

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

INSIDE

THE FAITHFUL APPROVED

AND TESTED 34

CHRISTIAN SOLDIERS 39

BIBLE QUESTION 46

CATHOLIC MILITANT

TRIUMPHANT 47

Back Page

ANNOUNCEMENTS

THE FAITHFUL APPROVED AND TESTED

“He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”—Micah 6:8

In the histories of the Ancient Worthies, we find that they indicate that God was seeking for, approving, encouraging, and testing those of his people who exercised special faith in Him—to the extent of obedience, to the extent of their ability. Nor should this surprise us: what other quality could God seek in any member of the fallen race? Surely, He could not seek for perfection, for His Own Word

declares explicitly that “There is none righteous, no not one” (Rom. 3:10). As He sought not the perfect in mind or morals or features, we ask ourselves what quality would especially commend any member of the race to the Lord, and our answer is, in harmony with the evidences of the histories of the Ancient Worthies, that “God seeketh such to worship him as worship him in spirit and in truth”—in honesty, in sincerity. Such worship would be impossible except as it had a basis of faith: as it is written, “He that cometh unto God must believe that he is, and that he is the rewarder of those who diligently seek him”; and again, “Without faith it is impossible to please God” (Heb. 11:6).

True, the Apostle writes that love is the principal thing, but the Apostle is writing to those who already have been approved in their faith. In another sense of the word faith is the principal thing because it is the basis and only condition upon which any other of God’s favors are now obtainable. Abraham—what did he do? What great exploits? How is it written? “Abraham believed God and it was counted unto him for righteousness” (Rom. 4:3). According to this, faith will hide a multitude of defects. Indeed, according to the Word, it is only by the exercise of faith in our Redeemer that we are reckoned as covered with the robe of righteousness, and made acceptable to the Father, and permitted to stand complete in Him. What was there in Isaac’s experiences in life to mark him as one of the Lord’s? Isaac did nothing great, nothing wonderful. He founded no colleges, he built no churches, he organized no great relief funds *etc., etc.*, praiseworthy as those things may be; but he had the approval of God because he also believed God.



What wonderful things did Jacob do to give him a place of such prominence in the history of God’s people and to make him worthy to be the father of the nation of Israel? There is no record of any very wonderful works on the part of Jacob, aside from the fact that he had a wonderful faith in God. He believed in the Oath-bound Covenant made to his grandfather Abraham—it saturated and filled his entire life. Everything in his entire course from

first to last was shaped in accordance with that faith. God counted his faith to him also for righteousness, and his name has come down to us amongst others who had the grand testimony that they pleased God and are ultimately to have a share in the great work of God as a reward.

Joseph accomplished more than his forebears as respects great and useful work in the world: in the line of God’s providences, he not only saved the nation of Israel, his father’s house, but also the nation of Egypt, from the famine which otherwise might have destroyed them all. But Joseph is not brought specially to our attention in the Scriptures because of this great deed. Rather the Scriptures lay as much emphasis upon some of the smaller transactions of his life and recite all of his affairs as evidence of his faith in God. Without that faith Joseph would not have been anything. It was his faith that kept him in good courage and of restful heart even in the midst of trying circumstances and conditions; it was his faith and loyalty to the One in whom he believed that kept him from the hour of temptation while a member of Potiphar’s household; it was his faith that triumphed in the prison and gave him opportunities for comforting and assisting others and learning himself to sympathize with those in distress. It was his faith which prompted him to have that relationship with God which brought to him the interpretation of dreams and the exaltation to power and influence. It was his faith still that enabled him to use those opportunities without losing his head, that showed him to have the spirit of a sound mind and good heart.

Moses, perhaps more than all other characters of the

Old Testament, was a mighty man both in word and deed; but while his greatness as a leader and a lawgiver shines out and marks him as a wonderful character, his faith is the most remarkable feature of his history. Not that in his case or in any of these cases the matter of faith is specially paraded and held up to our admiration—rather it is told in that simple manner which carries with it powerful conviction. We see the faith in its operation without being told about it. Moses without the Lord would have been nothing; Moses with the Lord, without faith, would have accomplished nothing, for God would not have used him, but would have found another instrument for His service. It was the combination—God, Moses, Moses' faith and obedience—that prompted the grand exhibit which we find in his life and constituted him in the eyes of the whole world one of the most gigantic figures of history. So great was Moses that he could in simplicity and without empty talk write, "A prophet shall the Lord your God raise up of your brethren like unto me"—in reference to the great Messiah, Head and Body, whom God has been during this Age raising up.



These things being true teach us that the most important thing for us, that we may have the Divine favor and approval and blessing, is first of all that we have implicit faith in God. And this faith we find both from the Scriptures and from experience is a matter of development, growth. Our faith should grow stronger with every day, month, and year that we live, so that our closing days in life would be the fullest of trust. But here we must note a danger and difficulty amongst those who seek to cultivate faith: the Adversary would present faith in man and in the words of man and in the theories of man as instead of faith in God and His Word. How many have been hindered, turned aside from the right path, by a misplaced faith! How many today are worshipping the creeds and theories of men and neglecting the Word of the Lord!

How necessary to us that, while recognizing the fact that God has always used mouthpieces and leaders amongst his people, we should also recognize the fact

that Satan has many mouthpieces and provides many leaders, and that our method of discrimination as between the true and the false prophets must be by their faithfulness to the Word of God, as it is written—"If they speak not according to this word *it is* because *there is* no light in them" (Isa. 8:20). Let us then not only resolve to cultivate faith, but that we make sure that it will have foundation in the Word of the Lord.

Let us make sure to develop such a love for Truth, such an appreciation of the Divine Word, as will lead us to spend time and energy, money, everything, that we may know the Truth and be made free by it. Whoever, therefore, loves money, praise of men, honors of men, *etc.*, more than he loves God or His Word, is not likely to obtain or to hold the proper knowledge of God, upon which alone the proper faith and obedience can be built.

IN THE SCHOOL OF DISCIPLINE

It was not sufficient that Abraham had faith to begin with, so that he was ready to follow the invitation of the Lord to leave his own country for another upon which, as yet, he had no claim except the Divine promise. It was because Abraham had such a faith and was able to exercise it that God counted him worthy to receive promises at all. Then came the test as to how strongly he would hold to the promises—for instance, the test respecting his son, whose birth was the very center of all the Divine promises. Twenty-five years did God test the faith of Abraham on this point until he was growing old, and Isaac was born when he was a hundred years old. Notice again how God kept Abraham in the school of discipline, testing his faith; not testing it with a view to breaking it or destroying it, but on the contrary applying the tests so as to increase the faith, to make it stronger and every way better. Note, for instance, that Isaac was allowed to grow up to be a young man, and Abraham to pass the time of life when he might hope to have another son, when God commanded the slaying of Isaac as a sacrifice. How grand was the faith that never faltered, that still believed that in his Seed all the families of the earth should be blessed! What evidence we have here that Abraham was well taught and had learned well the various lessons under the Divine instruction! He was able to offer up his son, and counted that God was able to raise him from the dead and thus to fulfill the promise—never doubting. Oh, what a grand summit of faith was thus evidenced! How such a character must have pleased God! and it shines out the more because of the darkness and idolatry of his time.

