

# 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

### INSIDE

THE CHRISTIAN’S WARFARE.....	82
VARIOUS TYPES OF RESURRECTION...	87
EXPERIENCES .....	91
HALLELUJAH CHORUS AND AGES TO COME.....	95

**Back Page**

**ANNOUNCEMENTS**

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# THE CHRISTIAN'S WARFARE

*“For the weapons of our warfare are not in the flesh, but mighty before God to the pulling down of strongholds,”—2 Cor. 10:4 (ASV)*

Beloved brethren, this is our trial time. God's chosen and faithful Servants have always been able to trust that 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, or the flesh, are quick to take advantage of an opening; and thereby we will fail in our trial time, unless we arouse ourselves energetically, cast them out and renew our faithfulness. It will, under God's arrangement, depend upon us whether we succeed or not. How great will be the failure, if we fail, and how great will be our success, if we succeed! Will we not therefore arm ourselves with the Lord's spirit of faithfulness and press on with vigor in the good work unto which the Lord has called us? With this spirit should we arm ourselves for every feature of the Christian life, and therefore in its service feature, to a discussion of which this article is especially devoted. The word, therefore, is "Forward all along the line," as our glorious Captain leads us against the foe. Let us be filled with the spirit of the hymn, "Onward Christian Soldiers."

Many sing, "Onward Christian Soldiers" but do not precisely comprehend the meaning of the words and the significance of the Christian battle. But it is a battle for freedom in the highest and best sense of the expression. Civilization, basing itself partly on an appreciation of the principles of justice and partly on the lessons of history, attempts to shape the laws of the land as to secure the rights of all. It is not surprising however, that—with selfishness a ruling element in all hearts by nature—neither the laws nor the practices of the most civilized are perfect; that is to say, the largest amount of protection and the largest amount of individual liberty are not always secured.

There is no place where the proof of our ability to rule our spirit is better shown than in our own home.

Self-control between husband and wife is an important matter. To rule one's own spirit, mind, disposition, implies a conflict similar in some respects to that of taking a city; for no matter where we begin, we find entrenched within us many armed and opposing powers.

They have possession over us by heredity—they are there as the result of the fall. And if we have passed the days of youth, they are even more strongly entrenched, and it requires the greater skill and self-control to rout them out. But whether one has begun early or late, he that would succeed in ruling his own spirit must "war a good warfare." He must "fight the good fight of faith," down to the very end of the present existence.

When we consider that the lawmakers and executives are all imperfect, biased, selfish, we are properly amazed at the amount of justice we find in the world and the amount of liberty. If all the lawmakers were saints, fully in harmony with the Divine arrangements and merely limited by the imperfection of their mortal bodies, we could not expect much better laws than we find in the world; and were it not that the Scriptures clearly show us that the Church, as Kings and Priests in the Mediatorial Reign, will be absolutely perfect in every respect and backed by Divine wisdom and power, we could not anticipate anything much better than we now possess in the way of governmental machinery.

As we compare the various degrees of civilization throughout the world, and note that the wisest and best laws, the wisest and best execution of them and the greatest true liberty of the people, within reasonable bounds, are found in those nations which have most revered the Divine message, the Bible. It is a strong argument that the Word of God not only influenced God's people, who took it most seriously, and laid aside every weight, hindrance and worldly ambition to run with patience in the footsteps of Jesus, but it also influenced the minds of

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many who have never taken this step of full consecration. In a word, the liberty wherewith Christ makes free is not the liberty of license but the liberty of reason, of justice and of love; and in proportion as anyone has received the spirit of the Divine teaching, in that same proportion he is free.

We thank God, therefore, for the measure of national liberty which prevails throughout the world, even while we see clearly from the prophecies of the Scriptures, as well as written on the pages of the daily press, and even greater today in social media. Oh, a great misinterpretation of liberty is rapidly spreading throughout the world, which will eventually wreck the present civilization in anarchy. When we are made aware of news, we can see signs declaring anarchy in the hands of protesters.

### THREE CLASSES

The civilized world, like a school, divides itself into various classes, some more and some less advanced. The lowest class totally misapprehends liberty, thinking of it merely as a license, self-will, and failing to recognize the fact that, selfishness [influence in actions by a view to private advantage] being in control and interests conflicting, its conception of liberty is unreasonable and injurious.

The second class appreciates liberty, and more reasonably submits itself wherever necessity compels, and no more. With these it is a matter of policy and not of principle. One class approves liberty for the masses, because otherwise the masses would rebel. It lengthens its own rope of privilege to the extent that the majority permit. Selfishness controls in every granting of liberty, and in every attempt to secure more liberty and privilege for self these would be granted to others. Merely the conflict of interests at the present time preserves to the world the measure of liberty which it now enjoys.

The third class has a conception of liberty which neither of the other two classes can understand nor appreciate—the liberty to serve and to do good to all men along the lines, not of selfishness, but of love for all. This Christian ideal is to the world in general foolishness. While they have grown to respect the great Teacher and His Apostles, who set forth this Christian view of liberty, they feel privileged to denounce as foolish the living representatives of this same doctrine—that the perfect law of liberty is love and service to Jehovah and our neighbor.

The consecrated children of God who advocate and practice love from this Scriptural standpoint are by their fellows, “counted fools all day long,” denounced as impractical, unsophisticated, and sometimes reprobated as hypocrites. All the liberty there is in the world today

has been paid for: none of it has been attained without sacrificers. Why? Because selfishness is so entrenched in the race that those who possess power, authority, privilege, and opportunity, would hold these for themselves, to the disadvantage of others, to the enslavement of others, were it not for these rights and liberties fought for.

Looking back over the history of nations, without approving of wars, every reasoning mind can see, nevertheless, that only through wars have many liberties come to the race. The mistake that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through laws or wars or any other means within the power of Adam’s race.

The Scriptures point out to us that there is a limit beyond which we must not expect selfish humanity to make progress—that any progress beyond that limit must come from on high, through the establishment of the Kingdom of God’s dear Son; that while wealth, influence and talents will yield to the pressure of the masses for their own protection and aggrandizement, they will not yield everything, but would permit the entire social structure to dissolve rather than to submit to a general equalization, as is the aim of socialism. Some general comments: In general, socialists believe the government should provide a range of basic services to the public, such as health care and education, for free or at a significant discount; there is a more modern term, Democratic Socialism, with brief desires listed: We want to win “radical” reforms like single-payer Medicare for All, defunding the police/refunding communities, the Green New Deal, and more as a transition to a freer, more just life. Some brief views on communism: Several countries have been or are currently governed by parties calling themselves “communist” or “socialist,” though these parties’ policies and rhetoric vary widely. It is important to understand that socialism or communism as economic systems do not necessarily describe a form of government. Indeed, several political regimes that have been labeled as such are, in fact, authoritarian or dictatorships.

Socialism, while not intending anarchy, will produce anarchy; while striving for greater liberty and universality of blessings of earth it will effect a wreck of all these. Thanks be to God that His program is that on this wreck of present institutions He will establish the true reign of liberty on the plane of love, under the guidance of the Master and His joint heirs!

