

# 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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# ADVANCING OUR UNDERSTANDING

*“Justice and judgment are the habitation of thy throne.”*

Psa. 89:14

Whenever God calls any for any purpose he sets before the called ones an object, a reason, a motive, and this he did with Abraham (R3936).

The source of all the Truth literature we use has its beginning with Jehovah: Psa. 89:14 “Justice and judgment *are* the habitation of thy throne.” Justice is what Jehovah’s government is based on and is the principle of Jehovah’s character.

Justice is represented in the slab of the mercy seat and judgement is equity in moral excellence. When we hear the word throne, it can represent the place where the ruler sits; however, in this study I like the thought of a place of authority. When Jehovah was alone, long before man was created, before our earth was brought from its chaotic condition, long before angels and cherubim were created, divine intention had a well-defined and matured plan in mind. And we as Consecrated Epiphany Campers are understanding and living it!

The first expression brought forth a Son, the Word of life, the Logos: the mouthpiece or special messenger of God. This being was filled with life principle, which was used to fructify the ovum of Mary, and in nine months the Word changed from a perfect spirit being into the perfect baby Jesus; who according to the scriptures was to come again to find a faithful and wise Servant, which he did. Matt. 24:46, “Blessed *is* that Servant, whom the Lord when He cometh [1874] shall find so doing.”

A Steward is the one channel selected by our Lord for dispensing food to the household of faith. The first principal man of the Laodicean Church, C. T. Russell, the Parousia messenger, appointed by the Lord over the storehouse of Truth needed to gather the Church. He brought forth the necessary food to present it on the table of Truth, and in so doing he gave the foundation for the Epiphany Truth and work. Yes, “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his” (2 Tim 2:19).

Heb. 11:10 says: “He looked for a city [the glorified Church] which hath foundations, whose builder and

*“... The Lord knoweth them that are his.”*  
(2 Tim 2:19)



maker *is* God.” Not a literal city but the glorious Kingdom of God in both its earthly and heavenly phase. Permanence based on principles of righteousness [R3936 - The divine promise]. Men could build an earthly city but only Jehovah can build a heavenly city. As we have learned, our Pastor’s work was not that of gathering the Great Company and Youthful Worthies. Their

gathering was an Epiphany work. “Seven shepherds, and eight principal men” (Micah 5:5). The special Epiphany Truths were not due to be seen in Pastor Russell’s day. The eighth principal man [Pastor Johnson] in harmony with Matt. 13:52 understood “*things* new and old” needed for the Epiphany. Yes, “Thy word *is* a lamp unto my feet, and a light unto my path” (Psa. 119:105).

Pro. 4:18 says: “The path of the just [the just one Jesus Christ, then to His justified members] *is* as the shining light, that shineth more and more unto the perfect day.” God has shined into our hearts to give the light of the knowledge of the glory of God. 2 Cor. 4:6 says: “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.” Pastor Russell’s work was great and fruitful as the shining light in his day. However, as this scripture says it “shineth more and more.” God’s understanding was next given to His Epiphany Messenger, Pastor Johnson, for the needed dealings with the Great Company and Youthful Worthies.

The great Jehovah thru his Son has been pleased to make known to us the Epiphany light by blessing the reverent study of the scriptures and current events. This brought God’s messengers into providential contact with many of these events. We have been given to understand the importance of providence as one of three ways God measures the ability of the consecrated child of God: (1) the varying degrees of the Holy Spirit, (2) their varying talents, (3) their varying providential situations. Often the Truth as due has come after and seemingly as a reward



for faithfully defending the word against the ambitious usurpatory attempts of certain leaders in the Truth Movements. It is my understanding that there is yet much Epiphany light to be laid before the Lord's people. Yes, constructive advancing truth, meat in due season, unto the perfect day!

The revelator addresses these Servants in Rev. 14:13, "They may rest from their labors; but their works do follow them." PT '49, p. 111 says, "the Angel of the church of Laodicea consist of That Servant and the Epiphany Messenger; these as the seventh angel of Revelation will trumpet forth the Truth as the seventh trumpet the whole thousand years." Epiphany as a noun = a striking understanding. Epiphaino as a verb means to shine with clearness. Epiphaneia = to shine with brightness.

As we advance our understanding of the Epiphany work, we hear of Bro. Johnson as he spoke to antitypical Baanah (Bro. Jolly), "You have a great deal more work to do than I ever intimated to you." He concludes, "be strong and of good courage, the Lord will be with you in this fight and I will be watching you from beyond the veil." (PT '60 p. 61). Much of this additional work was to be the progressive Truth on the Nethinim as typical of the Consecrated Epiphany Campers: developed under the earthly features of the oath-bound covenant; pre-millennial seed of Abraham; the fifth pre-restitution consecrated class (PT '77, p. 38); a resurrection of the just (Luke 14:14). These consecrate unto death at the expense of their human rights. Therefore, it is not to be thought strange that the Scriptures show clearly that, as the Consecrated Epiphany Campers, being *consecrated* ones, have a higher standing before God and a higher service in this life than have the rest of the *quasi*-elect, so they will have also a Millennial and post-Millennial honor and service higher than that of the rest of the *quasi*-elect and the non-elect (PT '73, p. 29).

In trust of God's word, we accept constructive advancing Truth in its due time. "But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour" (Titus 1:3). God hath in due times manifested His word. The word "times" is translated from the Greek word *kairos* which means the fit season. Oh, the Prophets inquired and searched diligently concerning the sufferings of Christ and the day that should follow, but they could not understand that which was not yet due. The secret things belong to God; but those revealed things belong to His Consecrated Children (Deut. 29:29).

We now consider a progressive fact in some detail. This is based on 2 Samuel chapter 21. This fact was introduced about 1119 BC when Saul put to death many Gibeonites. These Gibeonites were not the children of Israel; the need to stress this fact will be seen later. With Saul's death, King David said: how shall I make an atonement that ye may bless the inheritance of Jehovah, 2 Sam. 21:3? Some 500 years prior in the day of Joshua 1575 BC some inhabitants of Gibeon [Hivites & Amorites] came to Joshua (9:8), "they said unto Joshua, *We are thy servants*. And Joshua said unto them, *Who are ye?* and from whence come ye?" In v. 15 "Joshua made peace with them." In v. 21 "but let them be hewers of wood and drawers of water" (PT '71, p. 37). [no further mention of the Gibeonites—they were included among the Nethinim].



We have in this Bible history non-Israelitish people given to serve at the altar of the Lord. We now go back to King

David as recorded in Ezra 8:20 "Also of the Nethinim, whom David and the princes had appointed for the service of the Levites" [in the court], Nethinim [in the camp]. There is some reason to accept that the Nethinim were a remnant of the Amorites [Gibeonites]. Likewise, the Nethinim after they were specially "given for the service of the Levites." The Hebrew word Nethinim means dedicated ones! V. 20 concludes "all of them were expressed by name." We wish to stress the non-Israelitish point. Ezra 2:62, "These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore, were they, as polluted, put from the priesthood." As we found in Ezra 8:20 the Gibeonites were not Israelites so also the Nethinim were not priests. However, their devotedness to the temple service raised their status considerably. God has given to us evidence of this in His word. Ezra 1:1, "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled." This word is found in Jeremiah 29:10, "For thus sayeth the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place" [Jerusalem]. Now Ezra speaks of this in Ezra 8:18, 19: number of Levites are 18 and 20; v. 20: number of Nethinim are 220. Also, those that came with Zerubbabel Neh. 7:43, Levites 74,

v. 60: Nethinim 392. The Nethinim on returning dwelt in their former city Ophel; very near the Temple and convenient for its service.