Consider how Isaac and Jacob were also schooled in advance and learned well the lesson of confidence in

God and His Oath-bound Covenant. See the same in the case of Joseph, whose life was full of adversity and was grandly rounded out by these trying experiences, his faith becoming stronger, apparently, at every step of the journey of life. Note the same in Moses' case from first to last. He who was so humble minded respecting his own talents that he insisted he was quite unfit to be the leader of the people, after being assured that God would lead him and use him as His representative and channel merely—then Moses was willing and ready and able to do all things through his faith in the Almighty God. The lesson clearly is that the trials and difficulties, tests and disciplines of faith were specially provided of the Lord for the development of the character of the Ancient Worthies chiefly along the lines of faith; that they not only had faith prominent to begin with, but that God saw to it that this characteristic was more and more a pronounced one in them. Heb. 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen."

We are glad to have the testimony of the Apostle that these grand characters of the past met with the Divine approval and fell asleep in death to await at the resurrection a grand reward—their trial and testing having been successfully finished. But in the same connection the Apostle tells us that in the Divine plan the "Little Flock" of this Gospel Age has been called to a still higher station and privilege and blessing than the Ancient Worthies [this work completed]. The Apostle's words are, "These died in faith, not having received the thing promised; God having provided some better thing for us [the Gospel Church], that they without us should not be made perfect." The Ancient Worthies' perfection will be to the human nature; the "Little Flock", to the Divine nature, far above angels, principalities, and powers.

What then shall we suppose respecting God's approval in the Gospel Church, and the tests that He will apply? Can we think that He would make faith a test in the past and ignore it as respects the present election? No, of course not! Faith is still the test of all who would please God. So then, as God in the past selected for the channels of His promises and blessings only those who could exercise faith, we may expect that in the present time the Lord has nothing whatever to offer except to those who can exercise faith in Him and in His promises. We know that this must of necessity signify that the called of this Gospel Age would be a very much smaller number than



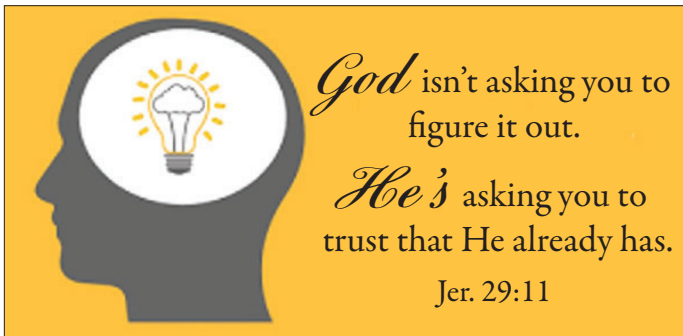
the whole population of the world; and then again, we have the further declaration that of the called few will be chosen, "for many be called, but few chosen" (Matt. 20:16). What does this signify except that few will prove themselves to have the requisite faith and obedience to please God, to be counted worthy a share in the Kingdom with His dear Son, our Lord and Savior, Jesus Christ.

And if only those who have faith have been called throughout this Gospel Age, what shall we say of the testings of faith for these? The Apostle's intimation is that their faith will need a great testing. He says, "The trial of your faith, being much more precious than that of gold that perisheth" (1 Pet. 1:7). Gold has a special value at the present time by reason of its scarcity—a value that will perish when with the new order of things it will be as easy to have gold as to have clay or iron; but the "Little Flock," which the Lord has selected during this Gospel Age, is always to be specially precious in that to this class alone of humanity, so far as the Divine revelation shows, will be granted the Divine nature, with its glory, honor and immortality. Hence the trial of the faith of this class is very precious, a very important matter. None shall be admitted to that glorious immortality without first being tested and proven by the Lord. But here again let us remember that our testing is not as respects the flesh, to see whether or not we are perfect in the flesh, but on the contrary we are assured that God knoweth our condition—that all things are open and naked before His sight, and that He declares that we are all imperfect.

What then is God seeking in us? Oh, it is the development and perfection of faith! The first element in it is to believe in Him as a faithful, wise, true God; and secondly to believe in His revelation of Jesus as His Son, and the one through whom He has provided a covering for our imperfections, our blemishes, past, present, and future. This is the essential phase which must be held on to, and which He will therefore test in order to prove our loyalty. This is the faith that must grow stronger as the days and months and years roll by. This is the faith through which will be reckoned to us the merit of Christ's atonement, and through which we will have reconciliation. This is the faith that must be proven to have such tenacity and strength that it will trust the Lord even where it cannot trace Him, as did Abraham when he believed that God was able and

willing to fulfill His promise, even though it should imply the resurrection of Isaac from the dead. We must learn, we must develop, at least that much faith also, so that we will believe in God and the fulfillment of His promises even though the fulfillment of them signifies not only the resurrection of the spirit-begotten from the dead to glory, honor and immortality, but signifies also an awakening of all the families of the earth from the prison-house of the tomb, that they may have fulfilled toward them the gracious promise made to Abraham—“In thy seed shall all the families of the earth be blessed.” Without such faith in God and in His promises, it will be impossible to please Him and to become of the elect class which He is now selecting from among mankind.

We are not to worry ourselves to make tests for our own faith—rather we are to leave the matter in our Lord’s hands. The tests will probably not come to us along the lines of our expectancy, but, on the contrary, from unexpected quarters. That many such tests are before us in the “evil day” in which we are living, the Apostle assures us. He tells us that we will require the whole armor of God in order to be able to withstand the assaults upon our faith in this time. So subtle will be these assaults that our Redeemer tells us that if it were possible the “very elect” would be deceived.



But thank God, it is not possible for these to be deceived. The Lord has become their refuge and their habitation; He has accepted the supervision of their affairs; He will not suffer them to be tempted above that they are able but will with the temptation provide a way of escape (1 Cor. 10:13). While we are not to think it strange concerning these fiery trials, our faith in the Lord’s testimony respecting them will have much to do with our preparation for withstanding them: if we believe His word we will improve every opportunity for putting on the helmet, the breastplate, the sandals, and for the learning to use the sword of the Spirit, the Word of God, and the shield of faith, whereby we may quench the fiery darts of unbelief. Whoever does not take heed to the Word, and thus put on the armor of God is thereby showing his lack of faith, his unbelief, being disobedient

to the Word of the Commander. When He assures us that every man’s work shall be tried of what sort it is, and that only the gold and silver and precious stones of the Divine Truth will constitute such faith as will stand the tests of this day, we may be sure that our Lord understood the matter thoroughly; and in proportion as we have this faith we will be energetic in getting rid of any wood and hay of our erroneous theology, or the stubble of an accordant character, and replacing the same with the precious things of the Divine Word and character, that we may be able to stand in the “evil day,” that we may be counted worthy to be helped by the Lord as those who are truly His. According to our faith it will be unto us; for “faith can firmly trust Him, come what may.” And it gives us rest.

