

The Bible Standard

“Send out your light and truth! Let them lead me;...”

Psalm 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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ANNOUNCEMENTS**

JEHOVAH INVITES HIS DISCIPLES

“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”—John 6:44 (2021 Motto Text)

Hymn of the year—“Our Grateful Song” #202; Daily Hymn—7th In Manna Book

We open our consideration of this subject with a concise meaning of “draw him.” These words carry the thought of God giving an invitation to a justified believer, in fact all of God’s dealings with his intelligent creatures are on this principle of drawing, persuading, and constraining, and not of compulsion. During the Gospel

Age, including the work of the expanded Gospel Age Harvest, the Father Himself is the one who draws or persuades to righteousness by His Truth. Our Lord Jesus attributes to Him all the drawing of the present time, saying, “No man can come unto me except the Father which sent me *draw* him.” The Father’s work is to

invite or call, and to select from among the called the one true church whom He shall accept with and under Jesus Christ to constitute His kingdom, heavenly and earthly, to bless and draw all the families of the earth, which is to be a Millennial work.

Jehovah does not urge everybody to become His disciples and threaten them if they do not comply; no, the Master treats the subject in the very opposite style. While there is room for a different opinion, our understanding is that the Lord exercises a favorable influence upon a certain class only—an enlightening influence to the extent of bringing that class to a knowledge of Christ and of forgiveness of sins through faith in Christ. Whenever the Truth reaches the heart and understanding of the called-out ones, its influence is to draw!

That which the Scriptures speak of as a drawing of God seems to be a natural drawing along the lines of the flesh, not

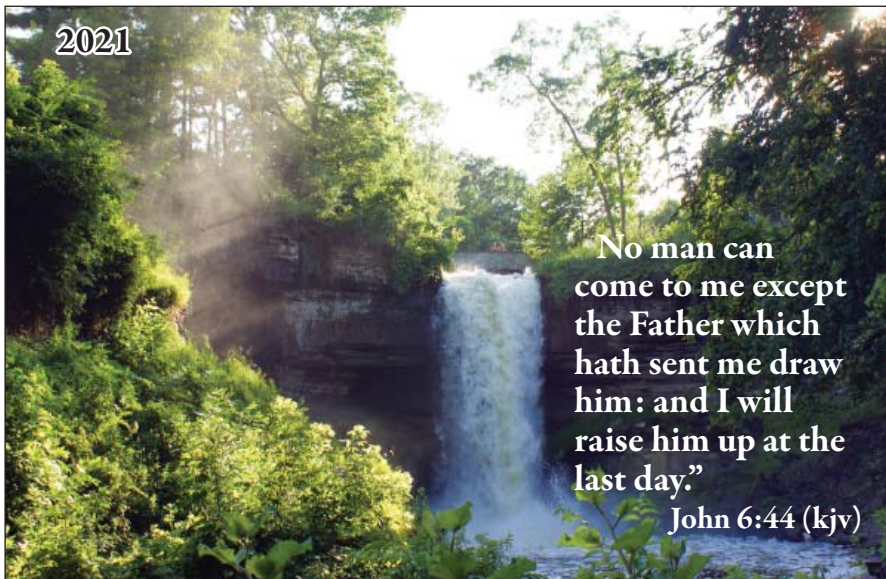
toward things sinful, but toward holiness, yet along lines which belong to the natural man. With some of the race, a desire for God and righteousness has prevailed above the stupefying influence of the world, the flesh, and the Devil. This class are drawn Godward by the natural inclination of their minds. In these persons that endowment which God

gave to Adam and pronounced “very good” has been less impaired by the fall than it has been in others. Such naturally desire to have God’s approval and His blessings. The consecrated Child of God is desirous of being with the sheep, not in fellowship with wolves. Rebecca and the sheep were found at the well,

symbolically representing the desire of the Little Flock class for the Water of Life—the well representing the Bible. This is pictured so beautifully in Gen. 24 and this picture continues to the called classes to this day.

The Gospel message knows nothing of the ordinary mission work of rescuing drunkards, harlots and the profane. While not refusing publicans and harlots, it did not and does not go about seeking them. It waited for them to seek for righteousness. Even when drawn, by the opening of our mental eyes to the Truth, under the unfavorable conditions of the present time, we are not compelled to follow; we may “go away” (R1056).

The Father draws to the Son for “justification by faith in his blood” those who love righteousness and hate iniquity, and are feeling after God, if haply they might find him. Some of the Lord’s followers were drawn to Him of the Father before Calvary, and others have been drawn throughout the Gospel age; as the Apostle



declares, “Even so many as the Lord our God shall call” (Acts 2:39). Let us note again our Lord’s words in this connection, “No man can come unto me, except the Father which hath sent me draw him” (John 6:44). There is an exclusiveness about this: the time has not yet come, mentioned in Revelation, when the water of life shall flow freely, and whoever will may come (Rev. 22:17). That glorious time belongs to the Millennial Kingdom and not to the present time, which is devoted to the election or selection of those whom the Father is now inviting, drawing. Until the Millennial Mediatorial Reign of Christ begins, there is an exclusiveness to the work of the Expanded Gospel Age call!



