



*The*  
**PRESENT TRUTH**

and  
**Herald of Christ's Epiphany**

WINTER 2023

A.D. 2023 — A.M. 6152

WHOLE NO. 784

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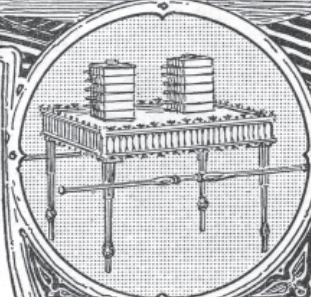

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*"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven'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

# JEHOVAH'S WORD

“Thy word *is* a lamp unto my feet, and a light unto my path” Psalm 119:105.

Do you want new vitality, hope, energy, aims, ambition? Ah yes, those who have heard and have fed upon the words which proceed out of the mouth of God, find a new life begun. From the time the consecration begins, a measure of the Holy Spirit is granted, that the consecrated one may be hungering and thirsting for the words which proceeded out of the mouth of God. God's desire is that through his words we will receive an understanding and appreciation of him given in Isa. 30:21 “And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” The voice referred to in our text is the voice of God. This is not a voice before thee of some New Age philosophy or human theology; NO, it is the voice of the Lord through his inspired Apostles and Prophets from 2000 to 4000 years ago. It is to this word of divine

inspiration that the Prophet Isaiah would direct all those desiring wise counsel, and in that word, we hear the voice of God saying, “This is the way, walk ye in it.” When we come to the fork in the road of experiences and know Not whether to turn to the right or left, we should stop at once and listen to the voice. Matt 4:4, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Bread: Man can find no kind of food that will produce life in full that will swallow up death in life. Word: Truth is the proper food of man and a large share must be received by faith, thus we must live by faith. Faith is to truth as eating is to bread. The first word out of God's mouth to us is the message of justice—informing us we are sinners imperfect “The soul that sinneth, it shall die” (Ezk. 18:4).

This first word to us is alarming, but it is necessary that we feel lonely and discouraged in our separation from God and his gracious provisions. This fear and dejection are necessary in a general way to prepare us for the next word that proceeded out of the mouth of God. The word of his aid, comes through Jesus. Matt 11:28, “Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.” The message of peace is that God has already provided the ransom price for sinners. It is written: Jesus, although filled with the spirit relied upon that which was written for his replies to temptation.

The message that God manifested, in his first word, absolute justice and the sentence (death), is nevertheless kindly disposed toward us. He pities us in our fallen condition. This word from God's mouth informs us that through this transaction (the ransom) which is entirely his own without our instigation or aid, “he might be just, and the justifier of him which believeth in Jesus” (Rom. 3:26). Oh what joy and hope of life comes into our hearts. We can exclaim with the Apostle “If God *be* for us, who *can be* against us” (Rom. 8:31).

If God so loved us while we were yet sinners, how much more He can love us now that we are seeking him, desirous of returning to fellowship with Him, accepting the provisions of his grace in Christ Jesus our Lord. Another word proceeds from the mouth of God to such as have heard of his grace in Christ and have accepted it. He calls them children, not now children of wrath, not now children of the Evil One, but he now addresses them as reclaimed children, as His own, as those to whom He



ISSN: 0032-7700

Published by the  
Bible Standard Ministries (LHMM)  
1156 St. Matthews Road  
Chester Springs, PA 19425-2700, U.S.A.

Published regularly since December, 1918  
4 issues a year  
(Spring, Summer, Autumn and Winter)

**Annual Subscription**  
\$12.00 (single issue, \$3.50)

**Editor**  
Leon J. Snyder

**Postmaster:** Send address changes to:  
Bible Standard Ministries  
1156 St. Matthews Road  
Chester Springs, PA 19425-2700, U.S.A.  
Periodicals Postage paid at York, PA, 17402 and additional mailing offices.

**Other Publications**  
*The Bible Standard*

**Foreign language editions**  
French, German, Polish, Portuguese, Tamil, Malayalam,  
Kannada, Ukrainian and Lithuanian

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.

is pleased to give His blessings upon certain conditions which He specifies, saying, "My son, give me thine heart, and let thine eyes observe my ways" (Pro. 23:26). God must have had some dealings with Abraham before he believed, before faith and trust brought him to even a minute justified condition. Abraham sought to be as nearly perfect as possible and to do those things which are pleasing to God.

God said I will make a covenant with you if you prove your faith by leaving your native land and risk the loss of your present earthly comforts and the home of your childhood. As soon as opportunity came, Abraham left Chaldea and journeyed to Haran. When Abraham, Isaac, Jacob and all the prophets manifested their faith toward God, they proved their heart loyalty to a point that long after their death he could say I am the God of Abraham, Isaac, and Jacob. We see then that Abraham had a measure of relationship with God, after he manifested his faith. Yet God had dealt with him before this manifestation of heart-loyalty and that dealing consisted in giving him the knowledge of how to become the friend of God. In due time God will indicate to the members of the human family that he is willing to accept them on terms by which He will be their God and they will be his people, Rev. 21:3.

Just as God dealt in the past with those who dealt with him, he gave them encouragement and directed them by His voice; so now He gives those who deal with him particular information respecting his will. Whoever thus starts out now is beginning to come into a justified condition and every step of progress that he takes brings him nearer to consecration. Remember from the time the consecration begins a measure of the Holy Spirit is granted! This call for the heart is a call for full consecration, for a complete setting apart to the Lord and to his service. No longer can we say, "Some of self and some of thee," Hymn 224. Now our words are "I delight to do thy will, O my God: yea, thy law *is* within my heart" (Psa. 40:8). Such as thus respond to the chastisement of the Lord, step more and more into Divine favor and hear other words of comfort. I am too weak in the flesh through the fall and cannot hope to stand the trials and test which the Lord will impose. Oh listen, the Lord speaks to us again a gracious word of comfort and encouragement informing us the perfection he is expecting is not a perfection of the flesh, but a perfection of the heart, will, mind and intention.

Truly, the wisdom of God is foolishness with men, and the wisdom of this world is foolishness with God (1 Cor. 2:14; 3:19). Thus, it has ever been. Men have been

searching for centuries to prove that man is susceptible of a *moral training* which would bring him into harmony with God; or that he could make satisfaction for his own sins by means of *penance* or *works* now, or *by the act of dying*, thus restoring himself to favor with his holy Maker, who cannot look upon sin with any degree of allowance. Others rely on the love of God, vainly hoping that His infinite love will override His infinite justice, causing Him to revoke His own original decree.

While these may lead astray good, candid minds and by their human sophistry may overthrow the faith of some in Jesus as the Redeemer, who "*bought* us with his own precious blood," they can never make void the testimony of God's Word, nor permanently lead astray those taught of God through His Word. These see in Jehovah a God infinite both in justice and in love, so just that He will, "by no means clear [*pardon*] *the guilty*" (Ex. 34:7), yet so loving that He gave His only begotten Son to die for our sins and to *redeem* us from death, the sin penalty (Rom. 6:23).

Let us hold fast to the blessed Bible doctrine of justification (freeing from condemnation) *through* our Lord Jesus Christ, accepting it by faith. As it is written, "*without shedding of blood there is no remission*," (no "putting away," or "justifying"), so we believe that Jesus "*put away sin* by the *sacrifice* of himself" (Heb. 9:22, 26). Thus, upheld in our faith by Jehovah's Word, we will not be carried about by every wind of doctrine which Satan stirs up in this "evil day" to lead us from our anchorage in Christ.