The text (Isa. 43:2) is a very encouraging one. In view of the fact that all of the called, chosen and faithful must be required to pass through the school of experience, discipline, and testing with a view to their final approval, how encouraging it is to know that the Lord will indeed be with us in every trouble, that He sympathizes with us in all of our trials, adversities, afflictions, perplexities, *etc.*, and that “behind a frowning providence He hides a smiling face” (Hymn 63). The waters of affliction, disappointment, perplexity, trouble will be about us; and we are not to float with the current; but are to endure hardness as good soldiers. But our source of strength in battling with the current of life is never to be forgotten—“When thou passest through the waters I will be with thee.” Blessed thought! “I can do all things through Christ who strengtheneth me,” and He assures us, “My strength is made perfect in weakness” (Phil. 4:13; 2 Cor. 12:9). Isa. 43:2 implies rivers of trouble but assures us that when we pass through the rivers, they shall not overflow us, they shall not extinguish us; on the contrary, the Lord will pull the very Elect safely over to the other side, where they shall have life, and that more abundantly, with the glory, honor, and immortality which He will provide for His Bride—His Elect, gathered from the children of men.

The words “approved and faithful” belong to the Consecrated Epiphany Campers equally as to the four very elect classes. In this article we have spoken of the Gospel Church and will expand on that thought. We read in 1 Tim. 3:15, “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” This house of God is not a building with or without a steeple, in which Christians would meet; but it is the *real* Church, the *ecclesia*. The Greek

word “ecclesia” means *the called-out ones*. And so, he was instructing believers as to how they should conduct themselves in the local congregations, and also generally, apart from the local sphere.

THE HOUSE OF GOD IS THE ECCLESIA

It is very customary in our days to speak of buildings in which meetings are held by various groups of nominal Christians as churches, but this is contrary to the Scriptural usage and, we believe, has its disadvantages. The word church, as Scripturally used, signifies a congregation of the Lord’s people, and has no reference whatever to the place in which they meet. Wherever two or three meet in faith in the name of their Lord and Redeemer, he declares that he is in their midst; and the Apostle assures us that they would constitute an Ecclesia, a Church, a Congregation of the Lord. Thus, there are numerous congregations or ecclesias of God’s people; yet as a whole, there is only one Church or company, in the sense that all Christians are brethren, and One is their Lord, Head, Master, even Christ (PT ‘49, p. 178).

Let us be clear in this presentation: The Consecrated Epiphany Campers *are not* considered to be of the “Church of the Firstborn.”

In Heb. 12:23 we read of “the general assembly and church of the firstborn,” whose names are written—not necessarily on any earthly church list—but “in heaven.” In 2 Tim. 2:19 we read, “The Lord knoweth them that are his.” He alone can read the hearts and knows without a doubt who are genuine Christian believers and who are hypocrites. The true Gospel-Age believers have made up “the church of the living God.” The Apostle Paul writes, “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him . . . Moses verily *was* faithful in all his house, as a servant . . . but Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (Heb. 3:1, 2, 5, 6). This same great “house of God,” with individual believers as vessels in it, is referred to also by the Apostle in 2 Tim. 2:20. May we all seek to dwell in it forever (BS ‘81, p. 27)!

From the Lord’s viewpoint, there is only *one* true Church, or religious body, the one that the Lord organized, with Himself as its only Head, which in the wide sense includes the Great Company and Youthful Worthies, all of the Church of the Firstborn (E-4, pp. 323, 330, par. 5, 333, par. 1). This is the only religious body we should claim to have joined. The true Church, or religious body, which we and other consecrators (many of whom have never heard of Bible Standard Ministries (L.H.M.M.) have had the

privilege of joining, is, according to Bro. Johnson (E-6, pp. 102, 103), invisible both locally and generally, though manifesting itself through its works, arrangements, meetings, and servants visibly, whether it be in one place or all places. In other words, there is *no visible general organization* of the Church of the Living God that makes the various Ecclesias or various individuals organically parts of a general visible Body (PT ‘56 p. 43).

Answer to a question: While the symbols of Christ’s Headship and the Church’s Bodyship are primarily involved, the same principle applies in all ecclesias of God’s present-day consecrated people, for they are all parts of the church, the ecclesia (*the called-out ones*), in the wider sense. We are not to forget that others than the Little Flock are pictured as being in a married relationship with our Lord Jesus. Ruth in her married relationship with Boaz types earlier Youthful Worthies in a symbolic married relationship with our Lord Jesus (Ruth 4:10-13; E-4, pp. 394, 395). All of the Spirit-enlightened, non-Spirit-begotten consecrated ones are under the headship of Christ and are not to presume to teach Him but are to rejoice in their privilege of learning from Him (PT ‘82, p. 94).

The cloudy, fiery pillar rested directly only *on the Tabernacle proper*; it did not rest on the court or the camp. As it was with the Ancient Worthies, God now gives appropriate enlightenment and blessings to those in the antitypical Court and the “truly repentant and believing,” the tentatively justified ones, in the Camp who have consecrated. The consecrated in the Epiphany Court and the Epiphany Camp are therefore now God’s place of residing, meeting with and blessing the people, just as the Ancient Worthies were in their day [and since the spiritual elect all have been selected, Those Consecrating Between the Ages, the Youthful Worthies, and the Consecrated Epiphany Campers, are recipients of this great favor]. Therefore, these are part of the true Church, or religious body.

It is during the Lord’s Epiphany or Apocalypse in a wider sense, as the Time of Trouble, that the Great Company received its resurrection to the spirit nature, that the Youthful Worthies will finish their course, having proven themselves worthy to share with the Ancient Worthies in the “better resurrection” (Heb. 11:35), and that the Consecrated Epiphany Campers will be prepared for their Kingdom glory on earth. These classes, also being God’s consecrated people and thus having His holy Spirit, groan within themselves, waiting for their deliverance (PT ‘69, p. 36).

CHRISTIAN SOLDIERS

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim. 2:4).

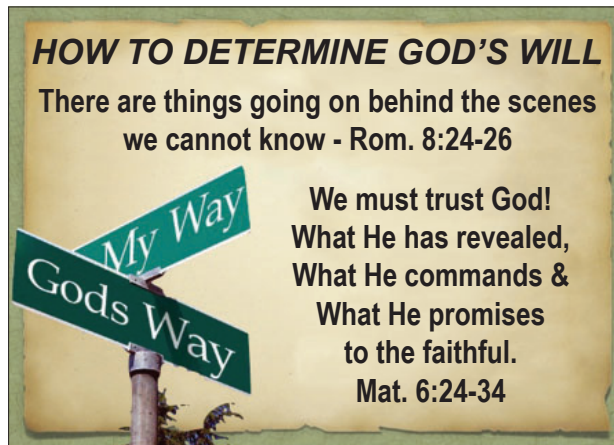
This scripture begs of a question. Who has chosen us? None other than our Heavenly Father and our Lord Jesus Christ, they have chosen us to be soldiers of the Christian army, so to speak. Accordingly, we sing: “Onward Christian soldiers, marching as to war, with the cross of Jesus going on before.” So, to make our calling and election sure, we have to think first, not about worldly opinion, but about pleasing God and pleasing Christ. The Apostle says in 1 Cor. 10:31, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” And we must also please Christ. If we are God-pleasers, Christ-pleasers, we are certain to make our calling and election sure.

Oh, many sing “Onward Christian Soldiers” who but imperfectly comprehend the meaning of their words and the significance of the Christian battle. It is a battle for freedom in the highest and best sense of the expression. Freedom when properly understood means “liberty to do right” in God’s sight and the laws of the land framed and approved by the majority.

