

The Bible Standard

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

Psalm 43:3

“LIFT UP A STANDARD FOR THE PEOPLE”

Isaiah 62:10

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ANNOUNCEMENTS

REASON

Come now, and let us reason together, saith the Lord — Isaiah 1:18

Before we enter into our pertinent study we wish to speak about Jehovah's abode. Somewhere beyond the boundaries of the known universe, unconfined by limitations of time and space, and outside the range of man's profoundest perceptions, dwells the God whom we worship. Unseen, unfathomable, and on an infinitely higher plane of being than our own, it is nevertheless true that "in him we live, and move, and have our being. . . For we are also his offspring" (Acts 17:28). Paul was here addressing the Athenians along the line of their superstition by encouraging them to know the God who made them.

As followers of Christ we do not doubt God's existence, though *what* God is and *where* He is stirs the imagination of those who seek after Him. The concept of a Supreme Being, a unique creative entity who personifies the dynamic force pervading all life, seems to be built into the human psyche, though many have stifled that sense of the Infinite and have sought out their own inventions (Eccl. 7:29).

Sound reason and thought allows the enlightened mind to come to the conclusion that heaven is a place just as truly as the earth is a place. As to its location, the most reasonable suggestion we know of is that offered in *Thy Kingdom Come*, p. 327 and *Creation*, p. 171, *viz.*, that the suns and their planets—the solar systems—all revolve about a common center, which astronomers identify with the star Alcyone, one of the heavenly group known as *Pleiades*. This is in harmony with a hint that God has given, that His gracious power proceeds from the *Pleiades*, from where, accordingly, He governs the universe (Job 38:31).

This is attested further by the situation of the *Pleiades* in the *north*, where other Scriptures indicate that God's dwelling place is located. *E.g.*, Psa. 75:6, 7, where we read: "Promotion cometh neither from the east, nor

HEB 11:1-3

The Triumphs of Faith

"Now faith is being sure of what we hope for and certain of what we do not see. This is what the ancients were commended for. By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible."

from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." God's dwelling place, from which His promotions come, is shown to be in the direction of the one main compass point not mentioned here, *viz.*, the *north*. Isa. 14:13,

14 is another. Job 38:31 asks "Canst thou bind the sweet influences of Pleiades?" The Lord desired to reassure Job of His superior power and grace by declaring that He was in control of the numberless multitude, orderly grouping, continual yet never conflicting movements, perfect harmony, magnitude and mutual benign influence of the universe. While the planets of our solar system revolve around our sun, there is a far mightier center around which countless millions of suns revolve, seemingly associated with the Pleiades, particularly with Alcyone, its central star—possibly representing the residence of Jehovah and the probable seat of Divine empire (R 5710:2).

As evidence that heaven is a place and at a distance from the earth, and that it requires time to go there and come back notice the fact that our Lord said that He would "go away" and "come again" (John 14:3). This could not be true if to go to heaven means merely a change from human conditions to spiritual conditions, because *He will never come again to human conditions*, as at the time of the First Advent. "He took upon Him the form of a servant," "was made a little lower than the angels, for the suffering of death ... that He by the grace of God should taste death for every man" (Phil. 2:7-10; Heb. 2:9). He has finished that work and has no further use for the body of humiliation—He has been glorified, "highly exalted," and is the express image of the Father's person (Heb. 1:3).

Phenomenal advances in science, and the idea that the only valid statements are those that can be verified by the senses, have had a complex influence on belief in God. Cosmologists make their guesses as to the age of the

universe and tell us it consists mostly of empty space. It is dotted with galaxies as far as space telescopes can see. We have very long baseline interferometry searching the universe *but, God cannot be found!*

The search for God might have been more successfully conducted if mankind had not fallen from grace. The disobedience of our first parents and their consequent death sentence removed from them the privilege of intimacy with their Creator that they had formerly enjoyed. The simple Bible account tells us that, already aware of their guilt, on hearing and recognizing the voice of God in the cool of evening, they hid themselves, and were *afraid* (Gen. 3:8-10). It was inevitable thereafter that the gulf between the great Creator and His earthly offspring would widen progressively, until the great majority persuaded themselves that He did not even exist—“having no hope, and without God in the world” (Eph. 2:12).

We find the great mass of mankind today to be hopeless, and unhappy, burdened, downcast, miserable. They have hopes of their own, but not a true Bible hope. Mankind in general have become so alienated from God by wicked works and self-will that many do not know that there is a God. The world is failing and is without any law except what remained of the originally perfect law of nature, our conscience. So long as Divine condemnation, the curse, the sentence of death, rests against the world, and there is much evidence that God is not yet reconciled to the world, nor the world to him. What a great blessing it is, as consecrated Children of God, to have a proper understanding of His mercies. “And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him” (1 John 4:16 KJV).



In the domain of religion there has always been a tendency to wrap everything in mystery, the result being that in the proper and commendable exercise of faith, otherwise intelligent people appear to abandon the use of reason, thereby reducing their faith to mere credulity. The Creator does not require us to accept without question

propositions that do not appeal to the God-given faculty of reason. Of all God’s earthly creatures, only of mankind was it said, “Let us make man in our image, after our likeness” (Gen. 1:26). And the bestowal on man and woman of such a marvelous, *godlike* faculty as reasoning power has made possible responsive communication between ourselves and our Creator, on a conscious, reflective level. This thought of necessity brings forward the question: have you ever talked with God?

Yes, of a certainty! All who believe in God and have come into some measure of relationship with Him have felt the need to talk things over with Him as a revered Friend. *Such a privilege!* And in venturing to talk with a God of such greatness, such majesty, such inconceivable glory as the Creator of all things, we are awestruck, amazed, that He should extend the hand of friendship, and desire to enter into conversation with us.

And yet, Jehovah extends, through His graciousness, this hand of fellowship to repair the breach: “Come now, and let us reason together.” Can it be, then, that He is ready to overlook our inherited and acquired faults and failings, and to welcome us back into fellowship with Himself? Has our Heavenly Father grieved over us and, like the father of the prodigal son in Jesus’ parable, had compassion on us in our weakness, rejoicing at last to see us afar off, looking in His direction? It must be so. But — *let us reason* — since God justly condemned Adam and his posterity, surely He could not reverse His sentence? Could Divine *love* make void His attribute of justice? No! Scripture and reason confirm our instinct, that God would never violate His own justice. As the Psalmist has said: “Justice and judgment are the foundation of thy throne” (Psa. 89:14 ASV; RV). And Habakkuk declares: “O Lord my God... Thou art of purer eyes than to behold evil, and canst not look on iniquity” (Hab. 1:13) — According to the principles of divine government and law, he has no degree of allowance; he cannot condone sin nor admit its necessity in any degree.

HOW, THEN, CAN WE COME TO HIM?