DRAWING ALL MEN IS YET FUTURE

We digress for a moment to make this comparison. The Scriptures assure us that Jesus is not drawing all men at the present time. On the contrary, Jesus indicated that during the present Age the *Father* does all the drawing as stated in John 6:44. That our Lord is not drawing all men to Himself at the present time is evident when we observe how many there are in the world who have never heard of the name of Jesus, much less have had a favorable influence toward Him. The drawing by the Son will not begin until after the drawing by the Father has accomplished its intended purpose. That purpose is to take out of them a people for his name. When this work of selecting the faithful of the present Age shall be completed, then the due time for the Son to “draw all men,” the rest of mankind, will have arrived. And just as the Father has been drawing the faithful during this Age, so the Son and His Church associated with Him in the work will draw all men in the next Age during His coming Kingdom, His Mediatorial Reign (Isa. 32:1; Acts 3:21, 22; 2 Tim. 2:12).

During the incoming Millennial Age, the world of mankind, as they come into harmony with God’s arrangements, will be coming nearer and nearer to the standard of sonship—*human* sonship. Christ will then be doing the drawing and will draw all men

unto Him (John 12:32; see P-5 p. 414, 415). In the end of that Age, those who have met the conditions fully, who have come wholly into harmony with the laws of the Kingdom, will have attained full sonship. They will then have the Spirit of God which was lost in Adam in the sense that they will be in full accord with God’s disposition of justice, of righteousness, of love. This will then be their own disposition. They will be earthly images of God. They will have fully regained the condition of perfect mentality and morality, of Godlikeness, which Adam had when he was perfect, plus the crystallized character for righteousness which Adam failed to develop. All this great blessing the world will receive through Christ Jesus who is called in the Scriptures “Everlasting Father” (Isa. 9:6).

JEHOVAH GUIDES HIS SAINTS

The Psalmist in writing Psa. 31:15 states, “my times are in thy hand.” He had consecrated his life to God—not in the same way, as does the Christian, but nevertheless as fully as was possible for any one in his time. He placed all his interest in the hands of the Lord, and in the many and varied experiences of his eventful life his confidence in Jehovah never failed. King David had strong faith, and the many beautiful and touching expressions of his faith have through all the centuries since his day been an inspiration and blessing to the saints of God. In times of his greatest trials and afflictions—and he had many—his trust in the Lord remained steadfast and firm. Yes, he was one of God’s heroes!

May we assume that in a special way King David spoke prophetically for The Christ, Head and Body; for “holy men of old spake as they were moved by the Holy Spirit;” and we know that their utterances were especially for *our* admonition, upon whom the ends of the Ages are come and more or less for the saints throughout the Gospel Age to this day.

The saints of this Age are a particularly consecrated class, with clear knowledge of the purpose of their consecration, this being the time during which the Christ, and the Great Company work is done, and the Youthful Worthy call is complete. Jehovah is, since 1954, calling another pre-restitution class of Saints called Consecrated Epiphany Campers. (Quote from PT 1977 p. 38): “An additional clear distinction is made here between the restitution class . . . and the Great Company, as well as other pre-restitution consecrated classes. God will make all 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 Mt. Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness (comp. Psa. 72:3). He will exalt them for this purpose (E 16, p. 138).” (End quote)

This class of saints (*Hagios*, holy ones, dedicated ones) as Consecrated Epiphany Campers are pictured also in the Nethinim, who were the assistants to the Levites in their service (PT ‘71, pp. 37-42). This class will be blessed richly Millennially as they assist the Worthies in blessing all the non-elect with their restitution opportunity. The Nethinim [CEC’s] are pictured so wonderfully in Ezra 8:20, “Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.”

They will be the highest class of the restitutionists Millennially under the Worthies and also the highest earthly class post-Millennially. Miriam, the sister of Moses and Aaron, who led the women in singing the great anthem of deliverance, after the overthrow of Pharaoh and his hosts in the Red Sea, seems to picture those who will be leaders among mankind, in the great Hallelujah chorus (Rev. 5:13), after the destruction of Satan and his hosts in the Second Death in the Little Season (E-11, p. 293). The Consecrated Epiphany Campers will be the chief ones in antitypical Miriam. The Millennial work and labor of love of this class will never be forgotten by those they helped to go up the Highway of Holiness to everlasting life on earth. They also will be highly rewarded.

Let us bring our focus back to the word “times.” Times carries the thought of *years*. The Scriptures speak of the Times of Restitution, the Times of the Gentiles, and the Seven Times of Israel’s chastisement under the Gentile kingdoms. The term, “my times”, would mean, all my years, including the thought of all my interests, the use of all my talents, my opportunities for service, during these years—all that might be mine to use for the Lord during the period of my consecrated life. As children of the Heavenly King we have placed in His Hands our every interest, in trust, in faith, in obedience, in consecration.

Invited of Jehovah to become members of His family in a special sense, we have gladly accepted His invitation, counting all the things of this life as loss and dross. With this decision we have the assurance that since we have accepted His marvelous offer, and have placed ourselves fully in His hands, He will give the most careful attention to our training, development and preparation for the special call open at this Time. This He has pledged Himself to do. He assures us that “*all things are ours*,” because we are *His*, in this peculiar sense. Oh, how we embrace the words of Hymn 186, “My times are in thy hand:” My God, I wish them there; My Father’s hand will never cause His child a needless tear.

Our Father will overrule all the affairs of our life for our good and our upbuilding, to prepare us for the glorious work of the Millennial Kingdom. This does not mean, however, that our times are so entirely out of our own hands as to be beyond our control. We are made very largely controllers of our own destiny. The Lord neither compels nor coerces our will. He leaves it to us to will and to do according to His good pleasure, although He works in us to that end, after we have become His. Our times are in His hands to the extent that we are faithful to our Covenant of Consecration, to the extent that our trust is in Him. If at any time we allow self-will to actuate us and are not entirely obedient and in cheerful harmony with His will, if we ever desire our own will or way and yield to the slightest degree to a spirit of rebellion, to that extent we are taking ourselves out of His hands; and the result will be our spiritual loss and to the same extent the hiding from us of the Father’s smile.

