

The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

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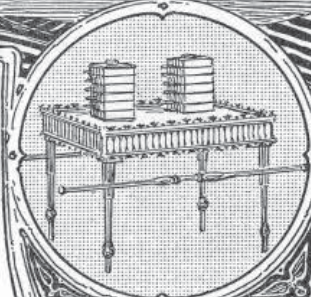
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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' .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



MILLENNIAL-AGE HISTORY IN PROPHECY

Isaiah 25:1-12

This chapter consists of three distinct parts. Vs. 1-5 express praise and thanksgiving to God, especially for the destruction of Babylon and the deliverance of His covenant people. Vs. 6-9 promise God's special favor and rich blessings to all people, both Jews and Gentiles, from Mount Zion. Vs. 10-12 tell of the disgraceful ruin to come upon Moab. In its larger application Isa. 25 gives us a wonderful prophecy pertaining to the Millennial Age.

In v. 1, our Lord, the Head of the glorified Christ, is represented as the speaker (see P-5, pp. 45, 46), and His Millennial-Age work is briefly summarized: "O LORD [Jehovah], thou art my God; I will exalt [honor] thee, I will praise thy name [not merely His appellation *Yahweh* (pronounced *Yahveh*), but His wonderful nature, character, reputation, honor, office, purpose, plan, word and work; see Nov. 8th Manna comments; E-6, p. 532, etc.]; for

[showing what the meaning of His name is here and giving a reason why His name should be praised] thou hast done wonderful things; thy counsels of old [Thy beneficent purpose and plan, 'foreordained before the foundation of the world'—1 Pet. 1:20; Rev. 13:8; T 126] are faithfulness and Truth [and therefore His prophecies and promises are certain of fulfilment at His appointed times and seasons, through His Anointed One, His antitypical Cyrus (Isa. 44:28; 45:1-4; P-6, p. 176; E-12, p. 642; E-13, p. 709; PT '46, p. 14), whose name also is called Faithful and True (Rev. 3:14; 19:11) and who as God's Vicegerent vanquishes the mighty oppressor and liberates the oppressed]."

This will be the glorious result of the Millennial Reign of the Christ, Head and Body, and at its close all things will again be in subjection to Jehovah, whose power, working through His Anointed, will have put all things under Him (1 Cor. 15:22-28; Eph. 1:10). Messiah comes to earth as Jehovah's mighty Servant and Vicegerent, Immanuel ("God with us"), and He *will* praise Jehovah's name by teaching mankind the Truth concerning Him—His great attributes of being and character, His wise and loving plan and His wonderful works for the children of men (John 6:45; Isa. 11:9; Jer. 31:33, 34; Mal. 1:11).

Isa. 25 connects logically and chronologically with Isa. 24. The Prophet had just said (24:23) that Jehovah "shall reign in mount Zion [the spiritual phase of His Millennial Kingdom], and in Jerusalem [its earthly phase; P-1, pp. 296, 297], and before his ancients gloriously"; and he now proceeds to give some details.

THE OVERTHROW OF BABYLON

The overthrow of Satan's empire, in its religious and earthly phases, was described in Isa. 24 as taking place in the Time of Trouble and as coming in the end of the Gospel Age and the beginning of the Millennial Age, in the lapping time of the two Ages. Isa. 25:2 gives as one of God's wonderful Millennial works, for which the Christ will praise His name, His demolishing of the great Antichrist system: "For thou hast made of a city [Babylon; Rev. 14:8; 16:19; 17:8; 18:8; E-5, pp. 422-431] an heap [Jer. 51:37]; of a defended city [a fortified religious government] a ruin [a heap of rubble]; a palace [or, *high place*] of strangers [foreigners, aliens; the proud papal and Protestant hierarchies have brought into their Babylonian denominational dwellings many strange doctrines and practices borrowed from heathenism, have lived luxuriously and have looked to their own way (Isa.



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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.

56:10-12), but great Babylon's destruction will in due time be complete] to be no city; it shall never be built [rebuilt]."

"Therefore shall the strong people glorify thee" (v. 3). Those whom God specially uses in the overthrow and destruction of Babylon are His great army—"a great people and a strong" (Joel 2:2-12; Berean Comments). "The sea [the restless masses of mankind, especially in the rebellion of Armageddon] is come up upon [has risen against] Babylon" (Jer. 51:42; E-14, p. 481). "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psa. 76:10).

But after Satan's empire is fully destroyed and Babylon with its many errors and bad practices is no more, God will "turn to the people a pure language [a pure message, the Truth free from error], that they may all call upon the name of the LORD [call upon Jehovah's office, as this will be exercised in the hands of the Christ, Jesus and the Church, who will be Jehovah's Vicegerent], to serve him with one consent" (Zeph. 3:8, 9).

By destroying Babylon, the Lord's great army will glorify Him. Also, the obedient of mankind in general, including many of those who in the Time of Trouble are His great army of lawless, rebellious ones, will turn to Truth and righteousness and will reverence Jehovah and praise Him for His mighty works through the Messiah for their deliverance (Phil. 2:9-11); for "the city [religious government] of the terrible nations [peoples, especially the Lord's great army in many of its members] shall fear [reverence] thee." "Who shall not fear [reverence] thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments [righteous acts] are made manifest" (Rev. 15:4; comp. R 2713).

"A REFUGE FROM THE STORM"

V. 4 reviews the condition of the people during the Time of Trouble: "For thou [Jehovah hast been a strength [a stronghold] to the poor [the humble] . . . to the needy [the destitute] in his distress [it is especially God's humble people who in their trouble look to Him and find in Him their safety; Zeph. 2:3; Isa. 26:20, 21], a refuge from the storm, a shadow from the heat [He is as a sheltering, refreshing shadow, protecting them from the figurative fiery heat rays of the sun; Psa. 91:1; 121:6; Isa. 4:6; 32:2], when [in the Time of Trouble] the blast of the terrible ones is as a storm against the wall."

The wall (the protecting powers) of Babylon, the "defenced city," the "palace of strangers," the city of pride, falls under the violent blast of destruction by God's great army (Isa. 22:5; 28:3; Jer. 51:44, 58; Ezek. 13:10-15; see

P-4, p. 40; BS '60, p. 13); but the "poor and needy" are safe within their city (their religious government, "the city of God"—Psa. 46:4), whose walls are "salvation" (Psa. 72:4, 12, 13; Isa. 14:32; 26:1; 60:18).

V. 5: "Thou shalt bring down the noise of strangers [silence the discordant errors and practices of the proud ones in Babylon], as the heat in a dry place [a parched land]; even [as] the heat with [by] the shadow of a cloud [is cooled]: the branch [*song*, ASV, Rotherham, *etc.*] of the terrible ones [especially the Lord's great army] shall be brought low."

