


The
PRESENT TRUTH
 and
Herald of Christ's Epiphany

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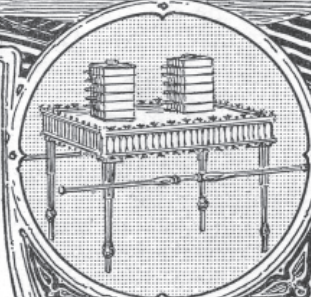
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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . 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.



PROMINENT CLASS TODAY

Much of what is given in this article is based on the discourses, writings and conversation with Bro. Bernard Hedman our General Editor; January 1986 thru January 2004.

On October 22, 2021 71 years will have passed since our dear Brother Johnson went beyond the Vail. And we have another important anniversary in October — Pastor Russell also, 105 years ago. Let us remember these dear Brothers through the eyes of Bro. Hedman. The transcript has been edited for publication.

I would like to select a text from the book of Nehemiah, chapter 7, verse 65. Quite a strange text, is it not?—a text that is not particularly prominent in the Bible: “They should not eat of the most holy things till there stood up a priest with Urim and Thummim.” In the Tabernacle service the priest wore the breastplate, and mounted on


this breastplate were the Urim and the Thummim. We do not know really what the Urim and Thummim were, but we do know that God gave some information through the Urim and the Thummim. We are told here that they were not to eat of the most holy things till there stood up a priest with the Urim and Thummim. We conclude from this that the High Priest was the one that had the Urim and Thummim and that these were used by God, through the priesthood, to give certain answers.

Bro. Johnson nicely brings out that the antitype here sheds light on the type. It was from this verse primarily that he got the antitypical interpretation of the Urim and the Thummim. We know these very thoroughly, because they were coupled together — “Take heed to the doctrine and thyself” (1 Tim. 4:16). Now the Scripture does not read quite that way; rather, “take heed to thyself and to the doctrines” but I purposely gave it the other way around. In the cloudy, fiery pillar, we have the same idea. Here we have the Urim and the Thummim.

The word Urim means lights. What do the “lights” represent to us? They represent the Word of God, and through the priesthood we have received information on the Word of God. The word Thummim represents perfections. This brings out the thought of the spirit of God. So as we have eaten — as the priesthood particularly have eaten of these holy things—we have received information on these holy things through the Urim and the Thummim—through the Truth and the spirit of the Truth. So the question: Are we here today because we have received this experience of receiving the Truth and the spirit of the Truth? (See PT ‘37, p. 63, col. 2, bot. to 64, top).

The expression the Lord’s Eye, Hand, and Mouth, is one that our dear Bro. Johnson used often. I searched in vain for a good explanation that he gave on this subject, and was surprised not to find it. For example he uses the expression at least a dozen times in the article on Leprosy. He indicated that the Lord’s Eye, Hand, and Mouth would examine the situation and declare a person clean or unclean and that He would superintend the work here in the end of the Age as to His people. So, I hope to present to you some thinking that does explain it, based on a number of Scriptures and text references, some familiar to you, and some not so familiar.

“The fact that these star members have been our Lord’s Eye, Hand, and Mouth, makes them sustain a closer



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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.

official and personal relation to Him than any other contemporary members of the Little Flock; and this is due both to their office under the Lord and to their greater faithfulness than the rest of the members of the Little Flock living in their individual times; for these have been pre-eminently the brethren who have increased their one pound to ten pounds and their five talents to ten talents. And it is because they are the Eye, Hand, and Mouth of the Lord Jesus that to them in the most particular sense the thought of Luke 10:16 applies: ‘He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.’ This office, however, does not make them lords over God’s heritage.”

THE LORD’S EYE (three applications)

Deut. 34:7 is a Scripture that Bro. Johnson used in which he reminds us that Moses’ eye was not dimmed, nor his natural force abated. Now, you remember he brings out that this represents that even towards the end of his life he (Bro. Johnson) did not lose his grasp upon the Truth, that he retained his understanding of it in both its elementary and deeper features, here in the end of the Age. (Remember we quoted this shortly after Bro. Jolly died. I noticed the same thing with him. His eye was not dimmed — his natural force may have been abated, but he still had the grasp of the Truth even until his death).

(1) Matt. 24:28: “Wheresoever the carcass is, there will the eagles be gathered together.” The *Expanded Biblical Comments* for this verse explains that wherever the Truth is, there shall the symbolic eagles be. What is an eagle noted for? Good eyesight, keen vision. Wherever the carcass is, there the eagles shall be gathered together to get the meat of the Truth that was due, particularly in end of the Age. God’s word means wisdom.

(2) Eph. 5:8, 10: Manna text of July 1 speaks about walking in the light. We have the wisdom of God, the knowledge of God, the symbol of wisdom represented in the eye, an example of this secondary application — that of the Bible itself. This is, “Thy word . . . a lamp . . . and a light” (Psa. 119:105) (See E-15, p. 664). Psa. 32:8 — “I will guide thee with mine eye.” According to PT ‘57 p. 2 and the Feb. 23 Manna comments, this shows us that God’s wisdom will guide our conduct.

(3) E-6, p. 458 and E-8, p. 456. Let us focus on this application taken from Zech. 4:10: “They are the eyes of the Lord, which run to and fro through the whole earth.” I believe that this is the Scripture from which Bro. Johnson primarily got the thought on the Lord’s Eye, Hand, and

Mouth — particularly the *eye* in this case. This is a very nice passage—one of my favorite texts of the Bible. Here we get the thought that the star members would take a figurative trip. The *eyes* of the Lord would take travel throughout the earth. So here we see the eyes of the Lord operating through the *seven eyes*—the seven angels to the Christian Church.

Daniel is a good illustration along this line. You remember in E-9, chapter 7, Bro. Johnson brings out the thought that Daniel in the person of that “faithful and wise servant” actually did see and observe certain things. On the basis of these, he gave us a great deal of information. He gave us wonderful forecasts of what would happen here in the end of the Age. I do not have to name them; you know them just as well as I do. But he saw *for us*, as Bro. Russell and the star members took their figurative journeys, they would see those things that God would have them to see.

Two other Scriptures I would like to quote for you. One is Isa. 52:8 (See E-7, p. 308): “Thy watchmen . . . shall see eye to eye.” This is one of the verses that we use to show our assessment— based upon this Scripture as well as others—that we are no longer in the period of the high calling. You remember that Bro. Johnson brings out in the article on *unanimity* among the watchmen; those who watched on our behalf, and those who saw—observed— *for us*, that they would see when the Lord “brought again Zion” (His Little Flock). In other words, before the Time of Trouble would set in, they would see and share the same viewpoint. What happened since 1914-1916? The watchmen no longer see eye to eye, which is a reverse proof that the Lord has brought again Zion.

So the Lord’s *eye* is the star members acting as an observer for Jesus and for Jehovah, and incidentally an observer for us. Can we not say, dear friends, that we have received a rich blessing and have profited from this wonderful ministry as they have observed for us and looked into the Scriptures and the signs of the times, and then as the result of all this observation and all this knowledge they reported the matter to us?

We at this time wish to bring this pertinent thought to this study: we should keep in mind that we have received Truths from non-star-member servants also. Bro. Johnson pointed to this service, for example, in referring to dreams and visions by some elders and general servants in E-9, pp. 108-110, 112, 113. Also, E-10, p. 24, points out that, generally speaking, typical Truth in its *first reception* is

limited to the star-members. Matt. 13:52 “Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things old and new.” Yes, others than the Star Members *i.e.*, other scribes instructed in the kingdom of heaven have from time to time been privileged to *bring forth something new* from the storehouse, the Bible [italics ours]. And E-5, p. 38, states that the “Lord Himself promised that every able and faithful servant of the Truth would by Him be favored with bringing something new out of the storehouse.”

