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"The Lamb opened the seventh seal." "Ye have approached Mount Zion, and the City of the Living God, the Heavenly Jerusalem. . . See that ye refuse not Him that speaketh . . . saying . . . 'Yet once more I shake not the earth only but also heaven' . . . Wherefore, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear." "Christ being come an High Priest . . . by a greater and more perfect Tabernacle . . . obtained eternal deliverance."—Rev. 8: 1; Heb. 12: 22, 25, 26, 28; 9: 11, 12.

OUR CONQUEST OF THE ANTITYPICAL CANAANITES

“Be thou strong and very courageous.” — Joshua 1:7

This article is taken from Watch Tower Reprints, pp. 5705-5707 (June 15, 1915). Minor changes have been made to match our current style. The article was written with the New Creation in mind and should be read in that light and in the context of the times.

JOSHUA RECORDS THESE WORDS of Jehovah God, spoken to him at the time when, after Moses' death, he took command of Israel. The Israelites had then had their 40 years' experience in the wilderness, and were just about to cross the Jordan and take possession of the land of Canaan. Joshua had become Moses' successor. The people had learned many lessons in their wilderness experiences; and now that Moses was dead, they looked to Joshua as their leader.

Joshua expressed his inability to serve in the place of Moses, through whom God had signally manifested Himself. But the Lord assured Joshua that He would bless him all the days of his life, even as He had blessed Moses.

Joshua had been found faithful in all his experiences. He was one of the two survivors of the wilderness experiences who, when starting out from Egypt, were over 20 years of age. Because of the faithfulness of Joshua and Caleb, the Lord had promised them that they alone of all the adults who left Egypt should enter the Promised Land. The others had died in the wilderness, save Moses and Aaron, Aaron dying in Mount Hor and Moses a little later in Mount Nebo, before the people crossed over Jordan.

The Lord's exhortation for Joshua to be strong and very courageous was in connection with the instruction that the Israelites were to take possession of the land of Canaan and destroy the inhabitants of the land. This command of God has been a stumbling block to many. They have supposed that the Bible could not be of God when it bears such instructions. They have felt that it would be an act of injustice for the Israelites to go in and possess Canaan. What right, they say, had Israel to kill those people and take possession of their land? It belonged more to the people who already possessed it than to anybody else. To invade their country, destroy their lives and confiscate their lands and their possessions would be very unjust. The course of Israel is held up as an illustration of the "land-grabbing" disposition of the natural man, which has seemed to grow stronger century by century, notwithstanding the increase of civilization and his professed appreciation of justice.

This is the view that many take, and much to their own injury; for they do not understand the matter they discuss. When we say that they do not understand the matter, we do not mean that they are people of inferior mind, but that they have not taken God's viewpoint. From any other than the right viewpoint, the whole course of Israel in this matter must seem to be unjust and ungodlike. From the right viewpoint, however, the matter is seen to be reasonable, just and righteous altogether. The sins and abominations of these Gentile people were such that their destruction was a very desirable thing. God had a great surprise in mind for this land of Canaan, which they inhabited. Moreover, the Jewish Age was an age of types. Both Israel and these corrupt Gentile nations were typical.

CHRISTIANS TO BE NON-RESISTANT

In the present Age, the Lord's people are not to take possession of either the persons or the property of others. They are not to destroy life under any circumstances. They are not to battle with any kind of carnal weapons. They are to be non-resistant. We are not of those who would defend



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Free from all sects, parties, organizations, and creeds of men, but bound to God as it understands His Word, this magazine stands for —

- The defense of the Parousia Truth, given by the Lord through "that Servant," as basic for all further development of the Truth;
- The defense of the arrangements, charter and will given by the Lord through "that Servant," as binding on controlling corporations and associations among Truth people; and for
- The exposition and defense of the unfolding Epiphany-Basileia Truth, as meat in due season for the Lord's people, as He is pleased to provide it.

the course of the professed Christian nations of modern times along these lines. As Christians, guided by our Master's example and instruction, we should seek to do good to all men as we have opportunity, and to leave them in peaceable possession of their homes, their property and their liberties. There is a great difference between the Divine law of love, which is the motive power operating in the true children of God today, and the law of selfishness, under which the masses of mankind — including the vast majority of nominal Christendom — still operate, and will continue to operate until the new dispensation shall be fully ushered in by Divine power.