This illustrates in large measure the anarchistic condition of the natural mind in its untutored condition. Civilization, basing itself partly on an appreciation of the principles of justice and partly on the lessons of history, attempts so to shape the laws of the land as to secure the rights of all. It is not surprising, however, that with selfishness a ruling element in all hearts by nature neither the laws nor the practices of the most civilized are perfect: that is to say, the largest amount of protection and the largest amount of individual liberty are not always secured.

THE CHRISTIAN’S WARFARE

When we consider that the lawmakers and executives are all imperfect, biased, selfish, we are properly amazed at the amount of justice we find in the world and the amount of liberty. If all the lawmakers were saints, fully in harmony with the Divine arrangements and merely limited by the imperfection of their mortal bodies, we could not expect much better laws than we find in the



world; and were it not that the Scriptures clearly show us that the Church, as Kings and Priests in the Mediatorial Reign, will be absolutely perfect in every respect and backed by Divine wisdom and power, we could not anticipate anything much better than we now possess in the way of governmental control.

As we compare the various degrees of civilization throughout the world, and note that the wisest and best laws and the wisest and best execution of them and the greatest true liberty of the people within reasonable bounds are found in those nations which have most revered the Divine message, the Bible, it is a strong argument that the Word of God has not only influenced the elect, who take it most seriously, and lay aside every weight and hindrance and worldly ambition to run with patience in the footsteps of Jesus, but it has influenced also the minds of many who have never taken this step of full consecration. In a word, the liberty wherewith Christ makes free is not the liberty of license but the liberty of reason, of justice and of love; and in proportion as anyone has received the spirit of the Divine teaching, in that same proportion he is free.

We thank God, therefore, for the measure of national liberty which prevails throughout the world, even while we see clearly from the prophecies of the Scriptures, as well as written on the pages of the daily press, that a great misinterpretation of liberty is rapidly spreading throughout the world, which will eventually wreck the present civilization in anarchy.

The civilized world, like a school, divides itself into various classes, some more and some less advanced.

The lowest class totally misapprehend liberty, thinking of it merely as license, self-will, and failing to recognize the fact that, selfishness being in control and interests conflicting, its conception of liberty is unreasonable and injurious.

The second class appreciates liberty, and more reasonably submits itself wherever necessity compels, and no more. With these, it is a matter of policy and not of principle. One class approves liberty for the masses,

because otherwise, the masses would rebel. It lengthens its own rope of privilege to the extent that the majority permit. Selfishness controls in every granting of liberty, and in every attempt to secure more liberty and privilege for self, these would be granted to others. Merely the conflict of interests at the present time preserves to the world the measure of liberty which it now enjoys.

The third class has a conception of liberty which neither of the other two classes can understand or appreciate—the liberty to serve and to do good to all men along the lines, not of selfishness, but of love for all. This Christian ideal is to the world in general foolishness. While they have grown to respect the great Teacher and His Apostles, who set forth this Christian view of liberty, they feel privileged to denounce as foolish the living representatives of this same doctrine—that the perfect law of liberty is love and service to Jehovah and our neighbor.

Those who advocate and practice love from this Scriptural standpoint are by their fellows “counted fools all the day long,” denounced as impractical, unsophisticated, and sometimes reprobated as hypocrites. All the liberty there is in the world today has been paid for: none of it has been attained without sacrificers. Why? Because selfishness is so entrenched in the race that those who possess power, authority, privilege, opportunity, would hold these for themselves, to the disadvantage of others, to the enslavement of others, were not the rights and liberties fought for.

Looking back over the history of nations, without approving of wars, every reasoning mind can see, nevertheless, that only through wars have many liberties come to the race. The mistake that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through laws or wars or any other means within the power of Adam’s race.

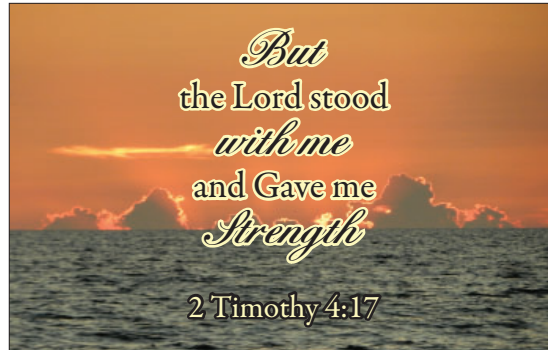
The Scriptures point out to us that there is a limit beyond which we must not expect selfish humanity to make progress—that any progress beyond that limit must come from on high, through the establishment of the Kingdom of God’s dear Son; that while wealth, influence and talents will yield to the pressure of the masses for their own protection and aggrandizement, they will not yield everything, but would permit the entire social structure

to dissolve rather than to submit to a general equalization, as is the aim of socialism. Socialism, while not intending anarchy, will produce anarchy; while striving for greater liberty and universality of blessings of earth it will affect a wreck of all these. Thanks be to God that His program is that on this wreck of present institutions He will establish the true reign of liberty on the plane of love, under the guidance of the Master and His joint-heirs!

If the world’s liberty has required fighting for, much more may we expect to battle for those who take the still higher ground of the Bible, and who strive for the “liberty wherewith Christ hath made us free” (Gal. 5:1). For although this very Scripture declares that Christ gives this freedom, the Word shows us that He gives it only to those who desire it and who will fight for it. Their battle is not to be with carnal weapons (2 Cor. 10:4, 5), which the law of love forbids, yet their warfare is to be mighty through God to the pulling down of strongholds of error.

Against what, then, do they battle? We answer that their chief fight is against the fallen tendencies of their own beings. They find that, through the long centuries under the fall, sin has become inbred and entrenched in their flesh to such a degree that it necessitates a warfare in the new mind. They get the new mind or disposition through hearkening to the Word of the Lord, which, while speaking peace and forgiveness of sins through faith in Christ, invites to a newness of life with Christ through a full consecration of all to the Divine service—to the service of righteousness and Truth. The making of the consecration on the part of the believer was his entering upon the career of a good soldier of the Lord Jesus. It was his engagement to battle against sin and selfishness everywhere, according to the rules laid down by the Chief Captain.

To the surprise of every soldier, he finds that some of his greatest battles are within. True, he finds the world an opponent to his full devotion of time, talent, and influence for the service of the Truth. The world is not prepared for such an extreme, which more or less reproves it of sin and selfishness; the world, therefore, sneers and cries “hypocrite,” “saint,” *etc.*, and seeks to turn aside the consecrated. To be a good soldier one must be prepared for this and have on the sandals of preparation afforded by the Gospel, else the difficulties strewn in his path by



worldly opposition would soon make him so footsore that he would be disposed to turn back notwithstanding the term of his enlistment—“even unto death.”