We can come because He tells us that “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” But how is this achieved, since we are said to be born in sin and shapen in iniquity? The answer is no mystery. It is logical and reasonable. God in His great love provided a way to release the world from the consequences of sin. It was by the offense of one — Adam — that all were alienated from God and condemned to death. It is by the substitutionary sacrifice of another — Jesus — that Adam

and his descendants are to be freed. The scarlet stain of sin is blotted out for those who apply to themselves the cleansing blood of the perfect man Jesus, Who alone could satisfy divine justice. When God looks at us now, He no longer sees our stains of sin, but sees our covering of Christ's righteousness, as it were, a symbolic white robe which hides our blemishes. And He says: "Come, let us reason together!" Oh, don't you see God respects us if we respect Him!

True friendship is a meeting of minds and hearts, built on respect, affection, and loyalty. A good earthly father delights in the trust and ready approach of his children to talk things over, and many a dad is the family problem solver; at least until the young ones fancy they have outgrown that need! So our Heavenly Father *invites us* to tell Him of our daily concerns, our successes and failures, our hopes and fears. If we have a problem, with Bible doctrine perhaps, or arising out of the issues of the Christian life, our natural resort is to consult our Father. Our approach of course is humble, in recognition of so great an honor, but to decline His invitation because we feel unworthy or perhaps wish to hide from Him some waywardness of character we are reluctant to check would be to abuse His great love and to spurn the fatherly hand of friendship. Saddest of all would be to absent ourselves altogether from keeping company with Him, thinking we have outgrown the need for regular discussion.

How does it feel to be one of those in whom the great Creator confides? And what rare and awe-inspiring sense of privilege comes with the awareness that one has been granted some insight, small though it may yet be, into the mind of the Eternal? "The secret of the LORD is with them that fear (reverence) him; and he will shew them his covenant" (Psa. 25:14). It is not a matter of pride, but rather of humble gratitude, that we should be among those relatively few in number who have found favor in God's sight, and become His friends. We are in good company. Noah was a righteous man who "found grace in the eyes of the LORD" (Gen. 6:8, 9). To him, God confided His intention to destroy the corrupt society of that day.

Abraham also believed God, and "it was imputed unto him for righteousness" (Jas. 2:23). "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty

nation, and all the nations of the earth shall be blessed in him?" (Gen. 18:17, 18).

Amos stated a general truth when he said: "Surely the LORD God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). The prophets all expressly declare that what they are recording is the Word of God.

The Lord Jesus told His disciples: "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." "I will utter things which have been kept secret from the foundation of the world" (Mark 4:11; Matt. 13:35).



CLASSIFIED INFORMATION

In worldly administration, for reasons of security certain information is not available to those outside a restricted group. Some governments have enacted official secrets legislation, making it a criminal offense for staff in security and intelligence services to disclose information about their work. Pressure groups are always active in urging for open discussion in all governmental affairs and, inevitably, some classified information, in spite of the secrecy, becomes common knowledge.

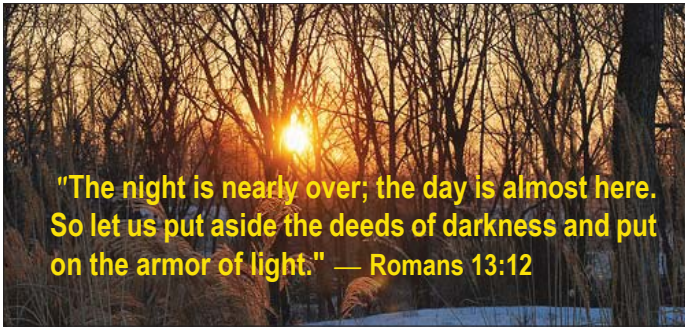
It is indeed difficult—perhaps impossible—to keep any matter under cover in today's world. In spite of secret service law-enforcement departments, investigation bureaus and secret police, the "information superhighway" sends all manner of data indiscriminately from one end of the earth to the other, flooding society with Facebook and Twitter reports, propaganda, misinformation, rumor, gossip, trivia, and a miscellany of facts. Such a stupendous channel of communication is impossible to police.

UNCLASSIFIED INFORMATION

It has never been God's intention to keep His purposes for planet Earth a closely guarded secret. As we have seen, although by reason of sin the original filial relationship of man with his Creator was forfeited, God in His great mercy nevertheless acknowledges the good intentions of those who seek Him, and they are rewarded. *He takes them into His confidence.*

The secrets imparted, the hints, the hopes, the promises, are not "classified" or restricted by any Divine legislation intended to keep the vast majority of the human race in the dark. Yet the information apparently so openly available is by some means protected from the eyes and ears of the unworthy. Our Lord thanked the Father that the holy

things were hidden from those who were (in their own estimation) “wise and prudent,” but were revealed unto “babes” (Matt. 11:25). He spoke often in parables and dark sayings, which served to hinder the merely inquisitive from acquiring undeserved privileges, but said: “unto you—my disciples—it is given to *know*.” David tells us that “The secret of the LORD is with them that fear him; and he will show them his covenant” (Psa. 25:14). The Hebrew word here translated “fear” is *yare*, and signifies awestruck reverence, which recognizes God’s greatness and seeks His smile of approval. Reverence is shown to be the *key* which unlocks the secret things, and without that key, none can enter.



The Word of the LORD that came to the prophets of old was not for their own selfish comfort but was intended as a fund of knowledge for the faithful of all time. It would so inspire them that the message would be carried forward from generation to generation, its urgent purpose being to restore humankind to harmony with their Creator. The achievement of this purpose is yet future, but those in the “secret” are able by their knowledge to trace the progress of the Divine program towards this glorious climax, and we can truly say with the Apostle Paul: “Now is our salvation nearer than when we believed” (Rom. 13:11).

PROPER RESPONSE OF GOD’S PEOPLE

Let us, then, as God’s consecrated children, pre-millennial seed of Abraham, give glory, honor, praise and adoration to Jehovah for the deep understanding given to us at this time. To realize these things should draw our hearts very near to our Heavenly Father. We are not, however, to expect the World in general now to be able to appreciate these things. It is not the Divine purpose that they should now understand the Plan of Salvation. As the Master said to His faithful disciples of old and still says to us, “It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand” (Matt. 13:11, 13). They

will both hear and understand in due time (Num. 14:21; Isa. 11:9; 1 Tim. 2:3-6). But now God is still developing His elect classes (aside from the Little Flock, Great Company and Youthful Worthies) and His *quasi*-elect classes as subordinate parts of the pre-Millennial seed of Abraham, for their share in blessing the non-elect in the coming Kingdom

Let us whose ears and eyes have been blessed by the Lord and His reign of Truth and righteousness, respond with all gratitude and humility. Not merely with outward laudation, but also with heartfelt praise, let us confess His loving-kindness and tender mercy; and let our gratitude and appreciation more and more sanctify our hearts and separate us from the world, its aims and selfishness. Let us fight a good fight against sin, especially in our own mortal bodies; for even though the imperfections of the flesh are not counted against those who are under the robe of Christ’s righteousness and who walk not after the flesh but after the Spirit (Rom. 8:1), nevertheless the Spirit of the Lord within us should lead us more and more to desire and strive for that perfection which is most pleasing and acceptable to Him. Therefore, let us courageously persevere in developing and perfecting the fruits of the Spirit, not expecting perfection of the fallen flesh, but relying on the merit of that great Atonement Sacrifice, offered once for all and sufficient for the sins of the whole world.