Judging from the order of the Hebrew text, the meaning seems to be that as an intervening thick cloud tempers the heat of the sun on parched land, so God by His Almighty power will intervene and silence the tumult of the strangers in Babylon and the triumphant song of the terrible ones, His great army. His "still small voice" (1 Kings 19:12) will work wonders; He will make "wars to cease unto the end of the earth [human society]"; He "will be exalted in the earth" (Psa. 46:9, 10). He promises: "So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem [God's Kingdom on earth] be holy [*holiness*, margin], and there shall no strangers pass through her any more" (Joel 3:17; comp. Rev. 21:27).

"A FEAST OF FAT THINGS FOR ALL"

Vs. 6-9 tell of the wonderful Millennial Kingdom blessings for all mankind. As already noted, God, through Christ as His Vicegerent, in the first part of the Millennial Age accomplishes the overthrow of Satan's empire, ecclesiastical and secular, with the bringing down of the proud ones of Babylon and the subduing of the lawless masses. God is now doing this great work, "his strange work" (Isa. 28:21; PT '77, p. 72).

First, God "raiseth the stormy wind [the Time of Trouble], which lifteth up the waves thereof," and after His purpose is accomplished, "he maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven [the Millennial Kingdom]" (Psa. 107:25, 29, 30).

V. 6: "And in this mountain [Zion, mentioned in Isa. 24:23, namely, the Millennial Kingdom of the Christ, Head and Body—Isa. 2:2-4; Rev. 14:1] shall the LORD of hosts make unto all people [*peoples*; all the non-elect of Adam's race—Rev. 20:12, 13] a feast of fat things."

We are not to think that mankind will have to go into the spiritual phase of the Kingdom, into heaven, to partake of this feast. In the type, after the atonement sacrifices were

ended, the twelve tribes of Israel, representing the world of mankind, did not go into the Holy or the Most Holy in order to receive their blessing, but “Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people” (Lev. 9:23; T 82-87). “So Christ was once offered to bear the sins of [*the*—so the Greek] many; and unto them that look for him shall he appear the second time without sin [a sin-offering] unto salvation” (Heb. 9:28; E-17, p. 408).

The New Jerusalem comes down from God out of heaven, and God makes His Tabernacle (the Christ, Head and Body, through whom He will meet with, dwell with and bless mankind) with men, for their blessing. He through the Christ will wipe away all tears of sorrow from their eyes, and there will be no more death, sorrow or pain, for God will make all things new and restore mankind to the blessed fellowship with Him enjoyed by Adam before his fall (Rev. 21:10, 1-5; E-17, p. 426).

In Mount Zion, the Christ’s Millennial Kingdom, God will make unto all peoples a figurative feast of fat things, especially the Bread of Life, Jesus’ perfect humanity, its right to life and its life-rights—John 6:35, 48-51.

It was customary to hold joyous feasts in celebrating great victories or any other great successes. The Millennial feast, based on Jesus’ Ransom merit, which brings salvation to the whole world, will celebrate His victory over “death and hell,” when at His First Advent He “abolished death [breaking its hold on mankind]” and “brought life and immortality to light through the gospel” (Rev. 1:18; 2 Tim. 1:10).

This is the great restitution feast for which the whole human creation under the effects of the curse has so long been waiting (Rom. 8:19-22). It will be “a feast of wines on the lees [rich truths; the lees, or dregs, were allowed to remain in the wine to give to it a rich flavor], of fat things full of marrow [blessings full of juicy nourishment, appetizing and hunger-satisfying], of wines on the lees well refined [combining strength with clearness—old wines, but carefully strained; the enriched Truth given at that time will be free from error of any kind].”

EVERY KNEE SHALL BOW AND EVERY TONGUE SHALL CONFESS

During this Millennial feasting, according to Psa. 22:27-29 (ASV), “all the ends of the earth [the entire human race] shall remember [after having been taught the Word, they will remember its teachings and precepts and their past experiences with evil in contrast with their Millennial experiences with righteousness, and will bow

and confess Christ—Phil. 2:9-11; Isa. 60:14, 15], and turn unto Jehovah; And all the kindreds [families] of the nations shall worship before thee. For the kingdom is Jehovah’s; And he is [shall be] the ruler over the nations.” “All the fat ones [those full of loving zeal] of the earth shall eat [appropriate the Millennial blessings, including the Truth and its Spirit] and worship:” [including service to God and Christ by feeding those hungry for the Bread of Life, by giving to drink the Water of Life to those thirsting for it, by clothing with Christ’s righteousness as a robe those naked thereof, by visiting the sin-sick and giving them the figurative medicines from the Tree of Life, by praying for the return of dead ones from the tomb and by caring for them after their return, until they will be able to care for themselves—Matt. 25:35, 36].

V. 7: To enable mankind to benefit by and enjoy the Millennial feast of fat things, God will pour out His Spirit for all flesh (Joel 2:28), and He “will destroy [Hebrew, *swallow up*—so as to cause it to entirely disappear] in this mountain [the Millennial Kingdom of Jesus and the Church, in whom alone is placed salvation for Israel and the world—Isa. 46:13; Obad. 21; Rom. 11:31; Heb. 11:40] the face of the covering [the Adamic sentence and Adamic sin; the expression means the covering itself, as, *e.g.*, in Job 41:13, where ‘the face of the garment’ means the garment itself, the crocodile’s skin—see E-10, p. 598] that covereth all peoples [ASV; ‘all have sinned’ and are under the Adamic sentence—Rom. 5:12; 3:10], and the vail [error—2 Cor. 3:13-16; Rom. 11:25] that is spread over all nations [God through Christ will in the Millennial Kingdom destroy not only Adamic sin but also all error, the veil of darkness that covers both Jews and Gentiles—Isa. 60:1-3; 62:1, 2; 11:9].”

ALL TEARS OF SORROW WIPED AWAY

V. 8: “He will [after the Church’s change to the Divine nature—1 Cor. 15:54 ‘a completed work’] swallow up death in victory [gradually, completely and permanently destroy Adamic death—Hos. 13:14; 1 Cor. 15:24-26; Rev. 20:14]; and the Lord GOD [Jehovah] will wipe away tears [of sorrow, a result of the Adamic curse] from off all faces [the annihilation of Adamic death and the Adamic dying process is not of itself the perfecting of blessedness; some have even sought death as an escape from sufferings and as their only comforter—Eccles. 4:1; but in destroying death God will also wipe away all tears of sorrow, as well as the sin that caused them—Rev. 21:3-5; 22:1-3; John 1:29]; and the rebuke [reproach—ASV] of his people shall he take away from off all the earth [now ‘all that will live godly in Christ Jesus shall suffer

persecution’—2 Tim. 3:12, but then conditions will be favorable to righteousness, and HOLINESS UNTO THE LORD will be popular—Zech. 14:20, 21]; for the LORD hath spoken it.”

V. 9: “And it shall be said [by all, especially the believing Jews—see P-3, p. 249; P-6, p. 119] in that [Millennial] day, Lo, this is our God; we have waited for him, and he will save us [Rom. 8:19-22; Heb. 9:28]: this is the LORD [Jehovah, who is blessing us through His Messiah]; we have waited for him, we will be glad and rejoice in his salvation” [Isa. 35:5-10]. They will rejoice in His salvation for good reason: “For [v. 10] in this mountain [the Christ’s Millennial Kingdom] shall the hand of the LORD rest [for the blessing of His loyal people with eternal life”—Rom. 6:23].