See also, PT ‘66, p. 53, col. 2 (*quoting from* PT ‘44, p. 29, top) where we read the following: “. . . that the star-members would serve the Great Company partially . . . and that the Great Company . . . would do the rest, since the former in its last member would leave the world . . . after which the Great Company would have to serve itself without direct service from a star-member [*i.e.*, it would serve itself with service similar to that previously given to it by the star-members directly but now obtainable only through their writings].”

Bro. Johnson also explained that the type of Hiram working on various utensils (1 Kings 7:40) antityped the presentation of *advancing light* to the brethren during Bro. Johnson’s lifetime and since, in which others co-operated (See PT ‘52, p. 89, col. 2, bottom-p. 90, col. 1; PT ‘68, p. 74, par. 1). The star member’s role ended in the flesh in 1950, 71 years ago.

It seems reasonable that the Lord would continue to bless us also through the ministry of non-spirit-begotten servants (Prov. 4:18). He did and will continue to do so.

THE LORD’S HAND

Now for the second part of the expression, The Lord’s Eye, Hand, and Mouth — the *Hand*. We recognize that there are many different meanings for the word, hand. I am sure that we are familiar with the thought that the hand is first used for *chief favor and power*. In Phil. 2:9-11 Jesus Christ is said to be highly exalted. This shows us the chief favor and power that Christ Jesus has in relation to the Father. Other Scriptures are Psa. 16:8; Eph. 1:20; Heb. 1:3.

Then again, the word *power* is used in connection with the word, hand. In Ex. 4:2, God asked Moses, “What is that in thine hand?” What is in your power to do in connection with my work? It was a rod or a staff. What is that in your hand? What is within our power, our talent, our abilities? Many things. *Eccles. 9:10* says, “Whatsoever thy hand findeth to do, do it with thy might.” And do it now! We have the wonderful power of God. God’s power

and care are illustrated in Psa. 31:15—“My times are in thy hands.” God arranges each experience, attainment, work, and privilege at the time that will glorify Him and profit His own (See *Manna* comments for Oct. 27).

If we go back to our Tabernacle picture, we find that the word hand represents *service* (TS 83; E-8, pp. 157, 323). This you find in Lev. 9:22, 23, where Moses and Aaron went inside the Tabernacle and came out. What did they do when they came out? They blessed the people. This shows us the wonderful service that the hands are willing and able to provide for those who are God’s servants, or on behalf of God’s people by God’s servants. Other Scriptures are Ex. 17:12; Rev. 13:16; 14:9; 20:4.

Bro. Hedman emphasizes: the interpretation I like the best is that of *service*: that of God’s hand in the person of the Apostles and the star members, and the fact that to us here at the end of the Age God has given them the wonderful opportunity of service for Him. This is one reason why Bro. Johnson uses that expression with the High Priest acting through the star members here in the end of the Age—superintending the work that is being done in connection with God’s people. I like the thought of service: that the star members, especially in the Laodicean Angel, were privileged to minister to us, to lay down their lives in the service of God’s people.

You know, we cannot really fully appreciate that thought—through great deprivation, suffering, ignominy, defeat, losses, restraints, shelvings, disappointments. Bro. Johnson gives a long list of hardships that God’s people have to endure. How much more, in connection with those who have really gone to bat for us, to observe and to set themselves apart and to suffer for their ministry of preaching the Truth.

STAR MEMBERS LED THE CHURCH IN SERVICE

As Jesus’ agents, the star members led the amenable to repentance and eventually to consecration and spirit-begetting, and enlightened them and made them fruitful in service. This was true of the two Harvests under the Apostles and “that servant” in the end of the Age. It was true also of the 35 interim star members and the Epiphany Messenger and their ministry toward the amenable ones who at first and finally rallied around them in their ministries and helped to advance their teachings.

Here in the end of the Age we had a great pioneer, one who during the Parousia Harvest gave us a package with a ribbon tied around it. That ribbon was what we know of today as the epitome of the Parousia Truth. He

presented such doctrines as restitution, the mortality of the soul, death-sleep, universal redemption (*versus* universal salvation), the fullness of the Gentiles ending in 1878, the times of the Gentiles ending in 1914, election and free grace. What do we have that we have not received through this Parousia Messenger?

He was not the first, however, to come out with the doctrine of restitution. This was preached many years prior to the Parousia time. We do not have it by virtue of just the free grace of God, which was the battle that the Armenians fought against many others. Of course, they put it in the wrong time. Many of the servants of God prior to the Parousia time advanced many of these Parousia doctrines. But I say that the Parousia was the first time, to my knowledge, that we received a package with a ribbon around it. And we received many additional Truths in these times.

Why do I say this? Not because Brother Russell was the first to promulgate these things, but rather his work has endured and has become very prominent here in the end of the Age, consistent with God's providence for us. His service to us has given us a very rich legacy which we have in the Epiphany had the privilege of defending, reaffirming, and elaborating. This has been the function particularly of the Epiphany Messenger—to reaffirm and re-establish the brethren in the wonderful Truths that we received in the Parousia time. Bro. Russell was the first—rather he was the first to have a sustained work which lasted even up to the present time; he selected the *true* doctrines from the many prior teachings set forth (*See* R4067, col. 2, par. 1).

Through the star members *and others*, the Truth has never lapsed because there was always somebody to preach it. We must always keep that in mind that everywhere God has raised up champions for His cause—champions for Jesus Christ. With the Lord's Eye, Hand, and with His Mouth, He has indeed protected us, He has served us. Through the Bible, we have received so much information. The Bible has been revealed to us in its various sections and has been broken down for us and we have rightly divided the word of Truth here in the end of the Age.

THE LORD'S MOUTH

One of the most prominent expressions we have on this subject is found in Num. 12:8. Aaron and Miriam were complaining about Moses' selecting Zipporah for a wife—Miriam especially, because, as the sister of Moses, she was apparently the first lady of the land. Moses was not married and apparently she was to be displaced and saw

that coming.

God said that He would speak to His servant [Moses] *mouth to mouth*. In E-9, p. 118, Bro. Johnson gives an elaborate explanation of the word mouth—God's mouth. Moses was not like Aaron and Miriam. He received a great deal of information which they did not possess or could not get, because they were not God's mouthpieces. Bro. Johnson brings out the thought that this happened more particularly in the end of the Age. E-9, p. 131 reads: "We reply: God would reveal to our Lord acting in the star-members the Truths as due in understandable and reasonable ways, and not in ways that would baffle their reason or their understanding, *i.e.*, not in incomprehensible ways."

God's mouth from another standpoint has been Christ—*as the Logos, as God's mouth, as referred to in John 1:1 and Isa. 61:1, 2.* Jesus has had a mouth, too. Jesus has as His mouth the Church speaking to the world—the mouthpiece to the world. We have the thought that up until 1917, when the great separation took place, that prior to that time Jesus spoke through the Little Flock. After that, He spoke through the Great Company as His mouthpiece to nominal spiritual Israel.

Then we have the mouth in God's depository of God's revelation—the Bible. I cite for you Psa. 45:1. "My tongue is the pen of a ready writer." The tongue of God, the Bible, is the pen or the pen product, as Bro. Johnson puts it, of a ready writer (*Compare* E-4, p. 270).

God's great, wonderful attributes have been set forth. We have not only the tongue of God as speaking, but we also have something else: the two lips of God's mouth. We have the Old Testament, which we might say is the lower lip of God's mouth. Then we have the upper lip, which we might speak of as the New Testament of God's mouth. Just as the New Testament is supported by the Old Testament, so is not the upper lip sort of supported by the lower lip when we close our mouth? God's mouth—the Old and New Testaments—has been very instrumental in providing the information that God's mouthpieces have used as God has talked to them, mouth-to-mouth, through the Bible.

