out the terms of the sacrificial life the young man balked and turned away sacrificial life.

JESUS’ PRIESTHOOD CONFIRMED BY AN OATH

Hebrews 7:20-26: “And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, thou art a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that cometh unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” Jesus, therefore, received a name above every name, a name higher than any other name that had ever existed in heaven, except in God Himself.

Verse 27: “Who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.” In Leviticus, chapter 16, is the account of Aaron sacrificing a bullock and offering it for his own sins and for the sins of his house (v. 11, 17). “Himself” and his “house” represent respectively the Little Flock and the Great Company, for whom Jesus—the antitypical bullock—was offered during the Gospel

Age (T 55, par. 1). Aaron also offered up the goat (vs. 15-18). This demonstrates antotypically the sacrifice of the Church during the Gospel Age. It was for “the people’s” sins in the Millennial Age. “For this he did once”—that is, the antitypical Melchisedec did not have to do it annually but accomplished the sacrifice once for all during the Gospel Age. He offered up Himself, *Head and Body*, from Jordan until the last Body member was taken to glory. The blood of bulls and goats could never take away sin—in this the Law was weak.

Verse 28: “For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.” The eternity of the Son is the guarantee that His priestly ministry will avail. In this, our faith may rest secure. Amen.

THE MELCHISEDEC-ENOCH CONNECTION

“It is witnessed that he liveth” (Heb. 7:8).

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” (Heb. 11:5).

Jehovah writes a very cryptic statement in Gen. 5:24, “And Enoch walked with God: and he was not; for God took him.” This cryptic statement lies at the heart of one of the Bible’s most intriguing mysteries. God’s statement in Jude 14 adds to the mystery: “Enoch . . . the seventh from Adam, prophesied . . . saying, Behold, the Lord cometh with ten thousands of his saints.” How antediluvian Enoch conveyed this prophecy is left unexplained. That it is the Enoch of Genesis 5 is certain; “the seventh from Adam” clinches his identity.

Our direct Biblical information about this ancient man is meager. We can be certain only that (1) he was godly and (2) he did not die. These two facts are related and pertinent to this presentation. Yes, direct Biblical information about this ancient man is meager. As laid out in the preceding article, Hebrews chapter 7 focuses on the Melchisedec-like priesthood of Jesus. The Apostle Paul sets forth the king-priest Melchisedec as a type of Jesus. Harking back to the meeting between Abraham and Melchisedec in which the former paid tithes to the latter, he writes (vs. 6-8): “But he whose descent is not counted from them [the Aaronic priesthood] received tithes of Abraham, and blessed him that had the promises . . . And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.”

“Of whom it is witnessed that he liveth”—the meaning is ambiguous. It could refer to the fact that Melchisedec’s

death was never documented, or that Jesus—the antitype—now lives. It may, however, contain the suggestion that Melchisedec was alive *at the time the book of Hebrews was written*.

This possibility and the clear declaration of Scripture that Enoch did not die opens up a connection between Melchisedec and Enoch that compels explanation. This is how the subject, adapted for use here, was elaborated by Pastor Jolly in a discourse he gave in 1977.

Enoch was translated that he would not see death. Why did the Lord translate him? Some say that the Lord took him to heaven. There is nothing in the Bible about the Lord taking Enoch to heaven.

In the mouth of two witnesses a thing is established (Deut. 17:6; Matt. 18:15, 16). Enoch is the only one of whom it is recorded that he was translated that he should not see death; Paul says that it is witnessed of Melchisedec that he “still liveth.” A reasonable assumption is that Melchisedec and Enoch are *one and the same*.

In Epiphany E-6, p. 272, Bro. Johnson writes: “In so many words it is no where *witnessed* in the Old Testament that *Melchizedek* lived on without dying. Enoch, according to St. Paul’s explanation, is the only human being of whom the Old Testament ‘witnessed that he liveth’ (Gen. 5:24; compare Heb. 11:5).”

In Jude 14, 15, we read, “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” Where did Enoch prophesy this? In Genesis, we read about him; but not a word that the Lord would come with myriads of His saints taking vengeance. Yet Jude tells us that Enoch so prophesied.