They were of the circumcised strangers, consecrated and spirit-enlightened, who were to be treated justly and respectfully. In the Epiphany application, like the Youthful Worthies, the Nethinim as freemen of the commonwealth of Israel were among those with knowledge and understanding: “And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands into the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God’s law” (Neh. 10:28, 29; PT ‘71, p. 37).

We narrow our study now among God’s Parousia and Epiphany people who in response to God’s word in Rev. 18:4: “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Isa. 52:11: “Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.” Jer. 51:6: “Flee out of the midst of Babylon, . . . be not cut off in her iniquity; for this is the time of the LORD’S vengeance; he will render unto her a recompense.”

Yes, in the time we are living the Nethinim type a lesser number of Campers. The Queen of Sheba represents a separate consecrated class among those in the Epiphany Camp, namely, those Epiphany Campers who after the fall of 1954 but prior to the opening of the Highway of Holiness have (a) left Babylon (b) came into the Truth (c) have assisted in God’s temple service. These Nethinim—Consecrated Epiphany Campers privilege of service is to the Levite Youthful Worthies who have (a) left Babylon (b) came into the Truth. The pilgrim Youthful Worthies with the auxiliary pilgrim Consecrated Epiphany Campers were laboring side by side. PT ‘72, p. 74, “so close do they in many cases come to being of the elect. This is particularly true of the Consecrated Epiphany Campers.”

The Lord gave the Parousia Truth and the foundation for the Epiphany Truth through Bro. Russell, the Parousia Messenger; and He gave the superstructure of the Epiphany Truth through Bro. Johnson, the Epiphany Messenger. There are many different groups of Truth

people, according to the Epiphany Tabernacle picture. We define Truth groups as those who, in general, accept the Parousia Truth and Bro. Russell as the Lord’s agent in its giving. Of course, the individuals in each group vary in their degree of acceptance, knowledge, and understanding of the Parousia Truth. To come into the Epiphany Truth means, in general, to accept the Epiphany Truth and Bro. Johnson as the Lord’s agent in its giving. Again, as in the previous case, individuals vary in their acceptance, knowledge, and understanding of the Epiphany Truth.

For some time now this Movement, Bible Standard Ministries [LHMM], continues teaching the advancing truths on Consecrated Epiphany Campers, who at consecration begin to inscribe their characters into the earthly features of the Oath-bound Covenant, even though they will not actually receive life until they come under the New Covenant in the next Age. Though we are not on trial for life in this Age, there are some things in this life and some things in the Millennium that will be wrought in the Consecrated Epiphany Campers to prepare them for eternal life. In this life, in order to prove faithful as the secondary earthly seed of Abraham, the CEC’s need to pass their trial of faith and obedience; in fact, they will need to crystallize these two graces. Also, they will need to develop a large measure of unselfish love, which is necessary to faithfully carry out a consecration unto death. Perhaps some will reach the mark of perfect untested love (PT 2002, p. 43).

The Consecrated Epiphany Campers, like the Ancient and Youthful Worthies, are being developed under the earthly features of the Oath-bound Covenant (Gen. 22:16-8). These earthly features of the Oath-bound Covenant could also be called their spiritual mother, because the promises of that Covenant that pertain to them, nourish their spiritual life.



We could also properly say that they, like the Ancient and Youthful Worthies, are having their names written in the book of life, though unlike the two named elect classes, do not have their names prospectively written in heaven. Members of these three classes, upon consecration, began to inscribe their characters into the earthly features of the Oath-bound Covenant, even

though they will not actually receive life until they come under the New Covenant in the next Age.

Consecrated Epiphany Campers suffer for righteousness' sake, and fight the good fight of faith, which develops their characters and proves their worthiness for the special place of favor which God has reserved for them in His Kingdom. But even in this life, they receive many blessings, because God thru Christ deals with them as His prospective sons. As such, He gives them an understanding of His Word (1 Cor. 2:9-12), draws near to them in fellowship (James 4:8; 1 John 1:3), sanctifies them through His Truth setting them free more and more from the power of sin and error (John 17:17; 8:32), gives them His holy spirit (Luke 11:13; 1 John 3:24), and corrects and disciplines them (Heb. 12:6-11; PT 2002, p. 43). What a heritage the Consecrated Epiphany Campers have.

#### OUR PASTOR HAD NO SUCCESSOR

In the third paragraph of this article, we stated: "A Steward is the one channel selected by our Lord for dispensing food to the household of faith." This statement was based on the Matt. 13:52 principle: "Therefore every scribe *which* is instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old." A clear statement of this principle is given in PT '87, p. 46. Bro. Hedman's understanding, was along the same lines of thought; that 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 does not have anymore the charge of the storehouse, for someone else to bring forth things new and old from the storehouse is not in contravention to 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.

The brethren who err on the meaning and implications of our Pastor's having charge of the storehouse do not understand the functions of his office. He was the Parousia messenger, appointed by the Lord over the storehouse and the household for Parousia purposes—giving the Parousia Truth and superintending the Parousia work. He gave the Church the full Parousia Truth and superintended the full gathering of the Church (hence he can have no successor), and thereby gave the foundation of the Epiphany Truth and work; for the Parousia Truth and work are the foundation of the Epiphany Truth and work.

But, as our Pastor's work was not that of gathering the Great Company and the Youthful Worthies *as such*, the Truths that he gave on the subjects were not full enough for the work of gathering these individuals as such. Their gathering as such is an Epiphany work, for which special Epiphany Truths also, not due to be seen in his day, are needed. Therefore "things new and old" are needed for the Epiphany work.

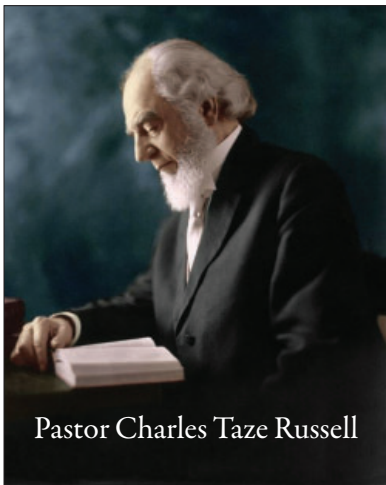
These facts prove that he expected increased light to come after he gave up his stewardship over the storehouse. Thus, the Bible, the teachings of our Pastor, facts, and reason, all prove that the light was to advance, even after our Pastor's death. Therefore, those are in error who teach that, in view of his having had charge of the whole storehouse, no new light could first come through another, and that none should be expected after his death. God has not left His consecrated people in darkness; rather, He has called them out of darkness into His marvelous light. From Pastor Russell's words: To illustrate: It was a Truth in Noah's day, and one which required the faith of all who



would walk in the light then, that a flood was coming, while Adam and others had known nothing of it. It would not be preaching Truth now to preach a coming flood, but there are other dispensational Truths constantly becoming due, of which, if walking in the light of the lamp, we shall know; so, if we have all the light which was due several hundred years ago, and that only, we are measurably in darkness (P-1 p. 24).