Messiah’s Kingdom will not be established as a republic. Instead of giving humanity more power and leaving everything to be settled by the popular will and vote,

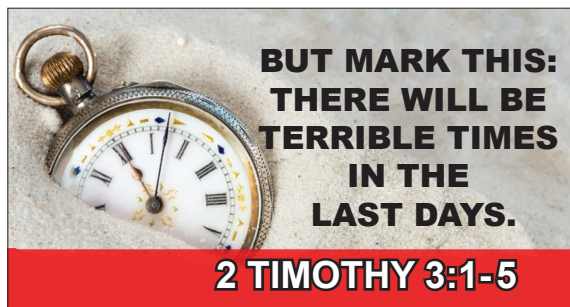
Messiah's Kingdom will do the reverse. It will lay down the law, punish every infraction of the law, and point men to the fact that they are not qualified to govern themselves, and that therefore, God has decreed the establishment of Messiah's Kingdom to rule over humanity, while they are in the imperfect condition, and to bring them up by Restitution to full perfection, where they will be able, as originally designed, to all be kings; or, failing to come up to this standard, they will be destroyed as incorrigible, lovers of iniquity. We read the powerful message from 2 Tim. 3:1-5 ASV: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power, therefore. From these also turn away." This is the great challenge for the consecrated children of God: "Have no fellowship with the unfruitful works of darkness, but rather reprove *them*," (Eph. 5:11).

The redemption accomplished by the death of Jesus is eventually to reach every member of Adam's race, and not merely will be applicable to their restoration to human perfection of mind and body but will include a restoration of kingly powers. In a republic there is a recognition of the fact of a human equality before the law. In a republic, every man is a king; and these kings vote for one of their number to be a president-king, or otherwise to hold a government executive position as the servant of all. This is a theory, an ideal, but we all know that it is more or less defective. It is in vain to claim that all men are born free and equal when we know that there are great inequalities of birth, of character, of talent, of willpower. In its due time a republic will be the ideal condition for perfect men.

Surely the Divine Program for humanity is beautiful, simple, and sublimely grand! It leaves nothing to be desired further. As the Bible declares, it will be "the desire of all nations."

### THE CHRISTIAN'S FIGHT

If the world's liberty has required fighting for, much more may we expect to battle for those who take the still higher ground of the Bible, and who strive for the "liberty wherewith Christ hath made us free," (Gal. 5:1). For although this very Scripture declares that Christ gives this freedom, the Word shows us that He gives it only to those who desire it and who will fight for it. Their battle is not to be with carnal weapons (2 Cor. 10:4, 5), which the law of love forbids, yet their



warfare is to be mighty through God to the pulling down of strongholds of error.

Against what, then, does the Christian battle? We answer that their chief fight is against the fallen tendencies of their own beings. They find that, through the long centuries under the fall, sin

has become inbred and entrenched in their flesh to such a degree that it necessitates a warfare in the new mind. They get the new mind or disposition through hearkening to the Word of the Lord, which, while speaking peace and forgiveness of sins through faith in Christ, invites to a newness of life with Christ through a full consecration of all to the Divine service—to the service of righteousness and Truth. The making of the consecration on the part of the believer was his entering upon the career of a good soldier of the Lord Jesus. It was his engagement to battle against sin and selfishness everywhere, according to the rules laid down by the Chief Captain.

To the surprise of every soldier, he finds that some of his greatest battles are within. True, he finds the world an opponent to his full devotion of time and talent and influence to the service of the Truth. The world is not prepared for such an extreme, which more or less reproves it of sin and selfishness; the world, therefore, sneers and cries "hypocrite," "saint," *etc.*, and seeks to turn aside the consecrated. To be a good soldier one must be prepared for this and have on the sandals of preparation afforded by the Gospel, else the difficulties strewn in his path by worldly opposition would soon make him so footsore that he would be disposed to turn back notwithstanding the term of his enlistment—"even unto death."

The Adversary also is a foe who must be reckoned with, and whose subtle attacks may be encountered in various ways. The Christian soldier has the assurance of his Captain that all the arts of the Adversary are known to him, and that all his interests shall be guarded so long as he is loyal to his Captain and faithful to his consecration and enlistment and warfare.

But, as we have said, the chiefest of all the Christian soldier's opponents is the human foe—the weaknesses, cravings, demands, subtle persecutions, *etc.*, of the fallen conditions of his own mind and body. To his surprise he finds himself a slave to his own weaknesses, and that he must battle daily—hourly almost—for victory, in order to attain fully the liberty wherewith Christ makes free indeed. From this standpoint all battles against our own fleshly weaknesses, our own selfish instincts, and propensities, are battles for liberty, battles for right,

battles on the Lord's side. Our great Captain is not so much wishing us to fight His battles as wishing us to fight the good fight of faith in ourselves, and in this matter, He is ready to assist us, and without Him we can do nothing. True, our battles extend beyond ourselves sometimes when, either among the Lord's brethren and the church we need to battle for the Truth, the right, or in our contact with the world we may sometimes find hostilities necessary.

**Those Who Leave Everything In  
GOD'S Hand, Will Eventually  
See GOD'S Hand  
In EVERYTHING!**



12, 14, 16, 18, 20, 22, 24, 32, 12:4, Acts 7:4). To the Exodus was another 430 years (Galatians 3:16) and to Solomon's Temple another 479 (1 Kings 6:1). The total of these years is 2992. Solomon founded his temple in 966 BC — which means that Adam was created in 3958 BC. Six thousand years forward bring us to the year 2043 AD — only a generation

future. Then, as Ezekiel 46:1 indicates in prophetic vision, the gates will be open on the thousand year "sabbath" day of mankind, and all the world may then enter the gates to approach God in worship and thanks. "One day is with God as a thousand years, and a thousand years as one day" (2 Peter 3:8). End quote!

### PAROUSIA TRUTHS ABANDONED BY SOME

The P.B.I. leaders in their magazine, *The Herald of the Kingdom*, and otherwise (and later the *Dawn* leaders and others) abandoned the Bible chronology and other teachings given by the Lord through Bro. Russell and began teaching error (see, e.g., E-7, chaps. 5-7). J. F. R. (and other Society leaders) began publishing his "Millions-now-living-shall-never-die-after-1925" delusion and a host of other errors in *The Watch Tower* and in his many books. He set aside many of Bro. Russell's Scriptural teachings, e.g., on character development, elders in ecclesias, Israel's return, etc., and destroyed freedom in the ecclesias. The *Studies in the Scriptures* were dumped in favor of his writings and the name "Jehovah's Witnesses" was adopted and used as a sectarian name.

### EPIPHANY TRUTHS ABANDONED BY SOME

The various features of the Epiphany work continued, including the setting forth of the advancing Epiphany Truth as due in regards to the great work given to the Consecrated Epiphany Campers, and the refutation of many errors, and later in the *Epiphany Studies in the Scriptures*. In the eyes of many sifters the sight of Pastor Johnson aroused resentment as a red object to a bull! However, unpopularity is to be expected; for always has the priesthood, especially its leaders, been unpopular among those toward whom their ministry has been exercised. Thus, our Lord was unpopular with the Jews. The Apostles were unpopular with Jews and Gentiles, etc. As constructive advancing Truth is a necessary teaching method adopted by Jehovah, some devoted students continued as Bro. Johnson's special helpers in the publication work and otherwise, including the republishing of Bro. Russell's six volumes, *Manna*, *Tabernacle Shadows*, etc., and many Epiphany volumes (PT '79 p. 40).