The Apostle Paul in Rom. 12:1 urges, exhorts the consecrated believer, to take up his cross and serve as a disciple for the Lord. The invitation is to those already justified by faith in Christ, and who are therefore brethren of the household of faith. Those dedicated to the Lord adhere to John 2:5 “Whatsoever he saith unto you, do it.” Our consecration, to be acceptable to God, must carry the thought “none of self and all of thee.” Yes, consecration is the normal attitude for all of God’s intelligent creatures. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.



THE PRESENTATION OF ONESELF — A REASONABLE SERVICE

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" — Rom. 12:1.

We open this study with some bracketed remarks from Pastor Russell R 4836. "But suppose that some should present themselves after the close of the acceptable time [to become Little Flock members]; what would be their status and God's dealing with them?" Since God is unchangeable, we must assume that He would always be pleased to have His creatures devote their lives wholly and unreservedly to the doing of His will, as He was pleased with the faithfulness of the Ancient Worthies to lay down their lives before a covenant of sacrifice was in force. We may reason that as God has promised human perfection to those Ancient Worthies who laid down their lives, He would be willing similarly to reward any who might follow the same course after the completion of the church—after the ending of the acceptable time of sacrifice.

"Quite likely, therefore, there will be some in the end of this age who, although faithful unto death, will not have been begotten of the holy Spirit and not attain the spirit plane of being in the resurrection, but who will come forth members of the same class as the Ancient Worthies, who were developed before this age began ['Those Consecrating Between The Ages,' will be of the same general class of Abraham's pre-Millennial seed in the Mediatorial Reign as the Ancient Worthies, but of course the others will not be nearly as great in reward and service as the Ancient Worthies].

"In view of these facts our advice to all who love the Lord and who desire to be in complete fellowship with Him is the same message that has gone forth throughout this age—'We beseech you, brethren, by the mercies of God, present your bodies living sacrifices.' We cannot now assure them that, after presenting themselves as sacrifices, God will accept them as such and grant them spirit-begetting to a new nature; but we can assure them that it will be their reasonable service ['consecration is always in order'], and that *God always gives large rewards to those who manifest their faith and loyalty toward Him and His cause* [italics ours].

"We can tell them, too, that, to our understanding, the
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Scriptures teach that the Ancient Worthy class (of which they may be a part [no others can be of this class as such, but all of 'Those Consecrating Between The Ages' will be associated with them *Millennially* and the YW's Post-Millennially] if they fail to be accepted to the new nature) will be highly honored of God, perfect on the human plane and made 'princes in all the earth' [the YW class and the CEC's will be subordinate Millennial princes, though the YW's will be far greater than the CEC's—Num. 31:14; E 8, p. 665; P '78, p. 54].

We can assure them that, to our understanding, these princes will have a glorious precedence over the remainder of mankind as the special representatives of the invisible Messiah class for a thousand years. We can assure them [only the YW's among them] that, to our understanding, after participating in that glorious work, these [YW] princes will be uplifted at the close of the Millennium to the spirit plane of being—as part of the antitypical Levites [the antitypical Gershonites—E 4, pp. 321-324]."

As it is today (2018), sifting errorist object to Constructive Advancing Truth, so it has been: The opposing errorist of the past likewise objected to including the CEC's among "Those Consecrating Between The Ages" as mentioned in R 5761. We quote from it:

"It is our thought that with the closing of the 'door' of this Gospel age there will be no more begetting of the holy Spirit to the spirit nature. *Any afterward coming to God through consecration, before the inauguration of the restitution work, will be accepted by him, not to the spirit plane of being, but to the EARTHLY plane* [emphasis ours]. Such [including the CEC's] would come in under the same conditions as the Ancient Worthies who were accepted of God. The Ancient Worthies came in, no call being opened to them—the high calling not being yet open, and the restitution opportunities not open. But they freely gave themselves up to God without knowing what blessings their consecration would bring, except that they had the intimation that they would, in the future life, have a 'better resurrection' than would the remainder of the world [while the CEC's will not come forth from



the grave with human perfection in their faculties like all the Worthies, in the ‘better resurrection’ of Heb. 11:35 (comp. 12:23), they in the resurrection awakening will as antitypical Medan have precedence over the rest of the *quasi-elect* and over the non-elect—see PT ‘73, p. 28; PT ‘84 p. 45].”

The World’s High Priest has worked toward the Consecrated Epiphany Campers, from the fall of 1954 onward. All such consecrators are of the pre-Millennial seed of Abraham, those who consecrate before the Millennial Mediatorial Reign begins (E 11, p. 293). The Consecrated Epiphany Campers are regarded by God as beforehand “bringing” or presenting offerings to the World’s High Priest at the Gate of the Court, though this type does not really enter into fulfillment until the Mediatorial Reign begins and all the antitypical Israelites bring their offerings. Being justified by faith, the Consecrated Epiphany Campers will share in the resurrection of the just, but not in “the better resurrection,” which is only for the Ancient and Youthful Worthies (PT ‘73, pp. 60, bot., 61). The Consecrated Epiphany Campers form the chief part of antitypical Miriam and will have an honorable station post-Millennially among the restitutionist in the perfected earth (E 11, p. 293; PT ‘99, p. 87).

“Our thought is that whoever under such conditions as these will make a full consecration to the Lord, to leave all to follow in His ways, and will live up faithfully and loyally, to that consecration, may be privileged to be counted as a similar class [not the same specific class, but a similar class, or the same general class—the pre-Millennial seed of Abraham, the antitypical tribe of Manasseh—Num. 32; E 4, pp. 450, 451; PT ‘63, pp. 45, 46; PT ‘78, pp. 56, 57]. We know of no reason why the Lord would refuse to receive those who make a consecration after the close of the Gospel age high calling and before the full opening of the Millennium.” Yes, Millennial Princes!

There are several Scripture passages that have to do with the Millennial princes. Prominent among these is Psa. 45:16. In vs. 13, 14 the Body of Christ, the Bride class, is presented as “the king’s [Jehovah’s] daughter” who is “all glorious within,” whose “clothing is of wrought gold [the Divine nature].” She is “brought unto the king [our Lord Jesus, the royal Heavenly Bridegroom] in raiment of needlework [having wrought unto crystallization in their characters the graces of the Spirit—Gal. 5:22, 23; 2 Pet. 1:6, 7].” The Bride class, the Body members, share with Jesus as the Millennial and post-Millennial Kings and Priests

(Rev. 5:9, 10; 11:15; 20:4, 6; Dan. 7:13, 14, 18, 22, 27).