ANTITYPICAL MOAB’S SHAMEFUL END

For the world’s deliverance and for their blessing, God destroys Satan’s empire, including the great Antichrist system (a restudy of Jer. 48:1-47, in E-14, pp. 455-462, would be profitable in this connection). Its demolishing and annihilation is one of the chief reasons why those who have waited for Jehovah (Zeph. 3:8) “will be glad and rejoice in his salvation.”

“And Moab [Romanist autocracy, particularly as practiced by the Romanist hierarchy] shall be trodden down under him [*in its own place*; see ASV, Rotherham, *etc.*; comp. Ex. 10:23; 16:29 and Josh. 6:20, margin], even as straw is trodden down for the dunghill [*in the water of a dunghill*—ASV, Rotherham, *etc.*].”

V. 11: “And he [antitypical Moab] shall spread forth his hands [put forth strenuous endeavors] in the midst of them [*thereof*—ASV, Rotherham, *etc.*; in a desperate effort at self-preservation], as he that swimmeth spreadeth forth his hands to swim [but in a thickened dung-pool one cannot swim, and gradually sinks, as in quicksand; he cannot save himself]; and he [Jehovah] shall bring down their pride [He will utterly destroy them; note also the description of Moab’s pride, anguish, and destruction in Isa. 15; 16:6, 7] together with the spoils [variously translated *crafts, devices, wiles, treacheries, machinations*] of their hands [that which they have acquired, in many cases by exploiting the people, through the use of secular and religious devices].”

Isaiah now addresses antitypical Moab (the autocratic papal hierarchy and its priesthood) directly and pronounces God’s sentence on their institution (v. 12) “And the fortress of the high fort of thy walls [the exalted stronghold of your assumed powers] shall he [Jehovah] bring down, lay low, and bring to the ground, even to the dust” [comp. 26:5; Zeph. 2:9].

Papacy, the great autocratic Antichrist system (P-2, pp. 299-301), as well as the lesser (Protestant) Antichrist systems, must be destroyed in order to make way for the “strong city” (Isa. 26:1), the Christ’s religious government of truth and righteousness, to be built. The autocratic papal hierarchy will be utterly annihilated, because it exalted itself against Jehovah; yet He will bring again their captivity in the Millennial Kingdom (Jer. 48:42, 47—E-14, pp. 461, 462; comp. Isa. 24:21, 22—PT ‘78, p. 12).



“O LORD, you are my God; I will exalt you and praise your name, for in perfect faithfulness you have done marvelous things, things planned long ago. You have made the city a heap of rubble, the fortified town a ruin, the foreigners’ stronghold a city no more; it will never be rebuilt. Therefore strong peoples will honor you; cities of ruthless nations will revere you. You have been a refuge for the poor, a refuge for the needy in his distress, a shelter from the storm and a shade from the heat. For the breath of the ruthless is like a storm driving against a wall and like the heat of the desert. You silence the uproar of foreigners; as heat is reduced by the shadow of a cloud, so the song of the ruthless is stilled. On this mountain the LORD Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine—the best of meats and the finest of wines. On this mountain he will destroy the shroud that enfolds all peoples, the sheet that covers all nations; he will swallow up death forever. The Sovereign LORD will wipe away the tears from all faces; he will remove the disgrace of his people from all the earth. The LORD has spoken. In that day they will say, ‘Surely this is our God; we trusted in him, and he saved us. This is the LORD, we trusted in him; let us rejoice and be glad in his salvation.’ The hand of the LORD will rest on this mountain; but Moab will be trampled under him as straw is trampled down in the manure. They will spread out their hands in it, as a swimmer spreads out his hands to swim. God will bring down their pride despite the cleverness of their hands. He will bring down your high fortified walls and lay them low; he will bring them down to the ground, to the very dust.”

We thank God for the light He has given us on this wonderful prophecy, pertinent to our times. May His name be praised for His marvelous works for the children of men!

ANNUAL COUNTRY REPORTS FOR 2019

SUMMARY OF USA WORK

January 1, 2019 to December 31, 2019

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	3
Auxiliary Pilgrims	8
Evangelist	15
Public and semi-public meetings.....	176
Attendance	6392
Parlor meetings.....	921
Attendance	5088
Miles traveled.....	168,706

FINANCES

General Fund

Receipts

Donations.....	\$93,139
Subscriptions.....	\$2,770
Sale of Books & Literature.....	\$4,570
Miscellaneous Income.....	\$127,849
Total Income	\$228,328

EXPENSES

Pilgrims, Evangelist (Not including donated expenses)	\$68,384
Administrative expenses	\$40,228
Equipment.....	\$8,334
Maintenance and Repairs.....	\$42,429
Utilities.....	\$25,436
Furnishings & misc.....	0
Taxes	\$10,425
Magazine Publishing.....	\$25,373
Web.....	\$60
TOTAL EXPENSES	\$220,669
Balance on hand Dec. 31, 2019	\$7,659

Note: Financials include operating income (donations, Subscriptions, sales, etc.) and expenses but do not include Real Estate.

CORRESPONDENCE

Letters and postal and e-mails received.....	4535
Letters and postal and e-mails dispatched.....	4719

LITERATURE CIRCULATED

Present Truth subscribed/ordered.....	2543
Bible Standard subscribed/ordered.....	9428
Studies in the Scriptures	344
Foreign-language volumes and tracts.....	8
Photo-Drama of Creation.....	23

Life-Death-Hereafter	45
Hymns.....	35
Manna Books.....	68
Poem Books.....	43
Booklets (Hell, Spiritism, Tab. Shadows).....	173
JHP, JW, RSV, AI, GT, HUD, PYR, SAT, BA, FOZ, RI, etc.....	1116
Indexes.....	7
Bound magazine volumes.....	21
Others' publication.....	120
Divine Plan mats, charts, Tabernacle and Pyramid charts.....	68
Bible Standard Cyclopedia	14
Volunteer booklets.....	31,003
Leaflet tracts.....	94,565
Miscellaneous cards, restitution pins.....	517

Web Work (U.S.A.)

(January-December, 2019)

Visitors (people paying some attention to content).....	50,870
Different people	17,380
From different countries.....	149

POLAND

SUMMARY OF OUR WORK

January 1, 2019 to December 31, 2019

PILGRIM AND EVANGELISTIC SERVICE

POLAND

Pilgrims	1
Auxiliary Pilgrims	27
Evangelists	28
Public and semi-public meetings	315
Attendance	58,931
Parlor meetings.....	2,385
Attendance	42,663
Kilometers traveled.....	395,663

UKRAINE

Auxiliary Pilgrims	8
Evangelists	4
Public and semi-public meetings	64
Attendance	9,826
Parlor meetings	347
Attendance	10,050
Kilometers traveled	41,658

LITHUANIA

Auxiliary Pilgrims	1
Public and semi-public meetings	13
Attendance	1,465
Parlor meetings	101
Attendance	635
Kilometers traveled	9,132

MOLDOVA

Auxiliary Pilgrims	1
Evangelists	1
Public and semi-public meetings	5
Attendance	569
Parlor meetings	42
Attendance	536
Kilometers traveled	11,610

FINANCES

(General Fund)

Balance on hand Jan. 1, 2019	89,042,42
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RECEIPTS

Donations and sale of publications	274,082,86
including PT and BS	

TOTAL INCOME	363,125,28
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EXPENSES

Magazines	74,204,18
Conventions	174,899,50
Equipment, office, repairs, taxes, shipping, internet & work in prisons	81,104,23

TOTAL EXPENSES	330,207,91
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Balance on hand Dec. 31, 2019	32,917,37
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Note: All of the above money values are in the polish currency (\$1 U.S. = 3.86 PLN).