He will be pleased with nothing less! God cannot dwell in a heart unfit for his presence. We have a further word from the mouth of God, He remembers we are dust, weak, imperfect, dying and He remembers that it is not his purpose that we shall always be in conflict with ourselves, perfected will against imperfect body. No, He has provided that in the resurrection we shall have new complete bodies in full accord with our new mind. The eating of natural food will not bring this life-eternal, nor its attendant glories, but the eating, appropriating, of these words from the mouth of God can bring to us all the blessings which we crave. Let us then, more and more as disciples, pupils of the Lord Jesus, keep in memory and act upon the suggestion of the words "Man shall not live by bread alone, but by every word that, proceedeth out of the mouth of God."

Let us be such stewards of God's word, that the final word out of his mouth will be: "Well done, *thou* good and faithful servant: . . . enter thou into the joy of thy Lord" (Matt. 25:21).

## GOD'S MERCY TO HIS OWN

“The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.  
Many are the afflictions of the righteous: but the LORD delivereth him out of them all.”  
(Psa. 34:18, 19)

Many indeed are the Scriptures that treat of God as merciful and as exercising mercy. A few from among these will here be quoted to prove and illustrate this: “Thou in thy mercy hast led forth the people *which* thou hast redeemed” (Ex. 15:13). “Shewing mercy unto thousands of them that love me, and keep my commandments” (20:6). “The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin” (34:6, 7). “Let us fall now into the hand of the LORD: for his mercies *are* great” (2 Sam. 24:14). “O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever” (1 Chr. 16:34; Psa. 107:1). “God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him” (2 Chr. 30:9). “Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they *have been* ever of old” (Psa. 25:6). “Turn unto me according to the multitude of thy tender mercies” (69:16). “As the heaven is high above the earth, *so* great is his mercy toward them that fear him . . . as a father pitieth *his* children, *so* the LORD pitieth them that fear him” (103:11, 13). “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy” (Prov. 28:13). “Be ye therefore merciful, as your Father also is merciful” (Luke 6:36). “God hath concluded them all in unbelief, that he might have mercy upon all” (Rom. 11:32). “That the Gentiles might glorify God for *his* mercy” (15:9). “Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort” (2 Cor. 1:3). “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us” (Eph. 1:7, 8). “I obtained mercy, because I did *it* ignorantly in unbelief” (1 Tim. 1:13). “According to his mercy he saved us” (Tit. 3:5). “The Lord is very pitiful, and of tender mercy” (Jas. 5:11). “According to his abundant mercy hath begotten us again” (1 Pet. 1:3). “The Lord is . . . longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. Account *that* the longsuffering of our Lord *is* salvation” (2 Pet. 3:9, 15).

According to our text this grace of our heavenly

Father's character shows itself in three ways to His own: (1) He in sympathy is near the broken-hearted (The Lord is nigh unto them that are of a broken heart); (2) He saves those who are contrite in spirit (and saveth such as be of a contrite spirit); and (3) He delivers the righteous from all their afflictions (Many are the afflictions of the righteous, but the Lord delivereth him out of them all). Briefly would we study these three lines of thought as they lie in our text and as they are illustrated in Scriptural and post-Scriptural experiences of His people. By the broken hearted among God's people are meant those among them who are greatly distressed by life's untoward experiences. It is not the Lord's will that His people be carried to heaven on flowery beds of ease. Rather, it is His will that for their perfecting they pass through many tribulations (1 Pet. 5:10; Acts 14:22). They are called to suffer many losses, such as of means, home, friends, love of loved ones, including that of brethren. Many disappointments come to them, shattering their expectations. Some are greatly distressed by their own and others' faults, weaknesses, and failures. Some are bereaved of loved ones, with the heartbreaking resultant effects. Differences with others, especially in one's own household and in the household of faith, cause much anguish to some of God's people. Siftings, with their separation from loved brethren, have caused His loving people untold agony. In some cases, faithful brethren have been by Satan plagued into believing that they had lost out or would yet lose out, causing them the acutest mental suffering; in other cases, the weight of temptation crushes their hearts. These are some of the sad experiences that come to God's people.

Some of such experiences come to them merely as trials, giving them opportunities of demonstrating their devotion to the Lord, which is one of the reasons for the “must” in the Biblical statement, “We *must* through many tribulations enter the kingdom.” The position to which God has invited us requires characters so strongly fixed in Christ's likeness that nothing can undo such a condition, even as St. Paul suggests, “I am persuaded that neither [the threat of] death [if we do not renounce Christ], nor [if we should, the offer of] life, nor [fallen] angels, nor principalities [as their main chiefs], nor

powers [as their subordinate chiefs], nor things present, nor things to come, nor height [of exaltation], nor depth [of degradation], nor any other creature, shall be able to separate [take from our hearts] us from the love of God [a love in our hearts like that in God's heart], which [we have developed] in Christ Jesus our Lord" (Rom. 8:38, 39). Naturally we must pass through such experiences, since they are Divinely appointed tests that our characters must undergo as a means of developing the strength of character required for inheriting the Kingdom, and as the means by which faithfulness to God, the Truth, the brethren, and others must be demonstrated unto the Divine approval. At times such experiences come to us as chastisements for ill-doing, not in wrath, but in love, for our correction and reformation, even as it is written: "Before I was afflicted I went astray: but now have I kept thy word" (Psa. 119:67); and when this effect is accomplished we can say with the Psalmist, It was good for me that I was afflicted and thus we can in God's afflicting us recognize God's faithfulness, v. 71, 75. But whether coming from either cause or from both causes, our broken hearts should not cause us to become discouraged and give up, but they should become the occasion of our exercising the Lord's Spirit in disposition, motive, thought, word, and act; for we are to remember that God is nigh to His people in sorrow.

Unlike most people who avoid the sad and are drawn to the joyous, according to the proverb, Laugh and the world laughs with you, weep and you weep alone, God forsakes them not in sorrow, nor leaves them in joy. On the contrary, even as our text says, The Lord is nigh unto them that are of a broken heart. His being near them implies several things: First of all, He is near them with His sympathy, as it is written: "In all their affliction he was afflicted" (Isa. 63:9). Some would represent God as so exalted as to be untouched with the feeling of His children's sorrows. On the contrary, the Bible tells us, as our text suggests, and as Isa. 63:9, just quoted, teaches, that God feels with us our griefs and breakings of heart. This is shown in how He felt at Israel's oppression in Egypt (Ex. 3:7, 9) and at Israel's oppression at the hands of the Syrians (2 Kings 13:4, 5, 23; 14:26, 27). The Psalmist, Jesus and Paul give us the same assurance of God's Fatherly sympathy toward His own (Psa. 103:11, 13; Matt. 6:32; 2 Tim. 2:19). The word "knoweth" in these last two citations not only implies cognition, but also affection, sympathy, and a will to help, followed by the help itself. Let us, therefore, not think that the Heavenly Father is untouched by a feeling of our sorrows. Nay, He feels them with us, and thus draws nigh unto us in our sad condition.

Not only so, but He is nigh unto His sorrowing children with His comfort; for well He is called in a passage quoted above, the God of all comfort. He steals into the saddened hearts of His own with the sweetest comforts, and thereby turns their nights into day, their darkness into light and their grief into joy. It is still true that whatsoever things were written aforetime were written for our learning, that we through patience and *comfort* of the Scriptures might have hope (Rom. 15:4). Many Scriptures come to us with this comfort, particularly the Psalms and Isaiah, which are filled with consoling assurances and promises. Our Lord's final discourse in the upper room abounds with such comforts, as do also St. Paul's epistles. And the experiences of the faithful abound with such comforts applicable to every experience of His sorrowing and suffering people. This has come to them often through reading and meditation on the Word, their conferences with one another, the preached and read Word and the testimonies of fellow-sufferers. All of us can testify from experience that so has He dealt with us, making the sweetness of His comfort more than compensate for our sorrows.