Another familiar Scripture is Zeph. 3:9, explained in E-4, p. 270. The Prophet is showing us that God's wonderful tongue, His wonderful mouth, would be given to us as we then have the two lips that we have used in our singing. In the two lips here are the two great Songs, "The Song of Moses and the Lamb"—the song of the Restitution message and the song of the High Calling (Rev. 15:3).

There were many throughout the Age and also into the end of the Age that have given to us the Song of Moses and the Song of the Lamb, as they have extended to us this privilege of benefiting from the great mouthpieceship of God, the Lord's observers here on the earth. Certainly, we can say that they were always out observing. We can certainly say that they were always out serving. We can say that quite a bit of the time they were out speaking. And all of the time they were serving us with the message from His wonderful Bible.

Were it not for the ministry of the Parousia Messenger and the Epiphany Messenger probably none of us would be here today. Is it not a fact that without the wonderful ministry of these two servants of God, especially here in the end of the Age, that we would not have the six Parousia volumes, and decades-worth of the Towers, the Manna book, the poem book, the question book (very valuable), the 17 Epiphany volumes that we enjoy today? Add to this, years and years of The Present Truth and The Herald of the Epiphany and later, The Bible Standard. We would not have any of these things if God had not provided for us here in the end of the Age, this wonderful legacy of Truth.

We owe the Lord a great deal for the ministry that He has given us through the Parousia and Epiphany Messengers. Because He could have provided somebody else. So we owe it to the Lord — we do not owe it to the brush that Bro. Russell referred to. We see a wonderful picture on the wall and do we say, "Oh, let me see the brush, let me see that wonderful brush?" So Pastor Russell said, "Do not look at the brush, look at the picture on the wall. Look at this wonderful picture that I have been privileged to paint just a little bit of."

CONCLUDING REMARKS OF BRO. BENARD W. HEDMAN

We owe the Lord a great debt of gratitude for the wonderful ministry that He has provided through the Parousia and Epiphany Messengers. This is the way they wanted it. This is the way that they encouraged us to think about the matter — that we owe it to the Lord. We owe them appreciation, you might say, because of the great work that God privileged them to do for us. I think that we do appreciate the service. We learned to have an affinity for them. Would our meetings today, be so large that we would have to move to a bigger room. But God has not given us that here in the end of the Age, and we are content with everything that we have. We have such wonderful Truths. If only we could get others to feel the same way that we feel about it.

We remain very grateful for the ministry of this servant, Bro. Hedman (January 30, 2004) as the last of antitypical Job's special helpers and antitypical Solomon's special assistants. Facts and fulfillments demonstrate that Bro. Bernard Hedman has been used by the Lord in a special way also as a part of antitypical Habakkuk (which consists of true "watchers" in the Time of the End—see PT '57, pp. 36, 53, 54), for he has more than anyone else assisted Bro. Jolly and us in watching and setting forth truly the signs of the times and the advancing Truth as due. Since "*it was in the time of the end* that the Prophet Habakkuk (2:3) declared that the vision, concerning the glorious consummation of God's plan, should speak and not lie" (P-2, p. 15, top), and since "the Time of the End, witnessing the full overthrow of this world's kingdoms and Babylon" (P-3, Appendix, p. 382), will obviously continue for some time yet, our Lord, who will not leave His people without a special watcher to assist them, will doubtless make a further use of this member of the Habakkuk class, as he continues faithful, to "watch" and "write the vision, and make it plain upon tablets," strengthening His people while the vision in certain remaining parts still seems to tarry. The one whom He would indicate for such a mission would logically be one whom He has specially prepared and used in this connection as a special helper. Yet, Bro. Jolly said that the Lord's shepherding care would continue through the Y. W.'s and then the C. E. C.'s until the New Covenant is inaugurated. (PT '78, p 87 col. 2)

It has been given to our understanding that prophecies and promises made to the Little Flock such as are found in Gen. 49:5, 6; Isa. 54:17 and Luke 21:15, may apply also to the Lord's loyal servants of other classes. Yes, there are many Scriptures that point directly and primarily to the Little Flock, but that have also an indirect and secondary application, as well as an application in principle, to others of the Lord's faithful servants. The Truth in its dueness has been and will continue throughout this Age to be the food of God's people until they come to the Kingdom.

It has been definitely determined that James 3:8-10 is here addressing the Church. However, there are other consecrated "brethren" who partake of the blessings received through God's Holy Spirit, to whom the exhortation of our text would also apply—*viz.*, the Great Company (all of whom as individuals were originally inducted into the Body of Christ), the Youthful Worthies and the Consecrated Epiphany Campers (PT '55, p. 35).

The promise in Luke 21:15 "for I will give you a mouth and wisdom, which all your adversaries shall not be able

to withstand or to gainsay” applied to the Little Flock in the highest sense; but we are not to think that others of God’s consecrated people are excluded from claiming and having this blessing. We must remember that it is the Truth, “the sword of the Spirit, which is the word of God,” that routs all the attacks of the Adversary (Eph. 6:17); “For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart” (Heb. 4:12);—it is not our own wisdom. And in proportion as the soldiers of the cross take and wield that two-edged sword they have that “mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.”

Gen. 49:5 “Simeon and Levi are brethren; instruments of cruelty are in their habitation.” Bro. Johnson often used this text, applying it to others than those directly meant in Gen. 49:5, and we have done likewise. After exposing and refuting some of the errors, subtle deceptions, gross misrepresentations and falsifications of some of the present-day sifters, we have at times used the same manifestation of disapproval and warning, for we cannot think of a better or more fitting exhortation or warning than this one, which the Little Flock is set forth in the Scriptures as using. The Lord’s loyal servants today may, when necessary, use this and similar statements that applied to and were used by the Little Flock in showing their disapproval of evil and manifested evildoers and in warning others against sharing as a council with and uniting with them; for surely the same sentiments of loyalty to Truth and righteousness and abhorrence of error and sin that characterized the Little Flock should be found in all the Lord’s consecrated people of today (PT ’64, p. 62).

The same principle applies to God’s loyal Truth people of today, for God assures us: “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa. 55:11). Those who today stand loyal to the Parousia and Epiphany Truth and “earnestly contend for the faith which was once delivered unto the saints” (Jude 3), who “walk in the light of the Lord” (Isa. 2:5), will have the same kind of blessed experience that the Little Flock had during the Gospel Age; for “if God be for us, who can be against us?” (Rom. 8:31).

Let us examine Amos 9:13: “Behold, the days come, saith the Lord, that the plowman shall overtake the

reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.” The “plowman” is the great Time of Trouble, the first feature of which was World War I. The “reaper” consists of God’s servants from 1874 to 1914, who gathered the Lord’s Saints into the Truth. The plowman overtaking the reaper reveals that the beginning of World War I, in the fall of 1914, was the sign that the reaping had ended. The gleaning, however, continued until the Passover of 1916, when the sealing in the forehead — with enough Truth to come out of Babylon — of every Little Flock member was achieved (Rev. 7:3; 18:4).

The “treader of grapes” also refers to the Time of Trouble. The seed-sower is the Little Flock as the reprover for sin, righteousness, and judgment (John 16:8), and as the gatherer of the remaining members of the Little Flock. Again, the treader of grapes overtaking “him that soweth seed” points to the Time of Trouble as putting an end to that particular sowing work of the Little Flock.