### INCORRECT BIBLE CHRONOLOGY TAUGHT

Quoted from Faith-builders Fellowship Magazine in the year 2021: The years from Adam to the Flood were 1656 (Genesis 5:3, 6, 9, 12, 15, 18, 21, 25, 28, 8:13). From there to Abraham entering Canaan were 427 years (Genesis 11:10,

### PLEASING GOD AND CHRIST FOREMOST

So, to make our calling and election sure, we have to think, not about worldly opinion, but about pleasing God and pleasing Christ. The Apostle says in 1 Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And we must also please Christ. If we are God-pleasers, Christ-pleasers, we are certain to make our calling and election sure.

2 Tim. 2:4 says, "No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier." Who has chosen us? None other than our Heavenly Father and our Lord Jesus Christ; they have chosen us to be soldiers of the Christian army, so to speak. Accordingly, we sing, "Onward Christian soldiers, marching as to war, with the cross of Jesus going on before."

Another pertinent Scripture is Col. 3:22, 23: "Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men." Note also Rom. 15:1, 2, 3, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbor for *his* good to edification. For even Christ pleased not himself." We are to seek always to be God-pleasers.

Some in Jesus' day, when told about Him and His message of the kingdom, disdainfully asked, Can any good thing come out of Nazareth? They supposed that He was born in Nazareth, and not Bethlehem, the city of David, near Jerusalem. John 7:48 mentions a similar question: Some asked, "Have any of the rulers or of the Pharisees believed on him?" If we take some Bible teachings, such as restitution, to the great religious teachers of our day, they

will say, No, don't believe that.

So, God has been and still is selecting the pre-Millennial seed of Abraham. We don't know how long this will go on, or how long our individual time of campaigning is going to be. In the meantime, we should be just as faithful as we can. We should seek to make our calling and election sure and to help many others to be nominated and elected in God's election, to come through the steps of repentance, faith and consecration made and kept, and to help others to be enlightened with the good Bible Truth message God has given us.

The new administration of earth will be prepared (2 Pet. 3:13). God will prepare beforehand all of His tools—all of His officers and sub-officers, for the great conversion work on earth of that 1000-year Reign of Christ. And we must add the various fruits of the Spirit, have them active in us and abounding if we are to make our calling and election sure and be ready for that service. One of the best ways of doing this is by showing unselfish love to others, including especially proclaiming to them the great Kingdom message that Jehovah God has entrusted to us. And we are living in the days when the signs of the times indicate that the establishment of God's Kingdom on earth is not far off! When one U.S. political party has the prospect of ousting or ousts the party in power, they like to sing, "Happy Days are Here Again," because they believe great prosperity will come. But we recognize and sing about greater "Happy Days" coming. One of our hymns says, "O hail, happy day, that speaks our trials ended!" and it goes on to describe the time when peace will wave her scepter high and when Eden blooms without a tomb. We are looking forward to those happy days of Restitution. The Lord blesses us with this wonderful prospect! Let us be diligent to make our calling and election sure!

### THIS IS A PERSONAL WORK

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5). It is the Christian's privilege and duty to look for the "witness" of prunings, disciplines, and polishings. The Christian's trials of faith can come when subtle errors are presented as advanced Truth. If God is in you, the evidence will be there.

Let us now notice Gal. 6:7, 8. The theme is the same. We might succeed in deceiving ourselves, possibly succeed in deceiving others into thinking that we are spiritual, walking after the Spirit, while really, we may be heady, high-minded, vainglorious, and envious; but, says the Apostle, we could never deceive God. For such to claim that they were

You may not understand today or tomorrow, but eventually, **GOD WILL REVEAL** why you went through everything you did.

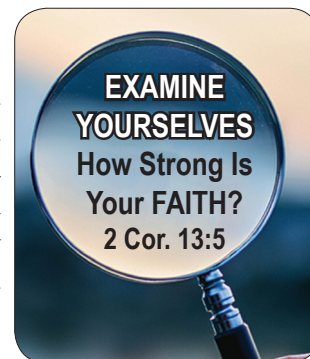
walking after the Spirit and not after the flesh would be mocking God, would imply that God could not read the heart and discern the motive.

The Apostle Paul suggests that in God's arrangement we are sure to reap the very crop we sow. If, in our daily life with the family, the brethren and the world, we allow the envious, selfish, vainglorious, ambitious spirit to control, with more or less of anger, hatred, strife, and dissension, we may surely expect the legitimate crop will not become the reverse of this; instead of finding ourselves in the resurrection copies of God's dear Son, we will find ourselves wholly unfit for the company of the elect.

But, on the other hand, if we sow to the Spirit—that is, if in the daily affairs of life we seek to have our hearts and minds in full accord and sympathy with the Spirit of the Lord, as presented to us in His Word and exemplified in our Redeemer and the Apostles—then we may have the assurance with God that He will not forget us, however weak we may be, however insignificant according to the flesh, but we will be remembered of Him in the resurrection and will be granted a share with all the overcomers in His Kingdom; we will reap of the Spirit, as the Apostle intimates, "For he that soweth to his flesh shall of the flesh reap corruption [death]; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8).

We are to remember, however, that this sowing and reaping is done by the new mind, the new will, and not by the flesh. However weak and imperfect the flesh may be, God judges us not thereby. On the contrary, He looks on the heart, on the intention; on the will, and His reward or condemnation will be according to what our hearts have desired and endeavored. He will count us as victors if loyally and firmly we endure hardness as good soldiers, faithful to the end, regardless of what it entails.

If we continue in the Word of the Lord as earnest and sincere disciples, we shall indeed "know the Truth," be "established in the present Truth [the Truth as due]," and "be rooted and grounded in the Truth"; we shall be "firm in the faith," and "able to give a reason for the hope that is in us"; to "earnestly contend for the faith once delivered to the saints"; to "war a good warfare"; to "witness a good confession" and firmly "endure hardship as good soldiers of Jesus Christ," the followers of the Lamb.



# VARIOUS TYPES OF RESURRECTION

*“And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just” (Luke 14:14).*

Let us consider some different kinds of resurrection. The resurrection of the Little Flock is called the first resurrection as given in Rev. 20:6: “Blessed and holy *is* he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him a thousand years” (see also 1 Thes. 4:16); and it was to the Divine nature (2 Pet. 1:4).

Next in order is the resurrection of the Great Multitude. “She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee” (Psa. 45:14; Rev. 7:9-17). After that will be the resurrection of the Ancient and Youthful Worthies, a better resurrection: “God having provided some better thing for us [Little Flock], that they [Worthies] without us should not be made perfect” (Heb. 11:40).

Another resurrection is that of the Consecrated Epiphany Campers; a resurrection of the just: Luke 14:14, “And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.” (John 5:28) These will be of the earthly, human nature.