There is a third sense in which He is nigh unto the broken-hearted among His own: He is near them with His help! Already the consciousness of His sympathy is a help to His grief-stricken children. In a more effective way is the comfort that He extends to them a help to them. Additionally, He gives them help in delivering acts; for by His providence, He strengthens them in the inner man, whereby increase in grace makes the sorrow lighter; for the weight of our sorrows is not similarly heavy. To some afflictions are heavy that to others are light. This varied degree of strength of God's people is taken into consideration by the Lord; and He therefore, first of all, fits the burden to the back and tempers every wind that blows to the varying strength of His Children. Added to this He also fits the back to the burden and thus enables them to bear it. He constantly adjusts it to their changing strength, that they may not only be able to bear it, but also to gain increased strength through bearing it in the Lord's Spirit. He also helps them by removing the grief by His varying providences after it has wrought in us the spiritual fruitage, to give which He allowed it to come to us; for as He will not allow one ounce of too heavy weight to press down upon us unto our crushing, and for our good does not withhold one ounce of weight from us necessary to give us the blessing that through the grief He planned for us, so after it has wrought its intended effect He does not allow it to remain one moment longer upon us. And thus, He is nigh unto His broken-hearted people by His

sympathy, by His comfort and by His supporting and delivering help.

### GOD SAVES THE CONTRITE

Our text suggests a second way in which the Lord's mercy to His own acts toward them: He "saveth such as be of a contrite spirit." The word *contrite* is derived from the Latin word *conterere*, which means *to crush*, e.g., the process of crushing grapes in a winepress, of wheat into flour in a mill and of minerals as medicine into powder form in a mortar by a pestle, can in Latin be expressed by this word. The word *spirit* in this verse is used in the sense of disposition. Hence the contrite spirit is a disposition crushed into a figuratively powdered or mashed condition. Of course, it is not a physical crushing that is here meant; rather it is a mental, moral, and religious crushing. The figurative pestle that does the crushing is the consciousness of sin that brings remorse. One of the greatest sorrows, one that breaks one up thoroughly, is remorse. Here conscience is the pestle that does the crushing; and the sense of being actually in God's displeasure or disapproval is a figurative mortar; and the law of God pounds with the pestle of an accusing conscience the disposition and crushes it into figurative powder. Under this experience the disposition loses the sense of its innocence and feels the great weight of guilt, which pains the heart inexpressibly, as the law of God pounds hard upon it, crushing its self-satisfaction, its self-righteousness, its self-justification, its joy, and its peace.

The lashes of conscience wielded by an outraged law pain a tender, a broken, a contrite heart, more perhaps than any other thing can. And under its blows one cries out, O wretched man that I am! One cannot lift his eyes heavenward. He goes mourning all day long; and whole nights are spent in anguish. David under the accusation and reproach, "Thou art the man," felt this, as we can read in Psa. 32; 51. And Peter felt it as he wept bitterly, after the Lord's eye caught his, following his third denial of his Lord. Such a contrite heart longs for forgiveness, as did David's and Peter's. Usually among God's people such remorse follows sins against justification as violations of justice; but it at times follows violations of consecration, i.e., upon their failure to deny self and the world, and neglect of the Word, watchfulness, prayer, spreading and practicing the Word and of faithful endurance of hardships for the Word. It sometimes follows self- and world-indulgence, filling the mind with unbiblical thoughts, becoming surfeited with worldly activities and

desires, being absorbed apart from necessity in worldly affairs and indulging in unholy character manifestations and compromises to avoid the cross.

When the heart of the straying child of God is thus tribulated, it becomes God's opportunity to exercise His gracious mercy; for He feels with His children in their contrite condition. First of all, by His Word and providence He stirs up their consecrated hearts and minds to become sensible of the loss of His favor's expression and to long for the dissipation of the clouds that hide the Father's smiling face, with the result that they learn to abhor their wandering from Him, and earnestly desire a return of the light of His countenance. And when they have come to this attitude of heart and mind, He causes for their violations of their justification standing His mercy for the merit of Christ to be offered to them in its proffers of forgiveness of sins, the imputation of Christ's merit as a covering of these sins and a renewal of the severed fellowship between Him and them. And if there is a measure of willfulness in their sin, His mercy freely for Christ's merit covering in forgiveness the involved weakness and ignorance, His faithfulness striping out the measure of willfulness therein (1 John 1:8), He shows them the mercy of blotting out by stripes (Luke 12:47, 48) that willfulness.

Likewise, in so far as the new heart and mind have failed to exercise the necessary diligence that would have kept the flesh back from sins against justification and consecration, His mercy offers to forgive the new heart and mind the involved trespass, on condition that they forgive those that sin against them (Matt. 6:14, 15). And as they meet all of the involved conditions: repentance, faith, and amendment, He thus delivers them. This deliverance is of a twofold kind. It frees them from the condemnation of sins against their justification and consecration, regardless of whether these sins are of omission or of commission, and it frees them gradually, with their cooperating therein with the Father, from the power of these sins, again, regardless of whether these have manifested themselves by omission of doing the right and good or by commission of wrong and evil. This is not only done once by God's mercy, nor seven times, nor seventy times seven, but daily throughout our course. O, how great is His mercy toward His contrite people in delivering them in the twofold manner just described! Praise our God, all ye His people, and be thankful at the remembrance of His kindness, longsuffering, and mercy!

## GOD DELIVERS HIS AFFLICTED PEOPLE

The third form that God's mercy to His own takes is this; He delivers them from all their afflictions. According to our text the afflictions of the righteous are many. In this our text forms a passage parallel to Acts 14:22: "we must through much tribulation enter into the kingdom." We mentioned some of these while discussing the first form that God's mercy assumes toward His own. We will briefly repeat these and add some others. God's people suffer from many losses and disappointments. They are not seldom afflicted by delays, restraints and shelvings. They are frequently oppressed by their and others' faults as these are manipulated against them by the devil, the world, and the flesh. Many a heartache they endure from differences and misunderstandings with brethren, from the treacheries and misrepresentations of false brethren, from the siftings of misleaders through which they must pass and from the separations from loved ones. Sometimes their lines are laid in places of hardships, necessities, poverty and want that make them cry out, "Give me neither poverty nor riches" (Prov. 30:8). Sometimes sicknesses of their own and of their loved ones lays its palsied hand upon them with heart-breaking effect. Hard labor with its attendant weariness not seldom grinds them down. Sleeplessness wearies their bodies and minds at intervals.

Pains at times chase one another in quick succession throughout their bodies. Sorrow often eats itself into their innermost hearts. And the death of loved ones bereaves them of companions, helpers, and comforters! These often come to them repeatedly in their individual forms. Thus, experience corroborates the thought of our text and parallel passages, additional to which the following may be cited: Job 30:15-19; Psa. 6:6, 7; 18:4-6; John 15:2; 16:33; 2 Cor. 4:8-12, 16-18; 11:23-29; Heb. 12:6-9; 1 Pet. 5:9.

