

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.

MOTTO
TEXT
2014

THE TRUE PATHWAY

*“You will show me the path of life: in your presence is fullness of joy;
at your right hand there are pleasures for evermore” (Psa. 16: 11).*

THE
HYMN OF
THE YEAR
IS #91

There are only two general pathways on which people can travel during this Gospel Age, which began (AD 29) with our Lord's baptism and is not yet fully ended. These are (1) a broad way, that leads to destruction, and (2) a narrow way, that leads to life (Matt. 7: 13, 14). For over 6,000 years the human family in general has steadily pursued the broad, downward way to destruction. Only a comparatively few have tried to change their course, retrace their steps and climb the difficult, upward way that leads to life on a spiritual plane, which is the way Jesus, our Leader and Exemplar trod, and on which God's Gospel Age people are to follow Jesus.

When we consider how much is said in the Scriptures about joy and rejoicing among God's people, we are

deeply impressed with the thought that our Heavenly Father is very solicitous for the happiness of His children, even in the present life. The worldly minded cannot see this; so they look upon the lot in life of God's faithful people as a hard and joyless one, and upon God as a hard Master, with little or no concern for the happiness of His children. This, however, is because they are unconsecrated natural men; the natural man, not having the Holy Spirit of God, “receives not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned” (1 Cor. 2: 14). But God's people, the spiritually minded, have spiritual food and other blessings to enjoy that the world cannot understand; and their hearts rejoice with the joy that no man can take away from them.

The Apostle Paul exhorts God's people, saying, “Rejoice in the Lord always: and again I say, Rejoice” (Phil. 4: 4). Likewise, the Psalmist bids the righteous to rejoice, saying, “Be glad in the LORD, and rejoice, you righteous: and shout for joy, all you that are upright in heart. Rejoice in the LORD, O you righteous: for praise is comely for the upright” (Psa. 32: 11; 33: 1). This blessed joy which so wonderfully lifts up the soul above all the tribulations and vicissitudes of the present life, is, as the Apostle and the Psalmist express it, joy “in the LORD,” not joy in earthly possessions, hopes and ambitions. These earthly things are all so transitory and so changeable that a single blast of adversity may sweep them all from those who possess them. Those whose joy is centered in these things are then usually left very sorrowful; but it is not so with those whose hearts are centered in God and to whom He has shown the path of life. These have learned to estimate the things of this present life according to their true values; they see that all of its joys are both transitory and unsatisfactory. They see that the only real and lasting value in these things is in the opportunities afforded for experience and for their discipline and education in the things of God and for helping them in hearing and responding to the call of God and in making their calling and election sure (2 Pet. 1: 10).

At present the world in general have not the hearing ear. Many of the Jews know that God entered into a covenant with their fathers at Mount Sinai, with Moses as the mediator; and they have certain hopes based on that



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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.



*Jehovah will show me:
The path of life: In his
Presence is fullness of joy!*

Psa. 16:11

2014

Law Covenant. But Natural Israel knows little or nothing about the special covenant of sacrifice entered into during this Gospel Age (Psa. 50: 5; Matt. 13: 10-17).

To the consecrated who truly “reverence the LORD” His secret is given—the knowledge of the mystery hidden from previous ages and generations (Col. 1: 26, 27). This mystery of the Divine Plan of the Ages is hidden from the world and from nominal Christians in parables, in figures and in symbols—hidden from all except the fully consecrated children of God. The thought that God’s consecrated people will have intelligence respecting His plans far different from any knowledge which the world will have is kept prominently before us in the Scriptures (1 Cor. 2: 7-16).

Therefore the possession of this wonderful information should be considered a very important matter with all who profess to be the people of God; for it distinguishes those who are merely His servants from those who have received the Holy Spirit and who are being treated as friends and sons—made acquainted with their Heavenly Father’s Plan (John 15: 15).

It is the privilege of the consecrated to walk in the path of life which God shows us through His Word. We have the present joys, also the hope and faith in the things that are unseen, the things that are sure and eternal (2 Cor. 4: 18). We know that by and by, in the glorious resurrection, we shall have also the fullness of joy and the pleasures forevermore as believers in His special favor.

Peace, rest of heart and mind, tranquility of soul, is the happiness that all men crave, yet the vast majority seeks for it in vain, because they seek it where it cannot be found. God created man for His own pleasure (Rev.

4: 11; Isa. 43: 7) and in His own image, so that man’s true pleasure, happiness and peace would be found only in harmony, fellowship and sympathy with his Creator, that the fellowship of the Creator and the creature might be mutually responsive. His desire is that love should respond to love, admiration to admiration, virtue to virtue, and grace to grace, in the Creator and the creature, as face answers to face in a mirror. Our Motto Text states—Jehovah will give fullness of joy to those who walk in the path of life.

God is happy in the realization and in the exercise of all the noble traits of His glorious character. Fullness of joy is enhanced by appreciation of these qualities of heart and mind on the part of His creatures, and by manifestation in them of these same qualities. And, likewise, man must both realize and exercise the noble endowments of his nature and form a character modeled after that of his Heavenly Father and meeting His approval, if he would find that true happiness which consists in the approval of his own conscience and of his Creator and Judge, in whose favor is life, “there are pleasures for evermore” (Psa. 16: 11). We have in King David one whom God found reason to love and extend special favor and in return David wrote these thoughts “Rejoice in the Lord; O ye righteous: for praise is comely for the upright.” David says that it is “comely [becoming] for the upright.” We ask why so? Well, loving gratitude is one of the divinely implanted qualities of a soul; therefore one which should be cultivated. It is this element of the intelligent creature that is designed to be responsive to the Divine goodness and benevolence; and it is this element of character in man which makes fellowship and communion between him and God and Jesus possible (1 John 1: 3). God endowed

His human creation with this element of character which, being responsive to His own goodness, institutes a lively and delightful fellowship with Himself, which is the chief end of human existence as respects both the creature and the Creator. Yes, “in His presence is fullness of joy!”

THE JOY AND BLESSING OF TODAY

For God’s consecrated people there is a fullness of joy now, when in His presence and favor in this life, this is the privilege of all of them now to enjoy. Our capacity for joy now is not what it will be by and by, but it is possible now to have our little earthen vessels as full as possible of the joy of the LORD. And day by day it is our privilege to realize the presence and favor of God, if, by walking in the path of life, the path of obedience and loving sacrifice, we draw near to Him. Jesus said “If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him” (John 14: 23). In such precious company and wonderful fellowship as this for “truly our fellowship is with the Father, and with his Son Jesus Christ”—(1 John 1: 3), can any Christian fail utterly to realize some measure of joy in the LORD? NO, the more we realize its fulfillment the more fully will his joys abound; for in the presence of the LORD is fullness of joy, no matter what may be our surrounding conditions and circumstances.

As the consecrated Christian enjoys the wonderful blessings of prayer and close communion with the Heavenly Father and Jesus his precious Savior and the thrill of Bible study, which acquaints him with God’s glorious being and character and His marvelous plan of salvation for the Church and the world (1 Tim. 4: 10; 1 John 2: 2), and as he grows in knowledge and grace, developing more and more the fruits of the Spirit under the influence of God’s Holy Spirit (Gal. 5: 16-18, 22, 23), his joy in the LORD will continually deepen and increase toward its fullness, and his capacity to receive will also be enlarged (2 Cor. 6: 13). He becomes less and less conformed to this world and more and more transformed by the renewing of his mind, as he proves what is that good, and acceptable, and perfect, will of God (Rom. 12: 2). His heart becomes more and more cemented to God in love.