Nevertheless, seeing that the true Church is separate from the world in the Lord's Plan and His dealings, we can look with comparative equanimity upon the overriding of justice and equity by the kingdoms of this world, and may realize that the Lord, especially at the present time, is taking advantage of their natural disposition toward warfare and conquest and empire building. He will cause the wrath of man thus to work out certain features of His Plan which will prove later on to be for the blessing of the whole world, those now in their graves as well as those yet living.

Not being able to see behind the veil into all the gracious purposes of our Heavenly Father, and not being wise enough to know how these purposes could be carried out, the peoples of the earth are groping on in darkness, thinking they are managing their own affairs, not knowing that a Mighty Hand is so directing the affairs of nations that His own glorious designs shall be outworked in all things, not knowing that nothing can thwart His purposes. The Lord's people occupy largely the position of spectators in respect to the course of this world — its policies, politics, conquests, its frantic efforts to carry out its selfish projects (John 17: 16).

Were we to take a hand in the affairs of the world, on either side of the great questions with which they are grappling, we would surely be working contrary to the Divine program. The Lord does not purpose to give the victory now to either party in the strife. We are to be separate from the world and to give our thought and attention, our sympathy and interest, to the affairs of the Heavenly Kingdom; and while our voices, if ever raised at all on such questions, should be raised on behalf of justice, mercy, and peace, yet we can view with great composure whatever events and changes may take place in the world, knowing that our Heavenly Father has all power to overrule these matters to His own praise and to the ultimate good of mankind.

A RETROSPECTIVE VIEW

But the world tells us that we are too peaceable. They say that mankind could not get along without a certain amount of warfare. We answer that no one can understand God's methods except as he is guided by His Word, by the spirit of the Truth. God's dealings are different in different ages

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and for different purposes. These seemingly conflicting presentations of God's will are perfectly reasonable and harmonious from the proper viewpoint.

Let us see. Back in Eden, the sentence, "Dying thou shalt die," was pronounced upon Adam because of wilful disobedience to the Divine instruction that a violation of God's command would bring death. After the fall, mankind gradually became more and more estranged from the Lord. Many of the angels, who then had access to earth with powers of materialization, fell from their holy estate. Mankind became a prey to these angels who "lusted after strange flesh" (Genesis 6: 1-4; Jude 6, 7; 2 Peter 2: 4). This condition of things was finally overthrown by the great deluge of Noah's day.

But in time the world again became very sinful. Then God made selection of one man from amongst mankind — namely, Abraham. He promised that if Abraham would walk in His ways, He would guide Abraham's affairs to his good and make of him a great nation and would bless his seed. And so we have Abraham, Isaac, and Jacob as God's special servants. The descendants of Jacob, God took into covenant relationship with Himself during the days of Moses. Under Moses as their mediator, God promised to be their God and to recognize them as His people. If they would be loyal to Him, He would bless them. If they should be disloyal to Him and go over to the idolatry of the neighboring nations, then He would punish them for their sins and give them chastisements; but He would not forsake them.

The peoples of Canaan were in a very degraded condition morally. They had progressed so far in sin that it was no longer advantageous that they should continue in possession of Canaan. The Israelites were to drive out these peoples — and they were to be destroyed when necessary. There were certain nations which God especially commanded Israel to utterly destroy (Deut. 20: 10-18).