Another gem from our Pastor: It is a grave error into which many fall, to suppose a knowledge of God's doings and plans is of little importance, the graces of Christian character are all God requires, and that these are better conserved by ignorance. How differently the Scriptures present the matter! They counsel not only to cultivate the graces of the Christian character, but to preserve constantly the condition of heart that will enable us to discern the Truth, especially the Truth of the Lord's presence when due, and when dispensational changes take place. 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 (P-2 p. 28). Constructive Advancing Truth!

#### WILL OUR PASTOR'S WORK ENDURE?



Pastor Charles Taze Russell

Of a certainty!! During the 105-year time period since his death, we should have to admit that the trend of the teachings and practices among the vast bulk of the Truth people is in the direction of abandoning his work and nullifying his accomplishments. We believe strongly that this will not be

accomplished; but, undoubtedly human reason, in the light of the vast and varied revolutionisms of the past 105 years among Truth people, would suggest that our Pastor's work will not stand.

If the forces which have operated with such marked external success in revolutionizing against his teachings and practices during these past 105 years should continue to operate for a few more years, no man's power, humanly speaking, could prevent the vast

bulk of professed Truth people from being perverted in their teachings and practices to such an extent as to give them no more relation to our Pastor's work. But beloved brethren, consecrated children of God, despite the constant desire by many over these 105 years to defile the Truths brought from the household of Truth (Matt. 24:45) by God's anointed Servant, in due time his teachings will emerge unscathed from the burning that will devour the Levitical errors. His methods of doing the Lord's work will be re-established and will successfully carry forward the Lord's cause after the fire shall have burned up the Levitical revolutionistic methods of doing Truth Work.

Yes, temporarily it has suffered and will continue to suffer a partial eclipse—it may even for a while suffer almost a total eclipse—but as surely as the Truth as due is powerful and will in the end prevail, so surely the work that Jehovah gave antitypical Eleazar [our Pastor] to do (Num. 3:32; 4:16) will be fully re-recognized and will endure. It has been and remains a grave error which many have and still fall, to suppose a knowledge of God's doings and plans are of little value. The consecrated child of God is not only to cultivate the graces of the Christian character, but to preserve constantly the condition of heart that will enable us to discern the Truth, especially the Truth of the Lord's presence when due, and when dispensational changes take place. 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.

As the last called class, pre-millennial seed of Abraham, Epiphany-enlightened saints (hagios), dedicated, consecrated, pre-restitution children of God, Consecrated Epiphany Campers are Spirit-enlightened, Spirit-energized, non-Spirit-begotten consecrated ones, developed here in the extreme end of the Age with the duty and privilege to hold fast to the foundational Truths and bring Truth as due to the faithful ones. There is only one Truth and with the help of others, Pastor Russell laid the foundation Truth that is as true today as when it was given! However, Jehovah did not cease to give Truth as due with the death of that Servant. Pastors Johnson, Jolly, Gohlke, Hedman [the last of the seven special helpers of antitypical Job], Herzig; and since his death, April 5, 2016, God has placed into service a Consecrated Epiphany Camper, Bro. Leon Snyder, to the position of holding strong to the foundation teachings given through Pastor Russell and presenting Truth as due.

## FURTHER UNFOLDINGS OF PRESENT TRUTH

This question was brought to Bro Jolly: After your death and prior to the establishment of the earthly phase of the Kingdom under the New Covenant, are we to expect further unfolding of present Truth as “meat in due season”? His answer was: The Lord’s sheep are under His constant shepherding care. He will never leave nor forsake them. “The path of the just *is* as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18). I enjoy this phrase: The Divine program was not changed, but more explicit statements were given respecting it.

We read in Deut. 29:29 that “The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children forever, that *we may do all the words of this law.*” Note that this principle is enunciated also by our Lord Jesus when He said that it is not for us to know that “which the Father hath put in his own power” (Acts 1:7).



Let us, then, dear brethren, beware of “gazing,” of peering into things that God has not been pleased to reveal. “Whoever speculates does a Divinely forbidden thing” (Ex. 19:21-25; E-9, p. 126). “The froward [perverse] *is* abomination to the LORD: but his secret *is* with the righteous” (Prov. 3:32); and, as Bro. Russell wisely states (R4008, par. 6): “Each should feel a delicacy or reserve about promulgating any doctrine or matter not specifically and clearly taught in the Scriptures, and above all he should be sure never to teach or attempt to teach speculations if he himself is not thoroughly convinced respecting the same. Each one has enough to contend with in the twists and kinks of his own imperfect judgment without having others add to his difficulties by the rehearsal of matters which they admit they do not clearly understand. There is so much in God’s Word

that is simple and plain and well substantiated that we can talk about and think about, that we are well nigh inexcusable for far-away speculations” (PT ’76, p. 53).

Surely God has given us all we need to know that we might learn the needed lessons and be profited by them, both historically and antitypically. He does not burden our limited minds with details that would not be profitable for us in accomplishing His purposes. What a wonderful loving and all-wise Heavenly Father we really have! Let us walk close to Him, carefully rest in Him, and fully trust in His instruction and guidance.

## THE SCRIPTURES TEACH FOR ALL TIMES THE DUE TRUTH IS FOR ALL THE CONSECRATED

Bro. Gohlke wrote on this subject in PT ’84, p. 22: Some, including “J.W.” leaders, give the impression that Jehovah’s non-Spirit-begotten consecrated servants, “Those Consecrating Between the Ages,” while they may have some of God’s holy Spirit in the sense of His power, do not have the holy Spirit in the sense of His disposition in the heart, mind and will, and also the witness of the Spirit (Rom. 8:16). *This is a serious mistake!* They do have the holy Spirit in the sense of *the enlightenment, heart-warming and energizing of the Spirit*, in the heart, mind and will, though not in the sense of the Spirit-begettal, similar to the Ancient Worthies; that they had the holy Spirit is evident, e.g., from the case of David, who prayed to Jehovah, “Take not thy holy spirit from me” (Psa. 51:11).

And these non-Spirit-begotten consecrated ones do have in practically all of its seven features the witness of the holy Spirit. Briefly stated, these seven features are (1) an appreciative understanding of the deep things of God’s Word, (2) heavenly aspirations, (3) opportunities of service, (4) growth in Christlikeness, (5) persecution for righteousness, as Christians, (6) chastisements for faults and (7) tests of character amid temptations to do wrong.

These non-Spirit-begotten dedicated servants of Jehovah get a similar witness of the Spirit as the Ancient Worthies were given. Therefore, whatever in the seven features of the witness of the Spirit given sons is applicable to friends and servants and prospective sons of God (Rom. 8:16) is given to them. So as the Ancient Worthies got all of the Truth due in their days, so these consecrated servants get a great amount of Truth as due in our day, which of course, is vastly more. Therefore, it is their privilege as they are loyal to Jehovah to get all the



Truth that is now due, as it is given through His special servants. The facts of experience show this to be true.