The “mountains” dropping sweet wine beautifully expresses the blessings of Truth that God’s Kingdom will provide for the world of mankind during the Mediatorial Reign — something that has in certain respects already begun. The “hills” melting describes the progressive levelling of society as the Time of Trouble advances to a completion (*comp.*, Psa. 97:5).

After reading Amos 9:13, one could gather the impression that the Time of Trouble put an end to any seed-sowing until the Mediatorial Reign begins. However, when we recognize that the Time of Trouble put an end to the reaping and *seed-sowing of the Little Flock*, the picture changes. This verse *does not* indicate that other classes (Great Company, Youthful Worthies, Consecrated Epiphany Campers, and the rest of the *quasi-elect*) *could not* participate in Millennial seed-sowing. Facts prove that this work has continued since the Time of Trouble began (PT ’03, p. 60).

Consecrated Epiphany Campers as dedicated servants are spirit enlightened, have the heart-warming and energizing of the holy Spirit, even as the Ancient Worthies did. The word “spirit” is used in the Scriptures in many different senses, two of which we will discuss now: God’s power, and God’s disposition in Himself, in Jesus, in the Church, and in all the consecrated. Though the operation of the holy Spirit upon every consecrated class of God’s people includes both of the above meanings, it works somewhat differently in some classes than in others.

What does it mean for present-day consecrators to

receive the holy Spirit in sense #1—God’s power? It means that God gives them the power to: know what His will is for them to do in His service; know how to perform His will in His service; possess the ability to do His will in His service. Each of us, if we have been diligently observing God’s workings in our lives, should be able to recognize His power upon us, especially how, since our consecration, He through His Word, spirit, and providences, has granted us the knowledge, the directions, and the ability to perform His will.

Before discussing what it means for present-day consecrators to receive the holy Spirit in sense #2—God’s disposition — let us first define *disposition*. It is: *the natural or acquired mental, moral, and religious character of a person*: mental character is one’s thinking: perceiving, remembering, and reasoning; moral character means one’s feelings and will toward his fellows; religious character refers to one’s feelings and will toward God, Christ, and good principles (the Truth and its spirit).

The good disposition in God’s people has its beginning immediately after justification and before consecration. Because *justice* is the main motivating principle in the justified life, we could rightly say that the justified are *consecrated to righteousness*. God, through their experiences, seeks especially to develop them in *faith* and *righteousness* (justice). As they make progress, they grow in faith and in the two features of justice: *piety* (duty love toward God and Christ) and *brotherly love* (duty love toward one’s neighbor). And through these three virtues, they begin developing all the other virtues of a Christian character, such as hope, self-control, patience, and others — all qualities of Christian character controlled by justice. With this foundation the Consecrated Epiphany Camper can have the understanding of the deep things of God.

Those who have consecrated their lives to God now, though not begotten of the spirit, have laid down their own wills selfward and worldward and accepted God’s will as their own. This has *not* led them into *the* narrow way that leads to life and immortality, though it has led them into a narrow, rather difficult way, one of self-denial and strewn with temptations and oppositions from the world, the flesh, and the devil, together with trials, afflictions, persecutions, and sufferings for righteousness’ sake. (We sometimes refer to their course as *a* narrow way, in contrast to the world’s course). Though not on trial for life, they are on trial for faith and obedience and through their sins, especially against God’s Truth, have so greatly undermined their characters as to make it in some cases

impossible for the Millennial arrangements to reform them (E-16, p 175).

The arrangements given by the Lord are of utmost importance and how wonderful is the plan of God in its structure of arrangements. The *needed Truth as due* has had a God chosen servant prepared to give that needed Truth to His consecrated people. “As Satan would be an unsafe teacher, so are all who have his disposition sure to lead into darkness for light; because they are not in the proper attitude to receive the light and be used as messengers of it to others” (P-6, p. 297). Bro. Johnson teaches to the same effect. Note, *e.g.*, how in E-11, pp. 336-341, he makes it very clear from Ex. 19:12, *etc.*, that our Lord has severed the various classes of His people from one another (set bounds) as to their relations to the Kingdom, each class separate from its lower class—the Little Flock distinct from the Great Company, the Great Company from the Youthful Worthies. . . . The charge was to each class to keep within the bounds set for it (take heed to yourselves), and not grasp for powers as to the Kingdom not belonging to it (go not up into the mount), nor contaminate anything pertaining to the Kingdom either by false doctrine or wrong practice (touch the border of it).

The Epiphany Temple setting gives us some features that are not brought out in the Tabernacle picture, which features show how matters have been carried out since the demise of the Epiphany Messenger, the final star and Little Flock member, and the end of the star-members’ “full service.” Then the Great Company began serving “itself without direct service from a star-member.” The Truth comes from God and Christ in the Most Holy, through the Holy (the Christ in their capacity of serving peopleward for God), to the leader of the Great Company in the Inner or Higher Court, and from Him to the rest of the Great Company, and from Him and them to the Youthful Worthies in the Outer or Lower Court, and from Him and these Epiphany elect to the Campers. Likewise the blessings of advancing Truth continue to come forth in harmony with the basic principle of Heb. 7:7.

God will highly honor the Youthful Worthies with their special helpers the Consecrated Epiphany Campers, for they are proving themselves faithful under greater trial than restitutionists in general will have. The CEC’s will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind as they with them come up the Highway of Holiness. As a fifth order of the seed of Abraham, Consecrated Epiphany Campers will, under elective features of salvation, be one part of the five pre-restitution consecrated classes—the

Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness. These five classes will feed the restitution class under the Millennial Mediatorial Reign of Christ. Isa. 49:10 “They shall not hunger or thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.”

The Consecrated Epiphany Campers are being schooled in the deep things of God that they will be ready to serve as special helpers to the Princes of the earth. Many Scriptures show that God’s Gospel-Age work was to be and has been a selective work, a work of selecting out from among mankind the pre-Millennial seed (children) of Abraham, those who perseveringly exercise a faith like his (Rom. 4:1-25).

Jesus in His First Advent preached the Kingdom message with the purpose of doing a *selective* work, and not a *world conversion* work. He purposely spoke in parables to “them that are without,” “that seeing they may see, and not perceive; and hearing they may hear, and not understand; *lest at any time they should be converted*, and their sins should be forgiven them” (Mark 4:12; Matt. 13:10-17).

Let us remember that here in the end of the Age God does a special work of gathering and making up His jewels (Mal. 3:17; Psa. 50:5; Isa. 56:8). Let us continue to be as shining lights in this dark and evil world, steadfastly holding forth the Word of Life (Phil. 2:15, 16) by word and the printed page, for the selecting of more of the jewels the Lord is seeking as the pre-Millennial seed of Abraham (BS ’83, p. 71).

Along with their primary work the Christ class have additionally been very active in furthering the completion of the elective and *quasi*-elective features of God’s Gospel-

Age work. They have completed the development of the secondary elect class, the Great Company, for their place in the Kingdom as noblemen in His court and antitypical Levites in His temple. Also the Christ class have been active in furthering the development and completion of the Youthful Worthies (see P-6, pp. 156, 157; PT ‘72)—the last of the four very elect classes. To those of the Youthful Worthies who are still being developed, the realization is very precious and encouraging that the Christ class, assisted subordinately by the Great Company and the angels, are very active in connection with preparing these Worthies for their places in God’s Kingdom, And then there is the Christ class’s activity in connection with developing the *quasi*-elect classes, which may be considered as the final Gospel-Age work. The Consecrated Epiphany Campers, who consecrated since the fall of 1954, are being gathered and developed as the foremost of these. They also should rejoice in the blessings they receive through the pertinent ministrations, and not do and say things that would be displeasing to or grieve God, the Christ, the Great Company and the others in the spirit realm.