After that is the resurrection of the world, the resurrection of the unjust: “And have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust” (Acts 24:15). We read Isa. 25:9, “And it shall be said in that day, [the Millennial Day] Lo, this *is* our God [Christ]; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation” [from the veil of ignorance and Adamic Death]. The unjust are called so because in the present life they have been in an unjustified state.

It is correctly said there are four very elect classes, plus the CEC’s who are called under the elective salvation features. From PT ‘77 p. 38 we read God will make all the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies, and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha

## RESURRECTION TYPES

**Little Flock**  
(Rev. 20:6)

**Great Multitude**  
(Psa. 45:14)

**Ancient and Youthful Worthies**  
(Heb. 11:40)

**Consecrated Epiphany Campers**  
(Luke 14:14)

**Resurrection of the World**  
(The Just and the Unjust)  
(Acts 24:15)

and Ophel—the special means of assisting the non-elect up the Highway of Holiness.

Jehovah has made available the understanding of the fifth prominent class that has entered into a covenant relationship with Him; the Consecrated Epiphany Campers, with the higher order spoken of as the Queen of Sheba class. This CEC class is still being called under a special call during a time while sin is still in the ascendancy, consecration is still unto death; and as the 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 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 a 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 and joy of God (Jude 21)!

Time features of God’s plan instruct the consecrated children of God that after the completed rapture of Christ’s Bride, there were 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. With the death of Pastor Jolly Feb. 14, 1979, the Great Company was completed, leaving two classes at

this present time, Youthful Worthies and Consecrated Epiphany Campers.

We are given to understand that the Youthful Worthies are in the next closest relationship as pictured in Solomon's concubines, who had the next closest relationship with him. And 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 in a connubial relationship. And like the Great Company and the Youthful Worthies the CEC's 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 unfoldings 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. Is not this in full accord with the Lord's general dealing with us and with all His people throughout the age? Is it not His proposition that the "Path of the just . . . shineth more and more unto the perfect day" (Prov. 4:18)? We believe that it is!

Jesus as High Priest offered up His humanity, the antitypical atonement day bullock (Lev. 16:11-14), and in His sacrificial death went under the antitypical second veil and then in His resurrection rose up a Divine being in the Most Holy (Heb. 10:19, 20). There, after His ascension, He sprinkled the antitypical bullock's blood on the mercy seat and consequently the blessings of Pentecost came to His disciples. He appeared in the presence of God "for us," the Church of the Firstborn, the Little Flock, and the Great Company (Heb. 9:24; T p. 58, 59), and imputed His Ransom merit on their behalf. Also, He makes a tentative imputation for "Those Consecrating Between the Ages" (PT '99 p. 87; comp. E-4, pp. 407, 408).

While personally Jesus is forever with God in the Most Holy, as High Priest He is pictured as ministering during the Gospel Age in the Court, in dealing with the Lord's Goat, the humanity of the Little Flock. The Body members co-operate with Jesus as the World's High Priest in this work (Tabernacle Shadows, p. 50, 51) and also in the end of the Age in dealing with Azazel's Goat, the humanity of the Great Company.

The World's High Priest has worked toward the Youthful Worthies from 1881 onward and toward the rest of "Those Consecrating Between the Ages," the Consecrated Epiphany Campers, from the Fall of 1954 onward. In fact, this High Priest has worked toward the unconsecrated tentatively justified also (E-4, p. 69). All such consecrators are of the pre-Millennial seed of Abraham, those who consecrate before the Millennial 88 — THE BIBLE STANDARD

Mediatorial Reign begins (E-11, p. 293).

The Consecrated Epiphany Campers are regarded by God as beforehand "bringing" or presenting offerings to the World's High Priest at the Gate of the Court, though this type does not really enter into fulfillment until the Mediatorial Reign begins and all the antitypical Israelites bring their offerings. Being justified by faith, the Consecrated Epiphany Campers will share in the resurrection of the just, but not in "the better resurrection," which is only for the Ancient and Youthful Worthies. The Consecrated Epiphany Campers form the chief part of antitypical Miriam and will have an honorable station post-Millennially among the restitutionists in the perfected earth (E-11, p. 293).

## JESUS IS THE JUDGE!



*"For the Father judges no one, but has committed all judgment unto the Son"; "and has given him authority to execute judgement also, because he is the Son of Man"—John 5:22 & 27. (NKJ)*

### CONSIDERATION OF OUR LORD'S RESURRECTION

We now give consideration of what our Lord's resurrection has to do with our restitution or justification. It is manifest that though we were redeemed from death by the precious blood of Christ, the purpose of God was not to perpetuate the life of the race in sin, but on the contrary to deliver them both from sin and from its legitimate penalty, death. And while the legal right to do this was under God's arrangement secured through Christ's death, the process of its accomplishment will require considerable time. It is written that for this purpose "He [God] hath appointed a day, in which he will judge the world in righteousness by *that man* [Jesus Christ] whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead" (Acts 17:31); and that He "hath committed all judgment unto the Son" (John 5:22). This day appointed for the world's judgment under Christ, the great Prophet, Priest and King, is to be the Millennium, or thousand years' reign of Christ.

Many of the special features of this great work of restitution or justification are clearly pointed out by the sacred writers. Our Lord speaks of the awakening of all from



death in that day, saying, “the hour is coming, in which all that are in the graves . . . shall come forth” (John 5:28, 29). “There shall be a resurrection of the dead, both of the just and of the unjust” (Acts 24:15). They tell us that the knowledge of the Lord shall be made to fill the whole earth as the waters cover the sea (Hab. 2:14), showing that great enlightening and educational influences will be set to work; that the world will be ruled with a rod of iron (Rev. 2:27), with unbending justice, from the power of which none can escape; that a grand highway of holiness [a public thoroughfare] shall be cast up, and that the redeemed of the Lord shall walk thereon (Isa. 35:8, 9; 40:3; 62:10), showing a grand reversal of public sentiment in favor of righteousness, a glorious revival of religion that shall sweep over the whole world. They tell us further how all the stumbling stones of temptation to evil shall be gathered out (Isa. 62:10), showing that none of the licensed evils of the present day will find a place under that glorious reign of righteousness. Such an opening of the books is even now going on; not, however, before the blind eyes of the world, but before the anointed eyes of the household of faith.

The Consecrated Epiphany Campers (those who consecrate and prove faithful under the severe trials of the Time of Trouble after the elect classes are complete in their membership and before the Highway of Holiness is opened up under the New Covenant) may also be said to receive a life more abundant than that given to other restitutionists in general, for they will have the highest honor among them.



### CONSECRATED EPIPHANY CAMPERS' PRECEDENCE

It should be reiterated that it was Bro. Russell's and Bro. Johnson's teaching that some present-day consecrated believers of Gentile lineage (*counted* by God as Israelites) would be given precedence over the fleshly Israelites in general in the Kingdom, therefore J.F. Rutherford and others in railing against this teaching as reaffirmed and defended in our day in the PT and otherwise, the sifting errorist are really railing against Bro. Russell and Bro.