The righteous referred to in our text are God's justified, consecrated and eventually faithful people. They have as afflictions those that are common to the race under the curse. Additionally, they have special afflictions coming to them as a result of their loyalty to truth, righteousness, and holiness. While Jesus did not have any of the former, except those due to the imperfection of the earth and man, without, however, affecting His perfection, He not being under the curse, because of His faithfulness to God, the Truth, the brethren, and the human family, He had an abundance of the latter. Unlike Him the rest of God's people have been under the curse, and while now not under its sentence, they suffer from its effects, and besides these

they suffer with Christ for fidelity to God, Christ, the brethren, and the world of mankind.

As we think over the list of afflictions set forth in the preceding paragraph, we note that they strike us at every side of our being. Some of them strike our bodies, some of them our minds and some of them strike our hearts. Accordingly, they are physical, mental, artistic, moral, and religious.

All consecrated Children of God in the School of Christ must be examined and undergo the grinding and polishing that will bring us out as sparkling jewels whose many facets will give us a light of splendor to all beholders. And God keeps us in such experiences until we either break or are fitted for the place in the Kingdom that He holds in reservation for us.

God does deliver the righteous from all of them. While He for the reason just set forth arranges that these afflictions come upon them, He delivers them as to all of them. In the first place, He delivers them amid them, *i.e.*, as they are faithful therein, He adjusts them to the afflictions and the afflictions to them, so that these are not too hard for them and that these do not injure their holy hearts, minds, and wills. He gives them the strength that enables them to endure them in ways that rid them of the dross in their heads, hearts, and wills, and ever make these more and more in harmony with His own likeness. This twofold work on their minds, hearts, and wills He effects by preparing them beforehand to enter and continue faithful amid these afflictions. And if while in them their strength is in danger of snapping, He ever is on hand to modify the affliction so that it does not defeat His purpose thereby. Do we amid them need enlightenment? He sends it through the oral or printed pertinent Word. Do we amid them need strength? Again, He sends it through the oral or printed pertinent Word. Do we amid them need encouragement, comfort, restraint, correction, and rebuke?

These, too, He sends us through the oral or printed pertinent Word. And when the Word is not sufficient, because of our weakness as to appropriating it for full deliverance, He backs it with ameliorating providences and thus He fortifies our new minds, hearts, and wills unto our experiencing His deliverance amid our afflictions. His deliverance not only rescues us amid our afflictions, but additionally He delivers us in that He brings us out of the afflictions entirely. This occurs as to each point of character as it is sufficiently tested, crystallized. When this happens with each point of character, in it we are no

more afflicted, for God will not afflict us needlessly. Thus, whenever sufficiently tested as to any point of character, we are no more tested thereon. And when sufficiently tested as to loyalty at every point of character, which comes at the end of the faithful's course, our afflictions end forever. So does God deliver the righteous from all of their afflictions. Thus, goodness and mercy follow us all the days of our lives; and we shall dwell in the house of the Lord forever. And looking back we will praise the Lord for His mercy to His own.

The thoughts of our text suggest a number of lessons to us. First, if broken-hearted let us not suffer ourselves to become discouraged, nor give up in despair, as some have done. Let us rather look at our afflictions as love-messages from God to draw us near to Him from a consideration of His mercy that sympathizes with, comforts, and helps us. Let us remember that every day is His mercy new to help us amid new experiences of broken hearts. A second

lesson is suggested by the thought of our text: Let us with contrite and believing hearts confess and forsake our sins and thus obtain mercy. Let us permit the Lord's mercy, that so freely forgives us our sins when we become contrite and believing, to steel us more and more against sin, especially against our besetting sins. Let it induce us to come confidently to Him, that we might obtain mercy and find grace to help in every time of need. And let us thereby be moved to greater abhorrence and avoidance of, and opposition to sin. And, finally, let us learn with an old saint of God to say as to our afflictions: "They show that God still loves me, owns me for His own; and therefore, I love them; for they are the dear cross." And let us sing with another saint of old: "We rejoice in tribulation, knowing that tribulation worketh patience; and patience, approbation [God's approval, A.R.V]; and approbation, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit that is given unto us." (Rom. 5:3-5).

## SO FAR AND NO FARTHER

**"Hitherto shalt thou come, but no further." (Job 38:11)**

The word "hand" has a very deep significance. The hand is one of the most skillful and beautiful members of our body. Our hands can be used in an almost infinite variety of ways. With our fingers, we can handle carefully, touch most deftly, most delicately, most artistically. The hand is related to all the services we render. So, when the Scriptures speak of God's hand, the expression is full of meaning. Jehovah is represented as holding the seas in the hollow of His hand (Isa. 40:12). He tells us, His consecrated children, "I have graven thee upon the palms of *my* hands" (Isa. 49:16). These expressions depict the great skill, power, and majesty of the Almighty.

God acts providentially in directing the course of His creatures. This is true in a general way as respects the race under the curse. For He puts metes and bounds to its experiences so that they are kept within the sphere marked out for them in His plan. Accordingly, He does not allow Satan or others' machinations to go beyond the limits of what that plan marks out for them within the sphere of the curse (Psa. 76:10; Heb. 2:14; 2 Pet. 2:4; Jude 6, 9; Rev. 20:1-3). Secular history proves such limits to be placed upon the activity of devils and wicked men in their designs on the race in general, *e.g.*, Satan has become so angry with certain people who have stood in the way of his purposes that while he was

within the limits of the curse, he was allowed to injure them; however, he has not been permitted to blot them out, though attempting to do this in some cases. "So far, and no farther!"

Since 1874 Satan has been endangering God's people, plan and works by such a multiplicity of false teachings and wrong practices as never was before manifested. Through these errors and wrong practices, revolutionism, communism, socialism, anarchism, etc., Satan sought to destroy God's faithful people, thwart His plan, and overthrow His work. God's carefulness guarded well each feature of His unfolding plan and brought each feature to a completion as it was due. When the adversary came in like a flood to devastate God's people, plan and works, our guarding God by His acts put limits to Satan's efforts, realizing the words, "So far and no farther." In the night of trouble now on the world His watchfulness will care for His plan, so that all untoward things may work together for good to them that love God, and that out of this night His plan and works will emerge more nearly completed than before.

### REMARKS ON THE SIXTH CHAPTER OF DANIEL

Daniel continued to worship the Lord as before. He would not sell his conscience, he would not deny his



God, he would not pretend that he was praying to or worshipping Darius. Had the king's decree been of a different kind, Daniel's course might properly have been a different one. For instance, had the king decreed that none should worship in public or in the sight of others any other god, then Daniel might consistently have worshiped in private; but since all worship other than that of Darius was forbidden, the question was different and no compromise was possible. All of the Lord's people should be extremely careful about compromising the conscience. Our consciences may require education because through the fall our judgments may be warped and twisted and need to be corrected; but conscience must be followed in any event. As the education comes in, modifications may result, but no change or modification must be made that conscience will not approve; any other course than this would not be safe for the Lord's people at any time.

Our entire lives, like Daniel, are to be so devoted to the Lord and to His cause, and our minds are to be so filled with appreciation of His goodness, and our faith in Him is to be so constant and so bright, that we will always have in mind His will in every matter, and be in the praying attitude of heart continually; but we hold that no Christian can maintain this heart attitude without going to the Lord in a more particular and formal manner, and preferably upon the knees, and if possible sometimes at least in solitude—"Enter into thy closet, . . . and pray to thy Father which is in secret." Nothing in this, however, would interfere with the thought of family prayers, nor with the still further thought of prayers in the Church, which is the Lord's family circle. Our Lord gave His sanction to this, not only by going aside for private prayer but also at times by praying with and for the disciples. For instance, the prayer recorded in John 17 and the words of the apostles commend praying in the Church and even call attention to the propriety of praying in such a tone and voice as could be understood by the others present.