In St. Paul’s blessed realization of this experience and the assurance of faith which it gave him in the midst of all his labors, he exclaimed, “Who shall separate us from the love of Christ?” (Romans 8: 35). Yes, in the LORD’s presence, no matter where we are, is fullness of joy! This blessed privilege is ours also, if by faith we enter fully into the LORD’s will and favor with a blessed realization of the abiding presence of our Heavenly Father and our

Lord Jesus at all times, and of Their love and favor, and a faith that lays hold of the precious promises of God and properly applies them. What soul may not rejoice and be glad, even in the midst of deep sorrow or great tribulation?

The world today is full of delusions, and of deluded people who really think they are right, and who expect in due time to realize their delusive hopes. There are political delusions, financial delusions, social delusions, religious delusions and millions of people are following them; devoting all their time and energy to them, only to realize in the end a whirlwind of confusion, disaster and the utter wreck of all their hopes.

A PATH THAT LEADS TO DESTRUCTION

In self-deception one may pursue a course of conduct which is radically wrong, being opposed to the spirit and intent of the Divine law, and yet which may be made to seem right to him by a line of false reasoning, suggested by the will of the flesh and seemingly founded upon the Word of God, yet denying its fundamental principles of righteousness. Oh, Satan’s special attacks are directed against those who have turned to the Lord and have started to walk the path of righteousness, who have been sanctified unto God by the Truth and its Spirit (John 17: 17, 19). And he has gained the victory over many of these. Just as a train that makes a switch from one railroad track to another begins with a very slight departure from the straight line and usually at first seems to be running in the same general direction, but then diverges gradually more and more until finally it is running in a decidedly different direction, so the Christian who becomes unfaithful will at first diverge from the path of truth and righteousness only to a very slight degree; perhaps he will neglect to guard carefully the thoughts and intents of his heart, or occasionally indulge in a little worldliness or selfishness in violation of his consecration to God, or measurably neglect to study and meditate on God’s Holy Word.

These little deflections at first may seem to be so slight that they require little or no attention, but more and more they become habits, and the one who is taking the wrong course becomes more and more a slave to these habits; he gets into a “rut”—which has been aptly defined as “a grave with both ends knocked out.” Knowing that he is following a course away from God, he more and more loses desire for prayer and communion with God, and in time he may have no prayer life. As he ceases to walk “the path of life” he will more and more give way to selfishness and worldliness; and as sin and error increase more and more their hold on his mind and heart, he will give less

and less attention to profitable Bible reading, study and meditation. And the deeper his “rut” becomes, and the farther he travels down the wrong way, the more hold his bad habits will gain upon him and the more difficult it will be for him to recover himself and get back into harmony with God.

WATCHFULNESS NEEDED

Christians of necessity need to watch carefully and guard themselves against “the way that leads to destruction” (Matt. 7: 13). This broad way if persisted in willfully will eventually lead to the Second Death. To guard ourselves, let us ever remember that, even though through Christ we have a reckoned standing of justification before God, the human heart which we still have is “deceitful above all things, and desperately wicked” (Jer. 17: 9), and that it requires constant watching and purging to enable us to put into practice the Apostle Paul’s rule, “In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, have your conversation in the world” (2 Cor. 1: 12). If the heart be puffed up with pride, or ambition or selfishness or in any measure intoxicated with the spirit of the world, then beware; for there is great danger of getting into that way that seemed right to a man because blinded by his perverse will or fleshly mind, but which eventually ends in the Second Death!

For Christians to walk on “the broad way” is far more dangerous than for people of the world to walk on, for the world by its wisdom knows not God (1 Cor. 1: 21), whereas the Christian sins against the greater light, therefore is more responsible. “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, “the dog is turned to his own vomit again;

and the sow that was washed to her wallowing in the mire” (2 Pet. 2: 20-22). “If any man draw back, my soul shall have no pleasure in him” (Heb. 10: 38).

Let us then as true Christians faithfully walk in “the path of life” as our Lord, “the good Shepherd” who “gave his life for the sheep” (John 10: 11) points out the way for us; and let us enjoy in God’s presence the “fullness of joy” that He offers to those who are in His special favor. “The steps of a good man are ordered by the LORD: and he delights in his way” (Psa. 37: 23).

It is indeed the will of God that all His children should be happy in Him, that they should be always rejoicing; and if anyone lacks this blessing, he is living below his privileges. Let us appreciate the favor of God to the extent of seeking for it more and more diligently. Let us remember this exhortation, “Seek, and you shall find; knock, and it shall be opened unto you” (Matt. 7: 7). All the riches of Divine favor are ours; if in faith and humility we claim them. The consecrated Christian must place himself in position to receive God’s rich blessing as directed through the Word. Jesus said, “Ask, and you shall receive, that your joy may be full” (John 16: 24; 15: 11). And our joy can no man take from us, so long as we abide in Him who is our life, our joy, our rest, our hope (John 16: 22).

It is our desire and prayer that these thoughts will be helpful as we enter into another year of study with the great hope of finding Jehovah’s counsel in each day of our consecrated life. We hope that this subject on the two pathways open to mankind at this time will serve to show the consecrated child of God reason for walking on “a narrow way that will lead to life.” Yes, Jehovah will show us the path of life and if faithful we will in His presence find fullness of joy! Our Hymn for 2014 is (No. 91) “OUR FAITHFUL GUIDE.” The words bring invitation— “gently lead us by the hand”; strength— “leave us not to doubt and fear”; comfort— “whisper sweetly, traveler come.”

Blessed are they
who daily imparts
nurturing care
and kindness of heart.

Blessed are they
whose unselfish love
is a shining reflection
of God above.

Blessed are they
whose goodness and
grace wrap other hearts
in a warm embrace.

THE MEMORIAL OF OUR LORD'S DEATH

FEW and simple are the memorials of the true Church, in contrast with those of heathendom and formalistic Christendom. Instead of the numerous fast and feast days and weeks, we have only three memorials, simple and beautiful, all instituted by our Lord:

(1) Baptism—the symbol of the death and burial of the will of a faith-justified believer, and his acceptance of God's will and his rising into newness of life (Rom. 6: 4).

(2) The memorial of our Lord's resurrection on the first day of the week (now commonly called Sunday).

(3) The Memorial Supper, emblemizing the literal breaking of our Lord's body and the shedding of His blood (His death as "the man Christ Jesus" at Calvary)—the bread representing His perfect humanity, of which all may partake by faith, and the cup representing the life He gave to secure everlasting life for all who will accept it.

Our Lord's baptism was different from the baptism of John (which was only for Jews who had been living out of harmony with the Law Covenant, a "baptism of repentance" Acts 19: 3, 4)—for He had no sins from which to repent. Though John's baptism continued to be administered thereafter during the Jewish Harvest, Jesus' baptism was the first baptism of the new order, symbolizing the death of the will of a perfect human being (already acceptable to the Father) and full submission to God's will—a full surrender, a complete consecration—and a rising to newness of life.