Johnson. As we show in PT '72, p. 15, if God makes an exception to the general principle “to the Jew first” in the case of the Youthful Worthy class, who come in under the New Covenant but are mainly of Gentile lineage, as this sifting errorist himself admits there is surely no reason why He cannot make an exception also in the case of another consecrated class—the Consecrated Epiphany Campers, who will come in under the New Covenant but are mainly of Gentile lineage—which class likewise is faithful to Him in consecration while sin is still in the ascendancy. This is as it should be, for God always holds out His highest pertinent favors to *the consecrated*.

God's estimation of individuals and His bestowal of His favors upon them has always been and always will be based on their heart attitude and the closeness of their relationship with Him, and not on anything outward, such as physical appearance, strength, health, *etc.* (1 Sam. 16:7). He is not a respecter of persons (Deut. 10:17; 2 Chron. 19:7; Acts 10:34, 35; Rom. 2:11; Eph. 6:9; Col. 3:25; 1 Pet. 1:17; PT '42, p. 53, col. 2, par. 1; PT '57, p. 36, col. 2, par. 2), but is a respecter of character (Rom. 9:13). The consecrated (who are all counted by God as Israelites, Jews, “regardless of whether their flesh is Jewish or Gentile”) are always regarded by Him as being a higher order of the seed of Abraham than the unconsecrated, whether or not they are of Jewish lineage.

Let us be very clear about “to the Jew first;” we are familiar with and understand Rom. 1:16, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” We know that God did favor the Jews first in the High Calling; however, the facts show that the principle “to the Jew first” evidently was not followed in respect to the call of Youthful Worthies, nor has it been followed in respect to the call to the Consecrated Epiphany Campers, though many Jews will become Consecrated Epiphany Campers, especially at the time of Jacob's Trouble Phase II, when Israel's conversion will come.

Quote: The principle “to the Jew first” will be followed to a large extent in awakening from the dead and bringing under the New Covenant (antitypical Keturah—Gen. 25:1-4; PT '57, pp. 22-24—The restitution covenant) the different classes, including many Gentiles, some of them prior to the Jews in general. The Ancient Worthies—Hebrews—will have precedence to a large extent. The 70 most prominent Ancient and Youthful Worthies are pictured in Zimran, Keturah's firstborn, and the rest of the Worthies in Jokshan, Keturah's second son, his two sons Sheba and Dedan typing respectively the

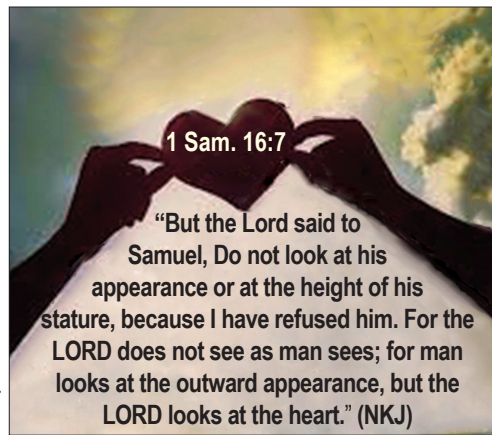
Ancient and Youthful Worthies. “Any one with even a smattering of Present Truth [as due in the Epiphany] should be able to see” that under the Ancient Worthies God will give the Youthful Worthies—who are mainly Gentiles—precedence over the Jews in general and the remainder of the restitution class.

And if God makes an exception to the principle “to the Jew first” in the case of the Youthful Worthy class—one of the classes consisting mainly of Gentiles, which comes under the New Covenant, the covenant of restitution—there is surely no reason why He cannot *make an exception also* in the case of another class—the Consecrated Epiphany Campers, consisting mainly of Gentiles, which class likewise is faithful in consecration to Him while sin is in the ascendancy, and which comes under the restitution covenant—and give them also precedence over the Jews in general and the remainder of the restitutionists. And His Word shows that this is what He purposes to do, for the Consecrated Epiphany Campers are typed by Medan, Keturah’s third son, whereas the *quasi*-elect Jews are typed by Midian, Keturah’s fourth son. Thus, this errorist’s contention, in which he appeals to the Apostle’s words “to the Jew first,” is seen to be without foundation. (End quote PT ’72, p.15)

### GIVING SEASONAL TRUTH

Errorists have and still do speak contrary to the teachings of Pastors Russell, Johnson, and Jolly on constructive advancing Truth which they were privileged to bring to light. Various features of the Truth message that the Lord gave through Bro. Russell and that were spread widely, were those on the Thousand-year Reign of Christ and the binding of Satan beginning in 1874, on the Epiphany as a period beginning in 1914, on the non-Spirit-begotten consecrated (the Youthful Worthies), on the last related acts of Elijah and Elisha in type and antitype, on the separation of the Little Flock and the Great Company, *etc.* After his death the truth on these subjects expanded and clarified, and was set forth by Bro. Johnson, along with many other expositions, reaffirmations, and defenses of the Parousia Truth. These are presented mainly in the PT and in the Epiphany Volumes, and concern especially the two Epiphany elect classes—the Great Company and the Youthful Worthies.

Since Bro. Johnson’s death in 1950, the Lord has continued to give clarifications of the Truth, which have been spread widely; and He has continued to use



mainly the PT for this purpose. These concern the completion in glory of the Little Flock, the cleansing and service of the Great Company, the ending of the Epiphany period in its narrow, or restricted, sense in 1954, the close of the Youthful Worthy call, the building up of the Epiphany Camp, with the tentative justification in it for “truly repentant and believing” ones, the Consecrated Epiphany Campers, the Levites and the Nethinim and the hill

Ophel in type and antitype, *etc.* The preaching of the joyful message of the coming Kingdom of God on earth has continued in the Epiphany period, with various Truth groups and other groups taking part. This preaching, especially by Truth brethren, has resulted in many believing this message, even in nominal church circles.

God measures the ability of the consecrated to be faithful by three things: (1) the varying degrees of their having the holy Spirit, (2) their varying talents and (3) their varying providential situations. According to their combined percentage of these, 100% counting as perfection, God grades their capacity for faithfulness, and as a result sets them into various positions of greater or lesser responsibility. Therefore, those who have larger measures of the Spirit, better abilities and more favorable providential situations are given higher positions of responsibility. These higher positions vary also according to the varying percentage of the combination of these three things in those of large, larger and largest measures of the Spirit, abilities and favorable providential situations, *i.e.*, those of varying capacities for faithfulness are given commensurate positions of responsibility, just as those of less capacity for faithfulness are given commensurate lower positions, differing according to the varying percentages of the combination of these three things.