#### KING DARIUS WAS TROUBLED

Shortly after the signing of the decree, the princes reported Daniel as having violated its terms, and then and there the king's eyes were opened and he beheld the trap into which his vanity had gotten him. In accord with the theory that the king was the vicegerent of his god was the law of the Medo-Persian Empire that every decree by its king was unchangeable. No doubt there was a policy behind the establishment of such a law. No doubt the

great men of the empire desired fixity so that when the king had made a positive promise or decree respecting them, he could not at the instance of another change the arrangement and subject his princes and counselors to a sudden whim or fancy. The king was greatly displeased with himself that he had fallen into this trap and was displeased undoubtedly with the princes who had entrapped him. The words "with himself" are lacking from some of the reliable manuscripts, which makes the displeasure all the broader to include his counselors. King Darius appreciated Daniel as a man of God and as an able servant of the empire and set about at once to do everything in his power to annul his own decree—"he labored until the going down of the sun to deliver him," but he found no excuse.

Ordinarily, when the kings desired to be released from some decree, they called upon their wise men and magicians, who usually were skillful in suggesting a way out of the dilemma; but in this case, it would appear that there was a combination of all the wise men and rulers of Babylon against Daniel. They now had him in their power and would suggest nothing in the way of release. On the contrary, they held up before the king that he was bound by his decree and that he could not do otherwise than execute it, because a failure to do so would mean a dishonor to the empire in having broken its laws and would endanger his throne, etc. Perceiving the king's endeavor to rescind the decree, the counselors called upon him in a body to impress the necessity for its execution. In compliance, Daniel was cast into the den of lions. The entrance to this pit from certain protected enclosures was through a door, and there the lions were enclosed at night by a stone, which, pushed across the entrance to the pit, served as a door and was fastened. The king's sealing wax was placed upon this and also the seal of his counselors, indicating that the pit might not be opened except with the consent of both the king and his counselors.

What must have been the feelings of the aged prophet and ruler as he realized the condition of things, and as the king talked with him and told him of his inability to gain the consent of his counselors to any change in the decree, and of his deep sorrow in connection with the execution of the sentence. How well Daniel had let his light shine is evidenced by the words of the king in this address: Dan. 6:16 "Daniel, Thy God whom thou servest continually, he will deliver thee." Oh, these words cry out the sorrow and disappointment of the

King! We may reasonably suppose, too, that Daniel, a man so firm and strong in his faithfulness to the Lord and to principle could go to the Lion's den without fear. Someone has said that one with God is a majority; the Prophet has said, "Greater is he who is on our part than all they that be with them." Although Daniel did not live under the favored conditions of this Gospel Age and its influences of the holy Spirit, he did have what by the Lord's arrangement is common to all mankind, namely, strength and courage in proportion to his honesty of heart and faithfulness.

On the one hand, he knew that God was able to deliver him from the lions if He chose to do so; on the other hand, he knew that if the Lord permitted the lions to devour him He could give him strength and courage to endure the pain and trials, with other Jews who looked forward in hope and anticipation to the glorious Millennial time when Messiah should reign, when all of His faithful will be blessed, yea, when all the families of the earth will receive a blessing. Why should such a man have special fear or dread as respects a den of lions? Much more, why should we, if likewise faithful to our trusts and obligations to the extent of our ability, and if living in the enjoyment of our privileges and with the still greater light upon the divine plan—why should we fear or quake under such circumstances? God is able to deliver us from every evil and has promised that whatever may come to us shall work for our good because we love Him and are called according to His purpose. It requires faith to pass through such an ordeal triumphantly, and it requires character and obedience behind that faith to give it strength; and above all, it requires that behind the faith and the character shall be the realization that Christ is our sufficiency, that He not only has redeemed us with His precious blood but that He lives to succor us.

John Bunyan in his allegory, written in 1678, tells of how Christian fled from the City of Destruction to Paradise, tells us how he was attacked in the way by two great lions, and how he trembled and expected to be destroyed, until ultimately, he discovered that the lions were chained and could go so far and no farther against him and that he had room to pass between. This allegory illustrates to us our own experiences in life as Christians. Lions great and small threaten the Lord's people in the present time, and, as in Daniel's case, the threats are generally with the view to turn us aside from duty and the service of the Lord. These are tests that come to us. If we yield to them, we are proving that we are not of the

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overcoming class; if we stand faithful to the Lord, they will demonstrate that He is able to carry us through all the trials and difficulties and diverse experiences of this present time. (Pilgrim's Progress, 1678)

#### "NO LION SHALL BE THERE."

The prophet Isaiah, pointing down to the grand Highway of Holiness which shall be open to the world during the Millennial age, the way of righteousness by which they may return to full harmony with the Lord and to full restitution and eternal life, declares respecting that way, "No lion shall be there nor any ravenous beast shall go up thereon." Again, at the same time, it was declared, "Nothing shall hurt or destroy in all my holy mountain [kingdom]." How glad we are, even while battling with the lions in the way, and while being threatened by them, and while overcoming the fear of those which would bring a snare upon us—how glad we are to know that in the coming age the world will not be subject to such oppositions, but rather will be helped upward and onward in the way of holiness. And how encouraging it is to know that our experiences with these lions in the way, these oppositions of the world, the flesh and the devil and science falsely so-called, are all testing and proving us to the intent that the Lord may use us by and by in the great work. He purposes the deliverance of the whole world from that great Adversary who goeth about as a roaring lion seeking whom he may devour, and how then he shall be bound for a thousand years that he shall deceive the nations no more, so far and no farther (R3641)!

During the 6,000 years since man was created and fell, the nations of the world have been permitted to do as they have pleased with respect to crime and to other matters, except as they would have gone too far. When they have undertaken to go too far in the work of sin and crime, they have been restrained, as in the case of the Canaanites. We remember that God declared to Abraham that before He would bring the children of Israel into the land of Canaan there was to be a certain delay because the Amorites had not yet come to the full of their wickedness (Gen. 15:12-16; compare 1 Kings 21:25, 26), indicating that there was a limitation and that they were going rapidly toward that limitation, but that God would not cut them off, under His supervision, until their iniquity had reached a certain degree of fullness, so far and no farther.

Now, with the world in general, nations have risen

which indeed have been very wise in their own eyes. God permits them to do largely as they please—only with the limitation, “Hitherto shalt thou come, but no further” (Job 38:11; Psa. 76:10). And so, they put people to death, sometimes righteously and sometimes un-righteously. The manner of their death makes little difference; for all these people are under the sentence of death and have been since they were born. The Sentence was passed upon them in Adam. Whether they are killed in one manner or another does not matter at all so far as the Divine sentence is concerned. God, therefore, does not interpose. He is letting the whole matter rest for the present.

Genesis 2:2 says God rested on the seventh day from all the work which he had made! The Apostle Paul concurs when he says that God is resting from His works (Heb. 4:4). God has been resting in the sense that He is not taking an active part in any of these affairs of earth. He rested after He had made man perfect, and He is now permitting man to work out his own schemes as he may please, that he may learn certain great lessons and have many unforgettable experiences under the reign of sin and death (For a further explanation on why God permits evil, see *The Divine Plan of the Ages*, pp. 117-136). However, God does not purpose that this shall be the everlasting condition. He is resting; for He has committed all this matter to His Son, the great Mediator of the New Covenant, the antitype of Moses. The Messianic Kingdom is to be set up, and the world is to be judged in righteousness by this Kingdom, blessing with everlasting life all those who when enlightened will seek to do the right and prove worthy, and punishing all those who will take the wrong course, giving the world instruction and judgment. The incorrigible will be destroyed in the Second Death.