By example our Lord instituted also the observance of the first day of the week. He met with the disciples on the first day of the week, beginning almost immediately after His resurrection: with Mary near the sepulcher, with the other women, with Simon Peter, with the two on the way to and at Emmaus, and with those in the upper room (John 20: 1, 14, 19; Mark 16: 9; Luke 24: 13-31, 34, 36; Matt. 28: 9, 10). Then He waited another week, and again

appeared to them, on the eighth day (the Jewish method of reckoning counts both days), the day after the seventh, that is, the first day of the week (John 20: 26).

The disciples seem to have expected something of the kind and had come together. Thereafter they doubtless remembered vividly that it was in connection with the "breaking of bread" that Jesus had opened their eyes of understanding and had twice made Himself known to

them on that notable first day of the week when His communion and expounding of the Scriptures had driven away their fears, enkindled hope and caused their hearts to burn within them with the hope that makes not ashamed (Luke 24: 30-45; Rom. 5: 5). Is it any wonder then that the early Church formed the habit of gathering every first day of the week to commune with the Lord in spirit? And is it any wonder that they repeated the "breaking of bread" and any other features that would keep vividly

before their minds the scenes and thoughts of their first experience and heart-burning? Surely not!

These breakings of bread on the first day of the week were ordinary lunches, or "love feasts," eaten for a double purpose: (1) to satisfy hunger, but it seems especially (2) because they met on that day to celebrate Jesus' resurrection, manifestation and communion with them and also with one another. The first day of the week was marked again by Divine favor at Pentecost, and became a memorial also of the out-pouring of the Holy Spirit (Acts 2: 1; 20: 7; Lev. 23: 15, 16; 1 Cor. 16: 2).

For a time two days each week were observed by Christians: the seventh day, from Jewish custom (and because it furnished the best opportunity for interesting devout people in the Gospel), and the first day, as noted above. Ignatius (75 AD) in his writings approvingly mentions some as "no longer sabbatizing, but living in observance of the Lord's Day, on which also our life sprang up again." The use of the term "Lord's Day" for the



first day of the week is found in the Bible in Rev. 1: 10 (written about 96 AD).

THE MEMORIAL NOT BREAKING OF BREAD

Some who mistakenly celebrate the Lord's Supper every Sunday think they find justification for this in the "breaking of bread" every first day of the week, as practiced by the early Church. However, the two are totally different—the Lord's Supper commemorates Jesus' death, while the "breaking of bread" celebrates with joy His resurrection to life. The weekly "breaking of bread" had nothing whatever to do with the annual Passover, which to the early Christians took on a fresh importance, because "Christ our Passover" had been slain (1 Cor. 5: 7, 8). Christ our Passover symbolized His sacrifice in both the bread and the fruit of the vine, as representing His flesh and His blood; but the accounts of the love feasts or breakings of bread on the first day of the week made no mention whatever of the "cup" or fruit of the vine, and they gave not the slightest hint that these love feasts were meant to commemorate Jesus' sufferings and death.

Our Lord instituted the Memorial Supper after, and to take the place of, the typical Jewish Passover supper. The killing of the Passover lamb was to be done on the fourteenth day of the first month (Nisan) of each Jewish year, in commemoration of the deliverance of Israel's firstborn from the final plague on Egypt, and subsequently the deliverance of the entire nation from slavery (Ex. 12). Jesus Himself was the antitype of the lamb. His Gospel-Age Church of the Firstborn (Heb. 12: 23)—including both the Little Flock and the Great Company (Num. 3: 41, 45)—is the antitype of the spared firstborn of Israel in Egypt; and the near-approaching "restitution"—in which all who love God, who become His people, are to be delivered from the slavery of sin and death under Satan—will be the antitype of the deliverance of the nation.

The Memorial Supper's unleavened bread and fruit of the vine represent the flesh and blood of the Lamb of God, whose sacrifice takes away the sin of the world (John 1: 29), making reconciliation for iniquity. It was intended to keep fresh before the memory of the Church of the Firstborn the remembrance of Jesus' Ransom-price (1 Cor. 11: 23-26). Therefore it was instituted in the same night in which our Lord was betrayed, in the same day in which He was crucified (the Hebrew day counting from 6 p.m. until 6 p.m.).

It was not the intention of our Lord to commemorate the feast of the Passover, which began on Nisan 15 and

lasted for an entire week, and which typed the joyful lifelong participation of the consecrated believer in truth, righteousness, love and Kingdom-mindedness. Rather, He intended merely to give us a memorial of His death on the 14th of Nisan. Far from being a feast of rejoicing, it was an occasion of sorrow and perplexity to the early Church. Jesus Himself was "exceeding sorrowful" (Matt. 26: 38).

MEMORIAL IS ANTITYPE OF SLAYING THE PASSOVER LAMB

Seeing that this memorial celebrates the antitype of the killing of the Passover lamb, we can see that it is properly celebrated on its anniversary—not monthly, quarterly, weekly nor daily, but yearly—and properly at the same time of the year in which our Lord died, and in which He instituted the memorial of His death. This was the custom of the early Church, which reckoned the date as being the same as the 14th of Nisan.

The first deviation from this was by the churches represented by the Bishop of Rome, which substituted, appointed and observed the nearest Friday, when the 14th of Nisan fell on some other day, as it most frequently did. This was the origin of "Good Friday," and the third day following was known as Passover Sunday, and later as "Easter Sunday." Later, by the decree of the Council of Nice (325 A.D.), and still later under the revision of the calendar by Pope Gregory XIII, the so-called Catholic churches have been brought into practical agreement, and annually fix dates for "Good Friday" and "Easter Sunday"—even though the 14th of Nisan may fall on another day than Friday.

Epiphany-enlightened brethren (who carefully seek for the "old paths, where the good way is, and walk therein" Jer. 6: 16), endeavor to celebrate the Memorial Supper on its correct anniversary (as reckoned according to the Hebrew usage, which was recognized by our Lord and the Apostles). Theirs is an easy and simple method. They begin Nisan as the first month of the year with the new moon nearest the Spring Equinox. This is Nisan 1, from 6 p.m. to 6 p.m. of this new-moon day at Jerusalem. Nisan 14 begins thirteen days later.

This year 2014, Nisan 14 begins at 6 p.m. April 12. Accordingly, the Chester Springs, PA ecclesia will meet, D.V., on the evening of April 12, at eight o'clock in the Bible House chapel, to commemorate the greatest event known to mankind. As heretofore, our services will be very simple, consisting of praise, prayer, a review of the significance of the emblems and the realities celebrated,

and partaking of the emblems, the Passover bread (that is, unleavened bread), and the “fruit of the vine” (preferably unfermented grape juice).

HEART’S COMMUNION WITH OUR LORD

The special feature of the occasion is the heart communion with the Lord, deepened by the appreciation of the significance of the emblems revealed in the Word. They are to be appreciated as representing our Redeemer’s sacrifice—His body broken for us and His blood shed for many for the remission of sins (Matt. 26: 26-28; Eph. 1: 7), and our appropriation of His merit for our justification in our consecrated lives.

Additionally, to the Little Flock they represented the privilege of participating with Him in His sacrificial cup, in the Sin-offering (but not in the Ransom). “The cup of blessing which we bless, is it not the communion [common union, participation, partnership] of the blood of Christ? The bread [loaf] which we break, is it not the communion [participation] of the body of Christ?” (1 Cor. 10: 16, 17). This particular significance applied only to the Little Flock, since others are not given the privilege of sharing in the Sin-offering. Recognizing this, the non-spirit-begotten consecrated do not symbolize it in their participation in the Memorial. However, this does not mean that they should not feel a sense of oneness and communion with the Lord and all who are truly His.