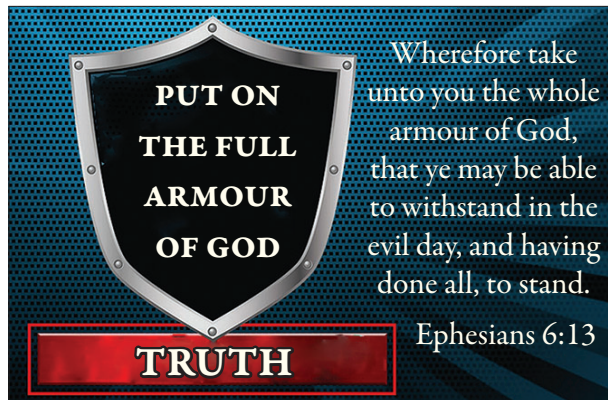
The Adversary also is a foe who must be reckoned with, and whose subtle attacks may be encountered in various ways. The Christian soldier has the assurance of his Captain that all

the arts of the Adversary are known to him, and that all his interests shall be guarded so long as he is loyal to his Captain and faithful to his consecration and enlistment and warfare.

ENDURING HARDNESS AS GOOD SOLDIERS

The test of endurance, as stated in 1 Kings 20:11: “Let not him that girdeth on *his harness* boast himself as he that putteth it off,” is certainly one of the severest tests of faithfulness to which the Lord’s dear consecrated people are subjected. It is the test which gauges and registers the strength of every other virtue and grace, and no soldier of the cross will be crowned with the laurels of victory who has not stood this test. The Christian life is a warfare, and the above words of one of the kings of Israel to a boastful enemy of the Lord’s people are applicable, not only to every new recruit in the Lord’s army, but similarly to all who have not yet finished the good fight of faith. Like all consecrations ours is unto and until death; “And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just” (Luke 14:14). In PT ‘55, p. 42 we read: “We understand that their consecration is unto death; for *there can be no consecration unto life until the Highway of Holiness is opened* [italics ours]. . . . Not only the facts of the case prove that all who consecrate before the Highway of Holiness is opened consecrate unto death, but also the necessities of the case require it; for as long as Satan is in control, so long it will be impossible to carry out one’s consecration fully without dying daily, for the conditions of the present evil world are conducive to sin and inconducive to righteousness; and whoever would amid these conditions be faithful to the Lord must be so at the expense of his human rights, *i.e.*, he must consecrate unto death.”

The first gush of enthusiasm in the Lord’s service, much as we may and do appreciate it, may be but the hasty production of the shallow soil of a heart which



immediately receives the Truth with gladness, but having no root in itself, endures but for a short time; and afterward, when affliction and persecution arise, immediately they are offended (Mark 4:16, 17). Such characters cannot stand the fiery tests of this evil day, whereof it is written: “The fire [of that day] shall try every man’s work of what sort it

is” (1 Cor. 3:13).

Therefore, says the Apostle Peter (1 Pet. 4:12), “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.” All of God’s elect must be so tried, and blessed is he that shall endure unto the end. The sure word of prophecy points to severe conflicts and great trials in the closing scenes of the church’s history. “For the great day of his wrath is come; and who shall be able to stand?” (Rev. 6:17). We are forewarned of the great necessity of the whole armor of God if we would stand in this evil day (Eph. 6:13).

It, therefore, behooves everyone who hopes to be faithful as an overcomer to brace himself for the severer conflicts and trials of faith and patience that may suddenly and without a moment’s warning be sprung upon him. In the battle of this day, as in all other battles, the effort of the enemy is to surprise and suddenly attack and overwhelm the Lord’s people; and the only preparation, therefore, that can be made for such emergencies is constant vigilance and prayer and the putting on of the whole armor of God—the Truth and its spirit.

“In your patience possess [preserve] ye your souls” (Luke 21:19). No other grace will be more needed than this in the fiery ordeals of this evil day; for without great patience no man can endure to the end. All along the Christian’s pathway, it is only a matter of time when he comes to a new crisis: perhaps they are often seemingly of trivial importance, yet he realizes that they may be turning points in his Christian course. Who has not realized them? There comes a temptation to be weary of well-doing, together with the suggestion of an easier way; or there springs up a little root of pride or ambition, with suggestions of ways and means for feeding and gratifying it. Then there comes, by and by, the decisive moment when you *must* choose this course or that; and lo, you have reached a crisis!

Which way will you turn? Most likely you will turn in the direction to which the sentiments you have cultivated have been tending, whether that be the right way or the wrong way. If it be the wrong way, most likely you will not be able to discern it clearly; for the wrong sentiments that you have cultivated will sway your judgment. “There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.” “The backslider in heart shall be filled with his own ways” (Prov. 14:12, 14). How necessary, therefore, is prayer, that in every crisis we may pass the test successfully. Nor can we safely delay to watch and pray until the crisis is upon us; watchfulness and prayer should be our constant attitude.

The life of a soldier always on duty and on the alert is by no means an easy life; nor do the Scriptures warrant any such expectation for Christian soldiers. On the contrary, they say, “Fight the good fight of faith”; “endure hardness, as a good soldier of Jesus Christ,” *etc.* And yet many Christians seem to have the very opposite idea. Their ideal of the Christian life is one without a storm or even a breeze—one of continuous calm. Such a life was indeed more possible prior to the outbreak of the Time of Trouble in 1914, than since. The *New York Times* comments that “1913 was the last normal year in human history.”

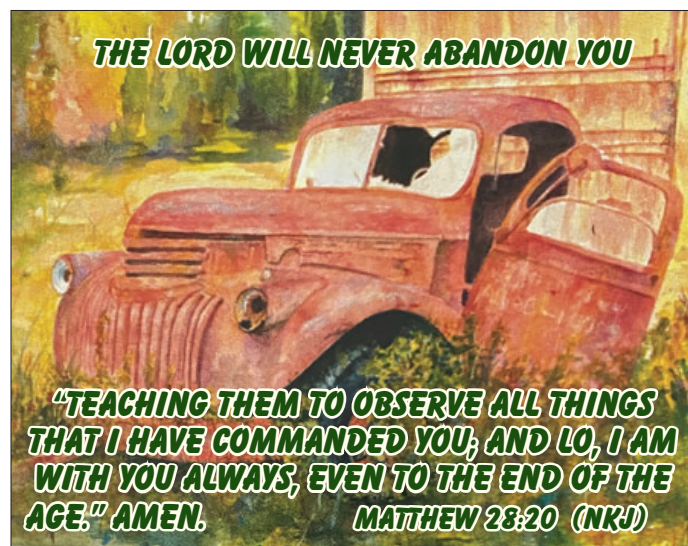
With today’s upheaval in human affairs, the general decadence physically, mentally, morally, and religiously, the uncertainties, perplexities, and corruption that pervade the financial, political, governmental, commercial, educational, social, and religious spheres—with these, together with the present-day discoveries, inventions, conveniences, luxuries, allurements and attractions, the loyal soldier of the cross is surrounded by anything but peaceful conditions. The temptations from the world, the flesh, and the devil are in many respects more subtle and more potent today than ever before. And their opposition is daily becoming more and more intense; for Satan realizes that his time is short, and he is determined by any and every means to exert his power against the consummation of God’s plan.

Satan with his minions of helpers has and continues to do everything possible to sidetrack and oppose the five 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 Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness] and to prevent their development and perfecting. But God overrules all his oppositional efforts for our good

(Rom. 8:28). Satan still turns the wheel that polishes the Lord’s jewels. What Satan intends for our harm God uses for our good, for our development, balancing, perfecting and crystallization in Christlikeness.