The Consecrated Epiphany Camper, especially the Queen of Sheba class, have had their mind, heart and will, made ready through repentance and justifying faith toward God through our Lord Jesus Christ. We, like the sheep that have been called before us, seek the words of Psa. 23:1 “The LORD is my shepherd; I shall not want.” These sentiments seem to touch the soul at every turn—in joy, in sorrow. Referring to the Twenty-third Psalm, Beecher wrote, “It is the nightingale among the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but it has filled the air of the whole world with melodious joy”; and Spurgeon said, “This is the Pearl of Psalms, whose soft and pure radiance delights every eye.” Only the people of God, in covenant relationship with Him, can properly appreciate this psalm and apply its gracious sentiments to themselves.

PROPER AGGRESSIVENESS A NECESSITY

“Always abounding in the work of the Lord . . . fight the good fight of faith” (1 Cor. 15:58; 1 Tim. 6:12).

We are combining parts of two texts in order to bring out the thought of aggressiveness, which we believe is an especially useful quality for God’s people. The work of the Lord is all that He desires us to do in the way of overcoming. It, therefore, implies *study, spread, and practice of the Truth, warring a good warfare against evil in and about us, and pressing on faithfully amid toward and untoward experiences.* And such a work is assuredly taught in our combined text.

In a word, the central thought in our combined text is that of aggressiveness in the study, spread, and practice of the Truth, in attacking evil, especially in us, and measurably about us, and in pressing on faithfully amid contrarities of whatever kind they may be.

THE DEFINITION OF AGGRESSIVENESS

Aggressiveness, one of the lower primary graces, is the most useful of these for overcoming. We may define

aggressiveness as *the quality that pushes our purposes and plans to a successful completion*. All thinking people have purposes and plans that they seek to carry out unto a successful completion, and aggressiveness is the special quality that pushes these to such a conclusion. If obstacles inanimate or animate are in the way of their accomplishment, it sets them aside, overthrows them, or beats them down, as the case may require, as it presses on to attain its objects. Sometimes things come into our lives that are injurious to us or to our purposes and plans. This aggressiveness destroys, for it is our main fighting quality.

We have another such quality, combativeness. The main distinction between these two fighting qualities is: *Whereas combativeness defends one against attacks, aggressiveness attacks the injurious thing and destroys it*. Combativeness is intended to stave off defeat, but never wins a war; aggressiveness gains positive victories and does win a war. Luther was probably the most characteristic of all Germans in the good use of this grace, both in its constructive feature of pushing plans to a successful completion despite obstacles and in its destructive feature of annihilating for Protestants the main papal errors of doctrine and practice. His being the dispensation's parallel of Alexander the Great in the dominions' parallels is a ready Bible proof of this fact, as what he wrought is a factual proof of it.

THE LACK OF AGGRESSIVENESS

But we frequently meet people who greatly lack aggressiveness. In such we often find too much reticence, a lack of courage, and sometimes the presence of an inferiority complex. The least sign of disapproval from others often overawes them; obstacles usually crush them and often even ordinary tasks discourage them into inactivity. Let others show the spirit of attack, and often, even before the attack is launched, they pull down their colors and surrender or flee from the field of combat in disorderly confusion and rout. Such never have achieved success in life and have not for the Lord become burning and shining lights.

Rather than face the opposition of Great or Little Babylon, those who lack aggressiveness hide their light under a bushel. They not only do not become leaders in any human or Divine achievement but instead of being real followers of worthy leaders, they become ignoble fugitives from the field of work, fight, and achievement. Their wrecks are found on every shore of the oceans of human and Divine endeavor. If any of us find ourselves weighted down by such lacks and faults, we should give ourselves no pause until we are emptied of them, by displacing them with aggressiveness. From the definition

and explanation of aggressiveness given above, we can readily recognize its parts as twofold: *executiveness* and *destructiveness*.

THE EXECUTIVENESS OF AGGRESSIVENESS

Executiveness as the first part of aggressiveness is active in carrying out one's plans and purposes, regardless of whether they are hard or easy of accomplishment. It is the driving force in carrying out enterprises of all kinds, particularly difficult ones. It does not allow obstacles in the way to lessen the courage of it, but pushes through them or pushes them aside, regardless of how threatening or baffling they may be. It equips men for large and difficult undertakings, giving them all the necessary strength and stamina successfully to carry out its endeavors. We find this quality in large measure in men who are leaders in family, state, church, industry, finance, labor, war, business, education, literature—yes, in all phases of human endeavor.

There are certain qualities that constitute this grace of executiveness. The first of these is *purposefulness*, which puts its planned determination back of every enterprise that one would achieve and pushes it onward to completion. Then in executiveness, we will often find the quality of *venturesomeness*, which is ready to do and to dare, to run risks of loss or defeat in order to win success; as we often say, "Nothing ventured, nothing gained." A third quality in the executiveness of aggressiveness is *vigor*, which uses all of one's pertinent strength and determination to work out his purposes unto full success. A fourth feature of aggressiveness's executiveness is *thoroughness*, which surveys every part of the problem at hand, and, without neglecting any feature of it, gives to each the stress that its successful execution calls for, and leaves no stone unturned necessary to the success of the operation at hand. And a fifth and final quality of aggressiveness's executiveness is *effectiveness*, which achieves practical results from its efforts. This feature of executiveness does not beat the air; it indulges in no shadow boxing, puts forth no ineffective motions, and wastes none of its strength in irrelevant issues; but it bends all its energies, uses all applicable means, and employs suitable agents to achieve the planned success. This shows what an efficient quality aggressiveness is in its first part—executiveness.

THE DESTRUCTIVENESS OF AGGRESSIVENESS

The second part of aggressiveness is *destructiveness*. It is through this, its second feature, that aggressiveness attacks injurious things. Often things cause us injury in our persons, relatives, friends, country, possessions, ambitions, occupations, and the like. And the destructiveness of

aggressiveness puts these aside. If they are persons, it will put their injurious purposes against us aside; and if they are evil principles and things, it will destroy them. We see this quality at work in destroying lower animals that seek our physical injury, and sin, error, selfishness, and worldliness that seek to injure our characters. In the natural man, we see it work destruction of life in war, of reputation in politics and of competition in business; in fact, in all spheres of life when injury is being averted, it works destruction.

With us as God's people destructiveness is not to be exercised against the persons of others, though in some cases it is proper to use it against their plans, and in all cases against dangers to life and limb coming from the lower animals. It certainly is to be exercised against sin, error, selfishness, and worldliness in all their forms in us. Our main use of it in aggressiveness is destroying sin, error, selfishness, and worldliness in all of their forms, especially as these are in us and occasionally as these are in others; for this is the use to which the destructiveness of aggressiveness is to be put by us. Not using it would keep us back from fighting the good fight of faith, while so to use it is the special office of this part of aggressiveness.

As we saw that executiveness, as the first and constructive part of aggressiveness, contains a number of qualities, so will we now see that destructiveness, as the second and annihilative part of aggressiveness, contains a number of qualities highly useful in the fighting part of this grace; for let us not forget that while the first part of our text—"always abounding in the work of the Lord"—teaches the thought of the executiveness of aggressiveness, the second part of our text—"fight the good fight of faith"—treats of the destructiveness of aggressiveness.

Especially here applying the thought of the destructiveness of aggressiveness to our attitudes and activities toward all the forms of sin, error, selfishness, and worldliness within us, and, measurably, in others, especially the brethren, we find that it has a large number of qualities that will greatly help us as soldiers of Christ in fighting the aggressive features of the good fight of faith, which also has defensive features, taken care of by combativeness.