Let us be very clear about this! The consecrated child of God shall be permitted to move away from Him if we choose, though His loving hand will follow us and administer necessary stripes to bring us back, that we stray not out of the fold. The true child of God should exercise great care and watchfulness that he may keep in the closest touch with the Lord. Experience teaches us that yielding to the impulses of the old nature makes easier a future yielding.

Jehovah having our times in His hands, under His protection, began with us when we made our full surrender to Him in consecration. There we gave Him our all; there we submitted ourselves and became dead to



the will of the flesh and alive to the will of God. There the new life began. While, as we have said, the time of our consecration was particularly the time when we came into the Lord's hands, there is a sense in which some of us were in the Lord's hands before we made a personal consecration to Him. Some of us had consecrated parents; and because of this our times, our interests, while we were children, were in God's hands, in His care and keeping, under His protection and guidance.

We must emphasize however that this care of the child on account of the parent would seem to last only so long as the child was a minor. If, when he comes to years of discretion of mind, he should fail to make a personal consecration of himself to the Lord, he would no longer be counted as justified, and would no longer be under this special Heavenly guidance and care. As he failed to place himself in the hands of God, failed to choose Him for his Guide, he would not wish the Lord to be his caretaker and instructor.

The word "hand" has here an incredibly beautiful 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, 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 very full of meaning. Jehovah is represented as "holding the seas in the hollow of His hand." These expressions represent the great skill, power, and majesty of the Almighty God. He tells us, His children, "Lo, on the palms of my hands, have I portrayed thee" Isa. 49:16 (Rotherham). So the assurance of the Word that all our times, our interests, all that concerns us, are in our Father's hand—that His power, His skill, is continually exercised on our behalf—is full of comfort and of deep significance to the saints of God, and shows how fully He controls every circumstance, every experience. Yes, there is much evidence that we have been drawn of God.

Jehovah, through the Gospel Message, has issued an invitation to certain classes as shone in this article previously. This invitation presupposes the existence of a class that are dissatisfied with the present evil things and are yearning to come into favor with God, as the Apostle said, Feeling after God, if haply they might find Him (Acts 17:27). During the Gospel Age, in the broad sense, the only ones whom He has invited are those who were feeling after God and striving against sin. The self-satisfied were not invited. All the promises of the Bible are designed for those who come to the place where they long

to get away from sin and to draw near to God. During the Gospel Age the only ones whom He has invited are those who were feeling after God and striving against sin. The self-satisfied were not invited. All the promises of the Bible are designed for those who come to the place where they long to get away from sin and to draw near to God.

In dealing with all the five pre-restitution consecrated classes whom He called out from the world, four of these calls now completed, God has a variety of methods of operating. Of old He spoke through the Prophets. In later times He has spoken through His Son and through the Apostles. There is a larger sense in which God speaks to all mankind, but not in a special way: He sends His rain on the just and the unjust; His sun shines on good and bad alike; "Day unto day uttereth speech, and night unto night showeth knowledge." To the un-consecrated world these "wonderful words of life" are indefinite, mostly unheard. But to called out ones, "Come out of her my people," (Rev. 18:4) the matter is vastly different. In the words of the Son of God and the Apostles we have a clear, succinct statement that God is perfect in Justice, Wisdom, Love and Power; and that in proportion as any come to understand the character of their Creator, in that same proportion will they come to understand His plans and purposes.

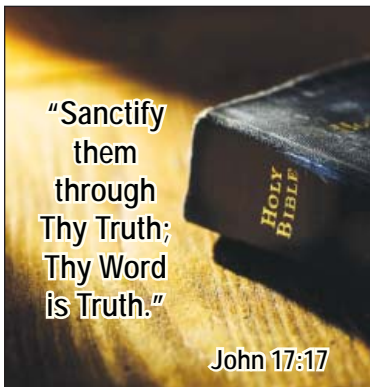
JEHOVAH HELPS BY HIS WORD

The New Testament tells us that in olden times "holy men of God spake as they were moved by the holy Spirit" (2 Pet. 1:21). Our Lord Jesus and His Apostles spoke in similar manner. As a result we have (through the writings of the Prophets, the Apostles, the evangelists Mark and Luke writing for Peter and Paul respectively) the full measure of the Divine revelation. The Word of God is sufficient, that the man of God may be thoroughly furnished (2 Tim. 3:16, 17). When the holy Spirit came upon the Lord's people at Pentecost, it enabled them to understand the deep things of God. It did not set aside the Word in any way, but quickened their understanding so that, as pertinent Scriptures became due to be understood, the people of God have been enabled to understand them.

We see that God has a great fund of instruction, laid up long ago, to be used by His people when the proper time should come; and as we come into harmony with Him, He guides us into the right understanding, teaching us how to obtain the blessings which He designs His people to have. This statement does not ignore our Lord's declaration, that when the holy Spirit should come, it would guide His Church into all Truth (John 16:13). Since the death of the Apostles, the Spirit merely enables

its possessors to understand the things written aforetime for our admonition (Rom. 15:4; 1 Cor. 10:11). We who are enlightened of the Spirit are therefore to expect the clarifying of our understanding so that we may be able to see, understand and comprehend the length, breadth, height and depth, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God (Eph. 3:17-19).