#### WE EXPERIENCE GOD’S PROVIDENCE

The child of God, both from Scriptures and from experience, *knows* that there is such an activity as providence on God’s part. He does not regard deistical denials of it as of any consequence. He can but pity the Deist for the great poverty of mind and heart that comes to him from his unbelief on this subject, for the child of God knows that he is a subject of all the elements of God’s providence. He knows that God arranges for the supply of His creatures’ needs and sees to it that their needs are supplied. He can point out how the Bible teaches this by direct doctrinal instructions (Lev. 26:4-6, 10; Deut. 32:11-14, 47; 2 Chro. 31:10;

Psa. 65:9-13; 104:10-19, 24-30; 136:25; 145:15, 16; 147:8, 9; Isa. 33:16; Acts 14:17), as well as by examples, *e.g.*, making the Garden of Eden for Adam and Eve and supplying all their need of food and shelter thereby, doing similar things through the ark, *etc.*, for Noah and his family, preparing Canaan for Abraham, Isaac, Jacob, and Israel, and through it supplying their need for food, raiment, and shelter throughout their generations during the Jewish Age, doing the same for Jesus and the Apostles and the other brethren throughout the Gospel Age. In our times the Lord’s people have experienced the same, as all of them can testify. Such provision has not only satisfied their secular needs but has also satisfied their religious needs through God’s giving them the bread and water of life (Matt. 4:4; John 4:10-14), clothing them with the robe of Christ’s righteousness and the garments of salvation (Isa. 61:10) and giving them proper shelter (Psa. 23; 91:1-13). God’s arranging for the supply of their needs and giving it to them is implied in the root meaning of the word *providence*, which is derived from the Latin word *providere*, to see before and to prepare and give help.

But there are other acts than God’s arranging for the supply of and bestowing such supply for the needs of His creatures. A second feature of His providence is God’s preserving them. This He does, first, by shielding them from evils that are too strong for them. He allows no calamities or temptations that are too strong for them to bear to come to them (Psa. 34:17, 19, 20; 91:9-12; Isa. 4:5, 6; 32:2; 1 Cor. 10:13; 2 Pet. 2:9; Rev. 3:10). Bible illustrations of this can be found in the cases of Abraham in his dealings with Sarah, Isaac and Lot, of Joseph and his experiences with his brethren, with Potiphar’s wife and his jailors, of Moses in his deliverance and leaving of Israel, of Gideon, David, Hezekiah and Josiah in their wars, of Jeremiah, Jesus, Paul, the other star-members as witnesses of the Truth and innumerable other cases during the Gospel Age, especially during the Parousia and the Epiphany.

Providentially God acts as Preserver as He delivers His people amid evils that they are able to bear, by strengthening them to overcome amid them. He allows such calamities and temptations as they are able by His help to bear profitably and victoriously to come to them. His delivering power therein is not a thing of irresistible grace but is one that respects their freedom of will and, supplementing their strength, gives them

victory (Psa. 34:7; 44:1-3; 105:14-21; 127:1, 2; 146:7-9; 2 Cor. 12:7-9). Bible examples of such preservations can be seen in Samson's deliverances from the Philistines, David's deliverances from Saul, those of the three Hebrew youths in the fiery furnace, Daniel in the lion's den, Jesus' victories in His temptations and calamities, Peter's and Paul's deliverances from their enemies and Stephen's victory as a martyr, as well as the victories of the faithful in their trials throughout the Age. All of us can recount God's acts of preserving us amid calamities and temptations in helping our weakness by His grace.

There is yet another way in which God acts providentially. It is directing the course of His creatures. This is true in a general way as respects the race under the curse. For He puts metes and bounds to its experiences so that they are kept within the sphere marked out for them in His plan, so far and no farther. Accordingly, He does not allow Satan or others' machinations to go beyond the limits of what that plan marks out for them within the sphere of the curse (Psa. 76:10; Heb. 2:14; 2 Pet. 2:4; Jude 6, 9; Rev. 20:1-3). Secular history proves such limits to be placed upon the activity of devils and wicked men in their designs on the race in general, *e.g.*, Satan has become so angry with certain people who have stood in the way of his purposes that while he was, within the limits of the curse, allowed to injure them, he has not been permitted to blot them out, though attempting to do this in some cases. This is manifest in the experiences of Babylon, Medo-Persia, Greece, Rome *etc.* Even when he was permitted to blot out certain governments, he was restrained, as stated above, from annihilating the peoples, who under change of names and amalgamation have existed as parts of other nations.

#### SATAN CAUGHT IN HIS OWN CRAFTINESS

World War 1: July 28, 1914-Nov. 11, 1918 [A War to End all Wars]; World War phase Two: Sept. 1, 1939-Sept. 2, 1945

Doubtless, the adversary knew that a modern war would weaken his empire, but he preferred a weakened empire to none. He invented through perverted human brains the horrible weapons and munitions of the World War, whose destructiveness doubtless convinced him that the war would be short. He especially used Germany, Austria, and Italy as his war agents, and therefore gave them the greater preparedness. And for a time, it seemed that his plan in this respect would prosper in the speedy defeat of the Allies. However, in this case, the devil proposed and God disposed. God's long-suffering

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with Satan was exhausted by the latter's ruthlessness, in plunging the race into the horrors of the World War. To Satan's ruthlessness God opposed, "So far and no farther." He caught the crafty Satan in his own craftiness, determining that He would make his atrocious deed the turning point in the existence of his evil empire. God decided to punish Satan's crime against God and man (his working up the World War) by making it the first stage in his overthrow. Satan counted on a somewhat weakened but comparatively powerful empire emerging from the war, but God determined that his empire should emerge from the war so weakened that it would be a comparatively easy matter to overthrow it.

Therefore, he did not permit Satan to end the war with a speedy and easy victory for Germany, Austria, and Italy, which Satan expected would for years result in keeping Conservatives and Radicals united for revenge in each Allied country, and which would keep the Conservatives and Radicals in Germany, Austria, and Italy united for protection against such revenge, and indefinitely postpone the danger of a revolution against his order of affairs. On the contrary, the Lord permitted the war to drag its "slow length along" until all of the involved countries became very greatly weakened in every feature of national strength, especially in manpower, resources, wealth, and prestige, and hopelessly burdened with debts. The war had two results directly opposite to those that Satan had planned: (1) the side that he favored was defeated; and (2) his empire was weakened and debt-burdened almost to collapse.

#### TRUST IN THE LORD

Proverbs 3:5 exercises our mind to "Trust in the LORD with all thine heart; and lean not unto thine own understanding." To trust or have trustfulness is a part of heart's reliance, which in turn is a part of faith. Faith is a mental appreciation of, and a heart's reliance upon, some person, principle, or thing (Heb. 11:1). Christian faith as a higher primary grace is a mental appreciation of and heart's reliance upon God and Christ along the lines set forth in the Scriptures, *i.e.*, Their Persons, Characters, Word, and Works. A mental appreciation of God and Christ implies more or less of a true knowledge (Rom. 10:14, 17), understanding (Isa. 1:18; Eph. 1:18; 3:18) and belief (John 3:36; Heb. 11:6) with respect to Them. A heart's reliance implies full persuasion (Rom. 4:18-21), embracing Them (Heb. 11:13) and responsiveness (Gal. 5:6; James 2:20-26) with respect to God and Christ, who

have demonstrated Themselves to be absolutely reliable in Their Persons, Characters, Word, and Works, and therefore worthy of our mental appreciation and heart's reliance in these respects. The Christian's experiences have amply demonstrated this to be true.