THE PYRAMID SPEAKS

A reading of Jude 14 could suggest that Enoch built the Great Pyramid. Enoch was translated so that he would not experience death in order to do a great work for God on this side of the flood in building the Great Pyramid, then his prophecy could have been given through certain of its measurements. In its measurements are contained the various chronological markers that point to fulfillment of prophecies. The Pyramid by its *measurements* supports the idea that our Lord comes in his Second Advent with the saints for the purpose of chastising the ungodly in the world.

Melchisedec, according to secular history from

many sources, was the king of the *Hyksos* (shepherd kings). He was the king of Salem; the Bible tells us. He subdued the Egyptians—according to their own accounts—who were employed to build the Great Pyramid of Gizeh. We hypothesize that Melchisedec was put in charge of the construction. If so, where did he get all of the technical information necessary for building the Pyramid? This building was built to exact specifications from which much mathematical and scientific information concerning the earth and the universe has been revealed. There is also elaborate confirmation found there of God’s Plan of the Ages as revealed in the Bible (See P-3, Chapter 10).

GOD THE SOURCE

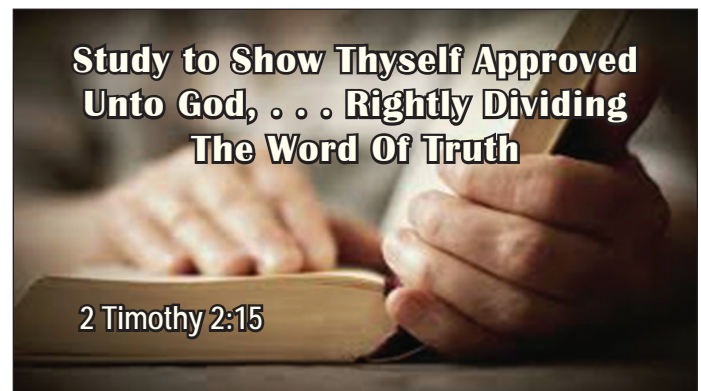
This information would have come from the same Source that provided Moses with the model of the Tabernacle. “And look that thou make them after their pattern, which was shewed thee in the Mount” (Ex. 25:40). It is conceivable that God specified to Melchisedec-Enoch the measurements of the Pyramid’s many passages, though he may not have understood the complete significance at the time.

THE SEVENTH FROM ADAM

We close this study by asking: what is the significance of Enoch being the “seventh from Adam”?

Well, we are given the understanding that there are seven stages of the Church during the Gospel Age. Enoch was the seventh from the first Adam, and the Laodicean stage of the Church is the seventh stage from the Second Adam at Jesus’ first Advent. “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed” (1 Cor. 15:51). Just as Enoch was translated so that *he did not experience the sleep of death*, so the Laodicean Church from 1878 onward, until the last member was glorified, were changed, translated that they should not experience the sleep of death.

This correspondency of Melchisedec and Enoch is compelling. We trust the study of it is a blessing to our readers.



COURAGE (BRAVERY)


“Deal courageously, and the LORD shall be with the good.” 2 Chron. 19:11.

The world’s definition of courage is daredevilry, rashness and boasting, but, through God’s Word, the Bible, we understand courage defined as a *sober, fearless, brave and self-forgetful attitude of mind, heart and will in the presence of danger*. If danger were not present in a situation, we, of course, would not think of courage to characterize one facing the pertinent situation. Who would think, *e.g.*, eating, bathing, dressing, sleeping, *etc.*, under normal conditions, to be acts of courage? The reason why they are not considered courageous acts is that ordinarily danger is not associated with them. In the mind, courage is a quality that is sober; for it takes into account one’s abilities as to the danger. It also takes the danger itself into account, and if the danger is due to enemies, it studies one’s own abilities in comparison and contrast with those of the enemy.

There is, therefore, no insobriety in true courage. It neither underrates nor overrates one’s own abilities in the face of the danger, underrates nor overrates the peril itself, overrates nor underrates the associated difficulties, antagonists and conflicts. Courage does not smack of fear, dismay, terror or fright since these are contrary to its nature and constitution. It stands as the opposite of cowardice.