Concluding the Memorial service with an appropriate hymn of praise (usually No. 276), we seek to avoid unnecessary conversation, and to perpetuate the “communion” by thoughts respecting the great event just commemorated, and to follow our Lord reflectively to Gethsemane, and the day following to Calvary, thinking meanwhile of how little we are able to do to show our love for Him, and resolving to be more jealously careful in the

use of every hour and every minute of influence in His service, at this Memorial season and also at all other times.

Let each one of us be on guard against the wiles of the Devil. We draw near to the anniversary not only of our Lord’s sufferings, but also of Judas’ treachery and false kiss, and question “Is it I?” Let each one examine his heart and see that it is in such an attitude of love and devotion to the Lord, and to each one of His consecrated followers, that he can have communion with the Lord and all who are truly His. In any other attitude there is danger that Satan will enter in (Luke 22: 3), and that it will result that “The last state of that man is worse than the first” (Matt. 12: 45; Luke 11: 26).

Watch and pray, lest you enter into temptation (Matt. 26: 41). May God bless us all at this time and on this most solemn occasion! Please send us your Memorial reports promptly, including those who partake alone with the Lord.

CHRIST OUR PASSOVER

In memory of the Savior’s love
We keep this simple feast,
Where every consecrated heart
Is made a welcome guest.
By faith we take the bread of life
Which this does symbolize;
This cup in token of His blood—
Our costly sacrifice.
This cup shall long recall the hour
When You did set us free;
Soon with new joy in Kingdom power
We will drink it, Lord, with Thee.
What rapturous joy shall then be ours,
Forever, Lord, with Thee!
Clothed with our resurrection powers,
Your endless praise shall be.

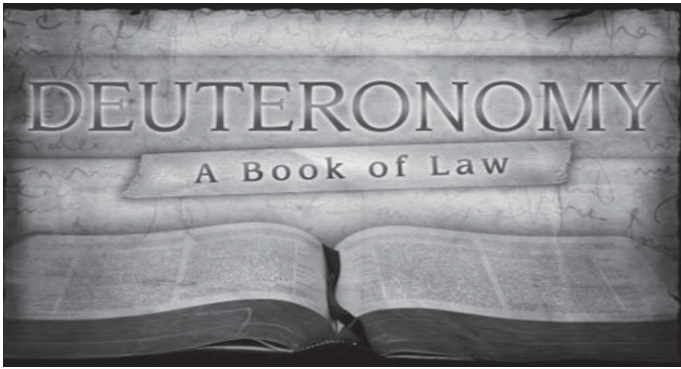
REGULATIONS CONCERNING GENERAL LEADERS

[These considerations are based on Deuteronomy Chapter 17]

We wish to consider the regulations concerning judicial matters and certain private and social rights and duties, especially to those who have been and continue to be called of God during the reign of sin and death. God has been selecting the pre-Millennial consecrated seed of Abraham (His Ancient Worthies, Little Flock, Great Company, Youthful Worthies and Consecrated Epiphany
8 — PRESENT TRUTH AND HERALD OF CHRIST’S EPIPHANY

Campers) for special honors, privileges and blessings, including special opportunities of service in the coming Kingdom for the ultimate blessing of all the families of the earth. These selected ones must be specially developed and tested, to be accounted worthy of such exaltation; “We pray always for you, that our God count you worthy of this calling, and fulfill all the good pleasure of His

goodness, and the work of faith with power” 2 Thes. 1: 11; Heb. 11: 38 and Rev. 3: 4.



Antitypically, Jesus during the Parousia (1874-1914) and the Epiphany (1914-1954) instructed His people, as a whole, to continue with the same general arrangements He instituted for them during the Gospel Age. Accordingly, He instructed them to continue throughout the Parousia and the Epiphany to provide, in harmony with God's arrangement, elders, deacons, evangelists to serve in local ecclesiae and especially Pilgrims and Auxiliary Pilgrims and evangelists who serve the general church (Judges and officers . . . in all thy gates, Deut. 16: 18); and these servants are to deal righteously, not as clerics, as respects both doctrine and personal conduct.

No one, especially those in a leadership position, should make any offering to God which does not have his blemishes covered by his recognition of Jesus' ransom merit as making him perfect in God's sight (Matt 5: 48 "Be ye perfect even as your Father which is in heaven is perfect") for to do so is repulsive to God; "You shall not sacrifice to the LORD thy God any bullock or sheep, wherein is blemish or defect; for that is an abomination to the LORD thy God" Deut. 17: 1).

Among God's people at times certain stronger ones are discovered transgressing seriously in doctrine and conduct against their covenant with God, devoting themselves persistently to power-grasping, clericalism, lording it over others—and to sectarianism, all of which is contrary to God's instructions; especially for general leaders of the church. When such a discovery is made or brought to the attention of the leader misusing his power his first duty is a proper investigation of the wrong doings and having the matter clearly established; then a proper action should be taken to inform the wrongdoer and correct the wrong being committed (2 Cor. 13: 5) because such transgressors can lose their standing before God.

From time to time matters of controversy arise between brethren as respects pleas pro and con or accusations and counter-accusations, and the problems become too

difficult for them to solve and rightly decide among themselves in harmony with the Lord's will and His instructions (Matt. 18: 15-17). Jesus then instructs His people that they should use His further arrangements—they should apply for help to the main leaders among God's servants, viz., the general elders, especially the special-mouthpiece general elder serving at the time. The general servants are to be instructed as to God's judgment in such cases, according to His Word, Spirit and arrangements. The strict adherence to the judgments of God's Word as to doctrine and conduct under their ministration is emphasized in God's Word as given through that faithful Servant and those selected by God who follow in His way. Presumptuous and persistent willful rejection of clearly understood teachings of God's Word brings a cutting off from one's standing before Him.

Jesus instructs His Parousia and Epiphany people as to what they should do after they have entered into the sphere of the Truth (as due) and its Spirit, make it their own, find rest in it, and then feel the need of a visible leader for them in general, even as people of the world look for visible leaders. They are to look to God for His leading and accept as their general leader only the one whom He shall indicate that He has chosen and appointed to that office. Let us emphasize that Jehovah's choice will be from among the brethren who are general elders in the Truth (as due), not one who is not a Truth brother and general elder in the fullest sense of the word, moreover if a privileged servant becomes out of harmony with God's regulations, he of a certainty will forfeit his standing in the house of God!

The visible leader whom "God shall choose" at any time for His people is to hold carefully to the Truth (as due) (Prov. 4: 18) and its Spirit and is (a) not to propagate false doctrines, for his own advantage. He is (b) not to lead God's people back into the fellowship of this present evil world (James 4: 4; 1 John 2: 15). He is (c) not to divert his time and attention from the LORD'S service (that his heart turn not away); and he is (d) not to invent an increase for himself (greatly multiply to himself) new teachings as true (silver) and Divinely authorized (gold)—a prohibition which the different classes of sifting leaders and others have disregarded. In the exercise of his office he is to thoroughly familiarize himself with and take special heed to the Truth, God's Word; it is to be with him constantly, that he may more and more learn to reverence God and be subject to and obey His teachings and arrangements. Then he will be protected from pride, and self-exaltation, and from in any way turning aside

from the path of truth and righteousness (Isa. 30: 21); and as he [the visible leaders of our movement] observes these instructions God will continue him in his office and will prosper his supporters.

