

*The*  
**PRESENT TRUTH**  
 and  
**Herald of Christ's Epiphany**

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

# THE TIME OF OUR LORD'S RETURN

Previously in these pages we have set forth many generalities and details on the objects of our Lord's Return, and we have examined the Scriptures on the manner and stages of His Return; from this examination we have learned that there are three distinct stages in Jesus' Second Advent, viz., the *parousia*, the *epiphaneia* or *apokalupsis*, and the *basileia*, and also that He is invisible to men's natural eyes in His Second Advent. The study of these subjects leads up to the understanding of the present subject. It is desirable to study them, if possible, before beginning our present study. (SITS Vol. 1, pp 89-116; Vol. 2, pp 103-172; 2 Tim. 3: 1.) It will doubtless surprise many to learn that there is much Scriptural proof that we are already in the time of the presence (Greek, *parousia*) of the Son of Man, and that we have

already lived through the first stage into the *epiphaneia* or *apokalupsis* stage, which began with the outbreak of the World War in 1914. At first, some will perhaps be inclined to say, "Where is the promise of His *parousia* [presence], while all things continue as they were from the beginning?" St. Peter foretold that some would question and be surprised at the information that we are living in the days of the Son of Man while there is, as yet, no outward manifestation of His presence that appeals to the worldly, and while the affairs of the world continue in their ordinary channels (2 Pet. 3: 4). The answer to the question is, as we have pointed out in connection with our examination of the manner and stages of our Lord's Return, our Lord's own declaration (Matt. 24: 37-39) that in His days of presence the world would be eating, drinking, planting and building, and *know not* the promise of His presence, while all things continue as they were. Could it be more explicit? A totally different question is, "What are the *proofs* of His presence?"

This is a reasonable inquiry. We would not be justified in believing that the Lord is present upon any slight evidence, even though we knew in advance that He is a spirit being, whose presence would be invisible without a miracle; and even though we knew in advance, from



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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- The defense of the Parousia Truth, given by the Lord through "that Servant," as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through "that Servant," as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord's people, as He is pleased to provide it.

## THE FIRST SUCH DECLARATION OF WAR VIENNA, 28 JULY 1914

THE FOLLOWING TELEGRAM SENT BY COUNT LEOPOLD VON BERCHTOLD (AUSTRO-HUNGARIAN FOREIGN MINISTER) AT 11:10 AM TO M. N. PASHITCH (SERBIAN PRIME MINISTER AND FOREIGN MINISTER), WHO RECEIVED IT AT 12:30 PM:

THE ROYAL SERBIAN GOVERNMENT NOT HAVING ANSWERED IN A SATISFACTORY MANNER THE NOTE OF JULY 23, 1914, PRESENTED BY THE AUSTRO-HUNGARIAN MINISTER AT BELGRADE, THE IMPERIAL AND ROYAL GOVERNMENT ARE THEMSELVES COMPELLED TO SEE TO THE SAFEGUARDING OF THEIR RIGHTS AND INTERESTS, AND, WITH THIS OBJECT, TO HAVE RECOURSE TO FORCE OF ARMS.

AUSTRIA-HUNGARY CONSEQUENTLY CONSIDERS HERSELF HENCEFORWARD IN STATE OF WAR WITH SERBIA.

the parables, that He would be present, but invisible, in the harvest time of this Age, in the time of reckoning with His servants, preparatory to their glorification. We have a right to expect clear, reasonable ground for faith before accepting any matter which implies so much. We are not, however, to ask or to expect evidences to natural sight. If we are of the Watchers, who have “the eyes of their understanding opened” to see wonderful things in the Divine Word, then these eyes of our understanding must also be the eyes of our faith. The true Watchers are to expect reasonable, satisfactory evidence for *faith*, and not ocular demonstrations of an invisible *parousia* (presence). As the Apostle explains, “We walk by faith, not by sight.”

To our understanding there are strong proofs that our Lord’s *parousia* (presence) began in the Fall of 1874, and His *epiphaneia* in the Fall of 1914. We have seen nothing of Him with our natural eyes; only with the eyes of understanding, only in the light of “the more sure word of prophecy” do we know this, which we sincerely believe and affirm, and which is important news to all who claim to be Watchers. The fact that any Watcher has remained in ignorance of these important events would seem of itself to be an indication that he has not been properly awake to the use of his privileges and opportunities; that he has not been sufficiently watchful of the sure word of prophecy to which he was



**Five Wise Virgins**

instructed to take heed; and that *therefore* he has been left at least partially ignorant of the important things transpiring throughout the world during these years.

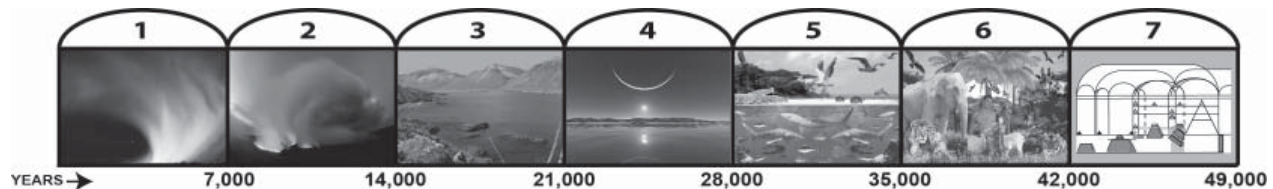
To this extent many of the Lord’s people have been with the world and similarly ignorant; and yet we may reasonably assume that the Lord did not expect all of His watching servants to discern the matter at the same instant of time. True, those who saw early have had a special blessing for the longer time; but, as we know, the preparation for the knowledge of the time lies largely in the right attitude of heart—in its humility and possession of the various graces of the Spirit of Christ.

### **THE PARABLE OF THE TEN VIRGINS**

Lest we should get a misapprehension respecting this matter of discerning Jesus’ *parousia* and *epiphaneia*, we do well to take heed to the parable of the ten virgins (Matt. 25: 1-12), which evidently was given to throw special light upon this point. That parable implies a false announcement of the arrival of the Bridegroom, which was given as due in 1844, and which brought to the subject considerable reproach, but nevertheless, was of great advantage in stirring up the “virgin” class (the pure, the consecrated) to fresh trimming of the lamp of truth, *i.e.*, investigating the sure word of prophecy. The parable also shows that the “virgins” in general fell asleep, yet, nevertheless, in due time all would be re-awakened by the prophetic time *knocking* and the *knocking* of the signs of the times, which indicate the Bridegroom’s presence. And the parable shows that the result would depend upon how much oil (Holy Spirit) the “virgins” may have in their vessels (in their own hearts), as well as in their lamps (the Scriptures). Applying this parable, then, we may reasonably suppose that some of the Lord’s true people, like the ten virgins, have temporarily fallen asleep on the subject of His Second Coming, and that they will get their lamps trimmed, burning and ready to enable them to *discern the signs of His parousia and epiphaneia*, when once their attention is brought to these subjects. In harmony with this we find that many who get *awake* on this subject *now* come into the clear light of present Truth much more rapidly than did some in the past: doubtless, partly because present Truth can now be presented to them more concretely than ever before through the printed page. It is in the interest of the consecrated that we now write; we have no desire to awaken the worldly; this knocking of the prophecies announcing the Lord’s presence is not for them; besides, the worldly are so soundly asleep that it will require the terrific crashing of present institutions and the earthquake—shaking of social revolution of the Epiphany period to thoroughly awaken them to a realization of the *presence* of the great Judge, Immanuel.

The true Watchers, on the contrary, if they slumber at all, sleep lightly, being on the *qui-vive* of expectancy and hope for the long-awaited-for Bridegroom. We would merely whisper in the ears of this class the one message, “The Lord is present!” (both in His *parousia* and *epiphaneia*) assured that all true Watchers (and the Lord alone *knows* them that are His) will be aroused by that message, and trim their lamps (diligently search the Scriptures) on the subject.