The first quality of the destructiveness of aggressiveness is *abhorrence of evil*, a hatred of it in all its forms. Hatred, of course, as a general thing, we may not exercise against persons. Only the abhorrence of a perfect hatred, not a sinful hatred, may we exercise against impenitent fallen angels, including Satan and Second Deaths (Psa. 139:21, 22); for their characters being inseparable from wickedness, we may give them the hatred of

abhorrence of their wicked characters and persons, but not the hatred of ill will. Such hatred, abhorrence, flows out of disinterested love, which, delighting in the Truth and the Spirit of the Truth, as a necessary consequence abhors error and its spirit, and must abhor those whose characters are impossible of separation from evil, error and its spirit (1 Cor. 13:6). But we not only may but should abhor evil of all kinds as an outflow of our loving good (Rom. 12:9). We are to abhor evil, because of its bad nature and effects upon us and others, and because of God's and Christ's attitude and activity toward it.

The second quality of aggressiveness's destructiveness is *indignation*, not against our fellows, but against all forms of sin, error, selfishness, and worldliness. We know that God is indignant at these, as is often spoken of, a righteous indignation, which in us, usually apart from Satan and the other impenitent fallen angels and Second Deaths, is not to go out against others, but is to be exercised against evil, because of its bad nature and effects. Such indignation alone is for us a righteous indignation; and those who do not feel it are evidently not developed in the basic part of disinterested love, delight in good principles and abhorrence of evil principles; hence they need to develop this quality.

Just as abhorrence of evil, as the first quality of Christian destructiveness, leads up to and arouses its second quality, indignation at evil, so such indignation leads up to and arouses its third quality, *sternness against evil*; for where abhorrence of, and indignation at evil exist, sternness against it naturally, as a matter of course, follows; for just as a delight in good principles makes us mild, so abhorrence of, and indignation at evil make us stern; we will not smile at, but will treat it by feeling, look, word and act sternly, and that because it is evil.

Sternness reinforced by the preceding two qualities of a proper destructiveness naturally leads up to and arouses the fourth quality of aggressiveness's destructiveness—*severity*. Certainly, we should not be lenient with our sins, errors, selfishness, and worldliness, which tend to increase them. To handle them with kid gloves or velvet mittens would not please the Lord and those who have His Spirit but would please Satan and those who have his spirit. As in the two phases of the World War, the American soldiers went to Europe with the determination as to their enemies "to treat them rough," so should we do with these evils—"treat them rough," and that in thought, motive, word, and act, calling them to a strict and severe account for their misdeeds. These four qualities of aggressiveness's destructiveness arouse us to *attack* with every power of our new hearts and minds, with every weapon of the Word

and in accord with every indication of providence the enemies that war against our new hearts and minds, even all the forms of our evils, as Satan, the world and the flesh manipulate these against us. And this attack should go on continuously, bravely, strongly, and perseveringly, until a victorious *overthrow* of these evils sets in. If we do this, we will be making a right use of destructiveness as the second part of Christian aggressiveness. And for us to have such a weapon against evil, God has endowed us with the brain organ whose habitual exercise develops aggressiveness's destructiveness.

THE KINDS OF AGGRESSIVENESS

Having seen the elements of aggressiveness, we are now prepared to study its kinds. These may be classified under four heads: *physical, mental, moral, and religious*. While it is proper for God's consecrated to use physical aggressiveness in its executiveness for their physical work, and for them to use physical aggressiveness in its destructiveness against dangerous lower animals, it is not the Lord's will for them to use physical violence against their fellow men. Hence, they cannot take part combatively in riots, wars, revolutions, and anarchy, nor are they to use physical violence with their neighbors in individual fights.

Rather, God's children are to permit themselves to be struck by the evil without striking back and turn the left cheek to those who have smitten the right cheek, even as our Lord (Matt. 5:39) and the Apostles have given us an example; for if we are laying down our lives that they may get life, surely, we are not to smite them with our hands or fists or with destructive weapons. No matter how much they may wrong us, we are to act in harmony with St. Paul's exhortation not to avenge ourselves (Rom. 12:19-21). At very most we may remonstrate meekly with them, even as Jesus remonstrated with the officer who smote Him for making a proper verbal defense of His rights under the Law (John 18:22, 23; comp. Acts 23:2-4). No matter how much such a course is contrary to one's natural rights, we who are consecrated are to forego our use of our natural rights under such circumstances.

But what we have just said does not apply to the natural man. The unconsecrated may defend, if necessary, by physical violence, themselves, their families, and their country; *e.g.*, if in war, at the call of their country they may engage in combative service in war; but it is wrong for the consecrated to engage in combative service, even if called upon so to do by their country; for the consecrated are called to walk in Jesus' footsteps; and He "came not to destroy men's lives, but to save them" (Luke 9:56). And since they are in the world as He was in the world

(John 20:21; 1 John 4:17), they should, like Him, relieve the miseries of the curse; and at their country's call they may engage in the hospital corps, the burial squad, the quartermaster department, or other non-combative service in war times.

On the other hand, the unconsecrated have as an inalienable right the authority in self-defense to fight and, if necessary, to kill their attackers; and the laws of all civilized countries justify one in the exercise of such right.

But while the consecrated are not to use the destructiveness of aggressiveness physically against others, they may use it, as well as the executiveness of aggressiveness, in mental, moral, and religious respects. They use their mentality to execute their plans and purposes in purposefulness, venturesomeness, vigor, thoroughness, and effectiveness for the constructive measures that they take in their various endeavors, especially to advance the interests of truth, righteousness, and holiness in themselves, in the brethren and measurably in the world, as they are to use all the above-mentioned qualities of aggressiveness's destructiveness in overcoming and destroying their various forms of sin, error, selfishness, and worldliness, and helpfully such evils in their brethren, and in a more attenuated way in some of the world, particularly in unconsecrated members of their families and, if employers, of their working staffs.

Additionally, they are to use the executiveness of aggressiveness to construct their characters along moral lines, *i.e.*, along the lines of duty love and disinterested love toward their neighbor, and executively develop and practice a proper duty and disinterested love toward their brethren, the world, and their enemies along physical, mental, moral, and religious lines. They may and should use aggressiveness's destructiveness to overcome and destroy their sins, errors, selfishness, and worldliness as these work against duty and disinterested love toward the brethren, the world and their enemies, along physical, mental, moral, and religious lines, even as they should use the two parts of aggressiveness, the one constructively, the other destructively, in helping others to develop and practice rightly in moral matters.

And, finally, they are to exercise the religious kind of aggressiveness, *i. e.*, such qualities as act toward God and Christ, both executively in constructing proper qualities Godward and destructively in eliminating improper qualities Godward, as they are also to help others to do the same. Accordingly, there are four kinds of aggressiveness in each of its parts, physical, mental, moral, and religious.

THE ABUSES OF AGGRESSIVENESS

But aggressiveness, particularly in its destructive

feature, is capable of great abuses and has been greatly abused. While Godward self-esteem in the form of pride has been the most misused of the lower primary graces, undoubtedly manward aggressiveness in its destructive form has been the most abused of all the lower primary graces. This will appear as we point out the main abuses of destructiveness; for such abuses are exaggerations of it.

The first of these is *wrath*, as distinct from anger and righteous indignation. So distinct, it is always wrong, as St. James testifies, “The wrath of man worketh not the righteousness of God” (Jas. 1:20). It is thrice ruinous—ruinous to him who exercises it, ruinous to him whom it hits and ruinous to him who sees it; for it is opposed to disinterested love (1 Cor. 13:5, third clause, which should be translated, “is not enraged”; there is no word here in the Greek corresponding to the word *easily*, and the word translated *provoked* is the verb from whose root our word *paroxysm* [a sudden sharp attack] is derived).