Consequently, we have had many severe storms of opposition, and still there are doubtless more severe trials to follow. But those who, with overcoming faith, outride them all—who patiently endure, who cultivate the spirit of Christ with its fruits, its graces, and who valiantly fight the good fight of faith, rather than to withdraw from the field of battle or fight for some other cause—such, and only such, will be overcomers, to whom the laurels of victory will be awarded and to whom the Lord will say, “Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Matt. 25:21).

Meanwhile, conditions similar to those of the Gospel Age prior to its Harvest will continue, in which “shall many be offended [Greek, *caused to stumble*], and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall [patiently] endure unto the end, the same shall be saved” (Matt. 24:10-13).



FAITHFULNESS AS CHRISTIAN SOLDIERS

Let us strive with all diligence to be faithful in developing Christlikeness, “the bond of perfectness” (Col. 3:14), which is secured by our doing our part in the character-development process that has been described. Like faithfulness in sacrifice, faithfulness in character development is not attained in an hour, a day, a week, a month, a year, or even in a decade. It is a lifelong work.

The Scriptures assure us that we are in a spiritual warfare and that we have accordant spiritual weapons (2 Cor. 10:4, 5; Eph. 6:12-17), and that we are soldiers who are engaged in the good fight of faith (2 Tim. 2:3; 1 Cor. 9:26; 1 Tim. 6:12). As such soldiers we are to be good sentinels: watching, being on the alert, keeping the things connected with our beat well in sight, challenging all that would enter or leave the camp of our hearts and minds, requiring that such be in harmony with God's character and the Ransom, otherwise making them prisoners, and remaining on guard until relief comes. As Christian Soldiers we are to wage an aggressive warfare against Satan, sin, selfishness, worldliness, and error; and, when attacked, we are to wage a good defensive fight, beating back every attack of Satan, sin, error, worldliness, and selfishness, warding off every blow that they aim at us, and driving them in utter rout from the field of battle.

As Christian Soldiers we are likewise to be endurers; for the soldierly life implies the endurance of hardship, and so we are exhorted to endure hardness as good soldiers of Jesus Christ. As such we must perform long and difficult marches, stand exposure to the heat of temptation, the cold of tribulation, the changes of season, and scenes of our strife. We must stand plain fare, rough usage, and unpleasant situations; and all this is to be borne with a willing and contented heart and a ready and responsive mind. Our soldierly experiences bring us heavy and exhausting trials; and amid these, we must be faithful. Even if we were faithful as students of God's Word, as justified humans, as sacrificing and developing consecrated ones, if we should fail as Christian soldiers, whether as sentinels, aggressors, defenders or endurers, we would fail to be fully faithful, and thus would fail of a full reward.

Our Lord Jesus, our mentor, reached the highest degree of faithfulness. Next in degree comes the Little Flock, but not all of them exercised the same degree of faithfulness. Because of this, in the resurrection "*one* star differeth from *another* star in glory" (1 Cor. 15:41). Among the Great Company and the non-Spirit-begotten consecrated, some have lost out and will lose out in their calling "by the skin of their teeth." Others will abundantly make their calling and election sure (2 Pet. 1:5-11). Between these extremes, there are many variations in the degree of faithfulness.



"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience."

Trials Are A Testing Of Your Faith
And The Testing Of Your Faith
Develops Perseverance. James 1:2-3

There are also degrees of faithfulness at different times in the lives of God's consecrated people. In the case of the Great Company and also many of the non-Spirit-begotten consecrated, these degrees of faithfulness have varied at different stages in the present lifetime: (1) while they are still faithful, (2) while they are measurably unfaithful, (3) while they are very unfaithful, (4) while they are, after buffeting, less unfaithful and (5) while they again have become and remain faithful (comp. E-15, p. 513).

Now that we recognize the importance of faithfulness, how do we make good use of it? Each act of faithfulness to God uplifts our own characters, opens the way for advancing growth in grace, knowledge, and fruitfulness in service to Christ, the brethren, husbands, wives, parents, guardians, children, friends, teachers, pupils, employers, employees, civil rulers, and others. Each act of faithfulness benefits by our example and encouragement those who observe these and move God not only to be pleased with us, but also to add more abundant expressions of His favor. It is the way the Master went in loving, loyal devotion to God and is the course that His precepts and example point out for us to go. Faithfulness brings secular promotion to secular people and religious promotion to the consecrated.

Faithfulness increases God's and Christ's confidence in, love for, and the uses They make of us. This makes our ministries much blessed and makes our narrow way easier and quicker to tread. Many indeed have been the wrongs that God's people have suffered from oppressive governments, which in not a few cases have magnified their oppressions into persecutions. And God's people in loyal devotion to Him have submitted to such oppressions and persecutions, as witness the Jewish and pagan persecutions of the early Church, the papal and state persecutions of the medieval and reformation periods, and the modern persecutions of modern militaristic states of the present. For the testing and training of the Christ class in faithfulness, the Lord has permitted this, even as He did with Jesus at the hands of the Jews and Romans. But amid these oppressions, the Lord's grace has proven sufficient to give them strength to be faithful despite their untoward experiences, and the result has been their perfecting (Heb. 2:10; 5:7, 8).



GOD'S ELECTION NOW IN PROGRESS

In 1 Thes. 1:4 we read: "Knowing, brethren beloved, your election of God." He has a great election in progress. Certain ones are being nominated and elected; this is the work that God has been doing during this Gospel (or Church) Age. This Age has not been the time for world conversion; rather, the Bible shows that world conversion is to be done in the Millennial Mediatorial Reign of Christ. Many have made a serious mistake in thinking that Christians must convert everyone in this life because there will be no hope for the unsaved dead in the future.

The Scriptures give much about this wonderful election, or selection, by God; He is seeking out those who will, by believing in Christ as Savior and becoming His disciples, and following Him loyally, constitute the seed or children of Abraham. So, it is a selective, choosing work; it is a selecting out those who will be used by God to bless all the families of the earth in the incoming Millennial Mediatorial Reign, according to the great Oathbound Covenant to Abraham (Gen. 22:16-18), in which God said, "In thy seed shall *all* the nations [*families*; Gen. 12:3] of the earth be blessed." And He said this seed would be "as the stars of heaven, and as the sand which is upon the sea shore." The star-seed consists of the spiritual, heavenly classes, and the sand-seed, the earthly classes.

The Ancient Worthies are the chief class of the sand-seed earthly elect who will bless the world of mankind. Many are mentioned in Heb. 11, of whom it says, the world was not "worthy." Therefore, we call them Ancient Worthies. The Youthful Worthies [this is a class similar to, and with the same kind of strong faith, obedience, love, and devotion to the Heavenly Father as was manifested by the Ancient Worthies in their day; this class is elected or selected, here in the end of the Gospel Age] and the

quasi-elect, Consecrated Epiphany Campers, other pre-Millennial seed of Abraham, will assist in blessing and converting the world in the 1,000-year reign of Christ here on earth.