If we ask the question; What portions of the sure word of prophecy indicate that the *parousia* [presence] of our Lord began in the Autumn of 1874 and His *epiphaneia* in the Autumn of 1914? We answer that there are several lines of prophecy which interlace and corroborate each other in this testimony; but, as might be expected, since the entire matter was to be hidden from the world, “none of the wicked,” but only the “wise” are to understand (Dan. 12: 10), and these wise only to understand when the due time would come; for these reasons, it must be evident to all that these prophecies, while clear and forceful and positive, are nevertheless somewhat *under*



*cover*. We cannot here attempt to give a complete and comprehensive statement of these prophecies, which has been done in SITS, Vol. 2, “*The Time is at Hand*,” and Vol. 3, “*Thy Kingdom Come*.” (We can supply both of these books.) Here we can give only a very brief “resume,” leaving it for the true Watchers to seek that they may find; to knock, if they would have the door of Divine revelation opened to them; to use the keys which God has provided, if they are interested in penetrating into “the deep things” of the Divine Word now *due* to be understood; to *eat* of the meat of present Truth, “things new and old,” if they hunger and thirst after righteousness and true knowledge.

### “THE LAST ONE OF THE DAYS”

(1) The first argument that we offer does not give the exact time of our Lord’s Return as Oct. 1874, but does indicate it as the approximate time. The argument is this: The Bible teaches that God’s Kingdom is to be established in the seventh 1000-year-day after Adam’s fall into sin. This is shown in Isa. 2: 2 “It shall come to pass in *the last one of the days* [the word for *last* is singular in the Hebrew and therefore does not modify the plural

Hebrew word for *days*, as the A.V. implies; for it would have to be plural to modify the plural Hebrew word for *days* in this text], that the mountain [Kingdom, Dan. 2: 44, 45] of the Lord’s house [Christ and His faithful, Heb. 3: 6] shall be established in the top of the mountains [be put over all absolute monarchies], and shall be exalted above the hills [limited monarchies and republics]; and all nations shall flow unto it.” The expression “*last one of the days*” contains the proof of our proposition.

The last one of God’s days, each of which is a period of a thousand of our years (2 Pet. 3: 8), would be the seventh day or the seventh thousand-year period; for while man uses the decimal system, counting as he does by tens, God uses the septimal system, counting as He does by sevens. This is manifest from many cases of the use of seven as the number of Divine completeness in the Bible, as, seven days in a week, seven weeks from the 16th of Nisan leading up to *Pentecost*, seven years in a *Sabbath period*, or seven Sabbath periods leading up to the Jubilee year, as we read in the Law. In the book of Revelation we read of the seven churches, seven angels,

seven candlesticks, seven stars, seven lights, seven eyes, seven spirits of God, seven horns, seven seals, seven trumpets, seven vials, *etc.* As man counts up to ten and then begins over again to reach the multiples of ten; so God counts up to seven, then begins over again to reach the multiples of seven. It is this fact that proves that the expression, “the last one of the days” means the seventh day, the last day of the week. But a week of God’s days is equal to 7000 years of our time. Therefore this passage proves that the Kingdom of God, which Christ returns to set up (Acts 3: 19-21; 15: 14-17), is to be established over all the earth during the seventh 1000-year day.

That this seventh 1000-year day is the seventh from Adam’s fall into sin and the curse, God has pictured forth by the Sabbath-day arrangement following the six days of labor, which was given to Israel to keep holy by resting from the labor of the six week days. Mankind in sin and the curse has been laboring and heavy-laden during the antitypical six days (Matt. 11: 28; Rom. 8: 20-22). This is shadowed forth by the six days of labor, each day typing a thousand-year period. But a rest day from

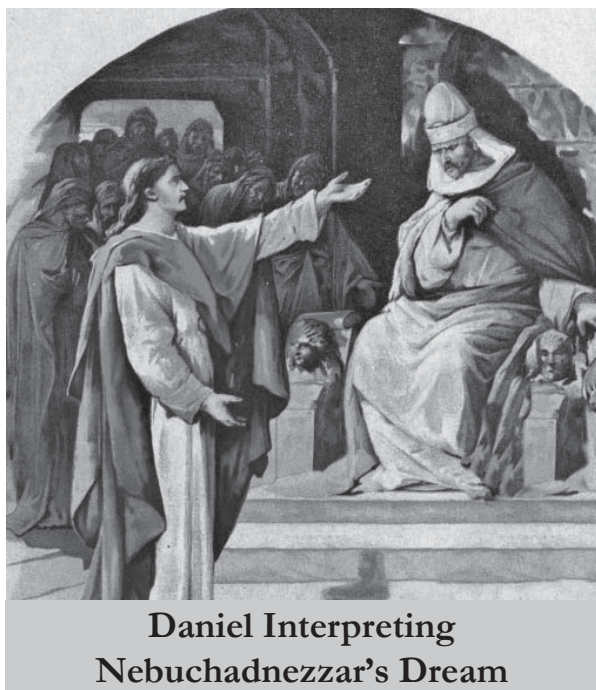
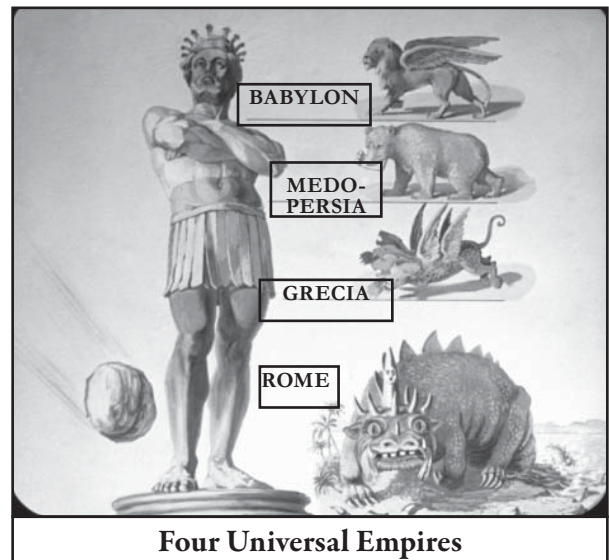
the curse, the great antitypical Sabbath, the Millennium, is coming after these six 1000-year days of sorrow; and, during it, mankind will rest from sin, error and death, with their entailment of woes. This is the last one of the days, the seventh 1000-year day, the antitypical Sabbath, of which Isa. 2: 2-4 so glowingly testifies, teaching as it does that the Kingdom is to be established in the seventh 1000-year day from the fall of Adam, and that Christ's Return is to be in that period; for He returns to establish the kingdom and to offer restitution to all mankind, both dead and living (Acts 3: 19-21; 15: 14-17; Dan. 7: 13, 14; Isa. 35: 4-10). For this He must return at the start of that antitypical Sabbath, because, as "the Lord of the Sabbath" and the Rest-giver, He must begin the antitypical Sabbath in order to be the Ruler and Rest-giver throughout its entire duration.

It has already been shown (Vol. 2, "The Time is at Hand," Chap. 2) that from Adam's creation to Oct. 1872 is 6000 years. While the Scriptures nowhere expressly state how long after his creation his fall into sin occurred, it is reasonable to assume that it was not over one or two years. This assumption will be shown by indirect evidence to be a correct one; for a number of passages, later to be examined in this treatise, show that Jesus has returned and that Restitution (Acts 3: 19-24) in its first faint expressions began in the Fall of 1874. The fall of Adam occurred 6000 years before and within a year or two from his creation; and therefore Isa. 2: 2

of general prophecies indicating that we are living in the time of the Master's Second Presence. One of these is the Prophet Daniel's testimony respecting "the time of the end," in which many would run to and fro, knowledge would be increased, and the wise would understand.