As to the influence of the Holy Spirit of God in enlightening our minds and clarifying our understandings to appreciate His Word, and as to how this enlightenment affects the whole life in the battle against the weaknesses of the flesh, we understand that God preferably operates with His people along the lines of their new will, their new heart, and that He has given them incentives, suggestions, to enable them to fight the good fight to the very end of the way. Or, as the Apostle Peter says, God has given us exceeding great and precious promises, that by these we may become partakers of the Divine nature (2 Pet. 1:4). The mere reading of these promises, however, will never give us that great boon. We must set our hearts and our affections on the things above (Col. 3:1, 2); and if these are properly understood, we are led by them to conform our lives to the conditions attached to the promises.



This course of conduct results in our putting away those things which are displeasing to God. Moreover, we learn to add to our faith fortitude, knowledge, self-control, patience, brotherly-kindness, love, as the Apostle suggests in this connection; for if

we do these things, we shall have an abundant entrance into the Kingdom of our Lord and Savior Jesus Christ. (2 Pet. 1:5-11.) It becomes our privilege to permit the promises of the Scriptures to exercise a controlling power in our hearts and lives. Our Lord prayed, “Sanctify them through Thy Truth; *Thy Word is Truth*” (John 17:17). This is the power which is to sanctify our hearts.

The question, then, might arise, “Does God ever exercise an influence apart from the Word in order to enable us to conquer some weakness of the flesh which we would never have conquered ourselves?” We reply, If God sees that we will not conquer if we continue to pursue a certain course,

He will provide the necessary help in order that we may do so—on condition that we trust Him for it. But if He sees that we can conquer without outside assistance, He will say, “My grace is sufficient for Thee”—fight it out for thyself. Those who do so will get a greater blessing and will become the stronger in the Lord. We should always seek Divine help to conquer our weaknesses, we should ask the Lord for the needed grace to help in time of need. This will be supplied from the Word or by angelic assistance or by any other means which the Lord may elect to use. We are enjoined to grow in grace and in the knowledge—to grow up into Him who in all things is the Head of the Body, even Christ.

Let us assemble ourselves at the light that the Lord has prepared: the Parousia and Epiphany writings should be what we partake from. We need present Truth for our present work. We need the Parousia literature for our background and the Epiphany literature as present Truth. Present Truth prepares us for the present work. Let us draw near: study in private and with others—the former with the help of the Parousia and Epiphany literature and the latter from our elders and brethren. Let us feed on the carcass with the other eagles, “For wheresoever the carcass is, there will the eagles be gathered together” (Matt. 24:28).

GOD TEACHES US HOW TO FLY

How blest are we, as Consecrated Children of God, to know that God is the great Master eagle, that teaches us how to fly! Isa. 40:28-31; vs. 28, “Hast thou not known? Hast thou not heard that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?” That great eagle that teaches us how to fly? He likens Himself to an eagle, and so we speak of Him that way here. He teaches us how to fly. What kind of a teacher would teach us how to fly and then grow weary and give up? Oh, He does not faint, neither is He weary. There is no searching of His understanding. We can never fathom the fullness, the depth of His wisdom. Vs. 29, “He giveth power to the faint, and to them that have no might, He increaseth strength.”

Now, of those that do not receive their strength from Him, people in general, vs. 30, “Even the youth shall faint and be weary, [Even the men of this world, in the fullness of their strength, they will faint and become weary] And the young men shall utterly fall”—the strong men shall utterly fall, even the strong men of this world are trembling now for what they see coming upon this earth, and many of them give it up; they say, How can we ever solve the problems!

GOD THE MAGNET TO LOVERS OF RIGHTEOUSNESS

God is represented as the great magnet, drawing toward Himself all who love righteousness. He drew us before we became Christians at all—the Truth and righteousness of our Heavenly Father were the magnet. Man having been originally created in God's image and likeness, a measure of this image and likeness still remains. And to whatever extent the natural man loves righteousness, Truth and mercy, he has something that is approved of by God, who is the great center of righteousness, justice, mercy and Truth.

Some people have fallen so low that the drawing power of the great magnet has very little influence upon them.

In others of our fallen race there is a larger measure of God's character-likeness remaining. Such as have some love for Truth and righteousness, some vestiges of God's holy Spirit still in them, realize a drawing toward Him. Perhaps all of us who are disciples of Christ felt something of that drawing before we came to Jesus as our Savior. He tells us: "No man can come to me, except the Father which hath sent me draw him" (John 6:44). So, we must first be drawn by the Father.

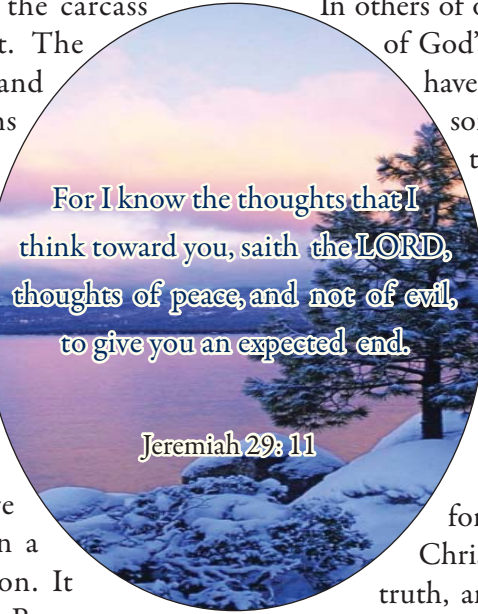
But God has appointed only one way for us to come to Him—and this way is Christ. Jesus explains: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Those who desire to come to God, then, must come by this way, and must learn the terms upon which they may come. They are told that they can come only by humbling themselves, by laying down self-will and accepting God's will to govern them in all things.