CORRESPONDENCE

Letters and e-mails received	1486
Letters and e-mails dispatched	1021

LITERATURE CIRCULATED

(POLAND)

Present Truth subscribed/ordered,	3,900/2,895
Bible Standard subscribed/ordered	9,100/7,014
Studies in the Scriptures	37
Epiphany Studies	55
Hymnals	8
Manna Books	26
Poem Books	27
Booklets, tracts, charts & misc., etc.	15,027
New publication of tracts	160,000/170,000
(The Gospel in a nutshell	80,000/75,000)

(Hell is not a place of torment80,000/76,000)

(UKRAINE)

Present Truth subscribed/ordered,	1,100/1,100
In Romanian	300/300
Bible Standard subscribed/ordered	1,500/1,500
Russian	500/500

WEB WORK

(January-December, 2019)

(POLAND)

Visitors (people paying some attention to content)	22,606
Different people	433,075

(UKRAINE)

Visitors (people paying some attention to content)	13,540
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FRANCE

SUMMARY OF OUR WORK

January 1, 2019 to December 31, 2019

SERVICE OF PILGRIMS AND EVANGELISTS

Pilgrims	1
Auxiliary Pilgrims	16
Evangelists	3
Public and semi-public meetings	43
Assistance	4,338
Private meetings	391
Assistance	3,394
Baptisms	1
Kilometers travelled	43,604.64

FINANCE

(General Fund)

Receipts

Balance on hand Jan. 1, 2019	€ 48,874.53
Donations	€ 16,090.35
Subscriptions	€ 2,862.00
Literature Sale	€ 1,617.31
TOTAL REVENUE	€ 20,569.66

EXPENSES

Pilgrims, Evangelists (Not including spending on donations)	0
Administrative expenses	€ 106.50
Equipment	€ 1,343.74
Maintenance and repairs	0
Utilities	€ 10,139.13
Insurance	€ 4,278.92
Taxes	€ 1,530.00
Publication of the journals	€ 1,397.90

Tel. Fax, Internet	0
TOTAL EXPENSES	18,796.19 €
Balance on hand Dec. 31, 2019	50,648.00 €

Note: Financials are in Euros 1 € = \$1.12 ‘

CORRESPONDENCE

Letters and emails received	129
Letters and emails sent	413

LITERATURE

Present Truth - Subscriptions	755
Bible Standard – Subscriptions.....	1,490
Study in Scriptures.....	4
Volumes and leaflets in foreign language	0
Parousia Volumes	33
Parousia Volumes Collection.....	4
Epiphany Volumes	9
Figures of the Tabernacle.....	1
Photo Drama of Creation	6
Life - Death - Hereafter	0
Bibles	4
Anthems.....	9
Manna's.....	3
Books of Poems	0
Index	0
Volumes of relate journals	1
Genesis Brochures	0
Collections Tour de Garde.....	3
Brochures, Leaflet, maps and miscellaneous, etc.....	807

INTERNET WORK (FRANCE)

(January-December 2016)

Visits (people paying some attention to content)	49,691
Other people.....	0
Different countries	235

GERMANY

SUMMARY OF OUR WORK

January 1, 2019 to December 31, 2019

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims	1
Auxiliary Pilgrims	3
Evangelists	3
Public and semi-public meetings	40
Attendance	5,282
Parlor meetings	267

Attendance	3,321
Baptisms	0
Kilometers traveled	28,967

FINANCIALS

(General Fund)

Receipts

Donations	€ 3,184.17
Subscriptions	0
Sale of Books & Literature	0
Miscellaneous Income	0
TOTAL INCOME	€ 3,184.17

Expenses

Pilgrims, Evangelists (Not including donated expenses) 0	
Administrative expenses	0
Equipment	€ 548.17
Maintenance and Repairs	0
Utilities	€ 305.48
Furnishings & misc.	0
Taxes	0
Magazine Publishing	€ 818.47
Web	€ 122.52
TOTAL EXPENSES	€ 1,794.64
Balance on hand Dec. 31, 2019	€ 8,926.35

Note: Financial's include operating income 1 € = \$1.12 (donations, Subscriptions, sales, etc.) and expenses— but do not include Real Estate.

CORRESPONDENCE

Letters and e-mails received	462
Letters and e- mails dispatched	437

LITERATURE CIRCULATED

Present Truth subscribed/ordered,	169
Bible Standard subscribed, ordered	0
Studies in the Scriptures	4
Foreign-language volumes and tracts	5
Epiphany Studies	0
Photo-Drama of Creation	1
Life-Death-Hereafter	0
Hymnals	13
Manna Books	2
Poem Books	0
Indexes	0
Bound magazine volumes.....	0
Booklets, tracts, charts & misc., etc.	183

WEB WORK (GERMANY)

(January-December, 2019)

Visitors (people paying some attention to content)	46,094
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Different people 21,218
 From different countries 99

NIGERIA
SUMMARY OF OUR WORK
January 1, 2019 to December 31, 2019

PILGRIM AND EVANGELISTIC SERVICE

Pilgrims1
 Auxiliary Pilgrims1
 Evangelists 10
 Public and semi-public meetings 22
 Attendance 710
 Parlor meetings 955
 Attendance9,861
 Baptisms0
 Kilometers traveled4,362

FINANCES
 (General Fund)

Balance on hand Jan. 1, 2019 ₦ 80,684.50

RECEIPTS

Donations ₦ 355,410.00
 Subscriptions ₦ 160.00
 Sale of Books & Literature ₦ 15,500.00
 Miscellaneous Income0
TOTAL INCOME ₦ 451,594.50

EXPENSES

Pilgrims, Evangelists
 (Not including donated expenses) ₦ 109,850.00
 Administrative expenses ₦ 290,670.00

Equipment0
 Maintenance and Repairs0
 Utilities ₦ 22,850.00
 Furnishings & misc.0
 Taxes0
 Magazine Publishing0
 Web0

TOTAL EXPENSES ₦ 423,370.00

Balance on hand Dec. 31, 2019 ₦ 28,224.50

Note: Financial's are in Naira, 1 ₦ = \$ 0.0028

CORRESPONDENCE

Letters and e-mails received..... 77
 Letters and e- mails dispatched..... 120

LITERATURE CIRCULATED

Present Truth subscribed/ordered, 52
 Bible Standard subscribed, ordered 120
 Studies in the Scriptures7
 Foreign-language volumes and tracts0
 Epiphany Studies0
 Photo-Drama of Creation0
 Life-Death-Hereafter0
 Hymnals0
 Manna Books0
 Poem Books0
 Indexes0
 Bound magazine volumes.....0
 Booklets, tracts, charts & misc., etc.4,327

END OF COUNTRY SUMMARIES

BE NOT UNEQUALLY YOKED

“Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the

Lord Almighty” (2 Cor. 6:14-18).