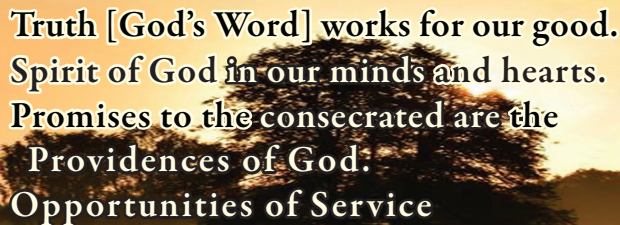
As we began this article, we close with mention of the various types of resurrections. The first is the resurrection of the Church (Little Flock). Its resurrection is called the first resurrection (Rev. 20:6; 1 Thes. 4:16, 17), and it is to the Divine nature (2 Pet. 1:4; 1 John 3:2). Next in order is the resurrection of the Great Multitude (Rev. 7:9-17; Psa. 45:14, 15), and it is to the spirit nature. After that is the resurrection of the Ancient and Youthful Worthies (Heb. 11:40), who also share in the resurrection of life, the resurrection of the just (John 5:28, 29; Acts 24:15), but are of the perfect earthly, human nature. 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” [PT 2002, p. 44].

# EXPERIENCES

*“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Rom. 8:28).*

“All things work together for good.” What are the “all things?” Usually, we think only of untoward things like hardships, losses, and sickness. But this is a mistake. The “all things” include the toward as well as the untoward experiences of life. The toward things are the agreeable things, the cheerful things that make us happy. Above all, the riches of His grace are the main things that work for our good.

## TOWARD EXPERIENCES



Truth [God’s Word] works for our good.  
Spirit of God in our minds and hearts.  
Promises to the consecrated are the  
Providences of God.  
Opportunities of Service

### TOWARD EXPERIENCES

*First*, the Truth [God’s Word] works for our good. God’s Word in its various features gives us much joyful information for our doctrine and conduct (2 Tim. 3:15-16). V. 17, “The man of God may be complete, thoroughly equipped for every good work.”

*Second*, the Spirit of God is given to us in our minds and hearts. By the “mind” we mean the intellect and its contents, and by the “heart” we mean the affections. The non-Spirit-begotten consecrated receive the holy Spirit as Adam had it before he sinned, like Eve had, and like Jesus had before He began sacrificing. This Spirit builds them up in righteousness and the Truth. As a result, the Christian graces are developed.

The *third* set of promises to the consecrated are the providences of God. Not only does God give us His Word and Spirit, He also gives us His providences that are all in our favor, made to work good for us. They are fashioning our circumstances, so as to demonstrate God’s power in our own and other’s lives, in order to strengthen our faith and encourage further zeal.

The *fourth* set of things are opportunities of service. It is a great privilege to serve God. Indeed, we can appreciate God’s excellence of character and His plan for all mankind and serve Him in the interest of His people and the world with one consent. Zeph. 3:9, “Then I will restore to the peoples a pure language, That they all may

call on the name of the LORD”.

These four things mentioned encompass the main experiences which are toward. Fellowship with God, Christ and our brethren is one of the toward things, as we forsake not the assembling of ourselves together (Heb. 10:25). How precious are these privileges as the Truth and its Spirit bring us together.

## UNTOWARD EXPERIENCES



Losses, Disappointments, Delays, Restraints,  
Shelvings, Faults, Hardships & Lack of  
Necessities, Oppositions & Contradictions,  
Divisions, Enemies, Pain & Sickness,  
Persecutions

### UNTOWARD EXPERIENCES

To the consecrated child untoward experiences contribute to our growth. These are the hard, disagreeable, and unpleasant experiences that come our way. We need all such trouble to develop us—to prepare us for our place in the Kingdom. “We must through much tribulation enter into the kingdom” (Acts 14:22). “All that will live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12). Trouble will surely come upon us but we need it to develop us for the place that God has reserved for us. It is part of our schooling. We are children in the school of Christ. Our training is not only intellectual but of the heart also. It will fit us to have such characters, so as to help to administer the affairs of the Kingdom. We will deal with all kinds of peculiar people then, also we will have to be adapted to every kind of disposition.

During the Millennial Mediatorial Reign of Christ, we [the five pre-restitution proved classes] will have to deal with stubborn and willful persons, especially in the beginning. If we do not have a well-rounded character, we will not fit into God’s Plan. At first, we are treated as tender hothouse plants. But later we are put out in the weather—in frost and in the hot sun—to develop the qualities needed, but our poor humanity does not think these things are necessary. Oh, but they are! All these things work together for our good, both the toward and the untoward. If we deplore our trials, we are apt to become bitter and lose out, especially if

we do not love God as we should. We now examine some of these untoward experiences as listed below and see what lessons can be learned from them.

**Losses:** Of property, of friends, of peace in the home, submissiveness, contentment, which transfer our affections from the things of this imperfect world to the things of the world to come, wherein righteousness dwells. With the full realization of the transitory nature of this world and the real value of things that God holds out for us—if we get those things woven into our hearts, isn't it worth the things we have lost to get them? As free moral agents we will conclude that spiritual values are the best.

**Disappointments:** We must receive untoward experiences because we sometimes set our hearts on things that are not the best for us. We forget that our imperfect human ambitions are of lower degree. It is for our benefit that the LORD lets us have disappointments, sometimes with respect to our children, wives, husbands, parents, relatives, friends, business associates, etc. If they were not to work some good, God would not send them. As God's consecrated children His desire is not to break us; He is too kind for that. But He is willing to allow us to have these experiences if we can get any good out of them. He allows them so that we will fix our affections on things that will never be destroyed. Our attitude should always be "They will be done," letting the LORD have His way in our lives, so that we can be weaned away from the things of this imperfect world.

**Delays:** We set out to do something and no matter how hard we try it just does not work out. Oh, hindrances come along. Our plans may be held up for a long while. We begin to question God—why do you let us have experiences full of delays? Why does He make us wait? It is to teach us to "learn to labor and to wait," as Longfellow said. If we have aggressive dispositions, it is very hard for us to wait. But we must wait. Let us apply the lesson of Hab. 3:17, 18, and recognize that God's Plan is moving according to His perfect timetable, and meanwhile we should rejoice; v. 18 "Yet, I will rejoice in the LORD, I will joy in the God of my salvation."

The Scriptures indicate that it is going to take hundreds of years to bring the human race back to perfection; we can realize why it is necessary for us to wait. In the Kingdom time, when the human race is being brought back, in very extreme cases the LORD might cause paralysis of a limb, for instance, when evil is attempted. But God does not want machines—He wants intelligent beings avoiding wickedness and willingly practicing righteousness. The Kingdom will reach them by kindness and gentleness. The consecrated child will be influenced by the Spirit of the LORD at the God-appointed time.

92 — THE BIBLE STANDARD

**Restraints:** Especially for those that are overly energetic and like to move ahead. They must learn self-restraint by having restraints put upon them. Such restraints are required because time and again we can ruin things if we cannot learn to hold ourselves back. Jehovah has developed a plan and it becomes our privilege and duty to not interfere in His plan by being overzealous in our works. God's Word asks that we be content with such things as we have!

**Shelvings:** By this we mean not being used by the LORD for a while. This is especially hard on the energetic ones, the zealous ones, the enthusiastic ones. Sometimes we go to such extremes that the LORD has to put us aside. We are not indispensable to the LORD. He can get along without us. God is absolutely independent. He can do most anything He wants. Pride lies before us if we think we are indispensable. We need to be taught the lesson that He can accomplish His plan without us. We are like children trying to help the parent, but all the while we may be making it harder for Him. The Father encourages us like the parent encourages a child because we need that training. Even our Lord Jesus was not indispensable to God. Sometimes the LORD arranges for us to rest in His loving-kindness and recuperate, and to prepare ourselves by different activities, and study and prayer. We must get rid of that disposition of our own importance and if we do, then this shelving experience will be good for us.