God first works in us *to will* His holy Spirit, worked in us an earnest desire to come back into harmony and fellowship with Him through Jesus our Savior, who died for us and whom we accept by faith, freeing us from the Adamic condemnation of death (Rom. 5:1; 8:1). In this faith-justified condition we are invited to present our bodies to God, dedicated to Him for His service (Rom. 12:1). They are acceptable because of Jesus' ransom merit imputed on our behalf. Jehovah becomes our covenant God and we become His children. We are not His children until we give ourselves to Him.

Then the 31st verse, "But they that wait upon the LORD [Jehovah] shall renew their strength." [Oh, it's the spirit that quickeneth. We are going to renew our strength] "they shall mount up with wings as eagles; they shall run and not be weary, they shall walk, and not faint." Yes, they shall renew their strength as the eagles. That is why we are here at the carcass, to renew our strength. And day by day the Lord renews our strength as we stand our tests, and strength that is not tested cannot be approved. That is why God is testing our strength. That is why He gives us trials. And that is why as eagles He gives us strength in our trials to overcome, to renew our strength as the eagles. And, the Lord promises, "My strength is sufficient."

The thought of an eagle drawn to the carcass can also be illustrated by a magnet. The drawing which the Father gives, and which many have experienced, seems to be a natural drawing of our human hearts along the lines which belong to the natural man. It is nothing supernatural. There is no Scripture for such a thought. To explain: When God created man in His own image, naturally he would love His Creator. Naturally, he would desire to be obedient to God and to worship and serve Him. These impulses were all natural to him because He was in a natural condition, in a pure condition. It is sin that has made man unnatural. But even since sin has entered in and perverted the original character which God gave, we find certain longings in the human heart for God.

All men have degenerated from the likeness of God; but vestiges of His image in man still remain, such as the desire for worship, the desire for righteousness and the desire to be in accord with God. These still inhere in mankind and are much more marked in some than in others. This is the impulse of a heart in which the original likeness of the Father has been less obliterated than it has been in many other hearts. This natural impulse was God's original gift to man, a heart sentiment which naturally drew men to their Maker. Therefore, this impulse which still remains, if sufficiently strong, is properly called a drawing of the Father. These qualities draw or incline their possessors toward God, and they feel that they cannot be happy without Him. This is the drawing influence.



For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

Jeremiah 29:11

With the thought that all our interests are fully in the Lord's hand, and with the thought that He graciously, wisely and abundantly loves and cares for us (John 16:27; 1 Pet. 5:7), we can with the full assurance of faith enter the New Year, confident that in it He will make all things work together for our good, since we are of those who love Him, and who are the called according to His purpose. We may, therefore, depend upon it that He will guide and

manage our affairs better than we can ask or think, whatever course the events of this year may take. This consideration gives us assurance, peace and joy as we enter the New Year. Surely such a state of heart should work in us more and more love to Him, to His, and to all others whom He would be pleased to have us love. May we this year make much progress in realizing such a character, as we cooperate with Him in this His gracious design toward us!

THE LORD'S EYE, HAND, AND MOUTH

This article is based upon discourses by Bro. Bernard Hedman, General Editor, in 1977, 1984, and 1996 at pilgrim visits and conventions. This transcript has been edited for publication.

Brother Bernard Hedman held Pastor Johnson in high esteem as the Epiphany Messenger. He in his later years compiled and explained for our benefit the understanding of Pastor Johnson's expression, "The Lord's Eye, Hand, and Mouth." 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."



URIM means Light (Word of God)
THUMMIM represents Perfection (Spirit of God)
Ancient Stones

The **Urim** and **Thummim** were used at critical moments in the history of God's people when special Divine guidance was needed.

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'S INTERPRETATION

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 pp. 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 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” (E-9, p. 130).

THE LORD’S EYE

Deut. 34:7 is a Scripture that Bro. Johnson used in which he reminds us that Moses’ eyes were 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. (I remember I 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.)

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 the 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.

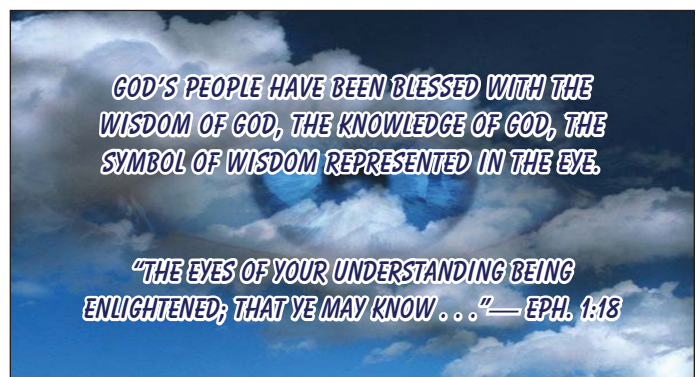
We have the thought that the eagle represents *wisdom*. We have given to us, of course, this famous four-part information in 1 Cor. 1:30 that, “Christ... is made unto us wisdom.” In Eph. 1:18, “the eyes of your understanding” in other words, the eye represents *wisdom*.

Then you remember we have the Manna text of July 1, Eph. 5:8, 10, that speaks about walking in

the light. This is the *secondary* meaning of the word, wisdom. 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, 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.