The teaching of God's election, or selection, of the elect in the Gospel Age, is taught very plainly in many places in the Bible. *E.g.*, there is the Great Commission, given in Matt. 28:19: "Go ye therefore, and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you." The KJV Bible says, "Teach all nations"; but the margin reading is as quoted above. It does not say "convert" the nations but clearly teaches an elective, or selection work. Even more pointed is Rev. 5:9, 10, where it mentions the elect as being gathered "*out of every kindred, and tongue, and people, and nation.*" Again, Matt. 24:14 says, "This gospel of the kingdom will be preached in all the world *for a witness unto all nations*"—it does not say *for world conversion*. There is also the very familiar passage in Acts 15:14-17, where in the Apostolic council the Apostle James said Simeon (Peter) hath declared "how God at the first did visit the Gentiles"—*to convert them?* No, it says "*to take out of them a people for His name.*" And this has been the work of the Gospel (or Church) Age, *taking out* a people for His name. And then it says, "to this agree the words of the prophets; as it is written, after this [after the selection of the Gospel Age is finished] I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up." This shows the regathering of fleshly Israel (Amos 9:14, 15) and implies their conversion (see our "Jewish Hopes and Prospects" booklet). And next it says: "that the residue of men might seek after the Lord." And what is "the residue of men"? It is those which are left after some are taken out, the remainder. But first comes the taking out of the elect.

A familiar illustration often used of mixing some steel filings with sawdust and putting them in a box. Then a magnet is passed over the box and the steel filings come up to the magnet. God has been drawing the Gospel magnet over mankind, and those who have the faith quality, who have an affinity for God and the things of God—are drawn up by that Gospel magnet. And so, the figurative sawdust is left; it is the residue. The sawdust is all right; God has a purpose for it, but not during this Age.

Jehovah purposes "that the residue of men [the non-elect world of mankind] might seek after the Lord, and all the Gentiles, upon whom my name is called, saith

the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.” In Acts 15:14-17, the Plan of God is given in a very brief form.

AS FAITHFUL JEWELS IN GOD’S HAND

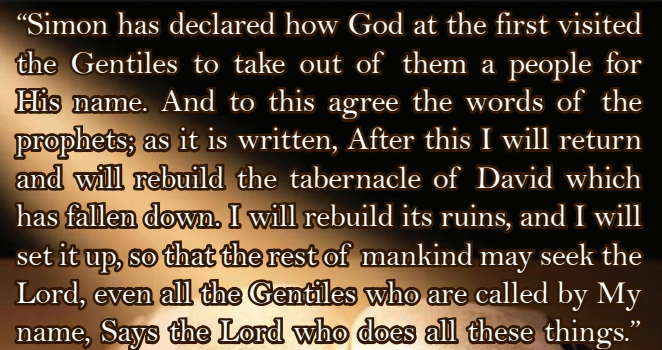
We sing in one of the hymns, “He’s now gathering out His jewels, those who with Him then shall reign.” And this thought is based on Mal. 3:15-18: “And now we call the proud happy; yea, they that work wickedness are set up; they that tempt God are even delivered.” We are living in that time in which there is a great increase of evil in the world, and those that work wickedness are indeed, in many cases, set up in power and they are so firmly entrenched that they cannot be dislodged without superhuman power to do it. They that tempt God are even delivered.

But notice what it says also in this connection: “Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.” We speak in various ways to one another: in our ordinary conversation, in our study meetings, on the telephone, sometimes at great distances (it is a wonderful means of encouraging others), and in conventions. We receive an uplift and benefits from them; this is why we have conventions. And Jehovah takes note of these things too and keeps the elect in special remembrance.

In Mal. 3:17 God talking about the jewels says: “They shall be mine [He owns them in a special sense], saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” There are various kinds of jewels—diamonds, rubies, sapphires, emeralds, and other kinds of beautiful precious stones, which correspond to the elect, who God has been selecting during the Gospel Age. God did not limit His gathering to one kind of jewels (for more on gathering the jewels, please see BS ‘83, p. 66).

And there is a brief outline of God’s Plan here. After these jewels, the Gospel-Age elect, are taken out and “made up” here in the end of the Age (placed in their Millennial settings) it says, “Then shall ye return [in the resurrection], and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.” What does this mean? It means the separating of mankind in general, the non-elect, into two classes otherwise referred to as the Sheep and the Goats (Matt. 25:31-46). This is to occur in the resurrection during the Reign of Christ. It says

that the dead, small and great, will stand before Christ’s judgment throne (Rev. 20:12). The KJV says stand “before God,” but the Greek word “God” in the KJV is *thronos*, meaning *throne*. The great white throne of Rev. 20:12 is the same as the one in Matt. 25:31-46. Christ, Head and Body, will during the Mediatorial Reign discern between the righteous and the wicked, the Sheep and the Goats. It will take the whole period of Christ’s Reign to separate between these two classes. Those on Christ’s right hand are the Sheep class, the righteous of the world of mankind in general, who will inherit everlasting life in the kingdom on earth. Those on the left hand are the Goat class, the irreformably wicked, who will all be annihilated in the Second Death in the “little season” at the end of the Millennial Age (Rev. 20:7-9, 11-15; 21:8).

An open book is shown from a top-down perspective, with its pages slightly curved. The text is overlaid in a white, serif font with a slight shadow. The text reads: “Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return and will rebuild the tabernacle of David which has fallen down. I will rebuild its ruins, and I will set it up, so that the rest of mankind may seek the Lord, even all the Gentiles who are called by My name, Says the Lord who does all these things.”

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Acts 15:14 - 17

GOD DOES THE SELECTING

These jewels, Christian Soldiers, are not selected by God in an arbitrary manner. *It is on the basis of faith.* If you have strong faith like Abraham, if you have the affinity for that Gospel magnet, if you are drawn toward God and the things of God, and if you don’t resist that drawing power, but heartily repent for sin, accept Jesus as Savior, and become disciples of Christ, you are accepted as one of the chosen ones who are making their calling and election sure. Almost everyone has at least just a little seed of faith within; and your being chosen of God depends on whether you let it grow or stifle it. This faith seeks for God and the things of God even where knowledge and sight are denied.

So, God is in this Gospel Age end-time still selecting His elect, not on the basis of something such as race, national origin, social standing, or physical appearance, but on the basis of the person’s having faith and the other elements of Christlikeness. Rom. 8:28, 29 says, “We know that all things work together for good to them

that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son.” There is the qualification, *to be conformed to the image of His Son*. If you have not come through the steps of repentance, faith, consecration, and are not conforming, or transforming yourself into the image of Christ, you cannot be one of those God is now selecting. He has other blessings for those who now do not have an affinity for Him, and who do not become Christians and grow in Christ’s likeness; but they are out of the picture so far as being of the Gospel-Age elect, the pre-Millennial seed of Abraham, is concerned.

As Christian Soldiers our foremost duty is to be obedient to God and Christ; so, to make our calling and election sure, we have to think first, not about worldly opinion, but about pleasing God and pleasing Christ. The Apostle says in 1 Cor. 10:31, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” And we must also please Christ. If we are God-pleasers, Christ-pleasers, we are certain to make our calling and election sure. Some in Jesus’ day, when told about Him and His message of the kingdom, disdainfully asked, can any good thing come out of Nazareth? They supposed that He was born in Nazareth, and not Bethlehem, the city of David, near Jerusalem. John 7:48 mentions a similar question: Some asked, “Have any of the rulers or the Pharisees believed on him?” If we take some Bible teachings, such as restitution, to the great religious teachers of our day, they will say, No, do not believe that.