Let us move forward to the time that the antitypical Priests—the Little Flock and the Great Company; the Levites—Ancient Worthies and Youthful Worthies—will have a heavenly inheritance (see E 4, p. 333). They also derive certain spiritual benefits from the offerings of the people; this will be the case especially in their Millennial ministry; “to the sons of Levi I have given all the tenth in Israel for inheritance in exchange for their service which they are serving” (Num. 18: 21). Among other things, this includes (a) the people’s bringing their heart qualities and conduct—the graces of the Spirit expressed in service—to the antitypical Priests and Levites as God’s representatives, to be used in higher and higher service, through them yielding more honor to God, (b) and their similarly bringing their mental faculties and their contents—their understanding of the Truth—to these representatives of God. We continue to live in this time of transition (longer than first thought) with Jehovah continuing to select an individual to oversee the work of preparing the kingdom blessings for the people. At this time it would do us well to consider some thoughts from recognized leaders of our Movement! The most prominent is spoken of in Matthew 24: 46 “Blessed is that servant (Pastor Russell), whom his Lord when he comes shall find so doing.”

Our great leader Jehovah has set forth regulations, even for Himself, for His chosen and faithful people. Yes, it is Jehovah that at this very time is calling forward saints (see P. T. 2000, p. 44) to send forth His Word. John 6: 44 “No man can come to me, except the Father which has sent me draw him.” Jehovah gave the Truth and its arrangements (regulations) to Jesus who then gave them to Pastor Russell who then gave these regulations to the called, chosen and worthy people especially in Vol. 6 of Studies in the Scriptures. When we study Pastor Russell’s demeanor we experience a character like our Lord Jesus; positive in His speech, strong, yet humble and gentle. Let us now consider some thoughts about gentleness. Although our Lord Jesus was gentle, He did not let His gentleness control Him. He taught and stood firmly for right principles and in love gave stern warnings and rebukes when needed, in which gentleness was not much in evidence; Matt. 21: 13 “It is written, My house shall be called the house of prayer; but you have made it a den of thieves.” See also (John 8: 37-59; 2: 13-17). The Apostles, although gentle, taught and did likewise. Rom. 16: 18

10 — PRESENT TRUTH AND HERALD OF CHRIST’S EPIPHANY

“For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent.” (See also Acts 5: 1-11; 13: 6-11; 20: 28-30; 1 Cor. 5: 1-5; 15: 12-18; 1 Tim. 1: 19, 20; James 2: 1-11; 2 Pet. 2: 1, 20-22; 3: 3, 4; 1 John 4: 1-3; 3 John.)

EXPERIENCES OF OUR FIRST GENERAL LEADER

Bro. Russell wrote that some leaders were attempting “to undermine the confidence” of the brethren in him, “while speaking fairly to my face.” These leaders planted “the ‘bomb’ (malicious circular) designed to destroy confidence in me [Bro. Russell] (whom Providence has made to some extent an under-shepherd to the Lord’s sheep), and to shatter the work—in order that the conspirators may gather some of the wreckage. Meanwhile, the conspirators were fair to my face and spoke endearing words—written during the very time they were concocting their scheme and keeping their ‘bomb.’ Meanwhile, we were their sincere friend, and all but one of them has shared the hospitality of our home within the last three months. Yet, at the very time that they were preparing the circular, designed to assassinate my character, one of them, in the presence of a dozen brethren, offered me his hand, as Judas kissed the Master. (This principle continues to this very day! 2014.)

“But by that time, although I knew much less than I now do of his violation of loyalty, I knew him to be my slanderer and refused his hand, telling him that the right hand of fellowship meant something to me, and that I had no desire to give it to those who stealthily and murderously stabbed my character behind my back. Those whose hearts could treasure up supposed ‘bombs’ for eighteen months to explode in the midst of the Church and [seek to] ruin the character of a brother, who meantime did more than a brother’s part to them, and who all this time called him ‘dear Bro. Russell’ and wrote him letters expressive of their love and esteem!” End of Quote! Dear Brethren there is a great lesson in this quote; we have experienced some of the general leaders unwilling to adhere to the regulations as brought to our attention in this quote, some thinking they are acting with love in guiding the Lord’s sheep, but they fail to recognize the doctrine of love is preceded with the law of justice; yes justice first then love!

AWAKE TO JUSTICE

This primary lesson is the one to which we draw your attention; “Awake to righteousness (justice) and sin not; for some have not the knowledge of God, I speak this to your shame” 1 Cor. 15: 34. This text really signifies

“Awake to Justice!” We must learn to distinguish what is just, right. Whoever violates, especially general leaders, this principle commits a sin that prevails everywhere. Justice is the very foundation of all character; yes it is the foundation of the Throne of God. (Psa. 89: 14.) Oh, God shows mercy in connection with our sins and the weaknesses against which we are striving; but He will not allow in that Kingdom one individual whose character is not suitable.

With regulations comes responsibility and this is of great importance for any Leader of the LORD’s people. Also with responsibility and leadership come attacks as we read from Pastor Russell’s remarks. Our dear Pastor’s unpopularity with the nominal people of God and the clergy is well known. This principle did not change with the change of work—with its almost exclusive limitation to the Great Company and Youthful Worthies. The Epiphany-enlightened saints were also unpopular; our Lord was unpopular with the Jews; the Apostles were unpopular with the Jews and the Gentiles. If he (Pastor Johnson) were not unpopular among the Great Company and those Youthful Worthies who are associated with them, there would be good reason to fear that his mission is fraudulent (E 5, p. 505). But this very unpopularity was a trial to those of the Faithful who did not yet understand the situation, and even more so toward the measurably faithful, the builders upon Sand. The fact that not many of the readers of the Epiphany Truth are among the great ones of the Truth people is a test to all.

Micah 5: 5 “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.” Through our studies we have come to recognize this Scripture to introduce the second Laodicean Messenger, Pastor Paul S. L. Johnson. As Pastor Russell was given the duty of setting forth the regulations necessary for the Parousia time period, so also Pastor Johnson was set over the Epiphany household of faith to instruct the brethren with the needed present Truth and regulations for that time period. Bro. Johnson was properly schooled with his years of association under the tutelage of that faithful and wise Servant of Matt. 24: 46. Yet some refused to accept him as the rightful leader. In his own words: “The unpopularity of the leader of this work this side of the veil, whose official acts as such require more or less emphasis under present conditions, has been another test to both those who built on the Rock and on Sand and such unpopularity is to be expected!” (E. 5, p. 504)

We have been given a proper understanding of who

God’s servants are through our teachings, Scripture and fact which brings us to Pastor R. G. Jolly; who brought forth present Truth (as due) which led some to ask the question: how does our Good Shepherd, the Lamb that was slain, continue to open the seals of the book (Rev. 5: 5), giving to His sheep the Truth (as due), since the seven composite angels to the seven stages of the Church, the seven composite stars, or seven shepherds, with their eight principal men (Mic. 5: 5, the Parousia and Epiphany Messengers being the seventh and the eighth), have finished their course?