A few thoughts on the uses of courage. As in the case of every other grace, this one has its functions in the economy of character. And a short view of these will be helpful for making practical use of courage. Its *first* use or function is to enable us properly and successfully to face danger; for its special sphere of activity is the dangerous circumstances of one’s course in life. To be timid or cowardly in danger is the first prerequisite of defeat, while to be courageous in such danger, all things being equal, is a prerequisite of victory. As our Bible text says “Deal courageously” to meet properly and successfully the dangers of the Christian life we must make good use of courage.

Its *second* use is to gain victory. We are in the most serious of all warfare; for out of this one are the issues



“Behave courageously [as you fulfill your duties],
and the LORD will be with the good.”

[Those who do what is right.]

2 Chronicles 19:11

of life—success or failure. It is one that knows no compromise in its final outcome; for its final outcome must be victory or defeat, success or failure, life everlasting or death everlasting to the consecrated child of God. And to enable us to stave off defeat and to gain victory is an office of courage, for if we are faithful and brave, we will surely win out, but if faithless and cowardly, we will lose out.

Its *third* function is to protect the weak. As in physical war, the strong and the brave are to protect their weaker fellow soldiers, so in our warfare with evil, the warfare of the consecrated mind, heart and will which is waged in the sphere of our dispositions, the strong and the brave are to protect and encourage their weaker brethren. This they are privileged to do by giving them an example of courage, then by words of encouragement, dissipating their fears and arousing their courage and finally by shielding them in their sentinelship, aggressiveness, defensiveness, and endurance.

Its *fourth* function is that of rescuing the hard-pressed or defeated fellow soldiers. In military warfare, this is often a use of courage, as many examples prove. Time and again hard-pressed and temporarily defeated soldiers have been rescued from their predicament by their brave fellow soldiers coming to their help in the nick of time and turning defeat into victory or rescue.

While we use literal war as an example, the Apostle Paul says that we war not against flesh and blood (human beings) merely, but against spiritual wickedness, or as the margin reads, “wicked spirits,” in high positions—the great army of fallen angels under their captain the Devil, the prince of demons (Eph. 6:12). The foregoing four uses of courage prove it to have a very useful function in the economy of building our character.

So in our warfare, many a brother or sister has been hard-pressed by the Devil, the world and the flesh and has been about to give up the fight, when a brother or sister has thrown himself or herself into the breach and turned the tide of defeat into a victory, or at least staved

off a full defeat, and effected a needed rescue, and let us not forget the strong hand of the Lord, as the poet has written: "Precious Lord take my hand; lead me on, let me stand; I'm tired, I'm weak, I'm worn; through the storm, through the night, lead me on to the light," yes, this our Lord will do!



The uses of courage suggest by contrast its abuses. And on examination of the theory and practice of courage, we certainly find that it is a quality that has often been abused, for it has been both overdone and underdone, and therein we find its abuses. Audacity is one of its abuses by way of overdoing it; for daredevilry is certainly an overdoing of courage. Whoever recklessly and uselessly exposes himself to danger is acting audaciously; whoever rushes in where angels fear to tread is guilty of the same; and usually daredevilry brings with itself punishments that should effect its cure. We should beware of recklessness that courts trouble in the presence of danger.

Overweening self-reliance in the presence of danger is another expression of excessive courage. In John 18 we read of how Peter is an example of this abuse of courage when single-handedly he attempted to defend his Master in the garden, and especially when he entered the court of the high priest's house and took his place among the servants and soldiers of that high priest.

Boasting of one's own untested prowess, as Goliath and the Philistine garrison opposed to Jonathan did, is another expression of overdone courage. Such boasting usually precedes and is the precursor of a defeat, as was the case in the illustrations just given (1 Sam. chapters 13 & 17).

Let us consider the abuses of courage by having a lack of it! The *first* to consider is Insobriety, which does not take into proper account the factors in the conflict, but greatly underestimates self and overestimates the opposing factors in pessimistic comparison and contrast between the persons, powers, issues, dangers, numbers, *etc.*, involved in the situation. This results in defeat before the fight is begun. To overestimate the dangers and to underestimate one's own fitness to meet them is an underdoing feature of courage. The *second* consideration is Timidity as another abuse of courage, in underdoing it, and, of course, interferes with its exercise and defeats its purposes.