The full persuasion of faith consists of confidence, trust, or full assurance. This trust, according to our text, is to be in the Lord (Jehovah). It feels no doubt as it contemplates more and more God's wonderful attributes of Being, His glorious Character, His marvelous Word of Truth in its many generalities and its innumerable particulars, and His mighty Works. (A careful study of the Epiphany Volumes on *God* and *Creation* is a most wonderful help along this line.) No matter what may be urged with however much plausibility against such knowledge, understanding and belief, faith heartily trusts, is fully persuaded and has full assurance of God (Rom. 4:18-24; 2 Tim. 1:12; Heb. 10:22).

#### WITH ALL THINE HEART

The consecrated child of God must be asked: To what extent should we trust in the Lord? Proverbs 3:5 says, "with all thine heart." Many make the mistake of trusting God half-heartedly, or only a little bit, "So far and no farther," only where they can trace Him, or only when things go well with them. Few are prepared, like Job, to say, "Though he slay me, yet will I trust in him." True and whole-hearted faith "can firmly trust Him, come what may." Thousands upon thousands have had enough faith in God to stretch forth their hands and receive His blessings of limited instruction in righteousness and tentative justification through Christ as their Savior, even thanking Him for His blessings; but comparatively few have trusted Him enough to give themselves to Him in consecration to do His will; and fewer still, having consecrated, have trusted Him fully day by day, gladly drinking the cup of blissful or woeful experiences that He in His supreme wisdom and great love has poured for them, planned by Him for their

best interests and greatest blessing. It is so easy to think that our way or preference is better than His, and so not to trust Him fully—with *all* our heart. How careful we should be to trust Him fully!

Many are the Scriptures that promise help and favor to those who trust the Lord with *all* their hearts. "*It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes*" (Psa. 118:8, 9). "*They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever*" (Psa. 125:1). "*He that putteth his trust in the LORD shall be made fat*" [*be enriched*, Rotherham] (Prov. 28:25). "*Whoso putteth his trust in the LORD shall be safe*" (Prov. 29:25). "*He is a shield unto them that put their trust in him*" (Prov. 30:5). "*The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him*" (Nah. 1:7).

In the time features of God's plan, we now recognize that His class of Consecrated Epiphany Campers are being held within the metes and bounds in their experiences so that they are kept within the sphere marked out for them in His plan, so far and no farther. However, there yet remains work to be accomplished in preparing enough workers for the privilege of being special helpers to the Worthies in the Millennial Mediatorial Reign of Christ. Proverbs 4:18 leads our understanding to constructive advancing Truth: "*The path of the just is as the shining light, that shineth more and more unto the perfect day.*" 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, 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.

## PURPOSE OF THE TIME OF TROUBLE

**Question:** What is God's purpose in permitting this great Time of Trouble?

**Answer:** "God is love" (1 John 4:8, John 3:16), and everything He does in His wisdom and by His power for the fallen world of mankind is in harmony with His justice; nevertheless, it is prompted by His infinite love. He punishes in order to reform; He chastises in order to correct. "He that chastiseth the heathen [the

nations], shall not he correct?" (Psa. 94:10 NKJV). He was the "King of old"—back in the Garden of Eden before man became disobedient and fell into sin and its curse of death (Gen. 2:17; Ezek. 18:4, 20). Since man's fall, God in His love has been "working salvation in the midst of the earth" (Psa. 74:12), not only for His elect but also for the non-elect world of mankind (Rom. 3:25; 1 John 4:10; 2:2). His desire is to bring them

back into harmony with Him, and to this end He first allows them to learn by bitter experience the terrible consequences of sin.

God has highly favored the nations of Christendom, but they have not repented for sin and turned back to Him. Instead, they have blasphemed His holy name, have perverted the Truth and its Spirit, have persecuted His servants, and in various other ways have violated the principles of Truth and righteousness; and they have sinned against far greater light than have the heathen nations. God is now punishing them for their correction and benefit.

Of this Time of Trouble, God prophesied: “My determination is to gather the nations [it is to be an international matter—a worldwide trouble], that I may assemble the kingdoms [bring them nearer together, by alliances for mutual protection, such as The Triple Alliance, the Triple Entente, The League of Nations, United Nations, North Atlantic Treaty Organization, European Common Market and the Eastern and the Western Powers, and additionally by means of rapid communication and travel, such as telegraph, telephone, radio, television, high-speed highways, railroads, steamship, and airplane], to pour upon them mine indignation, even all my fierce anger [this began in 1914 with the World War, foretold in Jer. 25:15-38; Joel 3:9-13, *etc.*]: for all the earth shall be devoured with the fire of my jealousy” (Zeph. 3:8). But notice the next verse: “For then will I turn to the people a pure language [the pure word of Truth, uncontaminated by human tradition], that they may all call upon the name of the LORD, to serve him with one consent.”

This twofold work—destroying the old arrangement and establishing the new—is shown also in many other Scriptures, for example, in Isa. 63:4, “For [1] the day of vengeance is in mine heart, and [2] the year of my redeemed is come.” Now is the great Day of Jehovah, “that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble.” This is to make way for “the Sun of Righteousness”—the Seed of Abraham, which will bless all the families of the earth (Mal. 4:1, 2; Gal. 3:8, 16, 29). Satan’s empire must be overthrown before God’s Kingdom can come and His will is done on earth as it is in heaven. This is “the day of the LORD’S vengeance, and the year of recompences for the controversy of Zion” (Isa. 34:8). “He shall judge among the heathen [the nations], he shall fill the places

with the dead bodies; he shall wound the heads over many countries” (Psa. 110:6).

After the shaking of all nations is completed, “the desire of all nations shall come” (Haggai 2:7). But it is necessary for God first to raise “the stormy wind” and to cause the soul of the lawless world of mankind to be “melted because of trouble.” More and more their hearts are “failing them for fear, and for looking after those things which are coming on the earth.” More and more “they reel to and fro, and stagger like a drunken man, and are at their wit’s end.” Before this great tribulation is ended, they will recognize their inability to solve their own problems. Then they will “cry unto the LORD in their trouble,” and He will “bring them out of their distresses.” He will make the storm a calm. Then they will be glad because they be quiet; “so he bringeth them unto their desired haven” (Luke 21:25, 26; Psa. 107:25-30; 46:8-10; Haggai 2:22; Isa. 2:1-4; Dan. 2:35, 44; 7:13, 14, 27; Rev. 21:1-5).

What a blessed prospect! Well, may we look up, and lift up our heads as we see these things coming to pass—for these are signs that “the kingdom of God is nigh at hand” and that our deliverance draws nigh (Luke 21:25-32). We thank our loving God, our Beneficent Creator, that His chastenings are in His all-wise providence for our good and that He loves mankind so much that He has provided also for their salvation and gives them the punishments and corrections necessary for them to receive it (Heb. 12:5-11; Rev. 3:19). “When thy judgments are in the earth, the inhabitants of the world will learn righteousness” (Isa. 26:9).