Next in order the Great Multitude (Rev. 7:9-17), the Great Company, is presented in vs. 14, 15 as “the virgins [both the Little Flock and the Great Company are presented as virgins in Matt. 25] her companions [the Bridesmaids] that follow her” and are brought into Jehovah’s palace with gladness and rejoicing, for the Marriage Supper of the Lamb (Rev. 19:7-9). They are nobles and antitypical Levites Millennially and post-Millennially.

Psa. 45:16 shows that next in order, in due time, children are brought forth—the resurrection of the first of the Millennial restitution separate classes—the Ancient Worthies. “Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.” Those who have been the “fathers,” the Ancient Worthies, will become Millennial children of the Christ, Head and Body—the Bridegroom and the Bride. Only the Ancient Worthies, the primary class of Millennial princes, are the “fathers,” and therefore the only Millennial princes specified in Psa. 45:16. Of course the Youthful Worthies share in service, nature and rewards with the Ancient Worthies, as other Scriptures show, though not specified in Psa. 45:16.

The people that praise God forever, mentioned in v. 17, include the Consecrated Epiphany Campers and the rest of the saved *quasi-elect* and the saved non-elect of the world of mankind in general. All who will be of the seven saved classes from among mankind pre-Millennially, Millennially and post-Millennially are included in vs. 13-17.

Another forceful passage is Isa. 32:1, which states, “Behold, a king shall reign in righteousness and princes shall rule in judgment.” The king here quite evidently is the Christ, and their reigning in universal righteousness and peace, as the great antitypical Solomon, is in his Millennial Mediatorial Reign (Psa. 72:1, 2, 7), when the Ancient and Youthful Worthies (antitypical Levites) awakened from the dead as perfect humans in all their faculties, will as princes rule in judgment, the earthly rulers on earth under the Christ as spirit beings, the Kings and Priests. “The princes here are the Ancient and Youthful Worthies” (E 17, pp. 111, 329). Num. 1:5-16; 31:48, 52, 54; Ex. 18:21-26, which treat of the princes of the 12 tribes of Israel and the subordinate princes, or captains, shed further light on this subject. The Millennial Tabernacle Camp represents “the world of mankind in sin, needing atonement and desiring it and its blessings,” “the condition of the world undergoing

restitution” (T, p. 18; PT ‘40, p. 14; PT ‘55, p. 22; PT ‘78, p. 54). This Camp will be divided into its antitypical 12 tribes of restitutionists—“the Millennial Israel of God” (see, E 17, pp. 360-363).

Evidently the princes that head these 12 tribes are the Ancient (Psa. 45:16) and Youthful Worthies (Isa. 32:1). “These Ancient and Youthful Worthies will be the subordinate rulers under Christ; while the world [typed by the twelve tribes of Israel; Matt. 19:28] will then not only not rule at all, but will be subject to these Worthies. The Ancient and Youthful Worthies will stand before the world as the latter’s visible rulers, and as such will be recognized and obeyed by the world” (E 17, p. 107).

Each tribe being headed by an individual prince (Num. 1:5-16) does not necessarily mean that only one individual of the Worthies would be the head of each respective tribe, for in the Gospel-Age application the princes in each case represented “the leaders (not one, but a number)” in each one of the antitypical tribes (E 8, p. 12). In the type the leaders or princes had “subordinates” (E 8, p. 665, bottom), who are assistant princes or captains. There were captains of hundreds, of fifties and of tens. Apparently there were also princes over various houses within a tribe, as, *e.g.*, is indicated in the case of Zimri, who was “a prince of a chief house among the Simeonites” (Num. 25:14).

So the Worthies as princes will have able assistants in the quasi-elect (especially in the Consecrated Epiphany Campers), according to their varying abilities, for apparently the quasi-elect are represented by the subordinate princes or captains. They will assist the non-elect, the “daughters” (Isa. 60:4; Joel 2:28), up the Highway of Holiness, for “as the great missionaries of the Millennial Age under the direction of Christ and the Church first, and the Ancient and Youthful Worthies second, they will go everywhere converting the Gentile people and the apostate Jews in God’s Word and work [see Joel 2:28]” (E 17, p. 339; PT ‘78, p. 54).

Millennial princes are mentioned also in Psa. 107:40. Vs. 32-42 refer to Millennial conditions. The restitution class during the Millennium is brought to our attention in vs. 33-38. The rivers which are turned into a wilderness and the water springs into dry ground are the streams and fountains of Babylon. They will be utterly dried up in the Kingdom time. Even though



it has been a fruitful land in some respects to its inhabitants, God will devastate it. In its place the sphere of the Truth and its Spirit and the true knowledge of God will be given to the people. Then will come the time when the Spirit and the Bride will say, Come. And let him that is athirst say, Come. And whosoever will, let him take of the water of life freely (Rev. 22:17). The people will declare God’s

works with rejoicing, as shown in v. 22. They will be given a city, the true religious government, the New Jerusalem, as their place of dwelling. Vs. 37 and 38 show the prosperity of the Millennium. Then in vs. 39 and 40 the trial in the end of the Millennial Age, in the Little Season, is brought to our attention. All of the restored world of mankind will be thoroughly tested by the affliction and oppression which Satan and his underlings will bring upon the human family. God will pour out His contempt upon those who are unfaithful. These are indicated as being princes at the end of the Millennium, *i.e.*, they were on the way to becoming kings of the earth, and are mentioned as princes. They will be caused to wander into the symbolic wilderness, the Second Death, where there is no way, such as God’s people have to follow. They will go into utter annihilation (see PT ‘50, p. 172).

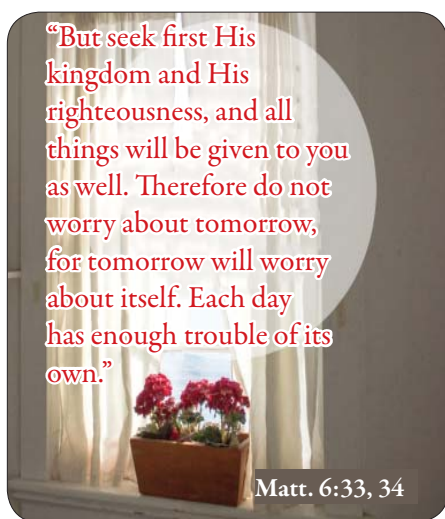
That mankind in general will be princes in the end of the Millennial Age, on the way to becoming kings post-Millennially, is indicated in Rev. 21:24-26. Note this from SITS 1, p. 296: When mankind reaches perfection at the close of the Millennial age, as already shown, they will be admitted into membership in the Kingdom of God and given the entire control of earth as at first designated—each man a sovereign, a king. This is clearly shown in the symbolic prophecy of John (Rev. 21:24-26); for in vision he not only saw the people walk in the light of it, but he saw the kings enter it in glory; yet none could enter who would defile it. None can become identified with that city (kingdom) who has not first been thoroughly tested; none who would work, or love to work, deceit and unrighteousness; only those whom the Lamb will write as worthy of life everlasting, and to whom he will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you.”