From a number of lines of evidence from Scripture, reason and facts, the Epiphany Messenger, the 49th and final star-member and the last Little Flock member to be glorified (E 10, p. 142), showed that after his demise our Lord would give the stewardship of the Truth to the Great Company, particularly to the Good Levites and their Divinely appointed leader (Pastor R. G. Jolly) “a companion and the special helper of the Epiphany messenger Pastor P. S. L. Johnson” until his demise—PT ‘42, pp. 14, 15; ‘43, p. 79. He further showed that “the Great Company would have to serve itself without direct service from a star member” (see PT ‘44, p. 29, par. 1, ‘48, p. 45; ‘50, pp. 192, 193; ‘52, pp. 83-91; ‘60, pp. 50-63; ‘69, pp. 41-43). We had every confidence that after the Great Company finished its earthly course, our Lord would continue His special shepherding care for His people through the Youthful Worthies, (which He has done) and that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers, especially Queen of Sheba hopefuls.

However, many continue to question how can and through whom will the Lord give His people advancing Truth when the individual leaders of the Little Flock, Great Company and Youthful Worthies have entered into death! Oh, remember when Moses petitioned God on behalf of the people. Num. 11: 23 “The LORD said unto Moses, Is the LORD’s hand waxed short?” God was able to reveal advancing Truth through Enoch, (Jude 14), Noah, Joseph, Moses and the Prophets. Amos 3: 7 “God reveals His secret unto his servants the prophets.” ALL this was done before the Gospel Age Holy was established! YES, “the LORD’s hand is not short.” With this thought in mind we must agree He can reveal advancing Truth to His faithful servants now! (2014)

Antitypical Hiram was an individual, not a class. Therefore he [Pastor R. G. Jolly] had no Great Company member as his successor; for the Great Company leader finished the work on the Epiphany Temple’s Inner Court
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(PT '53, p. 53, col. 2, par. 3; '68, p. 71, col. 2, par. 3).

Accordingly, he was the final member of the Great Company to finish his course on earth (PT '79, pp. 44-46). By his death he completed the Epiphany Temple's Inner Court. His Youthful Worthy assistants carry on since his [Pastor R. G. Jolly] demise, the final work of completing the Epiphany Temple's Outer Court, is being done his assistants—The Youthful Worthies, Consecrated Epiphany Campers and other assistants—they, since his demise have been carrying on the work of building up the Epiphany Camp as he has instructed and directed, and will continue to do so until it is finished and merges into the Millennial Camp under the New Covenant when it is inaugurated.

Furthermore, it was pointed out that the Epiphany Messenger referred to the LHMM as a "movement, a voluntary activity," as the "name of our public work," as a "foundation or fund" with an individual as its Executive Trustee and that the Movement would no doubt continue on the same basis in the charge of Youthful Worthies. This regulation has remained in place under Bro. August Gohlke and Bro. Bernard W. Hedman both Youthful Worthy candidates and associates of antitypical Job's seven special helpers. Bro. Hedman [the last special helper] prior to his death recommended that Bro. Ralph M. Herzig (a Youthful Worthy candidate) be the Executive Trustee of our Movement [Bible Standard Ministries—LHMM]. He was then voted into this position by the brethren to be the Executive Trustee. We believe that the same general arrangement will continue also, D.V., after all the Youthful Worthies have finished their course in this life. Through our writings we have sufficient evidence that this same arrangement (regulation) will carry on under the Consecrated Epiphany Camper Leader(s) (individual) until the Mediatorial Reign begins. Yes, this regulation remains in place to this very day.

MISUSE OF SERVICE IN THE GENERAL WORK

God's Word gives examples of leaders misusing their power and having that privilege of service taken away. King Saul after some time misused his power and God set in place another to become the King; however this change had regulations put in place. David showed that he could have taken kingly power but held fast to God's regulations waiting for the appointed time! With this consideration we see how one given great power misused it and lost that which he once had and another willing to continue using the regulations improved that which he once had. Matt. 13: 12 "For whosoever has, to him shall

be given, and he shall have abundance: but whosoever has not (used properly), from him shall be taken away even that which he had."

God's regulations are for every consecrated child of God; which many have walked away from or as our text stated, God removed from them that which they once had! But, for those that were invited to become leaders and accepted that invitation and then misused that privilege; this becomes a wilful act usually manifested in Clericalism. Our Pastor makes this statement: "Whoever loses the doctrines of Christ after once having had them, has surely done more than get his head confused, his heart must have been separated from the LORD previously; for so long as we abide in Him, it will not be possible for any of the snares of this 'evil day,' this 'hour of temptation,' to entrap us; none shall pluck us out of the Father's hand; He is fully able to take care of us!" This statement is true and accurate in regulations for the four "very elect" classes and is also true for the "fifth" elect class of Consecrated Epiphany Campers as taught by Pastor Johnson: E 11, p. 336. "God also charged Jesus to make a distinction between the people as to their relations to the Kingdom. He severed the classes from one another by the peculiar teachings, activities, gatherings and siftings, belonging to each one: the Little Flock distinct from the Great Company, the Great Company from the Youthful Worthies, the Youthful Worthies from the Justified, the Justified from the Campers, and the Campers from those beyond the Camp."

"The charge was to each class to keep within the bounds set for it and not grasp for powers as to the Kingdom not belonging to it nor contaminate anything pertaining to the Kingdom either by false doctrine or wrong practice. Whoever would contaminate Kingdom matters would die from his standing in his class: Little Flock members so doing would drop out of it into the Great Company; any of these doing it would drop out of it into second-deathers; Youthful Worthies doing it would drop out of their class into the Justified, the justified doing it would drop out of their class into Campers; and Campers doing it would drop out of their class into heathen." How grateful we (pre-millennial seed of Abraham) should be that our God has given Regulations for us to live by and live our consecration within the structured bounds set by Jehovah "Brethren, give the more diligence to make your calling and election sure: for if you do these things, you shall never stumble" (2 Pet. 1: 10).

We seek the rich blessings that God has in store for those that continue to be His by fighting the good fight of faith and living within Jehovah's Regulations!

THE BELIEVER'S REST

“For we who have believed do enter that rest” (Heb. 4:3) Part 1 of 2

Jesus functions in four distinctly different ways in the believer's life. They are indicated in the fourfold office work that the Apostle Paul tells us God has given Jesus to perform on behalf of the church: “But of Him [God] you are in Christ Jesus, who became for us wisdom [our Teacher] from God—and righteousness [our Justifier] and sanctification [our Sanctifier] and redemption [deliverance—our Deliverer]” (1 Cor. 1: 30).

THREE STAGES IN THE BELIEVER'S REST

Jesus does not perform His office as our Enlightener or Teacher separately and distinctly from the other three offices here set forth; rather, His teaching office operates in connection with, and in His offices as Justifier, Sanctifier and Deliverer. These three offices operate separately and distinctly from one another, each preceding one, however, continuing to operate alongside of the following one or ones. But these three offices do not permeate one another as His teaching office permeates these three; for He gives us in the three stages the pertinent teaching belonging to each one. Therefore in treating of the believer's rest, we will not treat the teaching stage separately from these other three, because we can readily see that His function as Teacher is central to the three stages of the believer's rest. The teaching work of Jesus in its relation to the believer's rest, of which it is the foundation in the Truth, on which faith lays hold, separately and distinctly, for each of these three stages of the Christian life. But we will treat of these three stages separately and distinctly from one another, intermingling within the discussion of Jesus' pertinent teaching work. Accordingly, we will discuss the believer's rest from three standpoints: one's rest in (1) justification, (2) sanctification and (3) deliverance.