Some object that not being Spirit-begotten, these consecrated servants cannot see the deep things of God's Word. To this we answer, *the Scriptures teach for all times that the due Truth is for ALL the consecrated*. Therefore, in the Old Testament times, the Ancient Worthies got all of the Truth due in their times. In Christ's Mediatorial Reign, without Spirit-begettal, the Worthies and the restitution class will eventually understand everything in the Bible: Isa. 11:9, "They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters cover the sea."; Isa. 29:18, "In that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness."; Isa. 29:24, "These also who erred in spirit will come to understanding, and those who murmured will learn doctrine."; Isa. 35:5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."; Jer. 31:34 "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them," says the LORD. "For I will forgive their iniquity, and their sin I will remember no more." Why? Because *it is always the privilege of the consecrated to see the Truth due in their times*.

#### OUR LORD'S SHEPHERDING CARE

We have every confidence that after the Great Company finished its earthly course, our Lord continued His special shepherding care for His people through the Youthful Worthies, and that after the last Youthful Worthy leader of the Lord's people [Bro. Ralph Herzig] finished his course in this life, God is continuing His shepherding care through the Consecrated Epiphany Campers.

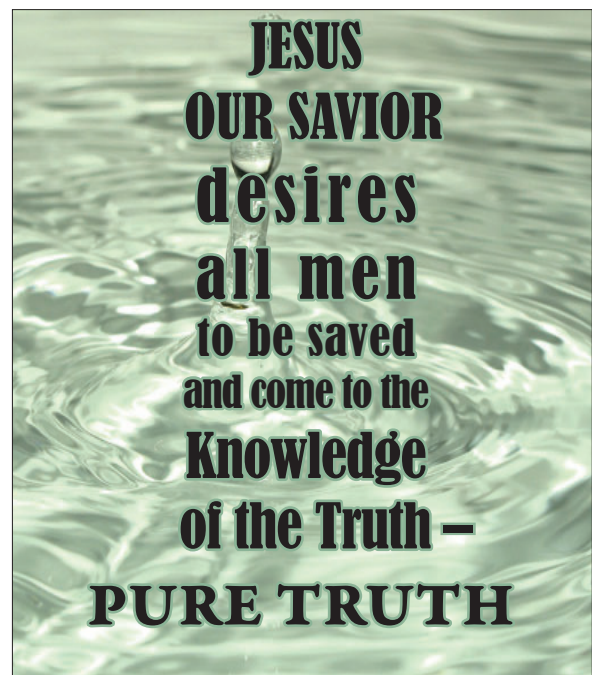
But how does our Good Shepherd, the Lamb that was slain, continue to open the seals of the book (Rev. 5:5), giving to His sheep the Truth as due, since the seven composite angels to the seven stages of the Church, the seven composite stars, or seven shepherds, with their eight principal men [Mic. 5: 5; the Parousia and Epiphany Messengers being the seventh and the eighth], have finished their course? In a number of lines of evidence from Scripture, reason and facts, the Epiphany Messenger, the 49<sup>th</sup> and final star-member and the last Little Flock member to be glorified (E-10, p. 142), showed that after his demise our Lord would give the stewardship of the Truth to the Great Company, particularly to the Good Levites and their Divinely appointed leader ("a companion and the special helper of the Epiphany messenger" until his

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demise—PT '42, pp. 14, 15; PT '43, p. 79), and that "the Great Company would have to serve itself without direct service from a star member" (see PT '44, p. 29, par. 1; PT '48, p. 45; PT '50, pp. 192, 193; PT '52, pp. 83-91; PT '60, pp. 50-63; PT '69, pp. 41-43).

We should be much encouraged by these remarks penned by Pastor Johnson in PT '35, p. 87: "Upon Truth already had the Lord superimposes more Truth, adding line upon line, precept upon precept (Isa. 28:10, 13)." The Truth as due came to God's people adapted to their varying providential needs, circumstances, and experiences; for the Word of God was so framed by God that it is not only adapted to the needs of God's people in general, but it is also adapted to their individual needs amid their varying circumstances and experiences. This shows the practicability of God and of God's Truth.

Dear Brethren, this Movement continued on the same basis in charge of the Youthful Worthies after Bro. Jolly's death. We believe that the same general arrangement will continue also, D.v., after all of the Youthful Worthies have finished their course in this life. Further remarks from Bro. Jolly: "His Youthful Worthy assistants will after his demise carry on the work of completing finally the Epiphany Temple's Outer Court, and his assistants—Youthful Worthies, Consecrated Epiphany Campers and other assistants—will after his demise carry on the work of building up the Epiphany Camp as he has instructed and directed until it is finished and merges into the Millennial Camp under the New Covenant when it is inaugurated." Oh, we have much evidence that our Lord will not leave his people without a special watcher to assist them.





# GOD'S PROVIDENCES AND OUR WITNESS

*"With the heart man believeth unto righteousness;  
and with the mouth confession is made unto salvation" (Rom. 10:10).*

Divine providences in our experiences as Christians, if we would find them and enjoy their blessings to the full, should be sought for. But this requires faith, in a larger measure than we at first possess; and the increase of faith requires knowledge and experience. In studying God's providential care over His people let us consider Acts 8:26-39. Here we find it illustrated from two standpoints: (1) His care for those who are seeking the light of Truth; His intention that their earnest longings for it shall be rewarded, and His provision that the Truth shall reach them under favorable conditions. (2) His willingness to use in His service, as instruments of His providence, those of His consecrated people who put themselves in the proper condition for His service.

## DEACON PHILIP'S MINISTRY

This Deacon Philip was one of the seven deacons whose choice by the Church has been related in Acts 6:5. There is much evidence that Deacon Philip had used well the opportunities afforded him, by attending not only to the distribution of the natural food to the needy, but by the feeding of his own heart upon the spiritual food also, preparing himself as a servant and messenger of the Lord, for further service of a more spiritual kind. Philip was one of those whom the persecution drove out of Jerusalem. Let us stop here to notice that the early Church might have said, Persecution is getting severe; but we will stay where we can suffer imprisonment, *etc.*, esteeming that the Lord is able to protect us here as well as elsewhere. This would have been sound reasoning; but it would indicate a neglect of the Lord's directions to His Church, saying, "When they persecute you in this city, flee ye into another" (Matt. 10:23). The persecution was intended to scatter them, and failure to take heed to the Lord's directions might have led some of the most earnest and faithful of the Church to obstinately resist the designs of providence. So now, let those who may be called upon to endure persecution remember the Lord's direction; and after giving a proper testimony, if the door of opportunity opens, let them remove to another locality, where their faithfulness and increased knowledge and wisdom in the handling of "the sword of



the spirit" may give them opportunities for still greater usefulness. This was the case with Philip, who moved to Samaria, and apparently lost no time in beginning the ministry of the Truth, preaching Christ.