Let us first give some deeper consideration to the phrase “And what concord hath Christ with Belial?” The word *concord* carries the thought of “a state of agreement,” “to be in harmony with.” Belial represents “all things wicked and worthless; hopeless as to character and destiny.” With this understanding the answer is absolutely nothing; therefore Unequally Yoked! The Apostle is preaching the gospel of redemption and resurrection and of the privilege of being disciples of Christ, showing that, having by faith



received the blessed gospel, we are ambassadors for Christ and co-workers together with Him in making it known to others; and that as such we should be faithful to our commission, and under no circumstances allow the Truth to be mixed with error. This command is *not to be* unequally yoked with unbelievers. This command is *not that* the saints should be unkind or harsh to the unbelieving: on the contrary, they are to be kind to all men, to the thankful and to the unthankful, to the believing and to the unbelieving. “But love your enemies and do good, and lend, hoping for nothing again; your reward shall be great and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil” (Luke 6:35). But it is that they should not be friends in the sense of having communion and fellowship.

To be “yoked” together with another signifies more than a mere passing friendliness or neighborly kindness. It signifies an intimacy, a companionship, a fellowship of spirit. If two are bound together with the same yoke, they must of necessity walk together; and if they cannot agree to walk together, they must sever the yoke, whether it be a literal wooden yoke, or a yoke of friendship. Friendship is more than a passing kindness, and never exists without some bonds of fellowship. With a loyal and faithful Christian the bonds of fellowship or friendship can be none other than those of a common faith and hope. He has renounced the world with its ambitions and aims, has lost its spirit, and has received instead the spirit of Christ with all its new and kingdom aspirations and hopes; consequently, if he be true to his profession, those earthly things can no longer constitute bonds of fellowship with him: he cannot submit to be yoked with those who are of the world. He has also renounced all the vain philosophies of human invention and has taken for his guide, and has found his delight in, the infallible Word of Divine Truth; consequently, if he remains true to his profession, the theories and speculations of men can constitute no bond of fellowship with him; for he has no sympathy with them. And, further, his commission as an ambassador for Christ (2 Cor. 5:20) not only precludes the possibility of fellowship on those terms, but it also arrays him, as a defender of the faith once delivered to the saints by the Lord and the Apostles, in opposition to every other form of doctrine.

The Apostle Paul’s questions in 2 Corinthians are therefore significant: “What fellowship hath righteousness with unrighteousness?” The answer is none whatsoever: the man who is righteous cannot approve or agree with the unrighteous; they cannot

walk together, either under the one yoke or the other, and they naturally drift apart, because there is nothing to hold them together. “And what communion hath light with darkness?” Can the natural light and darkness abide together? No! Can the light of Truth in one heart and the darkness of error in another’s heart draw them together in fellowship and sympathy? No, they are repellent forces, not attractive forces and they cannot assimilate. When the darkness opposes the light instead of giving place to it, there can be no communion except the light suffer an eclipse and go out in darkness.

And “what concord [what harmony] hath Christ [the body of Christ, the one true Church] with Belial [all things wicked and worthless; hopeless as to character and destiny]?” Yes, those who say, “Let us go and serve other gods”(see Deut. 13:13). Anybody who agrees with and fellowships with Belial, has not the spirit of Christ, and is none of His, no matter how loudly he professes to be of Christ. “Or what part hath he that believeth with an infidel,” an unbeliever? Can there be any bond of fellowship there? No! “And what agreement hath the temple of God [the one true Church] with idols?” Can the spirit of God and the spirit of idolatry dwell in the same heart? No! God will not share His temple with another. We must be wholly devoted to Him, or we are not acceptable to Him. Therefore, every other idol must be banished from our hearts and only His true and loyal subjects fellowshipped.

2 Corinthians 6:14-18 continues, “Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” How explicit and positive is this command, and how blessed the promise to the obedient. Every word of the command is full of significance:—The first word “Wherefore”—calls up the forceful argument preceding; *i.e.*, in view of the fact that it is impossible to serve two masters or to have the spirit of Christ and the spirit of the opponents of Christ; in view of the fact that we must either be true and loyal to Him, or else be none of His—“Wherefore, come out from among them [from among the enemies of Christ, who, although professing to be light-bringers and Truth-seekers, love darkness better than light, because their hearts are not right; those whose conduct shows that they do not love the Lord and the Truth, and who only seek to entice the faithful away from a narrow path which God has marked out]; and be ye separate, saith the Lord, and touch not the unclean.”

When Jehovah says “be ye separate” He does not mean to be friends and companions, or to be in fellowship on any grounds. It means that we are to make a clean-cut division between ourselves and all the unclean, the impure in heart, as manifested by their disloyalty to the Truth, and thereby to God, its great Author; and that this separation is to be so marked that the set aside one will be sure to know it, and that none can mistake our obedience and loyalty to the Lord and His Truth. There is to be no frivolous or incidental obedience in this matter; for we are not only to be separate in spirit from the enemies of the Lord, but we are not to touch the unclean. As the Apostle Paul says in Rom. 16:17 “Now I beseech you brethren mark them which cause divisions . . . and avoid them”—have no part or lot with them.

It is only on these conditions that we have the Lord’s promise “And I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty.” We are brought face to face with the alternative of making a definite choice between the Lord and His Truth on the one hand, and the enemies of the Lord on the other. The command is, “Choose ye [the faith-justified, consecrated child of God] this day whom ye will serve.” There is no neutral ground; and no half-way compliance can realize the blessed promise, “And I will receive you,” *etc.*

It is not the spirit of Christ, rather the spirit of the world, which considers such a separation from the ungodly and the apostate a hard service. The loyal and faithful in heart cannot admit to fellowship with those who do not have the same loyal disposition. Would not true loyalty and devotion count the injury or the blessing done to a friend as done unto us? So the Lord views the matter when He says, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:40). And so also the Psalmist teaches, saying, “Do not I hate them, O Lord that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies” (Psa. 139:21, 22).

KEEP YOURSELF IN THE LOVE OF GOD

The faith-justified, consecrated child of God must come out from among the unclean and be separate from all the deceitful workers of iniquity. This may leave us quite alone in the world; but the truly loyal heart will prefer to be alone with God, rather than to have the friendship of those who are untrue to Him. Even if the Scriptures had nothing to say on the subject, this

would be natural to a devoted heart. It is therefore all in vain that some testify of their love to God while they keep company with His opponents. Their actions speak louder than their words. It is in vain also that they urge the plea of charity when the Lord says, “Be ye separate, and touch not the unclean.”