THE FAITH AND REST OF JUSTIFICATION

Jesus gives certain teachings as to justification, and through them works a justifying faith, which experience gives its peace, its rest (Rom. 5: 1). These teachings center in God's thoughts on “repentance toward God and faith toward our Lord Jesus Christ” (Acts 20: 21).

The thoughts that God gives as to repentance toward Him are the following: (1) we are sinners resting under the Adamic curse, as well as the added curse that our own actual sins of motive, thought, word and deed against God

and man bring upon us, as distinct from our hereditary sin and curse; (2) we should feel keen sorrow and hatred for, and abandonment of our hereditary and our own actual sins; (3) we should exercise supreme love for God and equal love for man. These are the main teachings of Jesus whereby He enlightens us on repentance toward God (comp. E 8, Chap. 8).

In connection with our justification, Jehovah through Jesus enlightens us also as to faith in Christ, and His main pertinent teachings are these: (1) that out of pure grace, without any obligation whatever, God gave up His only begotten Son unto death, to become Adam's and our Ransom; (2) that Jesus by His death gained a merit sufficient to cancel Adam's and our debt of death to Divine justice; (3) that by His fulfillment of the Law He gained the merit of a righteousness to supply for us the Law's demand for the righteousness from all under it, if they would have life; (4) that if heartily repenting of sin and seeking to do right, one heartily believes God's promise, based on Christ's merit, to forgive the penitent believer, to cover him with Christ's righteousness, to take him into fellowship with Him and to help him to know pertinent Truth and to live a righteous life, God will, for the merit of Christ, give him graciously, without any merit of his own, solely through faith in that promise, these five blessings: (a) forgiveness, (b) imputation of Christ's merit, (c) fellowship, (d) pertinent knowledge and (e) help to right living. In so teaching, Jesus exercises His teaching office as to justification.

After we exercise repentance, our part necessary to obtain justification is to exercise a justifying faith. Christian faith in general is a mental appreciation of, and heart's reliance upon God and Christ (Heb. 11: 1) as to Their existence, characters, words and works. A justifying faith is a mental appreciation of, and heart's reliance upon God and Christ in Their existential, qualified, promissory and active relations to the above-stated thoughts that are the foundation of justification: (1) God's love in giving His Son a Ransom for us (Rom. 5: 8), (2) Christ's sacrifice and obedience to the Law and the related and consequent promises.

Of these things one's faith must have a knowledge, understanding and belief. This gives one the mental appreciation of faith, which is the head part of justifying faith. Additionally, one must have the heart part of faith.

And this is a hearty confidence in the above-mentioned truths and promises, an appropriation of them as being graciously meant for, and offered to one, and a responsive action to their implications; i.e., one must act on them, doing what they require. Such a faith is the heart part of a justifying faith, because it is the heart that truly believes the above-mentioned truths and promises pertinent to justification. Faith is the hand that reaches out to, and accepts these truths and promises as a gracious gift from God, on the basis of Christ's merit, which that grace provided; and it is the only means on our part required by God for our attaining justification. God's grace is the efficient cause, Christ's obedience and death are the meritorious cause and faith is the instrumental cause of justification. Accordingly, justification consists of God's forgiving us our sins for the sake of Jesus' death and of His imputing to us Christ's righteousness; and it results in fellowship being restored between God and the repentant and believing sinner, and in His helping him to know the pertinent truths and to live righteously and in his using that knowledge and help to live as righteously as he can. This faith of justification, or justifying faith, is one of the things implied in our text when it says, "For we who have believed do enter that rest." The rest that it gives is not all of the rest involved in the Christian life, even as justifying faith is not all of the faith that there is in the Christian life. The rest that justifying faith gives is the rest of justification, which is not only experienced when justification is first received, but which endures as long as justification endures. Its rest or peace is rest or peace with God.

Before justification there was no peace or rest in the relations between God and the sinner (Isa. 48: 22; Rom. 3: 17). Each was displeased with the other: God with man for his sin, man with God for His righteousness, out of harmony with which the sinner was. Hardened by sin, sinners for the most part do not desire peace with God. But those of them who, by the preaching of the Law of God in its demands of obedience from them, and in its death-condemnation for their disobedience, coupled with experiences bringing their lost, undone and unreconciled condition Godward to their minds, are aroused to a sense of their alienation from God by qualms of conscience and by a sense of guilt and condemnation—in a word, conviction of sin; yes, they are aroused to a deep sense of guilt, a remorse of conscience and a sense of the utter depth of woe at their condition, with a longing for deliverance therefrom and are put into a condition which is the reverse of peace with God.

But when the above-mentioned truths, as basic to justification, and the above-mentioned promises offering justification, are by such a penitent sinner listened to believingly in the full assurance of faith, his guilty conscience, his remorse and his weight of helplessness dissolve into the assurance that his sins are forgiven and that he is covered with Christ's righteousness. This gives him peace—peace with God—i.e., he believes that in His forgiveness and in the imputation of Christ's righteousness, God is at peace with him; and in his forsaking sin, and in his desire to do right because it is pleasing to God, he comes into peace with God.

Then fellowship is restored between God and the believing sinner. He believes that the Ransom merit that God secured for him when He gave up Jesus to die for him fully avails for his forgiveness and his covering with Christ's righteousness, and as such satisfies the demands of justice on him (1) perfectly to fulfill God's Law and (2) to satisfy its demands for his life. This sense of freedom from these two demands of the Law makes him see God's reconciled face beaming with approval upon him, and not only fills his heart with peace at his deliverance from the condemnation of the Law, but with peace with that Law, which he now takes pleasure in obeying, not from fear or constraint, but in the love of gratitude for God's grace and Christ's merit bestowed upon him in justification, for his restored fellowship with God and for the help that God gives him increasingly to know and to do right, and increasingly to grow in the righteousness of the life of justification, as he seeks to live a righteous life.

In some cases, under the consciousness of being the recipients of these five justification blessings: (a) forgiveness, (b) imputation of Christ's righteousness, (c) restoration to fellowship with God, (d) increase of knowledge and (e) increased help to live righteously, ecstatic joy is experienced; though in others, due to heredity, training and surroundings, they, while not feeling such ecstasy, yet feel a deep peace with God, a peace that the other believers also feel. His living right and trusting in Christ's righteousness to cover unwilling wrongs keep his conscience in peace and contentment. It is this rest, this peace, of justification, that Rom. 5: 1 refers to and our text implies.

THE FAITH AND REST OF SANCTIFICATION

As in the light of Rom. 5: 1 and other parts of the Word we see that our text treats of the faith and peace of justification, so, too, in the light of still other parts of the Word, we see that it implies the faith and peace

of *sanctification*. Just like the faith of justification, so the faith of sanctification is a mental appreciation of, and heart's reliance upon God and Christ, and has also, in its mental part, knowledge, understanding and belief as its elements, and, in its heart part, has assurance, appropriation and responsiveness as its elements; yet it reaches out, lays hold upon and works with different truths, and has held out to it different promises from those of justification.

Above we saw that the basic truths of justification are God's grace in giving His Son to be our Savior and Jesus' holy obedience (to the Law) and death, and that its promises are forgiveness, imputation of Christ's righteousness, fellowship and helps for knowledge and right living. And in taking the step of sanctification we do not give up our justification, but continue to have and keep it, since it is indispensable to acceptableness for and in sanctification.