It will be remembered that this city of Samaria was the capital of a district called Samaria, whose people were known as Samaritans. Being of mixed blood, Jewish and Gentile, they were counted by the Jews as though they were Gentiles; hence "the Jews had no dealings with the Samaritans." We remember, further, that it was respecting these people that our Lord said to His disciples, when sending them forth, "Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not; But go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6; 15:24). Our Lord marked the Samaritans as being separate and distinct from the Israelites. We remember, further, that it was because our Lord would not enter into a village of Samaria, and heal its sick, that the people of that city refused to sell the disciples food, as they passed by. It was in resenting this affront that James and John, the Apostles, said to our Lord, "Wilt Thou that we command fire from heaven to consume their city?" Jesus answered, "Ye know not what spirit ye are of; the Son of Man came not to destroy men's lives, but to save them." It was a Samaritan woman who later met the Lord at the well and got from Him a little taste of the water of life, then brought many of her friends and neighbors, who also tasted and were refreshed, and many of them believed on Him. Nevertheless, our Lord's testimony then was, "Ye worship ye know not what; . . . salvation is of the Jews" (John 4:22; Luke 9:54-56). The fact that Philip now came into Samaria, under the leading of Divine providence, and preached the Gospel there, signifies that the time had come for the Gospel to be extended beyond Judaism. It implies, therefore, that this incident occurred at least three and a half years after our Lord's death—after the close of the seventieth symbolical week, and the full end of Israel's special favor as respects the Gospel invitation of this Age. Evidently the Apostles had less strenuous feelings of opposition against the Samaritans than against Gentiles in general because they were of mixed Jewish blood.

The Samaritans were ripe for the Gospel, and the fact that the Jews had disdained them much as they did the Gentiles no doubt made them all the more ready to receive the Gospel message, which ignored all caste and class distinction, and accepted into its brotherhood all who confessed

### God Selected His People From Among All Nations—Rev. 5:9-10



their sins, accepted Jesus as the Redeemer, and made full consecration to Him. Philip's preaching was backed by the open manifestations of the Spirit, in healings, *etc.*, as was all the preaching of that time, intended to establish the faith, and to counteract the wonder-workings of Satan, through necromancers, those possessed of a spirit of divination, *etc.* The Truth reached the Samaritans just in time to rescue them from some of Satan's wily arts, known at that time as "Black Art," *etc.*, practiced by Simon Magus, the sorcerer. The record is, that his influence with the people had been great, both with rich and poor, and that they recognized him as possessed of "the great power of God." Times have changed since then; sorcery and magic no longer captivate the world to the same extent, and the great deceiver has changed his tactics with the times.

As the Apostle declares, he [Satan] assumes a garment of light and presents himself as a messenger of light, for the deception of those who are seeking the Truth. Today he has a variety of devices, snares and traps for those who are awaking out of the slumbers of gross superstition and ignorance brought down from the dark ages. To these he variously presents himself as a Higher Critic, searching for the Truth in the Bible, and finding it a mass of contradiction. To others he appears as an Evolutionist, teaching doctrine wholly contradictory to that of the Scriptures, alleging that there was no fall; and that there could be no redemption from a fall, no times of restitution from its consequences. To others he appears as a Christian Scientist, affecting the name of Christ as one deception, and the name of Science as another, and presenting a confused medley opposed to both—yet backed, nevertheless, by certain physical reliefs and cures distributed (by the same power which worked through Simon Magus) to those who will yield themselves to the deception, and who will deny the Truth and persistently stick to the denial—their belief in healing power.

We consider other examples from this same time span: One, Judas, who was unclean, went to his own destruction. He went into the Second Death because he failed to use the opportunities that had been given to him. As it was

possible for Judas to fail, it is possible for us also to fail—to a greater or a lesser extent. As Judas was put out of the Divine service because of impurity of heart, love of money, *etc.*, so we may be sure that all not pure in heart will be put out of this service. Just as none would be placed into this

service if not pure in heart, so if any become impure, they will be put out of it. This is illustrated by the case of Ananias and Sapphira (Acts 5:1-11), who were cut off, and thus put out of their affiliation with the Lord's faithful people, because of their love of money and their attempt to deceive. We remember this also in the case of Simon Magus the sorcerer (Acts 8:9) and others mentioned in the New Testament. Some are defiled of heart and others may not recognize it. As the Scriptures (*e.g.*, Luke 16:15) intimate, some who are highly esteemed among men are abominable in God's sight. And some who are not much esteemed among men are highly esteemed of God. "The world knoweth us not, because it knew him not" (1 John 3:1; PT '55, p. 4).

Deacon Philip, [not the Apostle Philip] was unable to confer the gifts of the holy Spirit upon others, which was an Apostolic privilege exclusively. He therefore sent to Jerusalem, and forthwith Peter and John went to Samaria and laid their hands upon the believers and imparted to them the miraculous gifts which were a part of the Lord's provision for the Church at that time. However, Deacon Philip, the instrument Divine providence used in starting the Ethiopian eunuch in the narrow way of discipleship, and through him possibly introducing the good tidings into Africa, was just such a man as the Lord is pleased to use as His mouthpiece in the service of the Truth. Having proven himself faithful in the inferior work of serving tables, he had been advanced, and been made an ambassador for God in the preaching of the Gospel at Samaria; and now he was still further guided and used of the Lord in His blessed service. There is an encouraging lesson here for all who have the same spirit—the same desire to serve the Lord and His cause. Faithfulness in little things is sure to bring larger opportunities.

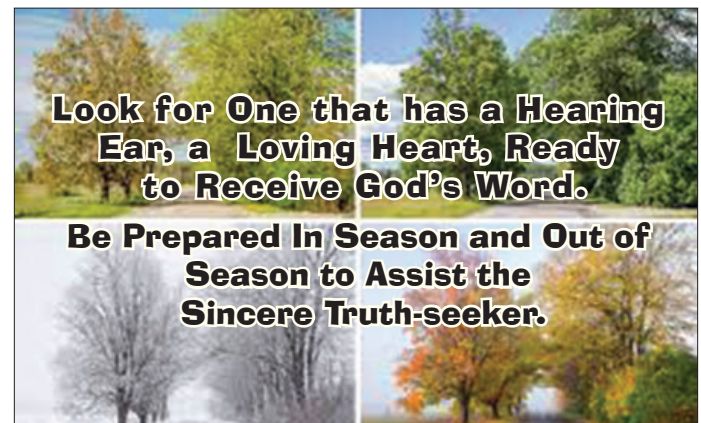
We are not informed by what means the Lord "spake to Philip," sending him to the road in which he would find the eunuch's chariot. We may be sure however, that the indication was sufficiently clear to Philip to be more than a mere guess or impression. We are to remember, too, that it was at a time when the Lord used miraculous means



of communication, doubtless for the very purpose of establishing the faith of His servants as well as their work. Today we walk more by faith and less by sight. “We have also a more sure word of prophecy; whereunto ye do well that ye take heed” (2 Pet. 1:19). So bright is the light of Truth now shining upon the Divine Plan and Word that we may safely say that we have much advantage every way, even over those of that time. There were then no New Testament writings, nothing, aside from the Law and the Prophets, to assist and guide the Apostles and early evangelists, except the more or less miraculous interpositions of God’s providence.