The second misuse of destructiveness is *fury*, which is the exaggeration of wrath. In *wrath*, one may maintain a measure of self-control, but in *fury*, self-control is thrown to the winds, and one becomes practically a madman. If wrath as distinct from righteous anger and indignation is opposed to disinterested love, certainly fury is opposed to it in a still greater degree.

As fury grows out of wrath, so *malice* as the third exaggeration of destructiveness grows out of fury. This feature of misused destructiveness fills one with dislike, suspicion, false and evil constructions placed on others’ thoughts, motives, words, and acts.

And ere long malice increases into *hatred*, the direct antithesis of duty and disinterested love. Hatred makes one an image of Satan, as love, particularly disinterested love, makes one an image of God and Christ. He who hates his fellows is in God’s sight a murderer, even though he does not commit physical murder, and cannot have the Divine love nor be a child of God (1 John 3:15).

THE SPHERE OF AGGRESSIVENESS’S ACTIVITY

A word as to the general sphere of aggressiveness’s activity. It is a *personal* and a *social* one. It is personal when it turns upon one’s own heart and mind and work and busies itself therewith. When it acts executively upon one’s self, if rightly used, it makes him develop himself in every good thing, like learning, spreading, and practicing the Truth for his own development, as it also helps him to stand loyal amid untoward circumstances connected with the trial of these.

When it acts destructively in its personal activity, it

attacks and destroys not only the abuses of destructiveness described above but also other faults and weaknesses of our own. It assists us in both the positive—doing good—and the negative—uprooting evil—features of overcoming. In fact, it is, next to our higher primary graces, our greatest quality to assist us to overcome.

But its sphere of activity reaches beyond self to others and thus it has a social sphere of activity, *i.e.*, it arouses us to activity executively unto helping others to develop in every good word and work; and it also arouses us to activity destructively unto helping others to overcome. This it does varyingly, dependent on one’s fitness for such work and the condition of those on whom it works.

AGGRESSIVENESS’S NECESSITY AND FUNCTION

The necessity of our developing and exercising aggressiveness in its executive features arises partly from our own and partly from others’ needs along physical, mental, moral, and religious lines; and in its destructive features it arises partly from our own and partly from others’ physical, mental, moral, and religious faults and errors. The enemies that we have—Satan, the world, and the flesh—who oppose our proper use of aggressiveness’s executiveness and destructiveness, constitute another necessity for our developing and exercising aggressiveness, in order to present an impenetrable front to their efforts to mar our good and to oppose a strong attack on their efforts to arouse our faults into activity. The great issues that are at stake dependent on our developing the good and destroying the evil in ourselves and measurably in others constitute another necessity for us to develop and exercise aggressiveness. The needs of our brethren and of others likewise make its development and exercise necessary, for us to help supply their needs. And above all, pleasing and honoring God make them necessary.

These things belong to the function of its executive feature. The fight to conquer evil in principle and character and the agents of evil is the function of its destructive feature. It has a highly important function, both for our secular and religious calling and the obstacles and enemies of these.

THE CULTIVATION OF AGGRESSIVENESS

Such a grace should be cultivated, and that toward proper objects in both of its features. Above we saw that in its executive feature it has the qualities of purposefulness, venturesomeness, vigor, thoroughness, and effectiveness. Accordingly, to cultivate its executive feature, all five of these qualities must be developed, if we lack them, or we must develop such of them as we lack. All of the general and special methods of developing good are

helpful thereto, but perhaps this particular grace is best developed by persistent determination in its cultivation. Accordingly, if we lack one or more or all of these five features of aggressiveness's executiveness, let us persistently determine to cultivate it.

Let us persistently determine to make our life purposeful, *i.e.*, form definite plans as to proper secular and religious things, then persistently determine to carry them out as we see them to be in harmony with God's will. Do we lack venturesomeness as to doing the things that these Divinely approved plans require to be done in order to realize them? Let us persistently determine to run the involved risks, looking to the Lord to grant help in every time of need. Do we lack the vigor to carry out these plans to a successful issue? Let us persistently determine by God's grace to use whatever vigor we have and to increase it until we have it in enough supply to succeed. Do we lack the thoroughness that the successful execution of our Divinely approved secular and religious plans require? Let us persistently determine to cultivate the thoroughness that omits nothing necessary for and uses whatever is conducive to the successful realization of the involved plan. Do we lack the effectiveness to realize practical results in the attainment of the pertinent plan? Let us persistently determine to seek the practical results which the plan is designed to attain. By such persistent determination we will develop executiveness in its five qualities.

We should, in fighting the good fight of faith, develop against the various forms of sin, error, selfishness, and worldliness the destructiveness of aggressiveness. And in so doing we should develop it in all the qualities of destructiveness: abhorrence, indignation, sternness, severity, attack, and overthrow. Let us keep in mind that it is not to be developed toward persons, apart from Satan, his impenitent fallen angels, and Second Deaths. We are not to be destructive against—must not fight—the brethren, the world of mankind, and our enemies. We are to develop it as a servant of truth, righteousness, and holiness against the various forms of sin, error, selfishness, and worldliness. This must ever be kept in mind in our uses of destructiveness; otherwise, we will abuse it.

Probably the best method to be used to cultivate the destructiveness of aggressiveness is that of submitting our minds and hearts to the influence of the pertinent parts of God's Word, by keeping their thoughts upon our minds and hearts. We can cultivate abhorrence of sin, error, selfishness, and worldliness by thinking on, and submitting to the influence of those parts of the Word that reveal the bad nature and terrible effects of

sin, error, selfishness, and worldliness. We can develop indignation toward them by thinking on and submitting to the influence of those parts of God's Word that show that these evils insult God, crucified Christ, injure the brethren and deprave mankind. We can arouse in our thoughts, motives, words, and acts sternness against these evils by thinking of, and submitting to the influence of the Word's thoughts on God's and Christ's sternness against these evils, on the necessity of being stern, on the futility of not being stern with them, on the Bible's examples of the faithful ones' sternness with them and the good effects of such sternness. We can work into our characters severity with these evils by thinking of, and submitting to the influence of the Bible's thoughts on the fruitfulness of such severity, of the unfruitfulness of leniency with them, of the dishonor that they bring to God, His cause, and His people, of their bad nature and effects, *etc.* It will be noted that attack and overthrow are not qualities but activities and these activities will inevitably occur if the preceding qualities of aggressiveness's destructiveness as against the various forms of evil are faithfully cultivated.

Having developed the destructiveness of aggressiveness toward evil, we are to exercise it on all pertinent occasions, even as St. Peter, (2 Pet. 1:8) tells us that, after we have performed the addition, development, of the higher primary graces, we are to have them in us, *i.e.*, keep them active, so are we to do with the lower primary graces, hence with this one. So, to keep them active, the methods suggested to develop them will be found very effective. We must give diligence to dominate it by the harmonious blending of the higher primary graces and the Truth, which will put it into, and keep it in proper balance with the other graces.

OVERCOMING ITS EXAGGERATIONS

Ruthlessness can likewise be displaced by tenderness, its opposite grace, restrained by all of the higher primary graces, by combativeness, cautiousness, humility, longsuffering, and forbearance, and entirely overcome by the ingredients of aggressiveness's proper executiveness and destructiveness being turned against it. While the Lord's people seldom commit physical murder, a worldling tempted to do it could set it aside by his sense of natural justice Godward and manward and by his exercising against its thoughts, motives, words and acts his natural aggressiveness in both its executive and destructive features. The above-mentioned nine abuses of aggressiveness, particularly in its destructive aspects, may be restrained, displaced, and overcome.