But I would like to focus on the *third* application presented in E-6, p. 458 and E-8, p. 456. This is 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, *The Parousia Messenger*, 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. As Bro. Russell and the star members took their figurative journeys, they would see those things that God would have them to see.



WATCHMEN SHALL SEE EYE TO EYE

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 the time of reaping that this shows us that there was a *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.” 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.

In Hab. 2:1 the Lord tells us that we would be on a watchtower—that we would be on a tower looking forth. This shows us that here in the end of the Age, the antitypical Habakkuk—that “faithful and wise servant”—and all of the other watchers would be watching on our behalf. (See PT ‘57, p. 36.)

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?



The Lord’s Hand
represents different things

Chief Favor, Phil. 2:9-11
Power, Ex. 17:12
Service, Lev. 9:22, 23
Providences, Psa. 31:15

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.

If we go back to our Tabernacle picture, we find that the word hand here, represents *service* (T p. 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.

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.” Do what thy hand finds to do now because where you are going you will not have that chance. We have the wonderful power of God.

Hand also refers to *providences* in Ezra 8:18. Then again, 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.)

HAND SYMBOLIZES SERVICE

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 gave them the wonderful opportunity of service for Him. This is one reason why Bro. Johnson used that expression of 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 supported 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-begettal 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?

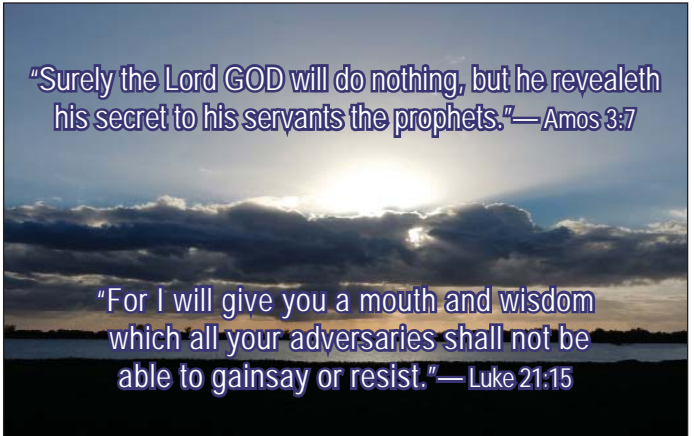
He was not the first, however, to come out with the doctrine of restitution. This was preached many years prior to the Parousia time. We do not have it by virtue of just the free grace of God, which was the battle that the Armenians fought against many others. Of course, they put it in the wrong time. 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 and had the privilege of defending, reaffirming, and elaborating it. 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).

Of course, we should give credit where credit is due, including, Bros. Stetson, Storrs, Darby, Miller, Luther, Zwingli, and so many others. Even Irenaeus, going way, way back into the second and third centuries, and others since, who preached the Gospel of the Church as being the custodian of the Truth. 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. I think we had champions for Christ many,

many centuries ago, did we not? With the Lord's Eye, Hand, and with His Mouth, He has indeed protected us, He has served us, He has observed for us, and He has given us so much information through the Bible. This is where we go to get our knowledge. 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

Now we come to the word, *Mouth*. The word is used many times in the Scriptures. One of the most prominent expressions we have on that 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 *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."

Aaron represents certain prominent Little Flock leaders and Miriam represents the leaders among the Great Company. Moses represents the Lord as God's mouthpiece acting through the star members. To the General Church through the star members our Lord has actually talked mouth-to-mouth and we have received

the benefit from the star members, because they received the information from God's mouth. 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.

MY TONGUE IS GOD'S PEN



Then we have the mouth in God's depository of God's revelation—the Bible. I cite for you Psa. 45:1. 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—have 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 recognize that we owe a great deal to the Parousia and Epiphany Messengers. Have I stated this correctly? Anyone disagree with that comment? I should have a raising of hands from everybody on this point, as I deliberately did not state that correctly. 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

In the year 2021 we, as Consecrated Epiphany Campers, must ask, has all Constructive Advancing Truth been given? We answer *no* according to scripture! Prov. 4:18 shows, among other things, that the light must be advancing, because we are not yet in the perfect day, and that, accordingly, there must have been new features of Truth coming due since our Pastor's death. But only such things should be regarded as the advancing Truth in harmony with the Parousia Truth, which the Lord gave through the Parousia Servant, "that faithful and wise servant," because Truth agrees with Truth, and does not contradict it. But there are brethren who neither believe the Lord's Word in Prov. 4:18, nor our Pastor's explanation of it (P-1, p. 20-28)—that until the perfect day would come, the Truth would increase. They claim that no more light has or can come after his death, since, they argue, the storehouse was in his charge. Undeniably

we are not in the perfect day; for the empire of Satan is still here, and the operation of the two phases of the Kingdom is yet in the future.

The fact that our Pastor had charge of the entire storehouse does not prove that no advancing Truth would come after his death by another. Even while he was alive the Lord gave some new features of the Truth first to other brethren, whose duty in such cases was, not first to present it to the brethren in general, but to him, and let him present it first either directly, *i.e.*, by himself, or indirectly, *i.e.*, by them, to the brethren in general. The cases of the Edgar Brothers on the chronology and on the Pyramid, of Bro. Barton on Isa. 18 (R3404), and on the individual Satan's binding (R4695), of Bro. Bundy on the parable of the lost piece of silver, *etc., etc.*, are facts to the point.