**"IN THE DAYS OF THESE KINGS"**

(2) The true Watcher will be blessed by studying the inspired dream of Nebuchadnezzar, and its inspired interpretation by Daniel, showing the earthly governments which would bear rule over the earth



**Daniel Interpreting  
Nebuchadnezzar's Dream**

(Dan. 2) during the interim between the overthrow of the typical kingdom of God (whose last king sitting upon the throne of David was Zedekiah) and the installation of the true King, Immanuel, in His Millennial Kingdom of glory. These different governments of earth are pictured as a great image; Nebuchadnezzar's government, Babylon, the first universal empire of earth, being represented by a head of gold; the Medo-Persian empire, which, according to history, was the second universal empire, represented with a breast and arms of silver; the Grecian empire, which overthrew the Persian, and became the third universal empire, is represented by a belly and thighs of brass; the Roman empire, which succeeded the Grecian, and constituted the fourth universal empire of earth, was represented by legs of iron, strong exceedingly; and the later development of the same Roman empire with the intermixture of religious influence is represented by feet, which were partly iron (civil government), and partly of clay (ecclesiastical government, the Papacy). These were to constitute the sum total of Gentile dominion; and "in the days of these kings" (represented by ten toes of the image), Jehovah God, Himself, would establish His Kingdom, the very Kingdom for which we

in connection with such Scriptures, proves that about Oct. 1874 our Lord's Second Presence set in. But we have other lines of Scriptural proof. We have a number

pray, “Your Kingdom come!” (Matt. 6: 10). We are all witnesses that the heavenly Kingdom has not yet come, that mankind is still under the dominion of “the prince of this world,” the prince of darkness. All the efforts to prove to us that the greedy and bloody governments of Christendom, so-called, are the Kingdom for which we prayed, and were taught to pray, could not prevail: we could never recognize these as Immanuel’s Kingdom: they are only the kingdoms established by Antichrist, and recognized by Antichrist, and named by Antichrist “*Christendom*.” The true Kingdom waits for establishment at the hands of Him whose right it is; and He has promised that, when He sits upon His throne, all His faithful ones, the “Little Flock” of the Gospel Age, shall sit in that throne with Him, and (with the Great Company, Ancient and Youthful Worthies, and Consecrated Epiphany Campers as subordinates) be His associates in blessing the world.

### THE CHURCH’S PART IN THE WORK

The Church is not neglected in the picture of earthly dominion given to Nebuchadnezzar, and interpreted



. . . the stone that smote the image became a great mountain [Kingdom], and filled the whole earth.

by the Prophet Daniel. She is shown as a stone taken out of the mountain without hands (by Divine power). This stone represents God’s Kingdom (Christ and the Church), and the inspired dream and explanation show that the disaster which shall come to the kingdoms of

this world, represented in the image and in the ten toes of its feet, would come through the impact or smiting of the image by the stone. Daniel says that a stone was cut out without hands, which smote the image upon his feet. . . . Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain [Kingdom], and filled the whole earth.

The explanation is that, “The great God has made known to the king [and indirectly and more particularly to the Watchers] what shall come to pass hereafter.” *“In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people [it shall have no successors, for the others will all be destroyed]; it shall break in pieces and consume all these kingdoms, and it shall stand forever.”* Here is a prophecy which gives a full delineation of the empires of earth to which God granted dominion during the interim between the removal of the typical crown from His typical kingdom, and the institution of the crown of righteousness and glory upon the true King in the inauguration of the Kingdom of Heaven.

### “THE TIMES OF THE GENTILES”

Even the surface evidences are that the human empire has run its course, and that the heavenly empire is needed to deliver the world from its own selfishness. But the sure word of prophecy, if carefully scrutinized by the Watcher, reveals still more. It shows that the next universal empire will be the kingdom of God’s dear Son, and further, the interesting fact that the total lease of power to the Gentiles is in the Scriptures known as “the times of the Gentiles” (Luke 21: 24), and that these “times” are seven times, and that each of the seven times is a period of 360 years, and that consequently the complete period of the seven times is 2520 years. The Watchers may reckon that the Gentile lease to rule terminated with the 2520 years from the time the Lord removed the diadem from Zedekiah, saying: “Thou, profane wicked prince of Israel, whose day is come. . . says the LORD God; Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn, it . . . until he come whose right it is; and I will give it [to] him” (Ezek. 21: 25-27). The period of overturning of the Lord’s typical kingdom and the removal of the crown must correspond to the period of the lease of empire to the Gentiles and be 2520 years. Measuring

this period, which began Oct. 607 B.C. (see Vol. 2 on the Chronology of the Bible), we find that the 2520 years expired Oct. 1914 A.D. and consequently that since that time the Gentile rule is no longer Divinely legal, and God's Kingdom will shortly hold sway.

We desire to give the Scriptural proof that it would be 2520 years from the overthrow of Zedekiah, Oct. 607 B.C. until the lease of power to the Gentiles would expire, *i.e.*, in 1914, *viz.*, their legal privilege to rule the earth would terminate. "The times of the Gentiles," which is the Scriptural designation for the period of God's lease of dominion to Gentile powers to



**God Giving the Law to Moses**



**The Law Nailed to the Cross**

rule the earth, is by our Lord connected with Israel's punishment for violation of the Law Covenant, after which whatever sufferings would come to them would not be due to their national sins against their Law Covenant; for Jesus says, "Jerusalem [the capital of the Israelites standing for the people themselves] shall be trodden down of the Gentiles, until *the times of the Gentiles* be fulfilled" (Luke 21: 24). In Lev. 26: 18, 21, 24, 28, after indicating that lesser punishments would not reform them, Jehovah threatens and prophesies as a final chastisement, a punishment of *seven times* upon Israel at the hands of the Gentiles for their *national* sins against the Law Covenant. These seven times of punishment we understand Jesus to have meant when He spoke of "the times of the Gentiles" being completed with Israel's suffering at the hands of the Gentiles. These punishments began with the treading down of the Jews in their royal house, their capital city, and their land, on the part of Nebuchadnezzar, when he desolated Jerusalem and Palestine, taking Israel captive to Babylon, Oct. 607 B.C. The connection of Luke 21: 24 shows that Jesus understood that the "times of the Gentiles" had begun before His day, and had yet many years to run. He connects their ending with the period of His Second Advent, the deliverance of the Church

and the establishment of the Kingdom (Luke 21: 24-31).

A *time* in the Scriptures represents a prophetic year of either literal or symbolic duration. A literal prophetic year would, of course, be a natural, ordinary year. A symbolic prophetic year is based upon a year (360 days) and counts each of these days a year (Num. 14: 33, 34; Ezek. 4: 1-8; Dan. 9: 24-27); a symbolic prophetic year would be 360 literal years (Dan. 7: 25; 12: 7 [360 X 3½ = 1260]; Rev. 12: 14; 13: 5; 12: 6). From the fact that Israel often suffered chastisement longer than seven literal years in various of their punishments from the neighboring nations before the final one of seven times came and the fact that the one of *seven times* is represented as longer and severer than any of those earlier periods of punishment, and in view of the fact that Jesus connects the progress of these times with Jerusalem's overthrow in 70 A.D. and their end with the end of this Age, we conclude that the seven times were symbolic times or years, so, 7 X 360 literal years = 2520 years. The "times of the Gentiles" (the period of the full lease of power to the Gentiles) expired 2520 years after its beginning, Oct. 607 B.C., and in 1914 A.D. the World War, which broke out in the Fall of 1914, is the external evidence of the fact that their lease has ended. The power that the Gentile governments have used since that time is not legal before God. They began, at His direction, to suffer eviction proceedings in and by World War I and II, which eviction proceedings have continued and will continue until the Gentile governments are entirely displaced by God's Kingdom.