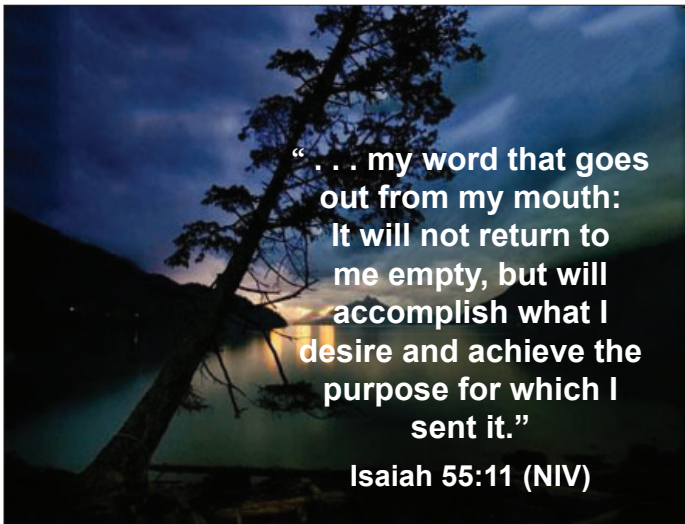
Even after we have learned of God’s particular care for all of His people, we are inclined to be surprised that a solitary individual should be so particularly cared for as was this eunuch—that a special messenger should be sent to him for his instruction in righteousness. Obviously, Divine providence does not guard the course of all mankind to this same degree. Very evidently there was something in the character of this eunuch, something in his heart attitude toward God, that was pleasing and acceptable to the Lord, and caused the working of this miracle on his behalf—that he might have needed instruction in the Truth. He belonged to the kingdom of Meroe, which lay on the right bank of the Nile River, from its junction with the Atbara—as far south as Khartoum, and thence to the east of the Blue Nile to the mountains of Abyssinia. He was a court officer, evidently deeply religious, who had come in contact with, and been impressed by, the Jewish religion; and in his religious fervor he had gone up to Jerusalem to worship, and to gain additional knowledge of the true God. His case, like that of the Samaritans and of Cornelius, indicates that this occurrence was after the close of Israel’s “seventy weeks,” of special favor, for this eunuch was not a Jew in the fullest sense—eunuchs not being fully accepted as proselytes, nor granted the privileges of the congregation (Deut. 23:1). Up to this time the eunuch, like Cornelius and the believing Samaritans, had been a part of the Lazarus class, lying at the gate of Dives, desiring to be fed with some of the crumbs from the bountiful table of blessing and promises which God had spread for Israel. Now the change had come. The house of Israel had been cast off; the end of Israel’s special favor as respects the Gospel had come; and the time of receiving the Lazarus class to Abraham’s bosom had arrived. Philip, as an angel or messenger of the Lord, was sent to carry this representative of the Lazarus class to the arms of Father Abraham, whose true child he was through faith.

The eunuch had been to the head center of the religion which he esteemed to be the true one. He had come away from Jerusalem with a manuscript copy of one of the holy prophets—Isaiah—a costly treasure in those times. That his manuscript was written in the Greek language, and not in the Hebrew, seems to be indicated by the word *Esaias*, which is the Greek form of Isaiah. He was hungering and thirsting for the Truth, and making his best possible endeavor to obtain it, as is evidenced by his purchase of the manuscript, and his long journey, and his reading. That he was doing more than simply reading—that he was studying, is evidenced by his language to Philip. Can we wonder that God’s special providences would be manifested toward such an one—toward a person in such a condition of heart, hungering and thirsting for the Truth? We should not wonder at it. It is in full accord with the Lord’s promise (Matt. 7:7), that such shall be filled; that such seekers shall find; that such knockers shall have the door of Truth opened to them. Let us remember that we are under the care of the same God, and that He changes not; and let us learn the lesson that He is as well able today as ever to assist the sincere Truth-seeker.



Another lesson connected with this matter pertains to times and seasons. God could have directed the eunuch to the meeting of the Church at Jerusalem, and to the instructions of the Apostles there. But this probably would not have been so favorable for the eunuch. After receiving the Apostolic instruction, he might have referred the matter to the scribes and Pharisees and have received in return explanations more or less confusing. In the Lord’s providence he quite likely had heard something of the Christians, and their claims that Messiah had come and had been crucified, and he quite probably knew the other side of the story, that the chief priests and teachers claimed that the whole matter was a fraud, an imposition. Possibly these very thoughts had led him to procure the manuscript he was reading and had brought him into the attitude of mind favorable for the reception of the Truth when Philip expounded it.

Let us learn from this, not only in respect to our own affairs, but also in respect to the general service of the Truth, to trust implicitly in Divine wisdom and power—to remember that the Lord knoweth them that are His, and that He knoweth how best to bring them into contact with the Truth. Properly learned, this lesson will cause us not to slack our hands in the Divine service; for true servants will still be anxious and ready to serve, as was Philip; but it will serve to strengthen our hearts and to take from us that fearfulness that is a hindrance to the peace of many of God’s children. Let us not fear for the Lord’s Word, but remember His declaration (Isa. 55:11), “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper . . . whereto I sent it.”



The chariot probably overtook and passed Philip in the road, the eunuch driving leisurely, in order that he might read. He was reading aloud, after the custom of that time and country, and according to the injunctions laid upon the people by the Jewish teachers. Indeed, it was one of the Jewish rules that the faithful, in traveling, should read if they had no companionship. We are not informed how the Spirit told Philip to hail the eunuch; possibly in the same miraculous way in which he was sent to this road, or possibly having been sent to this road he was on the lookout for the object of his mission, and hearing the eunuch reading from the prophecy, Philip may have understood at once that this was the favored person, and a favorable time for delivering the message to the service of which his life had been consecrated.

This gives us a suggestion—all of the Lord’s people, in proportion as they desire to be the servants of the Truth, should be continually on the alert to note opportunities for service, and should expect to be guided and used of the Lord. All of the Lord’s people are ministers, servants, of

the Truth; and each should seek to use every opportunity presenting itself, knowing not which may be specially prospered of the Lord. Wherever we see evidence of devotion to the Lord and to His Word, we should be on the alert to extend a helping hand. We should, as Philip did, *seek* an opportunity for conversing with such, with a view to giving them the help which they need, the very assistance which the Lord has extended to us. We are to be on the alert to pass along the blessing which we have received, and to esteem this as the chief business of life with those who have consecrated themselves to the service of the King of kings.

#### PHILIP’S DIRECT APPROACH

Philip’s inquiry, “Understandest thou what thou readest?” might not in every case be well received; but it was a very direct way of approaching his errand. It is well to use tact, but we have thought that many of the Lord’s people are inclined to use rather too much tact, or indirectness, especially when presenting the simpler Truths, and are not sufficiently candid in their endeavors to present the Gospel message. Had Philip been too much under the control of this wrong sentiment respecting tact, he might have talked to the eunuch quite a while about the weather and the crops; about his home in Ethiopia; the peace and prosperity of that country; its exports and imports; and the religious status of the people; and might gradually have gotten his hearer’s mind quite off the most important of all subjects. Considering that he heard him and knew the subject of his study, we cannot think of a better introduction to his message than the method and language which Philip adopted: “Understandest thou what thou readest?” (Acts 8:30) Full text: “And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?” (Esaias=Isaiah).