Many, and very plain and positive, are the warnings of the Word of God against the “evil communications” that “corrupt good manners” (1 Cor. 15:33). The Apostle Paul’s counsel (Acts 20:28-30) to all the elders of the Church was, “Take heed, therefore, unto yourselves, and to all the flock, over which the holy Spirit hath made you overseers, to feed the Church of God, which he hath purchased with his own blood: for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”

KEEP YOURSELF IN THE TRUTH AND SPIRIT OF THE TRUTH

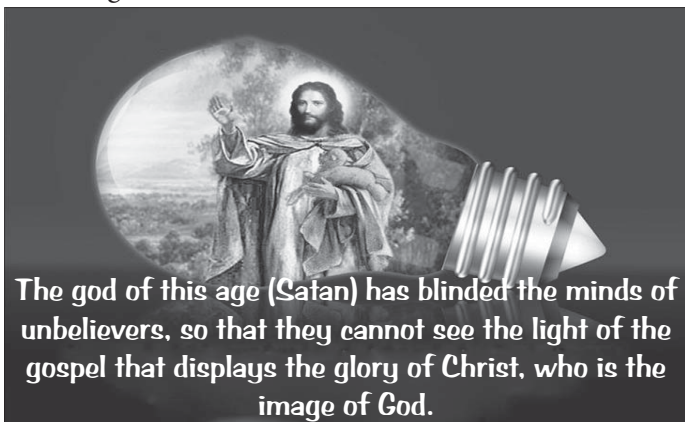
Jude said, “Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own desires. These be they who separate themselves [from the Truth and its spirit], sensual [minding earthly things, and gratifying the ambitions and tastes of the old nature], having not the spirit. But ye, beloved, building up yourselves on your most holy faith, praying with a holy spirit [a spirit of loyalty and devotion to God], keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life” (Jude 17-21).

Like other kings, King Jehoshaphat no doubt made many mistakes, blunders, but his most important mistake was in affiliating with Ahab, King of Israel. There is a lesson here for all of God’s people. “Be not unequally yoked together with unbelievers.” Ahab made war and invited Jehoshaphat to go with him. It was expected to be an easy conquest, but the Lord’s blessing was not with it, as Jehoshaphat later learned, escaping barely with his life. But his still earlier mistake was in arranging a marriage between his son and the daughter of Ahab and Jezebel. No doubt he considered this a wise method of ultimately re-uniting the two kingdoms but it was worldly wisdom—foolishness contrary to the wisdom from above. The Lord’s disapproval of Jehoshaphat’s fellowship with Ahab was indicated. The Prophet was sent to him, saying, “Shouldest thou help the ungodly and love them that hate

the LORD? Therefore wrath is upon thee from before the LORD” (2 Chron. 19:2).

God’s people can readily draw a lesson from all this, without further suggestions from us. Matt. 6:33 refers to the Kingdom to which we are now invited. “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” To seek it means to seek a place with the Redeemer in the glory and power of His coming Kingdom. Those who seek it may apparently lose in temporal advantages, but by faith they recognize that all things, even trials, difficulties and privations, are working together for good to their spiritual advantage, preparing them for the Kingdom.

We are to be on guard against the enemies of the Truth. Yes, it is obligatory upon all the faithful to be on the alert against these enemies, and to be prompt in discerning and in dealing with them, so that the flock of Christ may be spared. The Apostle Paul grows very earnest in urging this matter, saying, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them: for they that are such serve not our Lord Jesus Christ, but their own desires; and by good words and fair speeches deceive the hearts of the simple [of those not on the alert for the encroachment of error]” (Rom. 16:17, 18). Again, says the same Apostle (2 Tim. 2:16), “Shun profane and vain babblings; for they will increase unto more ungodliness.”



The god of this age (Satan) has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God.

The ungodly policy of this evil day of compromises and of disloyalty says we cannot walk by this strict rule: we will not recognize or admit the real character of a wolf in the sheep-fold, if the wolf be attired in sheep’s clothing; we must accept his professions, even though his words and his actions are to the contrary. We cannot believe that right in the midst of the company of the consecrated; any will arise to “pervert the Truth” and to “draw disciples after them”; and we dare not “mark” any as such, and “avoid them,” or “shun their profane and vain babblings,”

as the Apostle suggests, for that would be unloving.

As we continue in the Time of Trouble there is great clamor in favor of a broad-minded charity which gives untold freedom to the enemies of the doctrines of Christ—a charity which can affiliate with every form of belief or unbelief; that makes no claims of superiority for one religion over another, be it Christian, antichristian or heathen; a charity style belief that freely fellowships all and bids all God speed, utterly heedless of the Word of the Lord which says, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God,” and “If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds” (2 John 9-11).

Let us be certain of this one thing, the warning here is not against those who never knew the Truth, but against those who have known it and have been blessed by it, and who have afterward turned away from it; of whom the Apostle Peter speaks, saying, “If, after they 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 [they are worse than those who have always been of the world]. 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 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).

Why would one that has tasted the Truth do this? Because the dog and the sow nature and disposition are still there and only waiting for opportunities and circumstances to prove it! So also says John: “they that went out from us, but they were not of us; for if they had been of us, they would have remained with us: but it was that they might be made manifest that they were not all of us” (1 John 2:19 Diaglott), because the old fleshly mind and disposition are still there!

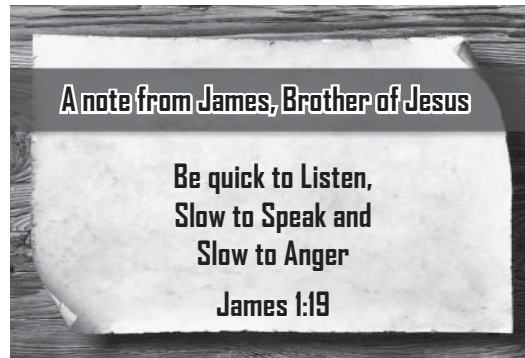
The love or charity which goes out toward the enemies of the cross of Christ—those who have been once enlightened by the Truth and have turned away from it—is not the right kind of love. We are commanded to “Love not the world, neither the things that are in the world,” and told that “If any man love the world, the love of the Father is not in him” (1 John 2:15); and, again, “This is love, that we walk after his commandments” (2 John 6).

“And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God” (Gal. 6:16).

We have some instructions along this line of thought in 1 Cor. 15:34 “Awake to righteousness and sin not.” Sometimes Christians see the doctrine of love in the Bible and forget that there is a lesson which proceeds love. This primary lesson needs our attention in this study! It is the lesson of justice, righteousness, as this is what this text really signifies “Awake to Justice!” No intelligent person in the world will question of dealing justly with everyone in the world. The principle of justice enters into every transaction, even the most trivial. The principle of justice must be recognized in the Christian as well as the world. If all could get this thought of the Golden Rule firmly fixed in the mind, if each one could awake to righteousness, to justice, the whole world would be revolutionized. Yes, we are aware of 1 Cor. 13:13 “And now abideth faith, hope, charity, these three; but the greatest of these is charity.” Oh, we must not practice love to our fellow creatures or even God while at the same time violating the principle of justice. Only after we have rendered justice are we at liberty to practice love toward another. Justice first, love afterwards should be the rule governing our dealings with others.