Third would be Cowardice which is considered as the worst abuse of courage in underdoing it and makes courage non-existent. Note as an illustration of the insobriety that overestimates the dangers and underestimates one's ability to face them victoriously, the Israelites

becoming discouraged at the report of the ten spies, and of the timidity that fears dangers as too great for one to meet and of cowardice that beats a disastrous retreat, the Syrians at uncertain sounds raising the siege of Samaria and running in greatest confusion away.

But with all our courage let us see to it that we make efficient use of the whole armor of God in our warfare, having on the Gospel sandals, the girdle of service, the breastplate of righteousness, the helmet of hope, the shield of faith, the sword of the Spirit and the greaves of love to protect our symbolic legs. Let us not neglect to put it on in its entirety, else we will fail, at least partially, in our battle; for this is a war in which one must contend lawfully—in harmony with the rules of this war—if he would be crowned victor (Eph. 6:11). If we do not wear the whole armor of God, we, though brave, will lose some of our reward.

Let us now consider a few words on how we must cultivate our courage! The *first* thing necessary for such cultivation is confidence in God's Oath-bound Covenant in each of its three parts, *i.e.*, that God would (*a*) make the heavenly seed spiritual first in heart and mind and then in body, and that He would make the earthly seed good, first in heart and mind and then perfect in body; (*b*) give them victory over the Devil, the world and the flesh; and (*c*) use them to bless all the families, their descendants and nations of the world (Gen. 22:16-18). Full reliance on the promises that apply to us will indeed result in cultivating the four stages of courage mentioned above.

A *second* thing will prove helpful to the same end: full reliance that Christ's ministry will provide us with all the external helps needed to enable us to cultivate courage. Jesus has as His ministry toward us, the work of giving us every help from the Word for our adequate enlightenment and energizing to cultivate this and every other grace, from the Spirit for our full supply of power

to cultivate it, and from the providences for giving us all the needed circumstances and other helps calling for and aiding us amid opportunities to cultivate courage. A full reliance upon Christ as exercising such a ministry toward us will help us to cultivate this grace.

A *third* thing that will prove helpful to this end is full assurance that through the power of God we have all the internal helps enabling us to cultivate this grace; for the holy Spirit as the new will gives us all the determination needed thereto, as the holy powers in all our brain faculties gives us all the internal capacities to exercise courage, and as the disposition that the new will exercising these holy faculties cultivates in us makes us grow. Yes, the full assurance of faith develops courage.

The *fourth* thing necessary for its cultivation is hope for victory. There is a kind of courage born of despair, which moves its exercisers in the face of certain defeat to give up their lives as courageously as possible. Austin and his 185 in the Alamo and Custer with his 600 at the junction of the Big Horn and Little Horn Rivers in the U.S.A. are conspicuous examples of the courage of despair. But *such is not* Christian courage, which has as one of its mainsprings hope for victory. Let whoever would develop valor keep constantly in mind, heart and will the hope of conquering the Devil, the world and the flesh as these seek to manipulate against him sin, error, selfishness, and worldliness in their various expressions, and the hope of gaining the prize before his longing eyes and he will thereby be greatly helped to gain courage.

A *fifth* thing helpful to growth in courage is love; for duty and disinterested (unselfish) love to God and Christ with all the heart, mind, soul and strength, and duty and disinterested love to the brethren, the world and enemies more than to self, will make one forget his own safety and other interests, plunge himself wisely into unavoidable dangers and perform deeds of heroism and valor that he otherwise would lack the courage to do; for love forgets self and seeks the interests of others, and thinks not of the dangers involved, but only of others' welfare. Such *love* allowed Jesus to face His cross, Paul his many dangers (2 Cor. 11:23), Peter and John the wrath of the Sanhedrin (Acts 4) and made the saints, martyrs, and confessors of Christ defy the dangers of the Roman arenas, papal inquisitions and crusades and the wrath of Protestant persecutors.