While the Ancient and Youthful Worthies are the primary Millennial princes, in a wider sense the princes are the Consecrated Epiphany Campers and the rest

of the quasi-elect, and in a very wide sense they are the restitutionists in general at the end of the Millennial Age.

HOPES OF POST-OCT. 1954 CONSECRATORS

We now narrow the scope of our study to those called of God [John 6:44] that go unto consecration after 1954. While the opportunity to be of the Youthful Worthies, antitypical Levites, ended in Oct. 1954, this does not mean that all opportunity to be of the class Bro. Russell designated “Those Consecrating Between the Ages” (R5761) has ended. The grand opportunity for new consecrators that opened in Oct. 1954 and is to be open for a limited number of years yet (in the time before “restitution sets in”) is to become in the soon-coming Kingdom of God on earth, not antitypical Levites but antitypical Nethinim, the assistants to the antitypical Levites—“the Nethinims, whom David and the princes appointed for the service of the Levites” (Ezra 8:17, 20; 2:43, 58, 70; 7:7, 24; Neh. 3:26, 31; 7:46, 60, 73; 10:28; 11:3, 21; see PT Nos. 513, 521, 556).



These post-1954 pre-restitution consecrators, who we designate also as Consecrated Epiphany Campers because their standing before God is pictured in the Epiphany Camp as distinct from in the Epiphany Court with the antitypical Levites, are the

highest class among the quasi-elect, the “*ffth* [italics ours] order of the [pre-restitution] seed of Abraham” (E 12, p. 185), who will be the “special assistants of the Ancient and Youthful Worthies” and who will “be specially used above the rest of the restitution class to bless the families, nations and kindreds of the earth according to the Covenant” (E 11, p. 293).

We read in Isaiah 49:10 “They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.” This text is speaking of the restitution class under the Millennial Mediatorial Reign of Christ. Now in verse 11 “I will make all my mountains a way and my highways shall be exalted.” This text is speaking about pre-restitution consecrated classes. God will make all the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great

Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness. God will highly honor the CEC’s, for they are proving themselves faithful under greater trial than restitutionists in general will have. They will be privileged to be the special assistants of the Worthies and will be very able helpers to the world of mankind as they with them come up the Highway of Holiness. What a wonderful Heavenly Father we have! How gracious He is to us all! Let us keep ourselves in the love of God (Jude 21)!

These present-day consecrators are represented also by the Queen of Sheba in her search for Solomon’s wisdom (1 Kings 10:1-13; 2 Chron. 9:1-12), in Jerusalem’s hill Ophel, in the subordinate Millennial princes, in the eunuchs of Isa. 56, etc. In their Kingdom inheritance under the New Covenant they are pictured in antitypical Keturah’s third-born son Medan (Gen. 25:2), in the half-tribe of Manasse that had its inheritance west of the Jordan River (Num. 32; Josh. 1:12-15), in Miriam, especially in leading the women of Israel in the great song of deliverance after the overthrow of Pharaoh and his hosts in the Red Sea (Ex. 15; E 11, pp. 276-296), etc. They have high and grand prospects, much above those of the restitution class in general. (For more on this class and the rest of the quasi-elect, see PT ’78, p. 50).

Like the Youthful Worthies, the other class of “Those Consecrating Between the Ages,” these present-day consecrators have (if faithful) the marvelous enlightenment (including an understanding of “deep things” of God’s Word), the heart-warming and the energizing of the holy Spirit, even as the Ancient Worthies did (note, *e.g.*, Psa. 51:11), though they do not have the Spirit-begettal.

We heartily encourage all who have not done so to repent for sin, to accept and hold loyally to Jesus as Savior and thereby to become and remain tentatively justified (Acts 20:21; Rom. 5:1). We heartily encourage the tentatively justified to consecrate, to accept Jesus as Lord and God’s will as theirs, as He did (Psa. 40:7, 8; Heb. 10:7), not for a reward, but out of gratitude and love to God (Rom. 12:1; Gal. 5:6). We heartily encourage all the consecrated to steadfastly fulfil their consecration in the midst of evil conditions (Phil. 2:15), by constantly following Jesus’ example in self- and world-denial, in meditation on God’s Word, in watchfulness, in prayer, in spreading God’s Truth, in developing character in harmony with God’s Word and in suffering when necessary for loyalty to God’s Word. May Jehovah richly bless us all as we follow Jesus in doing these things and please the Father!

“THE PRINCE OF THIS WORLD”

“*The prince of this world cometh, and hath nothing in me*” (John 14:30).

Our Lord refers here to the great adversary of God and deceiver of men who for over 6,000 years has pursued a course of systematic opposition to, and defiance of, the Almighty Jehovah, the great Emperor of the universe. In nature and rank he was a cherub, one of the highest of all angels (Ezek. 28:14, 16).

His name was Lucifer—*light-bearer* (Isa. 14:12) until he sinned and led the race into sin. Originally that being was good whom we call Satan (Job 1:6; Acts 5:3; Rom. 16:20), which name in Hebrew, like its Greek equivalent—*diabolos*, whence comes our English word *devil*—means *adversary, opponent*. Ezek. 28:12-19, calling him the king of Tyre, for Tyre symbolizes the present evil world, whose ruler is Satan, gives us a fairly detailed description of Lucifer before he sinned and after he sinned and of his final end—annihilation. V. 14 first describes his work in Eden as guardian of Adam and Eve and later describes his position and work among the heavenly hosts. V. 15 shows that he had been perfectly righteous and good from the time of his creation for probably millions of years later, even until he in Eden fell into sin. His subsequently corrupting himself is graphically described in vs. 16-18, while his final influence and annihilation in the Little Season following the Millennium are described in v. 19. This Scripture gives us a comprehensive description of this cherub’s history (BS 1956, p. 62).

This great adversary is elsewhere called “the prince of the power of the air” (Eph. 2:2), “that old serpent, which is the Devil, and Satan” (Rev. 20:2); “Beelzebub (lord of the fly) the prince of the devils” (Luke 11:15); Belial (wickedness, descriptive of his character; 2 Cor. 6:15); devil (adversary, descriptive of his opposing God, the Truth, righteousness, mankind in general and the good in particular; Matt. 4:1); enemy (descriptive of his spiteful course and hating attitude; Matt. 13:39); liar, and father of lies (descriptive of his deceitfulness

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“And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air*, the spirit who now works in the sons of disobedience, . . .”