We are living in momentous days! Much prophecy is being fulfilled. No previous generation has ever seen what we are seeing. Never before in the history of the world has there been such an acceleration of activities as during the past few years, so that now the very atmosphere is charged with expectancy as this part of the great drama of the Ages unfolds. We see as never before agencies of destruction that are overthrowing Satan’s empire and agencies of construction that are establishing God’s Kingdom, working together synchronously and side by side. Since 1954 we are living in the overlapping of the Epiphany period into the Basileia period; accordingly, we are to expect this twofold work to go on until the Time of Trouble is fully ended and the Lord’s Kingdom is fully ushered in.

# Elective Character during the Patriarchal Age

This study is directed to those that believe that Jehovah exists, that He has a plan for all individuals that have had the breath of life, and that His plan includes time features and chosen individuals in certain time periods to carry out His works. (Isa. 46:10, 11) see also Isa 55: 11. We do recognize the general differences in the Lord's dealings during these Ages [time periods]; we begin with the first of them, the Patriarchal Age.

God, in His desire to make clear His Plan of the Ages to those whom He desired, set in place a First, Second and Third World. The First World was not subdivided into Ages, because from the Fall of Man until the flood there was no variation in the method of the Lord's dealings with man—He left them all under the rulership of the angels as the powers of spiritual control. He did not enter into covenant dealings with any of mankind during that period, though He was pleased to bless, under the limitations of the curse, any who drew near to Him, even as prison officials give trustworthy convicts certain advantages not given to other convicts.

In harmony with this principal God showed certain favors, compatible with the curse, to Abel, Enoch, and Noah, without making a special covenant with them before the flood, though after making His covenant with Abraham God retroactively included Abel, Enoch, and Noah under its gracious provisions (Heb. 11:4-7, 39, 40). It is because there was neither a covenant nor a variation in covenant operation between God and man from the Fall to the Flood that there were no Ages in the First World. But there have been three variations of covenant operation between God and certain select persons and nations during the Second World or Dispensation, and for this reason there have been three Ages in the Second World—the Patriarchal Age, the Jewish Age and the Gospel or Christian Age.

Properly to understand the ways of God toward man during the Second World, it is necessary for us not only to see mankind's condition and course without God and Christ in, and under control of, Satan's evil—the Second World, but also to see the condition and course of certain elect classes under God's rulership during the same Dispensation. These two standpoints will give us a fuller understanding of the ways of God toward man during the Second World or Dispensation. It is from the viewpoint of the three Ages of this World that we come

to see God's dealings with the elect classes; for during these three Ages, He dealt on covenant basis with the elect alone.

In the Patriarchal Age God dealt on covenant basis with certain patriarchs individually—Abraham, Isaac, and Jacob—and through them with their families, on the basis of an *earthly elective feature* of the *Abrahamic Covenant*.

Generally speaking, the Patriarchal Age began at the end of the flood (2472 BC), partly because at that time God made a special covenant with Noah and his descendants never again to destroy the—symbolic—earth with a flood (Gen. 9:8-17); but specifically speaking, the Patriarchal Age began with the covenant made with Abraham (2045 BC) (Gen. 12:1-5). Because of the retroactive operation of the blessings of the Abrahamic Covenant, they were anticipatorily applied to Noah, and even to Enoch and Abel (Heb. 11:4-7, 39, 40). It is because of the retroactive effect of this covenant on Noah, that we are also partly warranted in beginning the Patriarchal Age with the end of the flood. The word *patriarchs* means, *first fathers*; and it is because Noah, Abraham, Isaac and Jacob were the first fathers of Israel in this period, that we call this period the Patriarchal Age. Apart from the covenant never again to destroy the earth with a flood, during this period God did not deal on covenant basis with every human being, i.e., *did not* extend anticipatorily or otherwise the blessings of the Abrahamic Covenant to everybody living in that time! Jehovah dealt on the Abrahamic Covenant basis with Abraham and through him with his family, then with Isaac and through him with his family, and then with Jacob and through him with his family. Thus, God's dealings were of an *elective character* during the Patriarchal Age. And He allowed all the rest of mankind to go their own way, lost under the curse, without doing anything during that time to or for them directly for their salvation.

Throughout all following ages to this day, this [elective salvation] has been the method God is using; God has found chosen vessels to bring forward His Present Truth. Yes, Jesus spoke of another day: “the millennial day” (Heb. 4:8). We read in E 11 p 340 “God gives Jesus the understanding of the truths respecting these stages (Continued on Back Page)



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

**TO:**

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to the Parousia and Epiphany messengers as they have studied the pertinent matters; and these have given them to the Priesthood, from whom they went out to the Levites, who in turn with the Priests have given it to the Campers.” Our Great Jehovah has set in place progressive arrangements for the distribution of His word. In PT 1983 page 79 we read [Since the Gospel-Age Church of the Firstborn has left the earth, the consecrated of our day, Those Consecrating Between the Ages, are God’s place of residing, meeting with and blessing the people. Upon them the antitypical cloudy fiery pillar, the Truth as due and its Spirit, rests and they are the depository of these.] This Movement remains strong in upholding the foundation teachings of Pastors Russell, Johnson and Jolly in association with constructive advancing Truth as due: Pro. 4:18, “But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.”

## **OBITUARIES**

**Bro. James Ketchum**, Oklahoma City, OK. Age 94 died July 21, 2023. He was preceded in death by his wife Sr. Sue Ketchum. They embraced the Word of God as given through Bible Standard Ministries. Their Kindness to traveling servants will be remembered by all that served there. May their Memory stay green in our hearts.

**Sr. Margaret Gray**, Jamaica, died July 23, 2023. She was born into a truth family; married Bro. Milton Gray on Feb. 24, 1993. They chose to serve the Lord through the study and practice of His word in harmony with the teachings of Bible Standard Ministries. Our dear Sister suffered her lifetime with epilepsy but, with God’s help had a full life of service to the Lord and as a nurse to fellow mankind. Service by Bro. Nicholas Brown. Let us, in prayer, support Bro. Grey in this time of need.

## **ANNOUNCEMENT**

### **REPRESENTATIVE CHANGE BRAZIL**

Bro. Mario Woitowicz was appointed a Pilgrim and Representative in January of 2009 by Bro. Ralph Herzig, and has served God and His Word of Truth, as he was able. We were informed on July 5, 2023 that our representative of Brazil was stricken by an ischemic stroke, a clot paralyzed his left side, arm and leg. He indicated that mentally he is fine. He has now recovered to some degree of physical ability which includes walking.

With much prayer in this matter the decision was made to assign a change in leadership for Brazil.

We thank God for His caregiving over Bro. Mario and Sr. Virginia Woitowicz, His consecrated Children.

A Fellow Servant in the Vineyard,

Bro. Leon Snyder

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Bible Standard Ministries [LHMM] has, in September of 2023, appointed Brother Albino Rudek to be the Representative in Brazil. Bro. Albino was born in a Truth believing family, and is a consecrated believer as is his wife Sr. Alessandra with her family. We seek the Lord’s blessing for these consecrated children of God as they seek to serve Him!

With this appointment comes a weight of responsibility for which we especially hold him up in prayer. May Bro. Albino guide the Lord’s consecrated Children in the path of justice in humility; always remembering that the Lord’s strength is much greater than our own. We quote Pastor Russell: Too often the mistake is made of thinking that the whole weight of responsibility rests upon us—forgetting that our responsibility ends when we have exercised our judgment and have acted upon it.

Bro. Leon Snyder