God has been and still is selecting the pre-Millennial seed of Abraham. We don’t know how long this will go on,

or how long our individual time of campaigning is going to be. In the meantime, we should be just as faithful as we can. We should seek to make our calling and election sure and to help many others to be nominated and elected in God’s election, to come through the steps of repentance, faith and consecration made and kept, and to help others to be enlightened with the good Bible Truth message God has given us.

The new administration of earth will be prepared (2 Pet. 3:13). God will prepare beforehand all of His tools—all of His officers and sub-officers, for the great conversion work on earth of that 1000-year Reign of Christ. And we must add the various fruits of the Spirit, have them active in us and abounding if we are to make our calling and election sure and be ready for that service. One of the best ways of doing this is by showing unselfish love to others, including especially proclaiming to them the great Kingdom message that Jehovah God has entrusted to us. And we are living in the days when the signs of the times indicate that the establishment of God’s Kingdom on earth is not far off! When one U.S. political party has the prospect of ousting or ousts the party in power, they like to sing, “Happy Days are Here Again,” because they believe great prosperity will come. But we recognize and sing about greater “Happy Days” coming. One of our hymns says, “O, Hail Happy Day” that speaks our trials ended, and it goes on to describe the time when peace will wave her scepter high and when Eden blooms without a tomb. We are looking forward to those happy days of Restitution. The Lord blesses us with this wonderful prospect! As Christian Soldiers let us be diligent to make our calling and election sure!

BIBLE QUESTION

Question: How can we understand Pastor Russell’s ability to write as fluid as he did? Was he inspired or was he enlightened?

Answer: It is our understanding that Bro. Russell was enlightened, informed, and given [after much searching] clear views which he wrote about. The dictionary meaning for inspired is informed or directed by the Holy Spirit. However, the scriptural definition of inspired seems far more restrictive than the dictionary definition, meaning either infallible, or miraculously enlightened (E-12, pp. 535-537).

In this sense, Pastor Russell denied inspiration regards himself (P-4, p. 613). Bro. Johnson denied inspiration

regards the rest of the Secondary Prophets apart from the Apostles (E-6, p. 115).

We do understand that Pastors Russell and Johnson were specially enlightened by the holy Spirit through the Bible (E-11, p. 315).

In conclusion we, as Consecrated Children of God, can say that we have the blessing of enlightenment (PT ’74, p. 27). Also in BS 2015, p. 14 This great privilege of consecration now, benefits the Consecrated Epiphany Campers with the enlightenment, the heart-warming, and the energizing of the Holy Spirit of understanding. This brings about the understanding of the deep things of God.



CATHOLIC MILITANT TRIUMPHANT

Catholic signifies general, inclusive. It cannot properly be applied to any church except “The Church of the First-borns, written in Heaven.” (Hebrews 12:23.) The latest thought of Bible students is that the names Baptist, Methodist, Presbyterian, Lutheran, are not catholic, but are names of divisions. Likewise the terms Church of England, Church of Germany, Greek Church, Church of Rome, are sectional names and not properly termed catholic.

The term, Church Militant, signifies the Church at War. It was the wrong thought when the Church undertook to war with carnal weapons, either against nations or against heretics through the nations. She has no commission for such a warfare. It will be hers, eventually, to “bind their kings with chains and their nobles with fetters of iron, and to execute the judgment written. This honor have all His saints.” It will be hers eventually, when glorified, to sit with Christ in His Throne, and to exercise dominion over the nations, and to break them in pieces as a potter’s vessel. (Revelation 2:27.) But all this will be beyond the First Resurrection, in her Heavenly inheritance of Glory, Honor and Immortality.

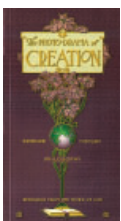
The Church’s warfare in the present time is to “fight a good fight of faith.” It is an individual warfare in which the consecrated members of the Church must stand their ground, and do their battlings by the assistance of the Captain of their salvation, and the support of His Word. The brethren may greatly assist one another, building one another up in the most holy faith. Those who are faithful unto death will receive a crown of life, and a share with their Redeemer in His Kingdom.

The Church Triumphant will be invisible to men because changed in the First Resurrection and perfected on the spirit plane. As St. Paul declares, “We must all be changed, for flesh and blood cannot inherit the Kingdom of God.” It will operate through earthly representatives, the Worthies of the past—Abraham, Isaac and Jacob and all the Prophets.

LESSON 93

- 1* What does the word catholic signify? Par. 1
- 2* Can it be applied to any church?
- 3* If not, then to which church? Heb. 12:23
- 4* The names Baptist, Methodist, Presbyterian, Lutheran, are not catholic, but are names of what?
- 5* What terms are sectional names and not properly termed catholic?
- 6 What does the term Church Militant signify? Par. 2
- 7* Was it wrong when the Church undertook to fight with carnal weapons?
- 8* Did she have a commission for such warfare?
- 9* What do the Scriptures say regarding the Church? Psa. 149: 8, 9; Rev. 2: 26, 27
- 10* When will this all take place?
- 11* What was the Church’s warfare? 1 Tim 6: 12. Par. 3
- 12 Was the warfare an individual matter?
- 13* Who assisted them and what supported them?
- 14* How should the brethren assist one another?
- 15* Those who were faithful unto death what did they receive?
- 16* Are men able to see the Church Triumphant? Par. 4
- 17 What did St. Paul declare in the Scriptures about the members of the Church? 1 Cor. 15: 50, 51
- 18* Who are the earthly representatives that the Church will operate through?

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



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Cincinnati -Northeast (Blue Ash)
Phone 800-362-2779.

Room Rates: 2 Double beds: \$125 + applicable tax

King Basic: \$115 + applicable tax

Make reservations @ 800-362-2779 by September 20, 2022. Mention you are attending the Bible Standard Ministries Convention for the special rate.

Breakfast is included with room rate; and the Cincinnati class will provide a buffet lunch Friday & Saturday.

For further information please contact:

Sr. Jennifer Williams – 513-312-2341 or

Br. Lawrence Williams, Sr. – 513-702-1337

CHESTER SPRINGS, PA

JULY 21, 22, 23, 24

Exton & Chester Hotels
815 N. Pottstown Pike,
Exton, PA 19341,
Phone: 610-363-1100.

Rate per night \$79.00 plus tax. Breakfast Buffet furnished Friday, Saturday and Sunday. Lunch Buffet furnished, Friday and Saturday.

Make reservations directly with the hotel by June 20. Mention you are attending the Bible Standard Ministries Convention for the special rate.

A Service will be held in the Bible House Wednesday evening July 20, at 7:30 and the picnic will be July 21; Picnic Lunch & Dinner will be served. Please let the Bible House know if you will be attending. For more information contact:

L. Lounsbury, 610-827-7665.

www.biblestandard.com

Bible Standard Ministries
1156 Saint Matthews Rd.
Chester Springs, PA 19425

GOD DOESN'T GIVE US

WHAT WE CAN HANDLE

GOD HELPS US HANDLE

WHAT WE ARE GIVEN