This was a test question. If the eunuch did have an understanding of what he was reading he would take no offense at this, but would gladly have said, “Yes, friend, I thank God that I do, and the knowledge is very precious to me. Do you also understand it?” But had he been of the wrong condition of heart his answer might have been, with more or less manifestation of offense, “What is that to you? Mind your own business.” Or had he been of a hypocritical cast of mind, like the Pharisees to whom Jesus spoke, he would have professed a knowledge of the subject, and then, to cover his own ignorance of it, he would have made some general remarks and have turned the subject into another channel. We are not to expect those who are in the Pharisaical condition to receive the Truth from us, any more than from the Lord.



We are to know, according to the Lord's Word, that the Truth is purposely hidden from all not in the right attitude of heart to receive it—it is indefinite, indistinct, unintelligible to them. This is one difficulty with the teachers of Churchianity today; like the Pharisees and scribes and chief priests of old, they say, "Are we blind also?" They claim to know; but we know that they know that they don't know. Therefore, as our Lord said (John 9:39-41) to their prototypes, their blindness continues; for no one can expect to be taught of God while in that self-sufficient and dishonest condition of mind which boasts of the knowledge and faith which it lacks.

All those to whom the Lord specially sends the message of His grace are in considerable degree like this eunuch—earnest, honest Truth-seekers, not afraid to acknowledge that they do not know, and not afraid nor ashamed to receive whatever assistance the Lord may provide. The eunuch did not stop to inquire of Philip, "Are you a priest? or a Pharisee? or a Doctor of the Law?" It was sufficient to him that he held in his hand what he believed to be a message from God, and that he knew it contained various statements, promises, *etc.*, which he did not understand. He believed that the God who gave this prophecy was both able and willing to furnish an interpretation of it, and he was seeking that interpretation; and whoever could give such an interpretation as would shed light upon his questions would by that means be proven to be a teacher of God, a servant of the Truth, a light-bearer.

#### A TRUTH-SEEKER'S PROPER ATTITUDE

The eunuch's answer implied this, when he said, "How can I understand, unless some man should guide me?" So earnest was he in his quest of the Truth that the bare suggestion of assistance implied in Philip's question was sufficient to arouse fully his interest; and he entreated Philip to have a seat with him in his chariot and grant him the benefit of whatever information could be given. We are not surprised that a heart so noble, and yet so humble and teachable, should be specially favored of the Lord, and had a messenger sent specially to him for his instruction, while other millions were passed by as unworthy.

It is the same today; and while the Lord does not generally direct His people in the miraculous manner in which he directed Philip to the eunuch, we nevertheless have general instructions along the same line—to preach



the Gospel to the *meeek*, to those who have a *hearing ear* (Isa. 61:1; Matt. 13:9; Rev. 2:7). Our message, as the Prophet declares, is to bind up broken hearts, and not to break hearts; we are to preach to the meek, and not to sectarian, snarling dogs, nor to swinish people (Matt. 7:6), nor to the froward [perverse]. The hard and froward hearts God will deal with in another way. He will break them upon the anvil of affliction and trouble and discipline in

His own due time and manner. We should not waste our time in futile efforts, contrary to this Scriptural rule. Let those who have not the Gospel, but who have merely a message of reformation, preach political reforms, social reforms, moral reforms; but let us preach the good tidings to the meek, and bind up the broken-hearted.

It was evidently not of chance, but of Providence that the eunuch had under consideration the particular part of Isaiah's prophecy which refers to our Lord as the Lamb before His shearers opening not His mouth in protest, and tells of His humiliation, and how His life would be taken from the earth, and institutes a query respecting His posterity. No wonder the poor eunuch was mystified; no wonder the Jews also were all mystified. Unquestionably this prophecy, like the majority of prophecies, could be but imperfectly comprehended until fulfilled, and then only in the light of its fulfillment, and only by those in a proper attitude of heart and under the instruction, the guidance, of the Holy Spirit.

We should notice in this connection, (1) that while the Scriptures are "the sword of the Spirit, the Word of God," able to make wise, they cannot be understood until the Lord's due time. (2) They can only be understood under the leading and instruction of the Holy Spirit, and yet (3) the Holy Spirit was not exercised upon the Truth-seeker either through the Scriptures or through any mental process, but through the living representative of the Spirit—through the Gospel message, delivered by a fellow-servant. The true child of God, the real Truth-seeker, following the proper lines, and properly trusting to the Lord, according to His Word, will neither ignore nor reject the assistance which God has been pleased to render through teachers in the Church. He will merely seek to find such teachers as God shall raise up, as distinct from sectarian and false teachers; and one of his best, safest and surest methods of knowing the teachers whom the Lord raises up, is by their ability to make simple, clear, plain, the

Word of God, “written aforetime for our admonition.”

This was the only credential offered by Philip in his ministry of the Truth. He had been taught of God through the Apostles, and was now able, in turn, to communicate to the hearing ear of the eunuch the simple story of how Christ had come into the world to redeem the world, had died for man’s sins, had arisen, and ascended up to glory: that now, meantime, before blessing the world through Christ according to promise, God was calling out an elect “little flock” to be joint-heirs with Jesus in the Kingdom; and that after this election would be completed, the Messiah (Jesus, the Head, and the Church, His Body) would be manifested in glory and in ruling and blessing power to the world of mankind—the long looked-for Messiah, whose work had been foretold by all the holy prophets since the world began (Acts 3:19-21).

Philip undoubtedly further explained to the eunuch, that those who recognized themselves as sinners, who accepted Christ as their Savior, and who desired to become His disciples, should be baptized. Apparently, it did not take the eunuch long to decide what his course should be, and his readiness of heart to follow the Lamb, whithersoever He would lead, is indicated by his promptness to be baptized. Philip was ready to receive him as a fellow-member of the Church of Christ, and ready to baptize him. He made no request that the eunuch learn the catechism, nor that he confess something else, such as well-meaning but mistaken men in the Dark Ages promulgated as necessary, and as explanatory of the Bible. Neither did he say, “Now I will write your name, and you will be considered a member of the Church on that account, and I will procure for you some authority to preach the Gospel in Ethiopia.” No; at that time the subject had not been confused and befogged as now. Philip preached the Gospel in its simplicity, and the eunuch received it in like manner; and with the Gospel itself went the right and authority to declare it. “He that hath my word, let him speak my word faithfully” (Jer. 23:28). All who are justified by faith and are consecrated and have received the illumination of the Spirit, are fully commissioned to tell forth the good tidings.