Ephesians 2:2

and originating error; John 8:44); murderer (because by sin he murdered the whole human family; John 8:44); serpent, and old serpent (because of his cunning and poisonousness; Gen. 3:4, 14); prince of this world (because he is by usurpation the ruler of the present evil order of affairs among mankind; John 12:31; 14:30);

prince of devils (because he is the ruler over the fallen angels; Matt. 12:24); prince of the power of the air (descriptive of his headship over the fallen angels as the invisible spirits organized as a kingdom over humanity; Eph. 2:2); spirit that worketh in the children of disobedience (because he uses the wicked and disobedient as his servants and tools; Eph. 2:2); tempter (because he entices to sin, error, selfishness and worldliness; 1 Thes. 3:5); the god of this world (descriptive of him as the ruler of the present evil order of affairs; 2 Cor. 4:4). We see that his Biblically given names accurately describe his character, works and office. And surely a being correctly characterized by such names must be the supreme of all sinners and evil doers (BS 1974, p. 36).

Every reference to Satan represents him as an intelligent being of great power and influence, and an ambitious leader. Yet in the beginning of his existence he was pure and perfect, an intelligent creature of God (Ezek. 28:15), created through the agency of His only begotten Son, without whom was not anything made that was made (John 1:3). Previous to his fall into sin he is spoken of as Lucifer, a morning star (a glorious being of creation’s early morning). Referring to his fall, God, who declares that He has no pleasure in the death (destruction) of the wicked, states, “How art thou fallen from heaven, O Lucifer [Light-bearer], son of the morning!” Then He shows that undue ambition was the cause of Lucifer’s fall, saying, “For thou hast said in thine heart, I will ascend into heaven [the position of power], I will exalt my throne above the stars of God

[other sons of the morning]; I will sit also upon the mount of the congregation, in the sides of the north [universal dominion]; I will ascend above the heights of the clouds; I will be like [equal to] the Most High” (Isa. 14:12-14; BS 1956, p. 62).



Instead of humbly and thankfully appreciating the favor of God which brought him into existence and crowned him with glory and honor as a bright star of creation's early morning, and instead of returning due filial reverence, love and submission to his Creator's righteous will, Lucifer cultivated a spirit of pride, until his rising ambition aspired first to be a leader and chief of the other stars of the morning (the position already filled by the only begotten Son of God—John 1:1-3; Col. 1:15-17), and finally to rival the Most High Himself, as king of the universe. Lucifer, one of the cherubim (Ezek. 28:14), became Satan, God's great adversary.

How different was the course of Jesus who was actually above the morning stars, the angelic sons of creation's morning—the *only begotten* Son of the Father, "the beginning of the creation of God" (Rev. 3:14), His honored Agent in the creation of all things—not only of all the physical universe, but of all intelligent creatures as well! We read that He, "though being in the form of God [a spirit being—John 4:24], yet did not meditate a usurpation to be like God [as Lucifer had done], but [on the contrary] divested himself [of the glory that He had with the Father before the world was—John 17:5], taking a bondman's form, having been made in the likeness of men; and being in condition as a man [a human being—'The Word was made flesh'—John 1:14], he humbled himself [yet more], becoming obedient unto death, even the death of the cross [the most painful and disgraceful death of Roman jurisprudence, and the extreme penalty of

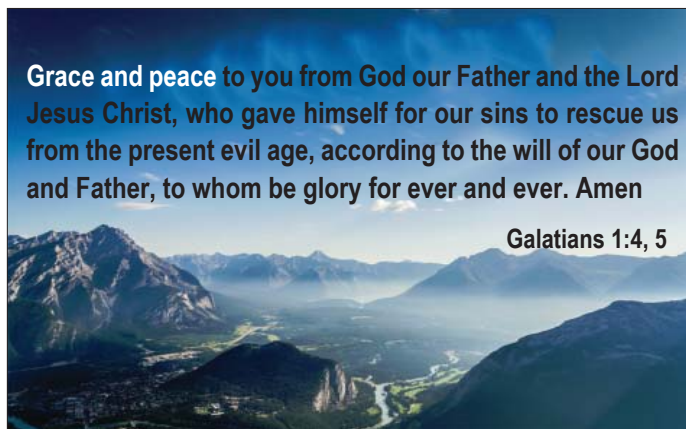
the Mosaic Law—Gal. 3:13]." "Who, though being in God's Form, yet did not meditate a Usurpation to BE like God, but divested Himself, taking a bondman's form, having been made in the Likeness of Men; and being in condition as a Man, he humbled himself, becoming obedient unto Death, even the Death of the Cross. And therefore GOD supremely exalted Him, and freely granted to him THAT Name which is above Every Name; in order that in the NAME of Jesus Every Knee should bend, of those in heaven, and of those on earth, and of those beneath; and Every Tongue confess That Jesus Christ is Lord, for the Glory of God the Father" (Phil. 2:6-11 Diaglott).

In accordance with a principle which God has laid down—that He will abase the proud and exalt the humble (Matt. 23:12; Jas. 4:6; 1 Pet. 5:5, 6)—we see our Lord Jesus now exalted to God's right hand, while Satan has been degraded, "cut down [limited] to the earth" (Isa. 14:12; Luke 10:18), and sentenced to final destruction (Ezek. 28:19; Heb. 2:14). Satan evidently had no faith in God's power, or perhaps in His willingness, to destroy him. Reasoning from the fact of his long-continued existence, and his unimpaired powers without any evidence of approaching dissolution, he concluded that his life could not be terminated. Consequently his schemes for power and dominion were deep-laid and far-reaching, having, as he supposed, ample time for full development.

Satan's ambitious policy seems to have begun to take shape immediately after the creation of man, through whose posterity, as they would multiply and attain to the grand possibilities which he saw before them, he thought he saw his opportunity for the gratification of his hopes—for laying the foundation of his future dominion. And when he realized the restraint placed upon him, which limited the sphere of his influence to the earth, he seems to have determined to make the most of his opportunities among men. And from the promise of deliverance to mankind through the coming deliverer, he learned that a plan was already formed, the intended outcome of which was to be the triumph of the Son of God, whom he regarded with jealous hatred as a mighty rival.

It surely was no part of Satan's original policy to prostrate the human race in death; and when to Eve he contradicted the word of Jehovah, and declared, "Ye shall not surely die," he probably believed the lie, having first deceived himself, as most deceivers do. His object, seemingly, was to transfer man's allegiance from God to himself. He

would represent God as a tyrant, curtailing the pleasures and powers of His creatures that He might have no rivals. He said to Eve, “God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods” [the angels—Psa. 97:7, 9]. Satan also posed as the benefactor and liberator of men, as he has often done since. And Satan’s perverted heart may have reached that conclusion—that God was an ambitious tyrant and he, Satan, the true friend of liberty and progress. At all events, the death penalty pronounced and executed upon the race was, we believe, an unlooked-for frustration of Satan’s plans. With this thought in mind, we see a continuation of the same line of policy, and an effort on Satan’s part to outwit the Almighty, in the introduction of a new element among men, when some of the angels, under his seductive influence, were induced to leave their first estate and to assume and retain the human form and take to themselves wives of the daughters of men (Gen. 6:1, 2, 4; Jude 6, 7), imparting a new life-principle to the Adamic stock, the result of which was a race of “mighty men of renown,” who, presumably, might live forever. This was a desperate and masterly stroke of policy; but again God put forth His power and frustrated the scheme, destroying with a flood the whole mongrel race, and preserving only Noah with his family, he being “perfect in his generations,” *i.e.*, of pure, unmixed Adamic stock (Gen. 6:9).