But the scrutinizing Watcher will readily perceive that it is one thing to know the time when the earthly dominion of Gentile nations was due to cease legally, in order to make place for the *completed* Kingdom of God, but it would be a totally different matter to know when the "stone" Kingdom would begin to smite the image upon its feet, preparatory to its destruction. This period of smiting the image, which precedes its destruction, must also precede the full establishment of God's Kingdom, which is to fill the whole earth. This smiting period is the period of the Parousia and Epiphany, in which Christ is present, gathering and delivering His "jewels," His "elect," and in which He is smiting the nations with the two-edged sword of His mouth and with the rod of iron, dashing them in pieces as a potter's vessel, and preparing mankind for the royal majesty of the heavens. Let the Watchers note the Prophet Daniel's explanation that it will be: "*in the days of these kings*" (the

kingdoms represented in the feet and toes of the image, the divisions of secular and religious governments) that the God of Heaven *will set up* His Kingdom. God began the selection of His Kingdom class in the days of Civil Rome, represented by the legs of iron. He continued the selection until 1914. The *setting up* or bringing of His Church (Kingdom) into power comes toward the close of Gentile power, but before it ends because it is “*in the days of these kings*” and not after their days that the invisible phase of God’s Kingdom is set up. Therefore, before the lease of Gentile power expired in 1914, the Son of Man was present to “*set up*” His Kingdom, not visibly, but in power. Since 1914 it has been destroying all these Gentile kingdoms. The *setting up* of the invisible phase of the Kingdom preceded that date, occurring, as it did, by Oct. 1874.

### ISRAEL’S EXPERIENCES WERE PROPHETIC

(3) Take another line of prophecy, concealed, and yet very simple and easy of appreciation when once the



**Jacob’s name changed to Israel— “A Prince or Warrior with God” and his twelve sons termed—“Israelites”**

mind grasps it. The Scriptures show us that the Fleshly house of Israel and all of its institutions and affairs were typical foreshadowings of the Spiritual house of Israel and its higher institutions, better sacrifices, *etc.* It does not surprise us to find that the length of the Jewish Age, the length of the Divine favor to Fleshly Israel, was typical also, and that it gives us the *exact measurement* of the Gospel Age—God’s dealings with and favor toward Spiritual Israel. Here are some facts that will prove this. Jacob’s name was changed to Israel, which signifies “A Prince, or Warrior, with God,” and his descendants were termed Israelites, the people of the Prince with God. But the antitype of Jacob is Christ, the true Prince

with God, not after the flesh, but after the Spirit; and His house is Spiritual Israel. Jacob’s twelve sons first inherited his name and blessing, and through them it descended to all the Fleshly house of Israel: Christ’s twelve Apostles inherited His name and blessing, and through them it has descended to all the Spiritual house of Israel. As the typical house had a high priest, Aaron, so the antitypical house has a greater High Priest, Christ Jesus our Lord, the “High Priest of our profession.” As the Fleshly house had a priesthood under Aaron, so the Spiritual house has “a royal priesthood” under Christ, to whom the promise is made that they shall be kings and priests unto God, who shall reign on the earth, after their *sacrificing* is ended.

In like manner we might proceed with everything that Fleshly Israel had, and find its duplicate on a higher plane in Spiritual Israel, but we will not go into details here; suffice it to notice further that the Jewish Age or period of Fleshly Israel’s favor ended with a “harvest” period of forty years. This began with our Lord’s baptism, lasted three and a half years, as a *national* test, and when that nation was rejected at the time of our Lord’s crucifixion, the harvest work on a larger scale began (a separation of the wheat from the chaff), a time of gathering out of that rejected nation such as were “Israelites indeed,” previous to the great Time of Trouble which came upon the nation and which began to prepare utter destruction for their national capital, A.D. 69. All of this is likened to a “harvest” season, with its garnering of the wheat and subsequent burning of the chaff. And our Lord gives instructions to us (Matt. 13) that this Gospel Age of Spiritual Israel’s favor will likewise end with a harvest time, gathering the wheat together and ultimately destroying the tares. In the harvesting of the Fleshly house, our Lord, in the flesh, was the Chief-Reaper, and His Apostles were co-laborers; in the harvesting of the Spiritual house, our Lord, a spirit being, had to be *present* as the Chief-Reaper, and members of the Spiritual house were also to be reapers.

Now note the corresponding times. The Jewish Age, from the death of Jacob to the death of Christ, was 1845 years long, to the beginning of our Lord’s ministry A.D. 29, and to the beginning of preparations for the utter destruction of their capital, in A.D. 69. Notice how the Gospel Age corresponds to this. The Gospel Age in respect to the Church did not begin with our Lord’s birth; it began after our Lord’s death and resurrection, when He commissioned His disciples to



“preach the Gospel to every creature” (our Lord’s previous work during the three and a half years of His ministry was the offering of the Kingdom to the Fleshly house (Jews), to test them, and to prove that they were, as a nation, unready to receive the true Kingdom). Applying the foregoing measurements of the Jewish Age to the Gospel Age, beginning at the time of our Lord’s death and resurrection and the Pentecostal blessing in the Spring of A.D. 33, we find that the period of 1845 years from the death of Jacob to the rejection of Fleshly Israel, when applied to the Gospel Age, measuring from the Spring of 1878 when God’s favor began to return to Israel. Preparations for the destruction of Israel’s capital in A.D. 69, finds its correspondence in the Gospel Age by again adding 1845 years which would bring us exactly to 1914 A.D., the very year and time shown us by Daniel’s and Moses’ prophecy to be the full end and limit of the “Gentile Times.” Can this be accidental? No, it is design.

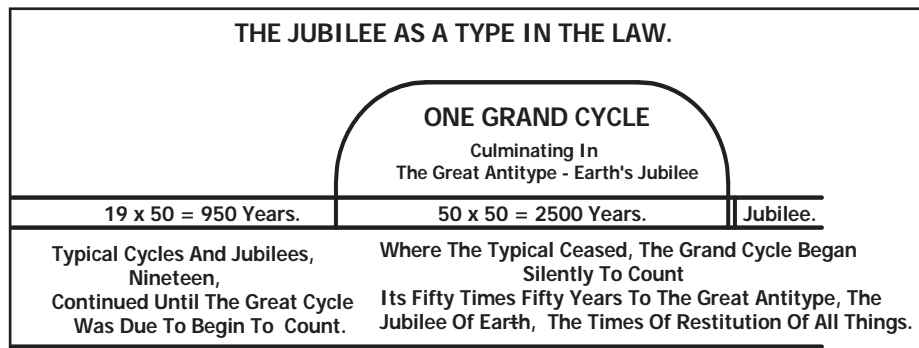
What stronger testimony could be asked by the eye and ear of faith? Surely, anything plainer or clearer would be sight and leave no room for faith. The Scriptures show that the Jewish Age and the Gospel Age would be of the same length, when they teach, on the one hand, that Israel would be under God’s disfavor in blindness during the time of the selection

of the Church, *i.e.*, during the Gospel Age (Rom. 11: 25); and when they teach, on the other hand, that this time of their disfavor was a “double” (a duplication of time and events) of the time of their favor during the Jewish Age (Jer. 16: 13-16); that this “double” (duplication of time and events) would end when the *appointed time* would be finished (Isa. 40: 2, see margin) and that this “double” (duplication of time and events) began the day Christ entered Jerusalem (Zech. 9: 9, 10-12; Matt. 21: 4-9, 43; 23: 34-39; John 12: 12-15; Luke 19: 40-42). This verification of the 1845 years as marking the parallel times and events in the Jewish and Gospel Ages is thereby shown.