When the LORD no longer approves of His former child we must honor His decision and “avoid them.” Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than to do an injustice will not have a share in the Kingdom. Our sympathy for righteousness, truth and purity must be sought even as the Kingdom is sought and those consecrated believers who find the one will find the other. Much of the Christian’s time must be devoted to self-examination and self-instruction in righteousness, learning to trust in God’s word of justice implicitly. We Christians are really taught of God to consider honesty in all our words and actions; to observe honesty in our thoughts, to be honest with the LORD, honest with the brethren, honest with ourselves! As these lessons are learned, appropriated, the pupils in the School of Christ are being prepared for an inheritance in the Kingdom with those we may be equally yoked.

True fellowship implies love, sympathy, a mutual sharing of good or ill, common principles, common



interests, and a common aim. It may exist between parties on equal footing or between those whose conditions are widely different. Where the latter is the case, benevolence on the part of the superior is shown in acts of favor and blessing, and on the part of the inferior, in gratitude and such returns in action as are possible. Than such fellowship there is nothing more

desirable and more helpful to us who are called to walk in a narrow and difficult way. But while we should ever seek and cultivate such fellowship, we need to be very careful to see that our fellowship one with another, is based upon correct principles, else that which was designed as a blessing, will be found to our great disadvantage. “If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).

Realizing this, the Apostle Paul has admonished us saying: “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness . . . or what part hath he that believeth with an infidel?” (2 Cor. 6:14, 15). Amos 3:3 asks “How can two walk together except they be agreed?” It is impossible. Let us see to it, then, that our fellowship is based upon the sure foundation referred to in 1 John 1:7 “the blood of Jesus Christ that cleanseth us from all sin” and that our rejoicing and communion be of the increasing light as we walk together.

And this great blessing, the Apostle John tells us, it is our privilege to have. He says we may have fellowship with our Father, and with His Son, and also with other consecrated ones who are walking in the light—the Truth. “This then,” says John “is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.” The Truth is all clear and plain in God’s sight, and He, by His Spirit, through his Word, will lead all of His children into light (Truth) in its due season, if they are in actual fellowship with Him. John states this very emphatically, saying, “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth” (1 John 1:6).

Some will say John, I think you are too severe; I know many very good Christians who say they are entirely consecrated to God, and only want to know and do his will, and truly they do many wonderful works, yet

they walk in darkness, knowing nothing of the blessed Truths now made so plain to us. And not only so, they refuse to hear it and do not want it. Yet they claim to have fellowship with God; how is it? John's answer is very plain and what may seem to many, severe, yet we apprehend it is the severity of Truth. He says, "They lie, and do not the truth." They don't want to know it, because they don't want to do it.

God speaks to His children through His Word, and He is acquainted with all our circumstances and hears our prayers, but it is a great mistake to imagine that we have communion and fellowship with God, when we only speak to Him in prayer, and never examine the Word to hear Him speak to us. We may speak and then listen, but we need to hear much more than we say. We have communion, interchange of thought, fellowship. None can commune with God without becoming acquainted in some measure with His Truth, and if they are in harmony and fellowship with Him, His plans and purposes will become theirs. If they do not desire to obey the Truth, they will deceive themselves in an endeavor to disbelieve it, and to substitute something else in its place. And while doing this many hold to the form of sound words while denying their import.

But if as children of the light we walk in the light, not only shall we have fellowship with our Father and our Lord, but we shall also have fellowship with others who are walking in the same narrow way; ones with which we can be equally yoked!

God speaks to his children through his Word, and he is acquainted with all our circumstances and hears our prayers, but it is a great mistake to imagine that we have communion and fellowship with God, when we only speak to him in prayer, and never examine the Word to hear him speak to us. We may speak and then listen, but we need to hear much more than we say. Thus we have communion, interchange of thought, fellowship. None can thus commune with God without becoming acquainted in some measure with his truth, and if they are in harmony and fellowship with him, his plans and purposes will become theirs. If they do not desire to obey the truth, they will deceive themselves in an endeavor to disbelieve it, and to substitute something else in its place. And while doing this many hold to the form of sound words while denying their import.

But if as children of the light we walk in the light, not only shall we have fellowship with our Father and our Lord, but we shall also have fellowship with other saints who are walking in the same narrow way.

**May You
Be Strengthened
With All Power
According To His
Glorious Might.
Colossians 1:11
for all ENDURANCE
and PATIENCE
with JOY**

BIBLE QUESTIONS

Question: You speak often about the CEC's and how prominent they are at this time. Do we know how many there will be?

Answer: No, I am not aware of a set number! We, with good reason, understand that there will be a sizeable number. In Song of Solomon 6:8 The Bible uses virgins to represent consecrated people, "Virgins without number", the Consecrated Epiphany Campers.

About 108 years ago Pastor Russell, wrote "with the closing of this Age, there will be an adjustment of matters." This time of transition has been painful. Yet, for the faithful Epiphany-enlightened brethren that have conformed themselves to these transitional changes and adjustments, even as the Lord has brought them about, revealing them through His Word and providential leadings. These continue to this very day." And now (2020) there are more and more brethren that have

consecrated since the Fall of 1954 who have their standing in the Camp, as Consecrated Epiphany Campers. The Consecrated Epiphany Campers in the Truth are the highest class of the antitypical Nethinim, who serve in sympathetic unity with their Youthful Worthy brethren, who are antitypical Levites in the Court. Furthermore, they are very closely related to these Youthful Worthy brethren, both being of the same antitypical tribe of Manasseh.

The virgins without number in this application, however, refer not to individuals, but to the Consecrated Epiphany Camper class in general, who along with the Great Company and Youthful Worthies, have no specific number.

Question: Why are you directing our attention more toward the CEC's than the Truths we have been studying?

Answer: Constructive Advancing Truth requires it.

We open our thoughts with 1 Cor. 2:13 “Which things we speak, not in Words taught by Human Wisdom, but by the Teachings of the Spirit; unfolding spiritual things to spiritual persons” (Diaglott). At this present time, *the Truth as due*, is in the hands of the Consecrated Epiphany Campers (spiritual persons); all based on and in harmony with the teachings of this movement.

One example: Why didn’t Bro. Johnson explain what the hill Ophel represents in relation to the other four heights of Jerusalem, when in PT ‘19, p. 35 he wrote on Psa. 72:3 and explained what the other four heights represent, and when he reprinted it from time to time in the PT’s and in 1938 in E-4, pp. 320, 321, 330? It was not yet God’s due time to bring forth this item of Truth. He reserved its understanding until the Consecrated Epiphany Campers would be coming forth as a class, and now gives it as a further proof that He has arranged in His plan for such a class, and as a special comfort and encouragement for them. Let us all rejoice in our Lord’s continued leading and thank our dear Heavenly Father for all His benefits (PT 1970 p.90).