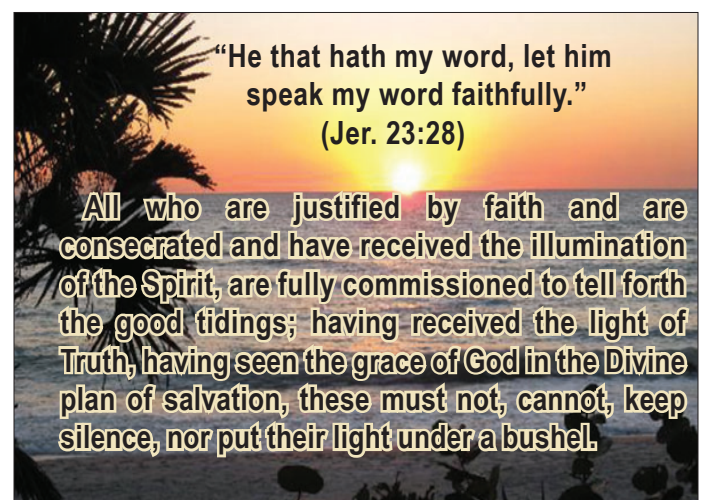
This is in full accord with our text, which does not say, “With the mouth a creed is confessed,” which is neither understood by the head nor believed in the heart, and thus a membership is gained in a nominal church of human establishment, and without Divine sanction or authority as to name or methods. It does state, on the contrary, most simply and beautifully, that whatever is believed

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that has any force or weight in the Lord’s estimation is that which is believed by the individual himself, in his own heart, and he can believe nothing in his heart that he does not to some extent comprehend. It is not a belief of mysteries, but a belief of facts, and subsequently coming to a comprehension of things which are still mysteries to “those that are without.”

The second part of the text is evidently as important as the first part: “With the mouth confession is made unto salvation.” This implies that a dumb believer will never make his calling and his election sure. We do not refer to those who are naturally dumb but understand the word *mouth* in the same sense that we speak of the *ears* of our heart, and the *eyes of our understanding*. A heart that sees and hears the grace of God, and that truly accepts the same, must in due time become so enthused with the things heard and seen, that it cannot refrain from some outward manifestation of its joy and peace and hope and trust and thankfulness. As the Apostles declared, “We cannot but speak the things which we have seen and heard” (Acts 4:20).

All Christians who, having received the light of Truth, having seen the grace of God in the Divine plan, having tasted that the Lord is gracious, having heard the wonders of “so great salvation, which began to be spoken by our Lord, and was confirmed unto us by them that heard him”—these must not, cannot, keep silence, nor put their light under a bushel. If they do, it means the extinguishment of their light, the stoppage of their growth; and, if persevered in, this would ultimately mean to them destruction in the Second Death; for those who are ashamed of the Lord and of His Word, after they have discerned clearly and received of its blessings and God’s favor, are not fit for a share in the Kingdom, either in the throne or before it, for of such the Lord would be ashamed under any and all conditions (Luke 9:26).







## NEW HEAVENS AND NEW EARTH

Many of the precious teachings of the Bible are conveyed in symbolic language. Indeed all language is pictorial. Thus the "Heavens" are the higher, or ecclesiastical and spiritual powers connected with the present order of things, while the "Earth" is the lower, or social order of things. In Bible usage, the mountains of "earth" represent the great governmental strongholds, while the sea represents the restless class which secretly or openly desires to engulf society. Thus the Bible tells that the "Heavens" and the "Earth," or spiritual and social conditions which were before the Deluge, perished there, and a new order of things, social and ecclesiastical, sprang up, which still persists. The present order, ecclesiastical and social, is called the world, or Dispensation which now is. It is also called "This present Evil World," because evil holds supremacy. The Scriptures promise that there shall be a new "Heavens" and a new "Earth" (ecclesiastical and social), and we are assured that therein will dwell righteousness.—Isaiah 65:17; 2 Peter 3:13.

St. Peter describes the passing away of the present ecclesiastical Heavens and social Earth in a great fire, once misunderstood to refer to a literal burning of the Earth. The Divine assurance is to the contrary, that "the Earth abideth forever," that God "formed it not in vain, but to be inhabited." The "fire" of this passage is evidently the same symbol frequently used in the Bible. It represents the trouble, destruction, which will completely overwhelm the present ecclesiastical and social order in anarchy.—Daniel 12:1; Matthew 24:21.

The new spiritual Heavens of the future will be Christ and the Church in heavenly glory and power. As God's promised Kingdom, it will rule the Earth, blessing and uplifting the non-elect of every nation, people, kindred and tongue. The new Earth will be the new social order which will come into being at that time, under the direction and guidance of the new Heavens—the Messianic Kingdom.—Matthew 6:10.

## LESSON 94

- 1\* How does the Bible portray many of its teachings? Par. 1
- 2\* What is all language?
- 3\* The "Heavens" represent what?
- 4\* The "Earth"?
- 5\* The mountains?
- 6\* The sea?
- 7\* What does the Bible tell about all these?
- 8\* The present order, ecclesiastical and social is called what? What is it also called?
- 9\* What do the Scriptures promise? Isa. 65:17; 2 Pet. 3:13
- 10\* Peter tells us that the present order of affairs, ecclesiastical and social, will pass away in a great fire. Does this mean that the Earth will burn up? Ecc. 1:4. Par. 2
- 11\* Why did God form the Earth? Isa. 45:18
- 12\* What is "fire" a symbol of? Dan. 12:1; Matt. 24:21
- 13\* Who will be the new spiritual Heavens in the future? What will be their condition? Par. 3
- 14\* What will God's promised Kingdom do?
- 15\* What is the new Earth? When will it come into being? Matt. 6: 0

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



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**BIBLE STANDARD MINISTRIES 2022  
 CONVENTIONS**

**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.

**CINCINNATI, OHIO**  
**OCTOBER 7, 8, 9**

Embassy Suites,  
 4554 Forest Dr., Blue Ash, Ohio 45242  
 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

**God's Providence Over The World.**

**Question:**—I have recently lost a loved one in death. He had many good qualities of character, but never accepted Jesus as his Savior and never consecrated his life to God. Your teachings emphasize that God's providential care is over His consecrated ones. Am I to get the thought that God had no providential care over the interests of my loved one?

**Answer:**—“The Lord is good to all: and his tender mercies are over all his works” (Psa. 145:9). Hence, in a wide sense God's providential care attaches to every creature.

*“The whole creation is His charge,  
 But saints are His peculiar care.”*

When thinking of your loved one, consider him as one of the many children of Adam whom God so loved as to give for them His only begotten Son, to die for them. (John 3:16, 17). Jesus “tasted death for every man”; He “gave himself a ransom for all, to be testified in due time”; for “God will have all men to be saved, and to come unto the knowledge of the truth” (Heb. 2:9; 1 Tim. 2:4, 6). The Gospel Age is the day of judgment, not for the world, but for the Church (1 Pet. 4:17); but God “hath appointed a day, in the which he will judge the world” (Acts 17:31)—and here is where your loved one comes in; for Jesus said (John 12:47): “If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the whole world.”

Soon God's Kingdom will be established on earth, and Christ and His Church, as Abraham's Seed, will bless “all the families of the earth” (Gen. 12:1-3; 22:16-18; 28:14; Gal. 3:8, 16, 29). This is God's great provision for the children of men (including your loved one), to assist in the blessing of whom He first selects and perfects the Church, giving them a heavenly inheritance as spirit beings. Viewing the matter from this standpoint, there is no human creature that is not a subject of Divine providence and care. But those who now accept Jesus as their Savior and dedicate their lives to God are under His *special* care and instruction. He surrounds them with special providences (Psa. 34:7).