### THE JUBILEE PROPHECY

(4) Notice another prophecy, similarly hidden in type in the Mosaic law: Israel’s Jubilee Year. No one is prepared to understand this line of prophecy who has not first learned that the Second Coming of our Lord is not

for the purpose of destroying the world, but for the purpose of blessing it according to the promise made to Abraham, “in your Seed shall *all* the families of the earth be blessed,” (Gen. 22: 17, 18) with the favors lost in Adam, a *restitution* of all things. These will be offered to all and will be made perpetual to those who will accept them on the terms of the New Covenant. None can see any beauty or typical significance in Israel’s Jubilee who has not learned that God has provided the “times of *restitution* of all things,” which are to *begin* in connection with the Second Advent of the Redeemer (see Acts 3: 19-23). We find that Israel’s Jubilee years, in which every person and family had restored to them every lost possession and all personal liberties, and were freed from all debts, were intended to be a type of the coming times of restitution, when a full opportunity for attaining freedom from sin and from Satan, from debt to Divine justice, and from the hereditary weaknesses of the flesh shall be presented to all, and when the earth shall again revert to the human family in general, for whom it was created, and for whom it was redeemed by Christ, after being lost through Adam’s transgression.



We find that the Scriptures indicate, in connection with these Jubilees, a system of counting by squaring; and that a Jubilee of Jubilees, or fifty times fifty years (2500 years)

constitutes a Great Jubilee cycle and that such a cycle began to count after Fleshly Israel had observed her last typical Jubilee. We find from the Scriptures that Israel’s nineteenth Jubilee year, Oct. 627 to Oct. 626 B.C., was her last. Knowing that the Jubilee was a part of the Law, and that no feature of that Law, not one jot or tittle, can pass away without reaching a fulfilment or antitype, we measure the cycle of the Great Jubilee 2500 years from the date when the last typical Jubilee was kept, Oct. 626 B.C., and find accordingly that the *antitypical* Jubilee or Great Jubilee of Jubilees should have begun in Oct. 1874. Then 625¼ years B. C. plus 1874¾ years A.D. are 2500 years. This indicates Oct. 1875 as the end of the great cycle, including the Jubilee *year*, which would consequently have started in Oct. 1874 had the type persisted. Since the antitype of a *time* type sets in always at the time the type would have been kept, if it had persisted, the antitypical Jubilee of 1000 years, instead

of *one* year, was due to begin in Oct. 1874.

But one may ask by what right do we square the years of the Jubilee cycle to obtain the Great or Antitypical Cycle, leading up to and introducing the Great Antitypical Jubilee? We answer, the Lord indicates this to be the proper method. How so? By His squaring in every case the time of the lower period to obtain the next higher. He squared the number of the days in a week of days, which culminated in the Sabbath, to lead up to and introduce the Jubilee of weeks, Pentecost, the fiftieth day, the next higher festival than the Sabbath (Lev. 23: 15-21). So, too, He squared the number of years in a week of years, which culminated in a Sabbath year, to lead up to and introduce the Jubilee year, the fiftieth year, the next higher festival than the Sabbath year (Lev. 25: 1-4, 8-13). Since the 50-year period of the seven Sabbatical years with their following Jubilee year was the highest period in the type, the next higher would have to be the antitypical or great cycle. Then by squaring the highest period of the type (50 years) we get the next higher period, 2500 years, as the time of the Great or Antitypical Cycle. So we see that the Sabbatical cycles of 49 years have as their antitype the Great Cycle of 2500 years; that the Jubilee year has as its antitype the Millennium, the times of restitution of all things, a period of 1000 years; and that the Great or Antitypical Cycle is the square of the next lower period, which was the highest period of the type, the last of

which of necessity had to be followed by the Antitypical Cycle (Matt. 5: 17).

Watchers will note carefully the correspondence of the date Oct. 1874, and the character of the events to be expected, with the finding of our previous examinations (1 and 3), which showed that this same date, Oct. 1874, was the time when the “harvest” of this Age was due to begin, and when the Lord Himself, as the Chief Reaper, was *due to be present*. The only thing necessary to connect this Jubilee prophecy with the others is the statement of the Apostle Peter in Acts 3: 21, which shows that our Lord must be *present* (in His Second Advent) at the beginning of the times of restitution of all things, and as already seen, these *restitution times* are the antitypical *Jubilee times* typified by Israel’s Jubilees, wherein all former privileges of freedom and possessions were *restored*. We have here three very simple but clear and very important lines of Scripture testimony which indicate that the *parousia* of our Lord was due to begin in Oct. 1874; and they show us the character of the work which we should expect would be in progress during the time of His *presence*, preceding His open manifestation to the world, His *epiphaneia* [manifestation], His *apokalupsis* [revelation] [see E Vol. 4, pp. 53-58]. The Epiphany and the Time of Trouble are identical (Luke 17: 29, 30). The end of the lease of power to the Gentiles, and the beginning of the Time of Trouble in 1914, indicate clearly the beginning of the Epiphany period at that time. (To be continued)

## The Gospel Age in Brief

### Micah, Chapter 5: 5 —Part III

The fifth verse of Micah 5 tells us how He feeds His flock during this Gospel Age. “And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.” Notice the word *man* is in italics. It has been added. It is not in the Hebrew, and it really doesn’t belong in our text. It is clearer without the substituted word *man*. So, we leave that word *man* out since it isn’t in the Bible. “And this shall be the peace (this is the understanding—See also the Revised Standard Version) where the Assyrians shall come into our land.” At the time of Micah, the Assyrians were threatening, and the Babylonians, which were a part of Assyria, were threatening to take into captivity the LORD’s people. So Micah speaks of the Assyrians. He speaks of Nimrod, as we shall see.

It has a symbolic meaning and a meaning to spiritual Israel, for the Assyrian represents those who make spoil of God’s people (just like in the type, those Assyrians overran Palestine and made spoil of God’s people). The Assyrian represents the Gospel Age errorists who make spoil of God’s people. This is how it will be “when the Assyrian shall come into our land.” What is our land? Our land is the domain of the Truth and its spirit. That has been the abiding place of the LORD’s people all down through the Gospel Age; the Truth as it became due and the spirit of the Truth. That is the abiding place of God’s people. When those who would make spoil of God’s people come into “our land and when he shall tread in our palaces.” What are our palaces? Those are the choice dwelling places in the land of Truth and its spirit; those choice doctrines like the ransom). Those

who say that there's no hope for Adam and many of his children will never get a chance for life, all the babes that were born in Sodom and Gomorrah—no resurrection awakening for them. They are just treading in one of our palaces. That ransom is one of our palaces, one of our precious abiding places, the most precious; then the sin offering; the Church's share in the sin offering. Oh, how many have militated against that! That's one of God's promises. The Bible teachings concerning the thousand-year reign of Christ, which began in 1874, is another palace which some have denied the Scripture as presented in Revelation 20: 1-7, which tells us plainly, that Satan will be bound and it will be one of the first things that Jesus does in His Second Advent. He comes from heaven and lays hold on that old dragon, the serpent, and binds him for a thousand years and he will be loosed again a little season at the end of the thousand years. The Bible shows in this very passage of Rev. 20: 1-7, that those who reign with Christ cannot do it in the flesh. "And they lived and reigned with Christ the thousand years." It's foolish to try to make out that the last one of the Christ class that goes beyond the veil has to reign a full number of one thousand years. That isn't what the Bible says at all. They lived first. They had to come forth in the first resurrection. It is only those that have part in the first resurrection and after they have part in the first resurrection that will reign with Christ the thousand years, which began in 1874 according to the Scriptures and scriptural chronology.

Oh, how some who have had the Truth for so many years can now turn around and deny the Truth in the face of the Scriptures that they equally deny. "When they shall tread in our palaces, when they shall enter into our land, then shall we raise against them seven shepherds and eight principal men" (or, as you have it in the margin, eight princes of men). All during the Gospel Age this has been the history of the Church. They have raised up seven shepherds, the Lord of course raised them up, but they were raised up from our midst and so the Church could say that we would raise up seven shepherds, by the LORD's grace, of course.