The Lord’s sheep are under His constant shepherding care. He will never leave nor forsake them. “The path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18). The Lord has indicated that there is no other Youthful Worthy *candidate to fill* the leadership role in this movement, so as stated in PT ‘78, p. 87 “that after the Youthful Worthies have finished their course in this life, He will continue it through the Consecrated Epiphany Campers.”

Interpretation—Disagreement

The words of John 14:26 were spoken directly to the Apostles, as God’s people. “The Comforter . . . whom the Father will send in my name, he shall teach you all things . . .” The Apostle Paul, in 1 Cor. 2:13 refers to the holy Spirit’s teaching the Christian people. This begs the question: If the same holy Spirit teaches all Christians, why are there such differences of teaching? Bro. Hedman brought these thoughts to our attention.

Disagreement over interpretations of Scriptural doctrines have set Christian against Christian for centuries. Often the disagreements have erupted in violence and persecution. Many of history’s finest minds have been engaged in analyzing and “splitting hairs” over exquisite points that only scholars could appreciate.

The teachings of Jesus were for the common man and woman of faith, “David therefore himself called him Lord; and whence is he *then* his son? And the common people

Constructive Advancing Truth refers to a teaching, based on long established Truth that is being brought forward and applied in detail for God’s consecrated children. A principled fact which moves forward in a process of development, having a special value to those living today, being constructive, helpful, and encouraging. In other words, it is “Truth as due” given for the needful purpose of building up and developing the Consecrated Epiphany Campers.

Question: If the Truth is just that, should not all see it the same?

Answer: No! Rom. 14:5 says, “Let every man be fully persuaded in his own mind.” All logical minds delight in reaching a *decision*, if possible, respecting every item of Truth; and this the Apostle declares should be striven for by each member of the Congregation for himself—“in his own mind.” It is a common mistake, however, to attempt to apply this personally good rule to a Church or to a class in Bible-study—to attempt to force all to *decide* on exactly the same conclusion respecting the meaning of the Lord’s Word. It is proper that we should wish that all might “see eye to eye”; but it is not reasonable to expect it when we know that all are fallen from perfection, not only of body, but also of mind, and that these deflections are in various directions, as shown by the various shapes of head to be found in any gathering of people (P 6 pp. 326-327).

Having used his opportunity, each is to trust to the Lord to guide and teach and show the Truth, and should not insist that all must be *made to see* every item as he sees it, nor even as the majority view it. “On essentials, unity; on non-essentials, charity,” is the proper rule to be followed.

heard him gladly” (Mark 12:37). To mask His meaning from those whose hearts were not ready to receive the Truth, He spoke in parables (Luke 8:9, 10). But always He gave a plain explanation to His followers.

It is important to remember that details of doctrine are not in themselves the means of salvation. The basic teachings of Scripture are not so complicated—the redemptive power of Christ’s death, justification by faith, holy and righteous living—that they cannot be grasped by the average mind. It is largely to the “poor of this world” that the message of Truth appeals, God does not require a university degree from those who would be His servants (James 2:5).

Disagreements over interpretation have been a means of separating the worthy from the unworthy. Siftings have been permitted by God as a means of testing the hearts of the truly faithful, not their brains. Yes, some of God’s most prominent servants—John Calvin and William



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

TO:

Farel, for example—have become persecutors of those who differed from them in doctrine. Oh, in due time God will judge in this regard.

Deep consecration and holy living requires the giving up of one's own will to do the will of God. This does not bring perfect enlightenment—our minds are always free to accept or dispose of information coming into them—but it does prepare the believer generally to will God's will, though imperfectly.

If all this sounds a little disheartening, the fault lies in the circumstances in which believers and non-believers alike find themselves. Our state is imperfect as a result of the original fall into sin. God's Truth reaches us through this veil of imperfections and, as the Apostle Paul puts it, we see things dimly (1 Cor. 13:9-12).

Looking at the history of the Church it is apparent that God has been at work in clarifying the teachings of Scripture, or to put it more correctly, making clearer the interpretation. Not without good reason do we advocate the presentations found in our publications. It may seem obvious to readers of The Present Truth that eternal torment for sinners is not from a loving God, and that Jesus is His Son, separate and distinct, but it is not obvious to everyone. However, we do not conclude from this that others cannot be Christians.

Understanding of the Truth does not occur instantaneously. We must remain humble before the Lord and apply ourselves diligently to studying His Word, using the helps He has made available.

The Scriptures tell us simply that the day will come when all people will understand the Lord and His ways—all from the greatest to the least (Jer. 31:31-34). In God's time the Truth will win out—at evening time it shall be light (Zech. 14:6, 7).

OBITUARIES

Sr. Billie Speed of Tacoma, WA died, February 21, 2020 of a heart attack. She was 61 years old and happily married to Bro. Gary. Their understanding of God's plan was comforting and she absolutely loved knowing that she would be able to spend eternity on a cleansed earth.

James Boots died March 11, 2020 at age 83. He was born April 28, 1936 in Grand Rapids, MI. Jim was a kind, gentle, God loving man. He and Sr. Barbara moved to Chandler, AZ in 1981 to open a bakery where they attained award-winning recognition for their pastries. Jim is survived by his wife of 54 years, Barbara, and two daughters Erin Boots (Chris) and Toni Peterson (John).

Bro. Robert L. Steenrod born Nov. 27, 1942 died March 28, 2020. He has been in the Lord's care for many years as an avid Bible student and elder associated with the Athens Nelsonville, Ohio class. He was appointed an Auxiliary Pilgrim with Bible Standard Ministries Nov. 3, 2004. As a consecrated child of God, it was truly his greatest joy to share the Word of God in his worldwide online ministry and speak personally to others of God's goodness. He was an example of mildness in his life and teaching. He loved the brethren and the brethren loved him.

Bro. Bob was a great help to the Bible House, especially in following up on remarks that came in online. With his well-grounded and positive understanding of God's Truth, he was privileged to serve inside and outside the USA many times. We say good-bye to our brother, friend and fellow servant as he sleeps in the Lord awaiting the resurrection blessings, he loved and ministered.

He is survived by his wife of 56 years, Sr. Kathryn; two children, Bruce (Becky) Steenrod of Nelsonville, David (Lisa Bailey) Steenrod of Athens; four grandchildren, Steven Sauters, Christian Baumgarner, Dawson Steenrod, Davin Steenrod; one great grandchild, Vivian Sauters. As our Friend in the Lord sleeps in death may his life bring to us wonderful Memories.

Sr. Zena Duncan died March 31, 2020 at 92 years of age. She studied the Truth that she loved so much with the Kingston Jamaica class all her Christian life, about 70 years. She was a stalwart in the fact that God had a plan and this plan included the resurrection of the dead. This was identified in her acceptance of death when it came time for her to sleep in death till the time of restitution comes. She was a joy to be with and Oh, how she loved to sing the hymns. Sr. Zena always said: She would not let anyone come between her and the Lord because that would make them closer to Him than her. Let us keep her memory green in our hearts.