The truths that are basic to sanctification are: (1) *God's purpose to select from among the loyal justified ones, such as will, out of thankfulness for their justification blessings, and out of appreciation of the characters and works of God and Christ, consecrate themselves to God,* (2) God's purpose to give such responsive ones the privilege of becoming His pre-Millennial consecrated people and (3) God's purpose to use these to carry forward His elective purposes in this Age and His free-grace purposes in Christ's Mediatorial Reign.

We notice in (1) above, God's purpose is to select (invite) from the loyal justified ones for sanctification (consecration). It is a prerequisite for a believer to have taken the first step in the believer's life—that of becoming a justified believer before being eligible for God to offer His invitation to consecration. Prior to that first step in justification by faith, that person is an enemy of God. God has not, does not, will not and cannot have fellowship with or invite anyone to consecration while remaining an enemy. The individual must first make peace with God by becoming a faith justified believer. A contrary (and unauthorized) thought has been presented in some classes and some conventions that justification is only available in consecration—effectively eliminating the first step in the believer's walk. Further, it has been said that Romans 5: 1 applies only to the consecrated and these thoughts are new truths and will be published in these pages. The Present Truth magazine does not intend to publish these thoughts that we believe are contrary to truth (as due).

And the promises that God has given to those who have responded in sanctification are: (1) to make some of

them spiritually minded and spiritually bodied by and by, and to make others of them human images of God in mind and heart now, and by and by perfect humans in body and (2) to use them as His agents to bless all of the families and nations of the earth. In other words, the promises given to the sanctified are the first and third promises of the Oath-bound Covenant: "Thy seed [shall be] as the stars of the heaven [a heavenly seed], and as the sand which is upon the sea shore [an earthly seed] . . . and in thy seed shall all the nations of the earth be blessed" (Gen. 22: 17, 18). We are not to understand that God offers two of the three Oath-bound promises as an inducement to enter sanctification, which would be on God's part a poor bargain, and on our part manifest selfishness. God invites us to consecrate out of gratitude for past mercies, and loving appreciation of His and Jesus' characters (Rom. 12: 1; 2 Cor. 5: 14; Gal. 5: 6). He offers these promises to the sanctified, *i.e.*, to those already consecrated, and does not offer them before consecration as an inducement thereto.

After consecration there are two sets of experiences: (1) constructive experiences, enabling the consecrated to grow in knowledge, grace and service and (2) trialsome experiences, in which the consecrated fight the good fight of faith to maintain, amid the oppositions of the Devil, the world and the flesh, the growth in knowledge, grace and service gained during constructive experiences. These constructive experiences are our sanctification experiences, and these testful experiences are our deliverance experiences. We have made this contrast here in order to make a clear distinction between the experiences, the faiths and rests of these two stages of the Christian life. As we saw that Jesus gave us the enlightenment pertinent to our justification, so He gives us the enlightenment pertinent to our sanctification. First, He makes consecration clear to us, showing us that it means the surrender of self-will and world-will, and the acceptance of God's will as our own. This instruction carried out by us, we are thereby introduced into the state of sanctification. And so introduced, we are, by our Lord, enlightened on the various steps of sanctification, *i.e.*, maintaining our condition in consecration in deadness to self and the world and aliveness to God; then He shows us that we are to study, spread and practice the Truth and be faithful in watchfulness and prayer. Under each one of these features of sanctification, He, as we are able to receive them, gives us increasing instructional details and encourages us to practice these for sanctification. To be continued in Summer PT #746



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

TO:

ANNOUNCEMENTS

GERMANY: We want to express our sincere appreciation to Bro. Janusz Puzdrowski for his willingness to serve our Lord for many years as the German Representative for Bible Standard Ministries [LHMM]. It can be very demanding and stressful at times. After much discussion and prayer Bro. Janusz relinquished his duties as our Representative. The Lord permitting certain trials and testings; knowing just what we need to build a Christian character.

Bro. Wolfgang Janke has been appointed as the Representative, in Germany, of the Lord's work for Bible Standard Ministries USA [LHMM]. Bro. Wolfgang lives in Brandenburg, Germany with his wife, Sr. Stanislaw; they have two adult children. Bro. Wolfgang was introduced to the Truth through his parents and has remained in a consecrated way throughout his life. He has a kind nature and a good understanding of the Truth and its arrangements.

JAMAICA: We at Bible House USA after having much conversation with Bro. Calvin Hall [Representative in Jamaica] have made preparations for Bro. Nicholas Brown [Auxiliary Pilgrim] to become our Representative at the death of our dear Bro. Hall. We wish to offer our thanks to Bro. Hall, Sr. Hall and Bro. Lipscombe for their heart felt loving-kindness in their service to our Lord's Truth and its understanding for these many years past and till their consecrated walk with the Lord is complete.

MEMORIAL DATE FOR 2014

Our Lord's Memorial will be Saturday, April 12, after 6:00 p.m. This is calculated as follows (all times Greenwich Mean Time): The vernal equinox is March 20, 4:58 p.m.; the new moon nearest this equinox is March 30, 6:45 p.m.; add 2 hours 21 minutes to get Jerusalem time which is March 30, 9:06 p.m.; therefore Nisan 1 is March 30, 6:00 p.m. to March 31, 6:00 p.m. Nisan 14 begins 13 full days later on Saturday, April 12, 6 p.m., ending Sunday April 13, 6:00 p.m. The Memorial should therefore be observed after 6:00 p.m. Saturday, April 12. May God bless you in your preparation for, and commemoration of this wonderful event. Please send reports promptly.

CONVENTIONS

Muskegon, Michigan Convention May 16, 17, 18, 2014

Site: Comfort Inn Muskegon, U.S. Route 31 at Sherman Blvd., Muskegon MI 49444. Phone 231-739-9092. Rates and Reservations: \$59.99 plus tax. Continental breakfast included. Reservations must be made directly with the hotel by **April 15, 2014**. State that you are attending the Bible Standard Ministries Convention to secure the special group rate, and ask for a confirmation number. There is no shuttle service from the airport. For inquiries contact C. Olson, (Class Secretary), 231- 894-4131.

Jacksonville, Florida Convention March 14, 15, & 16, 2014

Site: Jacksonville Airport Hotel, 2101 Dixie Clipper Rd., Jacksonville, FL 32218. Phone 904-741-1997. The Room rates are \$69/day plus 13% tax. Breakfast is available for purchase. The class will be providing lunch on Friday and Saturday. Reservations must be made directly with the hotel by **February 21, 2014**. State that you are attending the Bible Standard Ministries Convention to secure the special rate and for a confirmation number. The hotel provides shuttle service from the airport to the hotel. Inquiries can be made to S. Herzig. (941-548-1478).

Jamaica Convention Bartons, Jamaica April 18, 19, 20, 21, 2014

Nigeria Conventions 2014

Meiran, Benue State, June 27, 28, 29
Uyo, Akwa Ibom State, . . . August 1, 2, 3
National Convention (Surulere Class)
Surulere, Lagos State, . . . November 28, 29, 30

Note: For hymn of the day in 2014, please use the 7th hymn listed in the Daily Manna.

Errata: Winter PT (#744) On page 58, second column, second line from the bottom please correct the reference "SITS 8, p. 620" to E-8, p. 620.