God sets the members in the body as it pleases Him. That's understood, but it would be from the midst of the Church that these seven shepherds would come forth. These seven shepherds are composite shepherds. Some have tried to make these seven shepherds as

though they were seven individuals. This is not correct. Our dear Bro. R. G. Jolly experienced the following in reference to our subject: "I was talking to a brother out on the Pacific coast, a very dear brother. I love him very much, but I could not love the error that he was teaching. I was entertained at his home very graciously. We discussed this matter. He said that the seven shepherds are seven individuals as taught by some of the groups of Truth people. I said, 'No, my dear brother. The seven shepherds, in every case, the shepherd consists of more than one member.' 'Oh, no, no,' he says. 'You have no Scripture for that.' I said, 'Have you any scripture to show that it is only one member in each case; one star member to each star?' No, he didn't, but he thought that was the way it was. I said, 'Well, who do you think was the first messenger, the first star, the first shepherd, the first angel to the first church?' He said, 'Paul.' I

**SEVEN STAGES  
OF THE CHURCH**  
**Ephesus 29-69 AD**  
**Smyrna 69-313 AD**  
**Pergamos 313-799 AD**  
**Thyatira 799-1309 AD**  
**Sardis 1309-1479 AD**  
**Philadelphia 1479-1874 AD**  
**Laodicean 1874-1950**

said, 'Oh, no, brother. You don't believe that.' 'Oh, yes. I do.' I said, 'Brother, pardon me for contradicting you, but you don't believe that and I can prove it by your own Bible.' He got his Bible, 'Here! Prove it to me!' I leafed through his Bible through the New Testament. I said, 'No, brother. You don't believe that Paul alone was the angel to the first stage of the Church.' He said, 'How do you get the thought that there is more than one member to each Star?' I said, 'I

see you have Matthew in your Bible. Matthew was one of the twelve Apostles. The twelve Apostles were the plenipotentiary inspired teachers, as the Lord said, what they would bind on earth would be bound in heaven. What they would loose on earth would be loosed in heaven and the sixth volume explains for you that they were therefore inspired and that their teachings we can accept with authority as Divinely inspired. No, you have Matthew in your Bible. If you really believe that the angel to the first stage of the Church was only Paul, why don't you tear Matthew out of the Bible? And I notice you have Jude, and James, and Peter, and John. Why don't you tear them all out of the Bible except Paul? Because you believe that they also were a part of the light, the angel, the star to the first stage of the Church. So, brother, I have proven to you from your own Bible that either you are a hypocrite, or else that honestly you do not believe that Paul was the only member of the star to the Church of Ephesus.' Well we had a very pleasant time together. I love the brother and I endeavored to present the Truth in a kindly way, but to jolt him just a

little bit to wake him up. He finally had to admit that he was getting some light from Peter and from John as well as from Paul.” The twelve Apostles were the angel to the Church at Ephesus, but Paul was the principal man. Notice our text in Micah 5: 5 says, “We shall raise up seven shepherds and eight principal men” (or princes of men; the first shepherd; the twelve Apostles.) The principal man in that Church at Ephesus, the prominent star to the Church at Ephesus was Paul, the Apostle Paul. He wrote thirteen epistles in the New Testament, more than all the others put together. Yes, he was the principal man.

Now we come to Smyrna, the second period of the Church, the Smyrna stage of the Church. The Smyrna stage of the Church had several that were star members like Ignatius, Polycarp and others, but John, the Apostle on the isle of Patmos was the principle man, after the Ephesus church had ended (for the Ephesus church ended in 69 A.D. It was the forty years of the harvest reaping of the Gospel Age, the Jewish Age lapping over into the Gospel Age; the Harvest Church, so to speak. That was the Ephesus Church ending in 69 A.D.). Then we come to the Smyrna stage of the Church and it was about ninety A.D. that John wrote the book of Revelation at Jesus’ dictation. So, John was the principal man of the star, consisting of several members to the

Smyrna stage of the Church. The Pergamos stage of the Church came next and that had several again, but Arius was the principal man. The fourth stage of the Church was Thyatira and again, it had several star members, but Claudius of Turin was the principal one. Then we have the Sardis stage of the Church, the fifth stage. In the Sardis stage of the Church, again, we had several prominent servants of God that brought forth bits of light as it became due for the Church to help them at that time, and the principal man was Marsiglio. This is discussed in the eighth volume. We come to the sixth stage of the Church, Philadelphia. In the sixth stage of the Church, the principal man was John Wessel. Let us be careful to distinguish between them. John Wessel, not John Wesley, was the one that laid down the four foundation doctrines of the Reformation. Luther fought for it. Luther was the militant star member more than some others. John Wesley was one of the star members to the Philadelphia stage of the Church, also Hubmeier, Zwingli, George Fox, Cranmer, and William Miller who was the last one. Yes, there were a number in the Philadelphia period of the Church, but John Wessel, the one that laid down the foundation principles of the Reformation in the principal doctrines was the principal man. We will continue with the seventh stage of the church, Laodicean, in our next issue.

# The Twelve Spies

*TYPE & ANTITYPE.*

*Num. 13; 14; Deut. 1: 19-46*

*Part II*

In Part I of this article we explained the departments of Bible knowledge and showed that the Priests have done the best and our Pastor was the best of all.

The same applies to the branches of Bible knowledge belonging to exegetical (explanatory) helps—introduction, interpretation and harmonics. In the department of introduction, which treats of the canon, text, books and circulation of the Bible, mainly from the standpoint of a history of these, are the great works of Green and Buhl on the canon and text of the Old Testament, of Zahn, Charteris, Lightfoot, Sunday, Abbott and Westcott on the canon of the New Testament in its parts or whole, of Zahn and Westcott on the books of the New Testament, of Weiss on the canon, text, books and circulation of the New Testament, of Salmon on the canon and books of the New Testament and of Harmon on the canon, text, books and circulation of the entire Bible. These are the greatest of introductory works. We pass over

higher-critical introductionist works here as not having come from the antitypical spies, as we also pass by their related works on other branches of Bible knowledge and Spirit. In the realm of interpretation, as the second branch of exegetical knowledge, the greatest works of all time appeared in the Parousia as the products of the spies. Keil and Delitzsch, in their later editions prepared in this period, give the ablest commentary on the Old Testament; and Zahn and Weiss and their co-laborers wrote the two ablest commentaries on the New Testament. The various scholars who prepared the Expositors’ Commentary and Geikie wrote commentaries on the whole Bible. Most of the volumes of the Speakers’ Commentary were written in this period. The Expositor’s Greek Testament, written in this period by various scholars and Weiss’ Shorter Commentary on the New Testament contains some good work of antitypical spies. Then, men like Green on Genesis, Douglas on Isaiah, Spurgeon on

the Psalms, Westcott on John, Hebrews and 1, 2 and 3 John, Lightfoot on Galatians, Philippians, Colossians, Philemon and in his posthumous unfinished works on other Pauline epistles, Ramsey on Galatians, Godit on Luke, John, Romans and Corinthians, Luthardt on John, Philippi on Romans, as antitypical spies brought back valuable information on interpretational lines. Schaff's revision of Lange's commentary on the whole Bible, originally prepared by a number of German scholars and translated into English, falls into this period and brings back from the spying of antitypical Canaan valuable finds. Some of the works mentioned above were produced before 1874, but their later revisions fall in the Parousia, and from the standpoint of such, revised editions are referred to above as the works of editions cited as antitypical spies' work.