MATT. 13:52 PRINCIPLE

This scripture is true because 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. Such a giving of some new Truth by the Lord to other servants of the Church than our Pastor was certainly not in disharmony with the fact that our Pastor during his life had charge of the entire storehouse. And if it was not then, we may be certain that now, since our Pastor no longer has any charge of the storehouse, for someone else to bring forth things new and old from the storehouse does not violate the thought that the storehouse was formerly in our Pastor's charge.

The very figure used by the Lord on this subject, when understood, proves this. This figure implies that there was a certain householder, having a steward who had charge of his storehouse, and that there were other servants cooperating with and under this steward in the ministering of the things in the storehouse to the household. The steward did not put the goods into the storehouse. They were placed there by his lord. Usually his lord told him the new things that he was to bring forth for the household, he not knowing what and where they were until his lord told him.

Exceptionally, and without at all displacing him as steward, his lord would tell other faithful servants of the nature and location of some new things in the storehouse, and tell them to bring them out and show them to the steward, who would then arrange for them to be given to the household. But when that householder's steward died, the householder was

not thereby estopped from having his household fed with other new things, hitherto kept unused, in the storehouse, just because that steward formerly had charge of the storehouse. Nay, on the contrary, even though he should not have appointed another steward, he would yet use someone to bring forth such new things as he desired his family to eat. Just so has our Lord been doing before and since His special steward died and ceased being His steward. This disproves the contention under consideration, supposedly based on the fact of our Pastor's having charge of the storehouse (PT '87, p. 46).

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. As stated above Prov. 4:18 shows, among other things, that the light must be advancing, because we are not yet in the perfect day, and that, accordingly, there must have been new features of Truth coming due since our Pastor's death. Oh, Constructive Advancing Truth continues to be made available when needed. Pastor Russell wrote in P-2, p. 28: A knowledge of dispensational Truth is as important in the end of this age as in the end of the Jewish age. Those who did not discern the Truth then due did not receive the favors then due. So, in the end of this age: Those who cannot discern the Truth now due, blinded by unbelief and worldliness, cannot receive *special* favors now due. It seems reasonable that the Lord would continue to bless us also through the ministry of non-spirit-begotten servants. God bless us as we thank Him for the wonderful servants that He has given to us that they might serve us, and observe for us, and speak the Truth to us. Amen.



“For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Acts 2:39

SIGNS OF THE PRESENCE OF THE KING

“But who may abide the Day of His Coming? and who shall stand when He appeareth? for He is like a refiner’s fire and like fuller’s soap.”—Malachi 3:2.

The words of the Prophet given in our text refer to the close of the present Gospel Age. It is the same Day prophesied by the Apostle Paul when he declared, “The fire of that Day shall try every man’s work of what sort it is” (1 Corinthians 3:13). It is the Day of which the Apostle Peter wrote so graphically when he said that in that great Day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up (2 Peter 3:10). It is the Day of which the Prophet Zephaniah spoke when he said that in the great Day of the Lord all the earth should be devoured with the fire of God’s jealousy (Zeph. 3:8). Isaiah, Jeremiah, and many of the faithful Prophets of God prophesied of this Day. The Prophet Daniel was instructed by the angel of the Lord that in that Day there should be a “Time of Trouble such as never was since there was a nation” (Daniel 12:1). Our Lord Jesus Himself in Matt. 24:21-22 verified this prophecy and added that never afterwards should there be such a time.

The Scriptures call this Day “the Day of the Lord,” “the Day of Jehovah,” “the Day of God,” “the Day of Christ,” “the Day of Vengeance,” “that great and notable Day,” etc. It is the Day in which the Old Order is to perish, and the glorious New Order is to be ushered in. In foretelling this Day, both the Prophets and the Apostles speak of the class which will *stand* in this Day when all others shall fall. St. Paul says that everything which can be shaken down will be and that only the Kingdom which will then be set up, and which cannot be shaken, will remain (Hebrews 12:25-29). The present order of society—the nominal church systems, financial institutions, political institutions—all—will go down.

The coming of the King to possess His Kingdom will mean a personal as well as a national and a church examination, judgment, and treatment. It will mean, when the Kingdom is fully inaugurated, the suppression

of vice in a manner and to a degree never attempted by any earthly reformer. There will be no license to do evil in any form. The only liberty granted will be liberty to *do right*. It is no wonder that so few experience joy

at the proclamation of the return of earth’s rightful King to reign. To many it will mean the loss of their present advantages over their fellowmen. To many it will mean the prohibition and cutting off of sins now indulged in and enjoyed.

Nevertheless, both the King and the Kingdom are not only *coming*, but are *here*; and the present troubles and shakings in church and state, and the general awakening of the people are the results of influences emanating from that King and Kingdom. Though men know it not, it is the smiting of the Kingdom of

God that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men’s hearts may be humbled and prepared for the righteous Government which is to take control of earth. Worldly men cannot realize this; for this Kingdom cometh not with outward observation—with outward show and display, rather the day of the Lord will come as a thief in the night.

In spite of the unlawful conditions now raging, growing fiercer and more deadly every day, these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire world and to bring about the utter overthrow of the Present Order of things, revolutionism, the early stages of anarchy, selfishness, pride, power and love of money have closed their eyes.