Next to combativeness, if indeed it is a second to it, aggressiveness in its abuses is more trialsome to its objects

than any other of our qualities. If we look at the abuses of it in family, state, church, business, finance, labor, industry, education, society, art, science, and literature, we will readily see that this statement is true. Many are the worries, pangs, sorrows, disappointments, troubles, and strifes that it causes. It is responsible for more human sufferings than any other human quality. A glance at the wars, riots, and revolutions of mankind, as well as the private strife that it has caused, proves from but one standpoint its great trialsomeness to those who are made its objects. A glance at the Epiphany conditions of Truth people, among whom the aggressiveness of power-grasping leaders has caused much worry, pain, sorrow, disappointment, trouble, strife, and divisions, is another proof of our statement. But it is trialsome not only to its victims; it is trialsome also in many ways to its possessors; for its exercise brings them much evil, and when they seek to overcome it, they have many hard and exhausting conflicts with it.

THE TRIAL OF AGGRESSIVENESS

After each stage of its proper development,

strengthening, balancing, and crystallization, it is tried and tested. As it grows in each of these four respects, these trials become severer; and in the final stages of these trials, particularly in its last stage, crystallization, is its testing severe; for it must pass examination in connection with its activities on all our other qualities and in their activities on it. And these tests will be made by every kind of toward and untoward experiences. We need not mention them here, as we have enumerated them in connection with the testing of some others of our lower primary graces. After it has successfully proven faithful under these tests, our other graces also overcoming, it will be a good and useful part of our character equipment forever, even as its present development and possession prove a good and useful equipment for our present warfare for truth, righteousness, and holiness, as this is led by our Lord, and against that of sin, error, selfishness, and worldliness, as this is led by the devil, the world, and the flesh. Therefore, let us, “abounding in the work of the Lord, . . . fight the good fight of faith,” using a proper aggressiveness as a part of our equipment therefor.

BIBLE QUESTION

Question: Is there any difference in the consecration of Epiphany Campers and Millennial Campers?

Answer: Bro. Russell guides our thoughts very clearly in T 94: “Consecration will also be in order in the next age, though, *owing to the changed government of the world*, consecration will no longer, as now, mean unto *death*, but on the contrary, will be unto *life* [italics ours]; for with the close of the reign of evil comes the end of pain, sorrow and death, except upon evil doers” (comp. E-4, pp. 410,422).

So far as *the consecrations themselves* are concerned, if they are true consecrations, there is no difference. “The only kind of consecration that has ever been or ever will be acceptable to God is the unreserved laying down or surrender of one’s own will and the acceptance of God’s will as one’s own in all things, in the same spirit in which Jesus consecrated Himself” (Psa. 40:8; Heb. 10:7). There is no difference in the *kind* of consecration; it must always, both before and after the Highway is opened, be *consecration to do God’s will, whatever that will may be*; it must always be *the giving up of one’s own will and the acceptance of God’s will*.

As Bro. Russell shows, “Consecration must always be a voluntary presentation of one’s powers, and hence this is represented in some of the sacrifices after the Atonement Day [note that the offerings made by any of the people, after the Atonement Day sacrifices, were

made *voluntarily, “of his own voluntary will”* (Lev. 1:3; 2:1; 3:1), thus showing that the consecrations made after the Highway is opened will be voluntary]”; “In view of the fact that the ‘high calling’ is closed ... what difference would this make in respect to consecration? We answer that it should make no difference: consecration is the only reasonable, proper course for the Lord’s people anyway; *full* consecration will be required of those who would live and enjoy the blessings of the Millennial age—*nothing short of it*”; “Of the world God will require a *full* consecration to do his will. It must include *their entire selves*, their wills, their bodies—their *whole-hearted* allegiance [all italics ours]” (T 94, 95; P-6, p. 156; R5949, col. 2, par. 1).

This giving up by the restitutionists of their entire selves to the Lord in consecration is typed in the Egyptians selling their possessions and even themselves to Joseph (Gen. 47:13-19; comp. E-10, pp. 654, 655). Full, unreserved consecration will be required of all who would enjoy God’s favor in restitution, even as it is necessary for the enjoyment of God’s favor now—“My son, give me thine heart” (Prov. 23:26). Bro. Johnson states, “While He [Jesus] will require external obedience to the Kingdom arrangements and stripe every willful disregard of them, He will make the matter of consecration one of free will” (E-12, p. 258).



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

(Bible Question Continued from page 63)

While there is therefore no difference in the consecrations made before [Epiphany Campers] and after [Millennial Campers] the opening of the Highway of Holiness *insofar as the consecrations themselves are concerned*, if they are genuine, we recognize that there are differences between them *insofar as the uses and requirements that God makes of those who consecrate are concerned* (comp. E-8, p. 620). However, these differing uses and requirements, which are due, *e.g.*, to dispensational changes in God's Plan, are *for God*, and not *the consecrator*, to determine, and should not make any difference in the *kind* of consecration that is made.

After the Highway is opened and conditions in the world are changed, because Satan, "the god of this world" (2 Cor. 4:4), will have been fully bound and Christ's Kingdom will have fully taken control, there will be a marked change in the uses and requirements that God will make of those who consecrate themselves fully to Him. Those consecrating at that time will not be required to give up their humanity unto death, though they will be required to die to sin and error and remain dead to them, and to live to truth and righteousness if they would attain to everlasting life on earth. Thus *because of the changed conditions on earth at that time*, and not *because a different kind of consecration will be made*, consecrations made then will be unto *life* instead of unto *death*, as it is now, while Satan is not yet fully bound, and evil is still in the ascendancy.

The Consecrated Epiphany Camper should continue the privilege and duty to encourage the justified believers to consecrate *to do God's will*, to give up their own wills and to accept God's will as their own. They should be encouraged to do so, not in view of getting a reward, but out of gratitude and appreciation for the mercies of God to them (Rom. 12:1; E-4, pp. 420, 421). They should be exhorted to leave in God's hand the matter of whether they, as Consecrated Epiphany Campers, will have to go down into death, or whether they will live until the Highway of Holiness is opened and then go up to life without first going down into the death state. One thing is certain, *i.e.*,

TO:

to be acceptable to God in their consecrations to God, the Consecrated Epiphany Campers must in every case have the spirit that would be faithful unto death, even if they do not die in every individual case (comp. PT '55, p. 42).

OBITUARY

Sr. Alice May Bedford of London, England died July 30, 2021 at the age of 99. She was born in Jamaica and consecrated her life prior to 1953 and remained faithful till death. Her words were few but her love for the Lord and the brethren was unwavering. We have much evidence that she received her "well done good and faithful servant". The service was conducted by our Representative Bro. Jeremy Chandar, and Bro. Kerry Matthews.

AS WE APPROACH THE NEW YEAR, 2022, LET US GIVE THANKS TO THE LORD

*We are leaving behind a year of
joy and blessings, trials and difficulties,
and we pause and give thanks.*

*We give Thanks to you LORD, knowing that your
presence is with us every day; giving us strength,
making all things new and looking at our hearts as
we strive to keep our consecration unto you.*

*For they that wait upon the LORD shall renew
their strength; they shall mount up with wings like
eagles, they shall run and not be weary; they shall
walk and not faint."*

Isaiah 40:31

*"For I know the plans I have for you," declares the
LORD, "plans to prosper you and not harm you,
plans to give you hope for the future."*

Jeremiah 29:11

*Wishing You A Blessed New Year
as we wait for the gospel of the kingdom to be
preached in the whole world.*

(Matt. 24:14)

GOD'S PLAN IS FLAWLESS