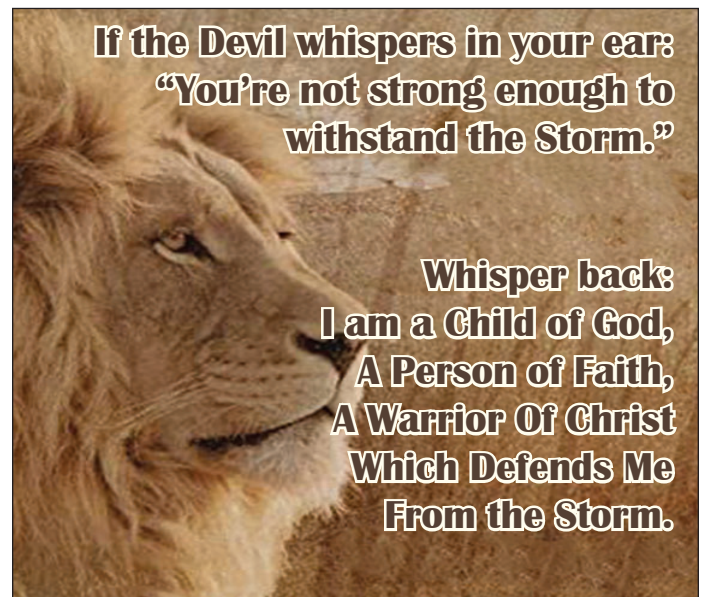
Daily exercising of courage is a *sixth* way of cultivating this grace; for we learn to do by doing and to develop a thing by operating it. This is true in all spheres of exercise—the physical, the mental, the artistic, the moral

and religious spheres.

The *seventh* and last is a proper appraisal of ourselves in relation to our dangers, of the dangers themselves, of the enemies that are in the way and of the things that must be done. Let us not forget that the methods, spirit, and manner in which we exercise these seven things will prove helpful for cultivating courage. However, by ourselves we can do nothing—"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

This study about courage brings to mind this question. Can courage once had be destroyed? Yes, non-exercise, timidity, and cowardice will surely tend to its destruction. To counteract these we must exercise courage amid all the opportunities calling for its activity, and drive timidity and cowardice out of our minds, hearts, and wills. God is pleased to subject our courage, once cultivated, to trials amid a great variety of experiences and situations that test us. And blessed is the consecrated child of God who stands these tests to the Divine pleasing. The faithful will, other things being equal, share in the grand triumph that awaits those courageous ones who are good after they have combined goodness with their courage. As these pass the reviewing stand, their Captain will point out each one to their King and tell of his heroism and their King will acknowledge them with praise and appreciation. Great indeed will be the triumph of the brave and those of good courage!

Our great Jehovah speaks to us through Joshua 1:9, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest." King David adds "Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD" (Psa. 31:24).





REJECTED AND DESPISED

Christ is here in contrast with the rich, the learned, the religious and the irreligious of our day—"Christendom." The Holy Spirit gives "the spirit of a sound mind." (2 Timothy 1:7.) To sacrifice present interests for eternal ones is wise. Is it any wonder that artists represent the world as wealth-mad, glory-mad, pleasure-mad?

The Christian Herald of a somewhat similar picture, says: "This allegory—which a critic has aptly called 'A Painter's Sermon'—is applicable to conditions in every part of the civilized world. It is a picture to study and to ponder over, that the full import of its teaching may be understood."

The Christian Commonwealth of the same, said: "On either side passes the heedless crowd. A prominent figure is a priest, proudly conscious of the perfection of the ritual with which he is starving a higher life. Over the shoulder of the priest looks a stern-faced divine of very different type, and, Bible in hand, he turns to look at the Divine figure. The startled look on the face of a hospital nurse in the foreground is very realistic. So absorbed is the man of science with his test-tube that he never glances at the Christ at his side. One of the most striking features is that of a false beauty, hurrying from one scene of pleasure to another. In the background stands an angel with bowed head, holding the cup which the world He loved to the death is still compelling the Christ to drink."