In the domain of dogmatics the antitypical spies that remained in their respective denominations did good spy work in their respective denomination's stewardship doctrine. Their other efforts were mainly erroneous. The following are the principal representatives of such spies: Philipi, Hodge, Miley, Pope, Shedd, Strong, Edersheim, Riehm, Koenig, Weiss, Pfeiderer, Oehler, the last two writing on Biblical theology, an analysis of the Biblical thoughts, and the third from the last writing on it as well as on doctrine as such, Weiss, Koenig, Zahn and Westcott, often mentioned above, were perhaps the most many-sided and fruitful of the antitypical spies not in the Truth. In Christian ethics there was a great activity in the Parousia, during which ethicists like Martinsen, Janet, Porter, Harless, Weidener, Smyth, Henderson, Peabody and many others, did good work. Nominal church apologetical and ethical spies used much more Truth and decidedly less error than its doctrinal spies. Among the large number of contributors to the various Bible and theological dictionaries and encyclopedias produced during the Parousia were many antitypical spy members, in fact many hundreds of them, who wrote for those works on almost every branch of the sphere of the Truth and of its Spirit. But the greatest and most fruitful of any individual member of the antitypical spies was that Servant (Matt. 24: 45-47), who furnished excellent information on almost every branch of the sphere of the Truth and its Spirit. Among them he was supreme in interpretational, chronological, apologetical, doctrinal and ethical findings. Though not a Greek nor Hebrew scholar, his definitions of certain Greek and Hebrew words are better than those of the greatest lexicographers: *ruach*, *nephesh*, *elohim*, *Yahveh*, *adon*, *shaphat*, *mishphat*, *pneuma*, *psuche*, *anastasis*, *krino*, *kerisis*, *krima*, *gennao*, *parousia*, *epiphania*, and *apokapypsis*. Good,

too, were his corrections of mistranslations. In fact all of the Truth brothers who were among the "scribes" of Matt. 13: 52 were parts of antitypical Caleb when the report was made. We have very briefly, described the various ways in which the antitypical spies searched antitypical Canaan.



### BIBLICAL KNOWLEDGE GATHERED BY THE 12 SPIES

In pointing out the work of the antitypical spies we did so from the standpoint of the various branches of the knowledge belonging to the sphere of the Truth and its Spirit. We did not do it from the standpoint of the denominations to which the antitypical spies belonged; we pointed out the main spy members in the related branches of Christian knowledge, regardless of their denominational affiliations. But we are to understand that the abler crown-retaining new creatures in every denomination participated in this work, even as Num. 13: 4-15 indicates. We have not, except in the cases of four special Romanists and the Quaker, Penney, mentioned the names of any representatives of the Roman and Greek Catholic Church and of the fanatical sects. This does not mean that they have not participated therein, but that for the most part they were not the most eminent in the lines of thought presented above. The best pertinent work of Romanists was done in France, especially as represented in the massive French theological encyclopedia. Particularly the following parts of it belong to our subject: Bible Dictionary (4 vols.), Biblical Greek and Hebrew and other sacred languages Dictionary (4 vols.), dictionaries of Bible and Church history in its widest sense, distributed under various of its departments (48 vols.), dictionaries of systematic theology (27 vols.). There are 85 other volumes belonging to this gigantic work of 168 volumes, each of which is a quarto of over 1,000 pages. Much of the matter of the 83 volumes is good spy work. Some German Romanists did some good spy work, especially in an encyclopedic, apologetical and archeological way. Next to the fanatical

sects, the Greek Catholic spies did the least spy work of any of the denominational spies, though men like Byrennios did some good work therein. The spies of the Lutheran, Calvinistic and Episcopal Churches, in the order named, did the most and ablest of such work, except the work of the eventual Caleb, which is the ablest of all, not, however, from the standpoint of scholarship, but from that of the Truth and its Spirit.

Having treated in general of Num. 13: 3-16, we will now take up the rest of the chapter. The change (Num. 13: 16) of *Osbea's* (*deliverance*) name to *Jehoshua* (ordinarily written Joshua—*Jehovah is salvation, or saves*) types the fact that Joshua from typing the Little Flock spies of the Lutheran Church would be changed into typing our Lord. It was our Lord who sent out the antitypical spies (“Moses sent,” etc., v. 17).

Our Lord by God’s Word, Spirit and providence aroused in them the determination to do the studying (“spying”). Thereby He charged them to surmount all the obstacles that Satan’s kingdom (“the mountain,” v. 17, the one immediately north of Kadesh-barnea, Deut. 1: 24) would place in their way of entering the sphere of the Truth and its Spirit for its thorough investigation. The translation “southward” is false, for the word (*negeb*) here means *south country*, which is the name given to the southern part of Canaan. The location of the mountain north of Kadesh-barnea is on its face a clear proof of the erroneous translation, as also the ascent from the south mentioned in v. 22 and the course given in v. 21 disprove it. To enter Canaan from its southern end types the investigation of the sphere of the Truth and its Spirit on the curse in Christendom nearest the viewpoint of the antitypical spies as belonging to the nominal churches, which in antitype would imply diverse branches of study. They were to study the sphere of the Truth and its Spirit to learn just what they are (“see the land,” etc., v. 18). They were also to study the evils of sin, of error, of selfishness and of worldliness that infested the minds and hearts of God’s people (“and the people . . . therein”). They were to note particularly whether these evils in the natural mind and heart were strong or weak, few or many (“strong . . . many”), and then report on them.

Particularly our Lord charged them (in antitype) to investigate the sphere of the Truth and its Spirit from the standpoint of its spiritual qualities (“whether these were good or bad,” v. 19), which, of course, they found to be good. He likewise charged them to search out the fortresses of evil (“the cities”; 2 Cor. 10: 4, 5), and to note particularly whether these fortresses of evil were

weak (“tents”) or strong (“strongholds”). They were to investigate the sphere of the Truth and its Spirit to the intent of finding out whether it was fertile or barren (“fat or lean,” v. 20) as to developing the fruits of the Spirit, as well as to find out whether it had great ones as its leaders (“wood, trees,” which represent great ones, as of God’s people or as of the world). Our Lord exhorted the antitypical spies to be courageous in the face of any danger confronting them in their spying activities. He also charged them to bring of the fruits developed in the sphere of the Truth and its Spirit. What these were we will show when interpreting v. 26. The time of His starting to send out the antitypical spies was that of the reaping beginning (time of the first ripe grapes). This we construe in part from the fact that the periods of 29-69 and 1874-1914 are set forth from the standpoint of various figures, the harvest, fishing (Matt. 13: 24-30, 37-43, 47-50), gathering ripe grapes (Cant. 2: 13; 7: 12; Is. 24: 13; Deut. 24: 19-21) . It is also construed from the fact that it was immediately after our Lord’s baptism (Oct., 29 A.D.) that He, the first member of the Jewish



**Spies Return with Report**

Harvest’s Caleb, and then later its Joshua, beheld the first spiritual things seen (Matt. 3: 16), and from the fact that it was in Oct., 1874, that our Pastor spied out the first Gospel Harvest Truth, the invisibility of our Lord in His Second Advent. The facts of the case prove our views of the spies’ time of starting.

