

PT '53, 71-C1:

We are not to forget that the building of this house—the Epiphany **temple**—for God, was the organizing of the Church in its several parts, *i.e.*, the supervising of the work of arranging God's people in their separate classes and in their Epiphany work (E Vol. 14, pp. 269-270) and the providing of the lodging place for the due Truth and the working place for God among His people (E Vol. 14, p. 295). J. realized that God had not desired this work to be accomplished during the Parousia, under Bro. R. as the Lord's executive, for Bro. R.'s mission was to lead God's people in external controversies (1 Chro. 22: 6-10), and the separation of the Church into its several classes was not due until the Epiphany (E Vol. 4, pp. 126-28). And now that God's acceptance of the Epiphany temple as His abiding, meeting and blessing place among His Epiphany people, as well as His acceptance of J.'s pertinent work, was being manifested by such a marvelous unfolding of deep Truth [though the temple's dedication thus preceded its completion], and the prophecy, "He shall build an house for my name, and I will stablish the throne of his kingdom forever" (2 Sam. 7: 13; 1 Chro. 17: 11-14), was being fulfilled, is it any wonder that J.'s heart was filled with joy? Not only did he rejoice in that he was being used of the Lord to provide the Epiphany **temple** as God's abiding, meeting and blessing place for His Epiphany people (a settled place for thee to abide in for ever, 13; 2), but also that he could thus by God's grace provide a depository for the preservation of the Truth as given by the 49 star-members throughout the Gospel Age, and particularly for the Parousia and Epiphany Truth.

PT' 83, 78 (PTQB 1295-1298) – Kommentar von Br. Gohlke zu E. 8, pp. 622-624:

[Since the Gospel-Age Church of the Firstborn has left the earth, the consecrated of our day, 'Those Consecrating Between the Ages' (R 5761), 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.]

PT '54, 12-C2:

However, God's continued favor, both upon J. and upon those under his executiveship, depends on their faithfulness. If J. would conduct himself faithfully and uprightly, even as Bro. R. his predecessor had done, following God's teachings and precepts (if thou wilt walk . . . as David thy father . . . in integrity . . . uprightness . . . commanded . . . statutes . . . judgments, 4; 17), then God would continue him in his office as the Lord's executive unto a completion, even as He had indicated to Bro. R. (Then I will establish the throne of thy kingdom . . . for ever, as I promised to David . . . not fail thee a man upon the throne of Israel [1. Chro. 22: 10], 5; 18). But if J. or any of the **Epiphany groups of the Lord's people or their members** would to any degree forsake God (if ye shall at all turn from following me, ye or your children 6; 19), and reject His precepts (commandments) and doctrines (statutes), which God has enjoined upon His people (set before you), and would give their support and service to other gods, such as sin, error, selfishness, the world, the flesh and the Devil (go and serve other gods, and worship them) ; then God would in like proportion cut them off from the God-given sphere of the Truth and its Spirit (Then will I cut off Israel out of the land which I have given them, 7; 20); and the Epiphany temple, as organized in its separate classes, would be cast off from God's favor (and this house, which I have hallowed for my name, will I cast out of my sight [favor]).

God's Epiphany people would thus become an object of world-wide ridicule and derision (Israel shall be a proverb and a byword among all people [Deut. 28: 37, 45, 63]). Under such

conditions the Epiphany temple also, though having been exalted in God's favor, would become a monumental example of God's rejection and an object of ridicule (And this house, which is high, shall be an astonishment to every one . . . Why hath the LORD done thus unto this land, and unto this house? 8; 21). The only explanation would be that they had been unfaithful to God, who had delivered them and their predecessors from the realm of sin and error, from Satan's kingdom and power; that they had apostatized from the Truth and its Spirit and had given allegiance and service to various forms of sin, error, selfishness and worldliness; hence God had rejected them and caused great misfortune to befall them (Because they forsook . . . God, who brought forth their fathers out of . . . Egypt . . . other gods . . . therefore . . . all this evil, 9; 22).