But we are thankful that while the judgments of a
(continued on back page)

The Unshaken Kingdom

“See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now He has promised, saying, “Yet once more I shake not only the earth, but also heaven.” Now this, “Yet once more,” indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire.”—Hebrews 12:25-29 (NKJV)



CALVIN and SERVETUS (John Calvin)

In Geneva, Switzerland, there was dedicated in 1912 a monument bearing the following inscription: "In memory of Michael Servetus—victim of religious intolerance of his time, and burned for his convictions at Champel, on September 27, 1553. Erected by the followers of John Calvin, three hundred and fifty years later, as expiation for that act, and to repudiate all coercion in matters of faith."

Thus have the followers of John Calvin demonstrated to the world that they have progressed far beyond the teachings of their leader in the spirit of true Christianity—the spirit of Justice, of Love. Calvinists deserve congratulations on their progress, from all Christians—Catholics and Protestants—all of whom have been making similarly good progress during the intervening four centuries. None now would justify Calvin's course in sentencing Servetus to be burned.

Others burned at the stake usually had the fuel piled at their feet. The flames were inhaled with the smoke, and the victim was speedily unconscious to suffering. For Servetus Satanic ingenuity arranged the burning fagots at a distance. He literally roasted alive, in horrible torture, nearly five hours—in the name of God, of Jesus, of Righteousness, Truth, Justice, Love, Christianity and Civilization.

It seems remarkable that only now we are realizing that a man so deficient in the spirit of his Master as to murder his brother, should not be an accepted teacher of the Word of God and its spirit. Only now are Bible students realizing that Brother Calvin was not the inventor of the doctrine of Election, but merely of the doctrine that all the non-elect would suffer everlastingly. Now we see that the terms, "the Elect," "the very Elect," are Bible terms! and that those who make their calling and election sure, will be glorified in the First Resurrection. Now we see that the Elect will be associated with Jesus in His Kingdom, which will bless the non-elect—"all the families of the Earth."—Galatians 3:29.

LESSON 85

- 1* Who was Michael Servetus and when did he live? See Encyclopedia, Reprint 5109, Par. 1
- 2* Where and on what date was a monument dedicated to him?
- 3* What was he a victim of?
- 4* Because of his religious convictions he was burned at Champel on what date?
- 5* Who was John Calvin and what did he teach? See Encyclopedia, Studies, Vol. 3, pages 110, 112.
- 6* Why did the followers of John Calvin erect this monument for Servetus three hundred and fifty years later?
- 7* What have the followers of Calvin demonstrated? Par. 2
- 8* What about the Catholics and Protestants?
- 9* Could any now justify Calvin's course in how he sentenced Servetus to be burned?
- 10* Typically what usually happened to those burned at the stake? Par. 3
- 11* How was it different for Servetus? How long did it take for him to die?
- 12* Those that committed these horrible atrocities did them in the name of what?
- 13 What are we only now realizing? Par. 4
- 14* Did Brother Calvin have the spirit of the Master?
- 15* Calvin was the inventor of what doctrine? What doctrine was he not the inventor of?
- 16* "The Elect," "the very Elect," are what kind of terms?
- 17* What happened to those who made their calling and election sure?
- 18* Who will the Elect be associated with and what will they do in the Kingdom? Gal. 3:29; Gen. 22:8

* The questions marked with an asterisk are especially for children.



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TO:

(Continued from page 14)

righteous God against sin must come, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, purified by the awful baptism of fire and blood; when they shall come to see that sin, selfishness and corruption have wrought their legitimate outcome. Then mankind will be ready to cry to the Lord and to long for His deliverance, and He will be entreated of them and will lift them up and bless them.

But the coming of the King means much trouble and the general overturning of the kingdoms of this world which, while professing to be kingdoms of God, are really under the control of the “prince of this world,” Satan, “the prince of the power of the air, the spirit that now worketh in the children of disobedience” (John 14:30; 16:11; Ephesians 2:2). It means the shaking of society in a manner and to an extent never before known, and so thoroughly that another shaking will never be necessary (Hebrews 12:26, 27). It means the breaking in pieces of the empires and governments of the world as a potter’s vessel. It means the passing away of the present ecclesiastical “heavens,” and the fall of many of its bright “stars.” At present the sunlight of the true Gospel, and the moonlight of the Law with its types and shadows, are obscured by the thick clouds of worldly wisdom. “The sun shall be turned into darkness, the moon into blood” (Joel 2:30, 31).

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge as the Lord Himself might cut off certain long-cherished sins to which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realized. He will make “Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place” (R.V.). He will “bring down them that dwell on High, the lofty

city [Babylon] He layeth low, . . . even to the dust.” He will bring down them who have “made lies their refuge” (Isa. 28:15, 17, 18; 26:5, 6).

WHO ARE THE BLESSED?

Who are the blessed?

They who have kept their sympathies awake,
 And scattered joy for more than custom’s sake—
 Steadfast and tender in the hour of need,
 Gentle in thought, benevolent in deed;
 Whose looks have power to make dissensions cease—
 Whose smile is pleasant and whose words are peace;
 They who have lived as harmless as the dove,
 Teachers of truth and ministers of love;
 Love for all moral power—all mental grace—
 Love for the humblest of the human race—
 Love for that tranquil joy that virtue brings—
 Love for the Giver of all goodly things;
 True followers of that soul-exalting plan
 Which Christ laid down to bless and govern man;
 They who can calmly linger to the last,
 Survey the future and recall the past;
 And with that hope which triumphs over pain,
 Feel well assured that they have not lived in vain;
 Then wait in peace their hour of final rest—
 These are the only bless’d!

OUR LORD’S MEMORIAL 2021
March 25th after 6:00 p.m.



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 Bible Standard Ministries
 1156 Saint Matthews Rd.
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