In executing this charge of our Lord, the Parousia spies investigated every phase of the sphere of the Truth then due and of its Spirit, even as the typical spies searched out the whole of Canaan, from the place where its extreme southern part bordered on the wilderness of Zin (*thorn*, the condition of the curse in Christendom) to the place where its extreme northern part bordered on Rehob (*breadth*, heathenism) and the

entrance [a mountain valley or pass running from the Mediterranean Sea to Hamath] (*“fortress,”* Parousia infidelity, v. 21). They did this work thoroughly. There was not a nook or corner in the sphere of the Truth and its Spirit then due that they did not search out in detail. Their investigations covered the ground from the curse in Christendom to that in heathenism and infidelity, and covered all that lay outside of the Truth and its Spirit, as well as the infesting evils, including the alliance (*“Hebron,”* *friendship*—alliance, v. 22) between the devil (*“Ahiman,”* *brother of a gift*—Satan as Lucifer was a brother of the Logos, whom God gave us as our Savior, the Gift of gifts), the world (*“Sheshai,”* *clothed in white,* or *whitish*—the world seeks to palm off itself as righteous; self-justification is a prominent fault of the world in its alluring appeals to God’s people) and the flesh (*“Talmi,”* *furrow*—the flesh *is much rent by the plow* of depravity). Very much, especially along linguistic, exegetical, historical, doctrinal and ethical lines, has been investigated in the devil, the world and the flesh, each individually and in their unholy alliance. This alliance was formed during “the world that then was” (the antediluvian order of affairs), which was a complete period (seven years) before “the present evil world” (Egypt, *fortress*) was established as Satan’s empire (*“Zoan,”* *emporium*, where the goods of evil are the merchandise). These three—the devil, the world and the flesh, singly and in alliance—certainly are the children of evil (*“Anak,”* *giant*), and we have so found them.

In their spying they certainly advanced to the study of the Truth on the new will, the New Creature (*“the brook of Eschol,”* *“cluster,”* v. 23; Deut. 1: 24, 25), and on this subject by their study (spied, “cut down”) they gathered together an immense amount of truths on the graces (*“cluster of grapes”;* John 15: 2, 4, 5, 8). Without

any doubt some of the finest of the spy work was on this subject. Here the lexicographers, concordance-makers, translators, interpreters, index-makers, historians, dogmaticians and especially ethicists, did much good spying. Especially Bro. Russell and certain of the pilgrims produced these works fruitfully. “They,” the Truth part of the spies and the nominal-church part of the spies (*“between two”*), administered (*“bare”*) their pertinent work by means of the Bible (*“staff”*). This collection of graces consisted of the higher and lower primary, the secondary and the tertiary graces, especially the ingredients of charity joy, peace, long-suffering, gentleness, goodness, faith, meekness and self-control, as described in Gal. 5: 22, 23, and additionally the non-charity graces: patience, fortitude, piety and brotherly love, as given in 2 Pet. 1: 5-7. These the spies described as they exist in God, Christ and new creatures especially, though they also described vestiges of these as they exist in the natural man. They also searched out and described in great detail the fruits of Christ’s redemptive work (*“pomegranates”;* Ex. 39: 24, 25; Cant. 4: 3, 13; 6: 7, 11; 7: 12; 8: 2), which are instruction, justification, sanctification, deliverance, for the four elect classes, restitution for fallen men and restoration for the fallen angels, the eternal annihilation of all evil and the everlasting establishment of justice and love everywhere. They also searched out and described the joys of the saved of all classes (*“figs,”* whose sweetness, like that of honey, suggests these joys—especially the joys at the prospect of the first resurrection, glorification and restitution). These the spies, especially the Truth spies, brought back from their spying work, as the most important finds in the sphere of the Truth and its Spirit. Please note the repetition of the matter of Eschol and the cluster of grapes (v. 24), as emphasizing the fact of the commanding importance of the graces.

## OBITUARIES

Sr. Betty Headman, 88, finished her course on May 2, 2012. She was born in Minneapolis, MN, the only child of Thomas and Bessie Granley. She was employed for several years in a secretarial capacity for law and engineering firms. In 1944 she married Bernard W. Hedman, former executive trustee of the Laymen’s Home Missionary Movement, Chester Springs, PA. She assisted her husband Bernard at the L.H.M.M. from 1985 until his death in 2004. In 2006 she moved to Minnesota, settling in Eden Prairie. Betty lived out her final weeks in the Hillcrest Nursing Home. She is survived by three children, Bradley, Mark and Deborah (Jack) Zilch.

Sr. Eudora “Dorie” Tucker Williams, 97, finished her course on May 18, 2012. One of 12 children of Leonard and Mary Ellen Tucker. She married Harry W. Williams in 1934 and devoted her life to family, friends and her religious convictions. She was a member of the Athens/Nelsonville, OH Ecclesia and a lifelong supporter of the L.H.M.M.—Bible Standard Ministries. She is survived by three sons; Larry (Kathy), John (Teddi), Mark (Valerie Manelli); four daughters; Beth, Sharon (Thomas) Parsons, Jo Ellen (Gregory) Sherow, Barbara (Blair) Wingert; a daughter-in-law, Sofia (Ron) Williams; and a sister, Martha Richardson; 16 grandchildren and 18 great grandchildren.



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

TO:

## ANNOUNCEMENTS

### Muskegon Convention Business Meeting May 18, 2012

Bro. Ralph Herzig made the following announcements at the Muskegon Convention Business Meeting, May 18, 2012 at 3:15 PM.

With mixed feelings I am informing you that Sister Betty Katkaveck will be leaving the Bible House to be in a new two bedroom apartment complex near Atlanta, Georgia. She is a most valued person in charge of our business office which includes the subscription, book and magazine inventory; receipts and expenditures; and shipping department. She has been fulfilling these duties faithfully for many years. I thank her for making meals, snacks and always being willing, ready and able to help wherever it was needed. I will miss her friendly, humorous and laughing disposition. She is not leaving for health considerations or any reasons other than the years are accumulating, and in her new location she will be close to her family. We wish the best for her in her new surroundings and with the Lord's special blessing for her as we all journey to the Kingdom.

I have, in following the Lord's leading, selected two brothers here in the U.S. to be the potential leader of the Lord's People and the Executive Trustee after I am no longer able to occupy that position. It is not a matter of health that this arrangement is being made but I am now 87 and feel that this arrangement is best. Bro. Leon Snyder is the first choice to fill the vacancy when it shall arise and Bro. Daniel Herzig will operate as a back-up to the position.

Bro. Leon and Sr. Virginia Snyder are making preparations



to work on a full time basis at the Bible House beginning in May, 2012 following the convention in Muskegon. We need others to come to work with us if you have available time to give. Please talk to any of the Bible House brethren if you would like to come and serve the Lord's cause.

### 2012 CONVENTIONS

#### TULSA, OK CONVENTION

SEPT. 14, 15, 16, 2012

Site: Wyndham Tulsa Hotel, 10918 E. 41st Street, Tulsa, OK 74146. Phone: 918-627-5000. Rates and Reservations: \$78.00 plus tax, up to 4 guests. Make reservations directly with the hotel by August 31, 2012. Mention you are attending the Bible Standard Ministries Convention for the special rate. There is a Courtesy Van Service for pick-up at the airport to the hotel. For further information contact D. Welker, (Class Secretary), Telephone: 918-272-8404. On Sunday, September 16th, a late lunch, hymn sing and fellowship will be held at Glen & Ruth Atkinson's home.

#### England

Barlborough, Derbyshire October 27, 28

#### France — *all conventions in Barlin*

Fall October 27, 28

#### Germany

Altleiningen October 5, 6, 7

#### Nigeria

Agbado November 23, 24, 25

#### Poland

Mietne (near Garwolin) August 31, September 1, 2

#### United States

Tulsa, OK September 14, 15, 16

#### Ukraine

Lwow August 24, 25, 26

### OBITUARY

Bro. Keith Allen Holland, 52 lost his battle against cancer June 27, 2012. He is survived by his wife Rebecca and son William. Keith comes from a family that has embraced Pastor Russell's teachings for some time; parents Bro. Willie and Sr. Virginia Holland and Grandmother Sr. Peggy Cason. The service was conducted by Bro. Leon Snyder.

### ERRATUM

In the Summer Present Truth, 2012, #738 on page 23 in the caption under the picture the correct date should be 1945 NOT 1941. Please mark over your copy with the correct date.

We are sorry for the mistake