The passers-by represent the non-elect, whose only hope lies in the Kingdom of Messiah. The Elect in this picture are represented in the person of the suffering Savior—members of the Body of Christ, the Church. "He that despiseth you despiseth Me." These faithful members of the Body of Christ are not confined to one denomination, but constitute the saintly ones of every church and outside of every human system. They are the "Wise Virgin" class, being fitted by ignominy for the Heavenly Kingdom, and its great work of blessing humanity—the non-elect.

LESSON 88

- 1* Who is Christ in contrast with? These are called what? Par. 1
- 2* What does God's Holy Spirit give us? 2 Tim. 1: 7
- 3* To sacrifice present interests for eternal ones is considered what?
- 4* How do some artists represent the world?
- 5* What kind of picture did *The Christian Herald* give? Par. 2
- 6* What did *The Christian Commonwealth* say about this? Par. 3
- 7* Who do the passers-by represent? Par. 4
- 8* Their only hope lies in what?
- 9* The Elect in this picture are represented by whom?
- 10 What did Jesus say about the members of the Body of Christ, the Church, being despised? Luke 10: 16
- 11* The faithful members of the Body of Christ were not confined to what?
- 12* They were called what class?
- 13* Now in the Heavenly Kingdom what great work will they do for the non-elect?

* The questions marked with an asterisk are especially for children.

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TO:

BIBLE STANDARD WEBSITE UPDATE - January 2021
BIBLE STANDARD CYCLOPEDIA VERSION 7 RELEASE

BIBLE STANDARD MINISTRIES [LHMM]

This Movement has carried forward the understanding of God's Word as given through Jehovah's called, chosen, and faithful servants. During these many years of service, the methods of presenting the Word of God have progressed. After some prayerful time with our great Jehovah, we at Headquarters have expanded the availability to search and read online the teachings of this Ministry, which includes its Epiphany teachings.

The Bible Standard Ministries [LHMM] website [biblestandard.com] has made available to read and download Pastor Charles T. Russell's 6 volumes of *Studies in the Scriptures* and Pastor Paul S. L. Johnson's 17 volumes of *Epiphany Studies in the Scriptures*. These can be found under this menu on the website: Resources > Studies.

We also provide our two Magazine Publications: *The Bible Standard* and *The Present Truth*, from the year 2000 to the Present. These can be found under: Resources > Magazines.

Additionally, we offer several Pamphlets, Articles, and Booklets that can be opened and enjoyed by all true hearts desiring to read and understand subjects related to the Bible. These can be found under: Resources > Topics.

Please inform any interested ones as well as the Brethren of this information.

Bro. Leon

**Bible Standard Cyclopedia
 Version 7**

The latest version of the *Bible Standard Cyclopedia* is now available. This edition comes on a USB flash drive instead of DVD. Version 7 includes PT/BS issues through 2020, along with these additions in brand new electronic format:

- *Convention Report Sermons*
- *The Object and Manner of Our Lord's Return* (1877)
- *Our Lord's Return: His Parousia, Apokalupsis, and Epiphania* (1914)
- *Pastor Russell's Sermons*
- *The Photo-Drama of Creation: Scenario & Study Guide*
- *What Pastor Russell Said* [«Question Book»]
- *What Pastor Russell Taught* [on the Covenants, Mediator, Ransom, Sin Offering, and Atonement]
- *What Pastor Russell Wrote for the Overland Monthly*
- Pastor Russell's 2 major debates: Russell-Eaton (1903) and Russell-White (1908).
- *Expanded Biblical Comments* (1879-1916)
- *Expanded Comments For Tabernacle Shadows*

ATHENS OHIO CONVENTION JULY 16, 17, 18 2021

Dear Brethren,

The Lord has opened to this Movement the opportunity to plan for a convention in Athens, Ohio in 2021. Arrangements are completed to gather at the Lord's table on July 16, 17, 18, 2021 at the Ohio University Inn, 331 Richland Ave., Athens, OH 45701.

Phone: 866-593-6661
 Rate: \$105.00 per night if made by 6/15/2021)
 Lunch furnished Friday and Saturday
 For further information contact:
 Bro. Mike Hanning: 740-707-4898 or
 Sr. Karrie Hanning: 740-590-3802