**Faults:** Some of our untoward experiences come from our own faults. Sometimes the things we do get us into trouble with others. Our faults work out for good to us because we try to be more careful the next time; we try to be more watchful, more prayerful, on guard against them. Even our sins do us good! They lead us to recognize our need of the Savior's grace and that we need to cooperate more heartily with Him to overcome our faults. So, God overrules even our faults for our good. It is through our contact with others' faults that we learn the lessons of patience, longsuffering, forbearance. If evil fills our hearts, then untoward experiences will develop hatred; but the heart that is filled with love will learn sympathy, patience, and kindness. So, the present faults of others will be for our utmost help at this present time and in future service—in the opportunity of service in the Kingdom.

**Hardships and lack of necessities:** Some of us have had a lack of common necessities in periods of war or disaster. Some in areas of depression or poverty have suffered greatly due to hardships and lack of necessities. And we note that all such experiences have helped them to draw closer to the LORD. Heb. 7:19, "For the law made nothing perfect; on the other hand, *there is the* bringing in of a better hope, through which we draw near to God"

(NKJV). We believe that in the severest features of the Time of Trouble we may have a sparse diet, no lights or heat, ragged clothes. So, we ask, why are such experiences allowed? God answers, so that we will learn that whatever state we are in, we must be content. It is easy to trust the LORD when we have plenty, but when we are in want, that is the time we must trust Him. Under these conditions we must be resigned to the LORD'S good will—without bitterness—and rejoice in His arrangements. We do not want to drink from the polluted water at the roadside, rather from the water of Truth.

**Oppositions and contradictions:** Between husbands and wives, between friends, brethren, neighbors; sometimes with ourselves! Our nerves are sometimes quite tensed, unstrung, when rubbing against these oppositions or contradictions. They are hard to bear, especially when coming from those that we love. But the LORD allows such things to come so that we may learn to set our affection on God above all other things, to learn to live in harmony with holy principles. We can get along fine with others if we compromise and do as they wish, but we must bear all oppositions and contradictions, especially those associated with our devotion to God. Amid quarrelsome experiences we must learn to seek peace and keep it. The LORD even withholds doing good to some people because they would not be content no matter what we tried to do for them. “For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him” (Luke 19:26).

**Divisions:** These are trial-some: the severing of tender ties of those whom we love dearly when we see them going wrong and perverting others, perverting God's Word, spreading error. There are many untoward experiences in divisions or siftings. These are allowed so as to develop fidelity to God no matter who it separates us from. Experience is the school to which God has sent us and we must get our education in that school. Yes, experience is often our best teacher. “For the son dishonoureth the father, the daughter riseth up against her mother . . . a man's enemies *are* the men of his own house” (Micah 7:6).

**Enemies:** Nothing is harder to learn than to love our enemies. They include those who hate us and oppose us due to our fidelity to truth and righteousness. We must have combativeness and destructiveness, fighting the good fight of faith, fighting for righteousness, and fighting against evil. If we are not careful, we will fight against the sinner and not the sin. We must hate the sin but love the sinner. We cannot learn to love our enemies if we do not have enemies. So, we wish you all the enemies you need. Matt. 5:44, “But I say unto you, love your enemies, bless

those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you” (NKJV). They are sent to give us a chance to love them, to forgive them. At the present and in the Kingdom, we should learn to love our enemies.

**Pain and sickness:** Our bodies frequently suffer sickness, weariness, fever, heartache, backache, arthritis, sorrow, and all sorts of pain. The fall has caused much sickness and disease to come upon the human race. The consecrated often suffer from these too. Sometimes physical, emotional, and mental ailments are our lot. Also, our nervous systems are so highly developed that we are capable of having all kinds of pain and suffering. God permits us to have pains. He doesn't shield us from them. He did not shield His own beloved Son from pain. Amid pain we are resigned to Him to be content no matter what may come—“Thy will be done.” It is the hard things that He wants us to learn because they will develop our character. All are aware of the experiences of Job. Could anyone speak with more clearness on pain and sickness? In Job 2:10 speaking to his wife's remarks: “As one of the base women speaketh, speaketh thou? Blessing shall we accept from God, and misfortune shall we not accept? In all this Job sinned not with his lips.” (Rotherham)

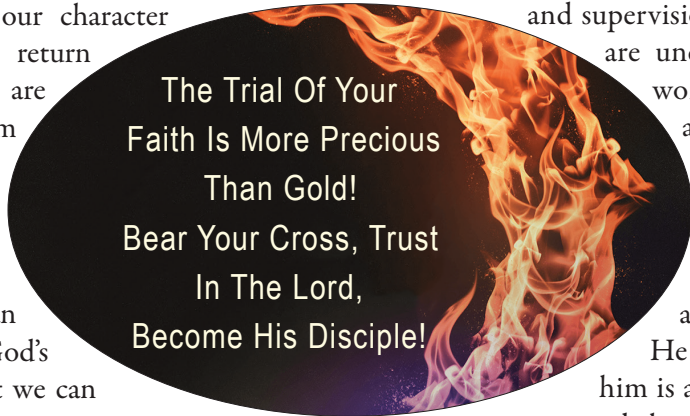
**Persecutions:** God allows these to test our loyalty, to show whether we will be faithful to the Truth no matter what comes upon us, to bless our persecutors, to love our persecutors. If we did not have persecutors, we could not overcome.

#### EXPERIENCES BUILD CHRISTIAN CHARACTER

My dear Brethren, every feature of the Christian character will have its test and temptation, and we will receive the good of our text, if we are properly exercised by these troubles. In this life we are not promised earthly wealth or position; however, we are being prepared in the severe school of experience so that our characters will be fitted to serve Jehovah forever. In our school days we are getting these experiences so that we may graduate with honors. The tuition cost is free, thanks to the provision made for us by Jesus' sacrifice. But if we are found unworthy, we will not graduate, and we would be a disgrace in God's great Plan. Let us receive every needed lesson, knowing it works for our good, so we can graduate with honors!

I feel compelled to speak about my father. About three years after his death a business friend of my father came up to me and said, you look like a Snyder, to which I agreed. Then he asked: Did you know John Snyder? Yes, he was my father, to which he commented: a more honest man I never met. Yes, he had built a pleasing character before man and God.

There is no higher value for us than a good character. Character wealth is the greatest of all wealth. These characteristics are as rubies, diamonds—true gemstones. The sufferings we invest in our character are worth a penny and our return is a diamond. Our troubles are our investments. We put them into this plan, and when the dividends come, we will get a wonderful profit. If we are filled with God’s business sense, we will be glad to make such an investment. A character like God’s is the most valuable thing that we can attain. God brings about all things to cooperate for the development of this character for us. God’s ways are higher than man’s ways.