But, nothing daunted, Satan, the defiant rebel, continued his work after the flood, among the sons of Noah, and with varying success has since pursued his policy among the kingdoms of this world. And God has not specially interfered, and will not, until the end of this present evil world, when His time will have come for the setting up of Christ’s Kingdom. Then, He declares, Satan shall be firmly fettered and imprisoned for a thousand years (Rev. 20:2, 3). His policy during the period termed “this present evil world” (Gal. 1:4)—from the flood to “the times of restitution” (Acts 3:21)—has been on

the same lines of scheming for power. Ever working in the hearts of the children of disobedience (Eph. 2:2), he has always kept in power a majority who were not lovers of God and righteousness, as the pages of history fully attest; and, working through the ambitions and selfishness of men, he has overturned kingdoms and revolutionized society with reckless indifference to miseries of men, in establishing his own dominion as “the prince of this world.”

"He [Jesus] must remain in heaven until the time comes for God to restore everything" as he promised long ago through his holy prophets.

Acts 3:21 NIV



We read in Matt. 8:25-27 of an experience of the apostles on Lake Galilee. Apparently the Master launched out with them occasionally in order to obtain rest and quiet; for while He was ashore He was constantly active in His mission, teaching the people, healing the sick, etc. Our text is an account of such a drawing aside from His busy activities. Exhausted, He was asleep in the hinder end of the fishing vessel. Suddenly a great storm arose (as occurs frequently on that lake). The mighty waves threatened the destruction of the ship. The violence of the storm may be judged from the fact that even the apostles, who were experienced, were alarmed (BS 1993, p. 82-84).

The account very briefly tells us that as the disciples awakened the Master, saying, “Lord, save us, we perish” (v. 25), He arose and rebuked the wind and the sea and there was a great calm. And then He rebuked the apostles with the words, “Why are ye fearful, O ye of little faith?” Many since have read these words with great comfort and profit; not that many have been in perils by sea, but because all are subject to the storms of life, in which mighty billows threaten our destruction. The manifested power to deliver from literal waves gives confidence that the same Mighty One is able to deliver from every trouble. The rebuke of the apostles for lack of faith has come home to the hearts of many of the Lord’s people, encouraging them to be more faithful, more courageous, more trustful, in the providential care of our Almighty Friend.

Well might the apostles marvel, “What manner of man is this, that even the winds and sea obey him” (v. 27)! Not until they had learned that lesson were they prepared to trust Him with all their trials, difficulties and interests. And likewise not until we have learned the same great lesson of Jesus’ Messiahship, and that to Him at His resurrection was granted “all power in heaven and in earth,” can we fully trust Him and rest by faith in His loving care.

Possibly the Adversary was permitted to develop the storm on Lake Galilee for the very purpose of the lesson it gave to the apostles. The “prince of the power of the air” may have thought to destroy the Savior in this manner, as later he evidently had to do with His crucifixion. In the one case his effort was thwarted by the word of Jesus. In the other case it was permitted to reach success — because “His hour had come.” We may well remember, too, the declaration that Satan, who had been working with Judas previously, fully entered into him, according to the account, on the night of our Savior’s betrayal (Luke 22:3; John 13:27).

Evidently the apostles all understood that Satan is a spirit being, invisible and powerful, and that, to some extent, he has power over human affairs — under certain Divine limitations and regulation. Saint Paul designates him the “prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph. 2:2).

STORMS A TEST OF FAITH

The Lord’s apparent intention in letting the storm go as far as it did was to test the faith of the disciples, and to allow Jesus to give a lesson such as this text is giving us now. It would cause them to remember in future years, in all their difficulties (no matter whether from their own imperfections or the imperfections of others, or as the result of the work of Satan and his evil host), that all things were under Divine oversight. This also we should remember: We have the assurance that all these things will work for good to us, and that He will with the temptation provide also a way of escape, that we may be able to bear it (1 Cor. 10:13).

This was illustrated in the storm on the sea, and the Lord’s act in rebuking the storm. So, when we have trials and difficulties, should we cry unto the Lord? Yes, we should exercise faith enough to cry unto Him. It should

not be that sort of blind faith which would say, “Whatever the fates have ordained, that is my portion; and it does not matter what I do.” This latter is the condition of the heathen, but is not the case with us. The Lord allows the

storms to press us more and more so that we will cry unto Him. Then He will hear us and give

us the necessary deliverance. He may not always make it a speedy deliverance, but

He will make a way for us to escape. We

must remember also that it is the new

mind, heart and will with which He is dealing. These storms may be right

inside, in our own person — storms of passion, of anger, of resentment.

These we must not allow to go on; but we are to cry for the Lord’s help, that we may be overcomers of these storms — trials.

This incident on the Sea of Galilee pictures what the Lord is doing for His people now, and what He will do in the future for the world. As to the whole world, He intends to deliver them from sin and death, which have had their long reign of six thousand years. This period has been one continuous storm, with occasional brief lulls. Meantime, the world is receiving certain great lessons as to the desirability of harmony with God. By and by they will come to understand, and will then greatly appreciate the importance of being fully in accord with God and fully obedient to Divine direction. A foundation stone is being laid in their education for the next age.

Finally, this storm on Galilee seems to picture very graphically the great Time of Trouble with which this expanded Gospel Age is ending. Then the reign of Satan will cease, and the reign of Messiah will begin. We are not to think of Jesus’ Kingdom as bringing about the great Time of Trouble. Rather, the Scriptural thought seems to be that Christ’s work in the present time is with His people, and that with the completion of 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—these will be the means of assisting the non-elect up the Highway of Holiness as Christ’s Kingdom is being set up.

In making this statement we do not mean to exclude the Lord Jesus, for He is the chief factor in all that God does. But when the Millennial Mediatorial



Reign of Messiah comes, it will exercise a restraining power—will bring down the lofty, will turn the wrath of man so as to cause it to praise God. This wrath of man will bring “a time of trouble such as never was since there was a nation.” In some Scriptural pictures it is represented as a whirlwind, and in others it is represented as a great tidal wave—“the sea and the waves will roar” (Luke 21:25). Then in the midst of a great storm, which will be sufficient to wreck the whole human fabric, Messiah’s Kingdom will be set up. It will cause wars to cease. Satan will be bound. The light of the knowledge of the glory of God will fill the whole earth. “The desire of all nations shall come,” which will be recognized once the storm is made a calm, by this kingdom of Messiah (Haggai 2:7).



I WILL SHAKE ALL NATIONS, AND THE DESIRED OF ALL NATIONS WILL COME, AND I WILL FILL THIS HOUSE WITH GLORY, SAYS THE LORD ALMIGHTY.— Haggai 2:7

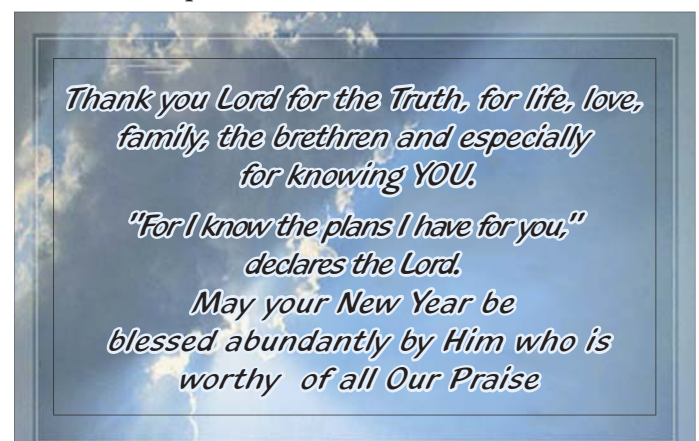
SATAN’S POST-MILLENNIAL ACTIVITY

And even after the Millennial reign of Christ, notwithstanding the manifest futility of all his past endeavors, Satan’s ambition, even then, will lead to an attempt to establish some measure of authority and influence among men. When, under the reign of Christ, the resurrection of the dead and the blessing of all the families of the earth has been accomplished, Satan will be loosed. It will be only for a little season (Rev. 20:3, 7). His heart remaining unchanged, he will soon see a new avenue to the success of his long-cherished ambition, and be inspired with a fresh hope that his original purpose may yet be accomplished, and that victory may very shortly be his. Then he will see not merely a perfect human pair with power to

produce a mighty race destined to live forever, but a race restored to perfect life and vigor. His thought will be, “If I can win this mighty race to my standard, my triumph and exaltation will be speedily accomplished.” Again, therefore, he will figure as a leader, though, as now, unrecognized by men. And those among men in whom the goodness of God will not have wrought the spirit of humility and filial submission to His acknowledged

superior wisdom, but, on the contrary, in whom pride will have asserted itself, will easily be deceived and led into error. God will permit Satan to work for a little season, and no doubt he will work with all the zeal which a hope of speedy victory would naturally inspire. But he shall not succeed beyond the point which God permits for the final testing of mankind, to prove who are worthy and who are unworthy of everlasting life. When this is accomplished, then will take place the destruction of Satan and all who follow his leading (Heb. 2:14; Psa. 145:20; Rev. 21:8; BS 1956 p 63).

He is a hypocrite, a deceiver, a tyrant and a merciless enemy of all who stand in the way of his ambitions. Look out for him! He will dog your steps; he will try with his errors to blind your eyes; he will endeavor by means of prejudice, sectarianism, *etc.*, to stop your ears from hearing the Truth; he goes about as a roaring lion, seeking whom he may devour (1 Pet. 5:8). As consecrated children of God we do not let “Satan get an advantage of us: for we are not ignorant of his devices” (2 Cor. 2:11). Oh, my dear brethren if we wear the whole armor of God, and if we follow our captain, we are safe; for greater is He than all that are against us. Those that remain God’s consecrated children will prevail.





GOD'S CHOSEN VESSEL

Of St. Paul, Jesus said, "*He is a chosen vessel unto Me to bear My Name to the Gentiles.*" (Acts 9:15.) He is first brought to our attention as one of those who consented to the death of St. Stephen. Subsequently, he went about "breathing out threatenings and slaughter against the disciples of the Lord."—Acts 9:1.

When we see the power of the Truth in its transforming influence upon the human mind, we are amazed. Yet we should remember that God never coerces the free will. In St. Paul's "conversion," Jesus merely showed an honest man wherein he was wrong, and what privileges he would have in connection with a Divinely-directed course.

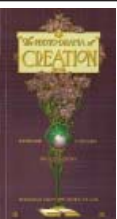
St. Paul became the successor of Judas. There were to be twelve Apostles of the Lamb—a crown of twelve stars on the Church's brow—and twelve foundations to the New Jerusalem, and in them were the names of the twelve Apostles of the Lamb. We are sure St. Paul's name is amongst them. This is in accord with the testimony that he was not one whit behind the very chiefest of the Apostles, and was more abundant in visions and revelations than they all. Matthias was chosen before Pentecost and was never recognized by God.

St. Paul is the most prominent amongst the Apostles, all of whom were glorious characters, especially chosen of God for His special service. Like the other Apostles, St. Paul had nothing to say respecting an eternity of torture for anybody. He declared that those ultimately found unworthy should "be punished with everlasting destruction." It is St. Paul who especially set forth that Jesus must come a second time, and then must reign until He shall have put all enemies under His feet. Through this noble mouthpiece Jesus sent us particulars of the resurrection of the just and the unjust, the "change" of the Church at Christ's Second Coming, the character of Antichrist, etc. If St. Paul's Epistles were omitted, how great would be our ignorance on many subjects!

LESSON 74

- 1* What did Jesus say of St. Paul? Acts 9: 15. Par. 1
- 2* Who consented to the death of St. Stephen? What did he subsequently do?
- 3* How does the Truth affect the human mind? Par. 2
- 4* Does God coerce our free will?
- 5* How was St. Paul converted?
- 6* Who did St. Paul succeed as an Apostle? Par. 3
- 7* How do we know there are just twelve Apostles? Rev. 12: 1; 21: 14
- 8* How can we be sure St. Paul is one of them?
- 9 Who was chosen before Pentecost but never recognized by God?
- 10* Who was the most prominent Apostle? Par. 4
- 11* Did he say anything about an eternity of torture?
- 12* What will happen to those found unworthy? 2 Thes. 1: 9
- 13* Did St. Paul say that Jesus would come again?
- 14* Jesus will reign until what takes place?
- 15 What particulars did Jesus send us through St. Paul?
- 16* If St. Paul's epistles were omitted, would this affect our knowledge on many subjects?

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



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Jamaica, April 19-21; Barbados, April 23, 24; Trinidad,
April 26, 27

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CHESTER SPRINGS, PA

MAY 3, 4, 5, 2019

Clarion Hotel & Conference Center, 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 April 15. Mention you are attending the Bible Standard Ministries Convention for the special rate.** For more information contact L. Lounsbury, 610-827-7665. There will be a Bible House Service on Thursday evening May 2, at 7:30 PM. Location: 1156 St. Matthews Road, Chester Springs, PA

ATHENS, OHIO - JULY 19, 20, 21

Ohio University Inn, 331 Richland Avenue, Athens, OH 45701, Telephone 740-589-3704

TULSA, OKLAHOMA - OCTOBER 18, 19, 20

Hampton Inn, N 121 E Ave, Owasso, OK 74055.

Telephone 918-609-6700

OUR LORD'S MEMORIAL 2019

March 19th after 6:00 p.m.

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