**“TRUST IN THE LORD”**

When things are the blackest, our trials severe, almost overwhelming, we often think that all things are against us. But behind it all there is a holy plan. If we are faithful, those things that appear to be against us will work out the one thing that God is designing in us—to develop a character like His own. When we are a bundle of faults, God sees one thing in us—that we have a heart of faith and that we love Him. So, He has made up His mind to manipulate matters for our good. He has a big job on His hands with us; however, the LORD will not cast us out. He takes us as we are and looks for the glorious things that He wants to bring out in us. We come to the LORD like a ball of tangled wool, and Jesus is like a weaver who tries to untangle the wool, until He can wind it tight into a rounded ball of good character. It all works toward that end under the manipulation of God. We cannot be grateful enough to our dear Father for that. Do not think that everything is going to pieces when things seemingly are against us; with God at the helm, they are working together for our good. Jer.15:16, “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.”

**“AND WE KNOW”**

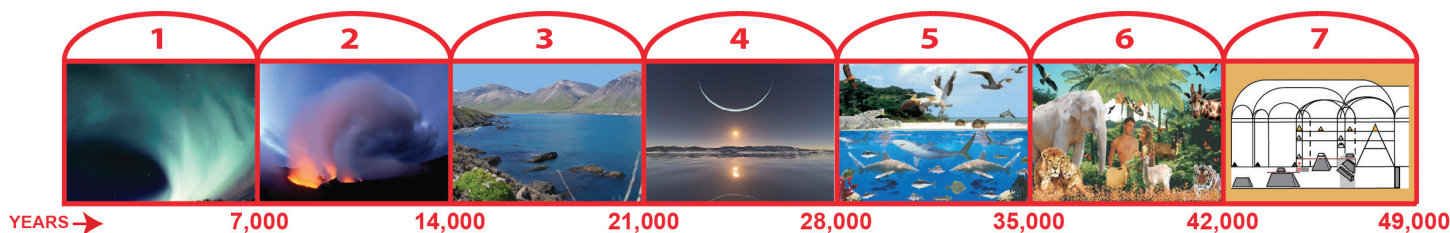
This suggests to us that we have the confidence and assurance of the fulfilment of our text. God does not withhold the needed instruction from His consecrated child. Deut. 29:29, “The secret *things* belong to the LORD our God: but those *things which* are revealed belong to us and to our children ...” The child of God is to be careful to study and obey all that the LORD has commanded as it becomes due to be understood. What

blessed comfort the child of God who, as one of His called ones, wholeheartedly loves Him, finds in the assurance of this text—that all his interests are under Divine care and supervision, and that all his experiences are under Divine direction, and are working toward his development as a Christian. Unlike the poor world, whose interests are exposed to all sorts of accidents, the Christian is assured that there are no accidents in his experiences. He knows that whatever befalls him is an expression of God’s love and care, and that it helps him to attain his life’s ambition—Christlikeness.

Every trial, every persecution, every difficulty of life, permitted to come upon the consecrated child of God is intended to prove them. Whenever one is privileged to pass through a fiery trial and retain their faith and confidence in God and is successful, our characters become more pleasing to God, who subjects us to discipline for this very purpose. Oh, our Heavenly Father gives us numerous trials to test the strength of our faith; it is not left to chance! “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Pet. 1:7).

Both the head and heart—mental appreciation and hearts reliance—are necessary to the faith without which it is impossible to please God; which is the goal of all His consecrated children. We see in our pattern how Christ Jesus demonstrated His trust, loyalty, and faith in God. It is with confidence that the consecrated child of God must be willing, not only to trust God when things are favorable, but to trust in His providences when they cannot see the outcome. Let all consecrated children follow the instruction of Luke 14:27, “And whosoever doth not bear his cross, and come after me, cannot be my disciple.”

Within this study we can clearly see the necessity and desirability of experiences! One way of demonstrating our acceptance of these God-given experiences, as Consecrated Epiphany Campers, is showing our loyalty and self-sacrifice amid the conditions of opposition in which God’s cause finds itself. They need it as a part of their character equipment fitting them for their present and future missions, and they need it in order to prove overcomers. God allows many kinds of experiences to test our loyalty and desire to sacrifice our little all in serving His Truth.



**HALLELUJAH CHORUS AND AGES TO COME**

With the close of the thousand years of the Messianic Kingdom, the great Mediator will deliver over the Kingdom to the Father. (1 Cor. 15:24.) The Father will not receive the human family to eternal life without first giving them a test along the lines of strict obedience to His will. Satan will be loosed for a little season to demonstrate who are absolutely loyal at heart and not merely obedient for the sake of policy. Those who then fail, will be destroyed with Satan in the Second Death. (Rev. 20:7-9.) Thus the earth will be absolutely cleansed. Then every creature in Heaven and Earth will exclaim, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the Throne and unto the Lamb forever!" (Rev. 5:13.) Then there shall be no more sickness or dying. The former things of sin and death will have passed away.—Rev. 21:4.

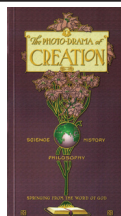
Nor will the glory of Christ and the Church end with the restoration of mankind. Not only do the Scriptures tell us that unto Christ every knee shall bow, both of things in Heaven and things on Earth, but "That in the Ages to come God will show the exceeding riches of His grace and His loving kindness toward us [the Church] in Christ Jesus."

As God made not the earth in vain, but to be inhabited, this same principle doubtless applies to the other planets of our solar system, and to one thousand millions of other worlds of which Astronomy tells us. They are all to be peopled, and the things learned in the sin-experience of our Earth are to be their instruction. It is the Divine decree that the Logos shall be the honored agency through whom all creative work shall be accomplished in the future, as in the past, and His Church, His Bride, will be with Him in all His glorious hereafter. Truly ours is a Great God, worthy of worship, obedience, love. Only the foolish can say in their hearts, "There is no God." "Who shall not reverence Thee, O Lord...when Thy righteous acts are manifest!"—Revelation 15:4.

**LESSON 96**

- 1\* How many years is the Messianic Kingdom? Rev. 20:4, 6. Par. 1
- 2\* At the close of the Kingdom what will the great Mediator do? 1 Cor. 15:24
- 3\* Will the Father receive the human family to eternal life?
- 4\* Who will be loosed for a little season?
- 5\* What will happen to those who choose a life of sin and to Satan? Rev. 20:7-9
- 6 After this, what does the Bible say every creature will exclaim? Rev. 5:13
- 7\* Will there be any more sickness or dying?
- 8\* According to the Scriptures what will God do with the former things of sin and death Rev. 21:4
- 9\* Will the glory of Christ and the Church end with the restoration of mankind? Par. 2
- 10 What do the Scriptures tell us? Phil. 2:10; Eph. 2:7
- 11 Why did God make the Earth? Isa. 45:18. Par. 3.
- 12\* Will this same principle apply to the other planets?
- 13\* For the people on other planets what will be their instruction?
- 14 What is the Divine decree regarding Christ and His Church?
- 15\* Our Great God is worthy of what?
- 16\* What do the foolish say about God? Ps. 14:1
- 17\* Will all eventually reverence God? Rev. 15:4

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



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