When thinking of this command of God, we are to rid our minds of the superstitions of the past. These people who were to be slain did not go into eternal torment, but into death, into *sheol*, *hades*, the tomb. This would be an unconscious sleep. Those who perished by the sword are

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people of Israel.*

still asleep; they are not in pain, not in anguish of any kind. They are merely cut off from life until the general awakening time; for God has made a provision whereby those people may return to life, may be called forth from their sleep. All the blessings of everlasting life God has made provision for through Messiah. Messiah is to have a Kingdom; and this Kingdom is to rule the world in righteousness (see Psa. 96, 97, and 72), blessing not only the living, but also those who have fallen asleep in death (Isa. 25: 6-9; Hosea 13: 14; Rom. 14: 9; 8: 20, 21). Many Scriptures declare this in unmistakable terms. Indeed this is the tenor of the entire Word of God. The Divine Plan runs like a golden chain through the whole Bible, both Old and New Testaments.

This great Messiah, who is yet to bless all the race of Adam, must needs be their Redeemer, and thus the Owner and Deliverer of the people, as the Scriptures declare. Through His sacrifice for man He has obtained the "keys of hades and of death," as He tells us (Rev. 1: 18). He gave His life as the offset to Father Adam's life. This purchase price has not as yet been applied for the world in general, but will be applied, we believe, in the very near future. The Millennial Kingdom of Christ is for the very purpose of giving all of Adam's children, not previously enlightened, as well as Adam himself, a full opportunity for everlasting life, after having had experience in the nature and results of sin.

From this broad viewpoint, we see that with these peoples of ancient Palestine — the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites — it was a blessing that they died at the time they did. Vile and debased in morals, they were no benefit to themselves or to others. It was all the same whether they died by some kind of disease — consumption, pneumonia, cholera — or in some other manner.

Should any one ask, Why did God choose to have these ancient peoples die in battle instead of by disease? The answer is that the peoples inhabiting the land would be a constant menace to the morals of the people of Israel. They were not only idolatrous, but practiced licentious rites, and divination. Furthermore, God purposed that the land should be put to a far different use. He had a great Plan, in which it was His design that Canaan should play an important part. The land and its inhabitants were to be typical of God's dealings with spiritual Israel in the Gospel Age. The type in which the land of Canaan was designed of God to figure could not be carried out without the expulsion of these heathen, or their destruction.

SPIRITUAL ISRAEL EXPELLING THE
CANAANITES

Is it asked what type was here shown? We believe that the expulsion and destruction of these sinful nations by Israel was a type of how the people of God today, spiritual Israel, are to take possession of their human bodies. We are, as new creatures, to conquer, to destroy, these tendencies of the flesh which would enslave us. If we do not overcome and destroy them, they will overcome and destroy us. We are to vanquish the evil propensities, evil habits, vices, thoughts, desires, which have inhabited our minds, and are by our new wills to take entire control and fill the place of the former occupants with holy, pure thoughts, desires, ambitions, purposes, habits.

These human bodies are now the property and possession of the Spiritual Israelites, the new creatures in Christ. There is to be no peace between the new creature and his flesh. We are to take warning from natural Israel in this respect. Failure on their part to drive out and destroy their enemies completely, as God commanded, was a source of constant trouble and ensnarement, and a cause of much idolatry and sin to Israel. And their experiences "were written for our admonition." Our warfare against spiritual foes must result in the utter destruction of the fleshly mind, and will also mean the death of the human body.

This warfare of Israel against their enemies may also be a picture of conditions in the Millennium. During the Millennial Age the world, under the guidance of Christ and the Church, will be brought into a condition which will fit them to have possession of the whole earth. Satan will be bound for a thousand years. Sin and the curse of Adamic death now resting on the world will be destroyed, together with everything contrary to righteousness. All these things belong to the reign of that "strong man" who has so long oppressed the world. Christ, the antitype of Joshua, will then be in control, and will show man how to exterminate these things of sin and thus eventually come into possession of the earth, the Eden of God, and each man be a king, a sovereign.

While the natural Israelite was to be a man of battle and to take possession of the land of the enemy, we are not to see in this fact anything that was not in it. For instance, it was not the Israelites who were to say that they would go up and possess the land of Canaan. It was God Himself who was to give them possession. Nor are we to think that God was negligent of the real interests of these Gentile peoples. He declares that their iniquity had come to the full. It was no longer profitable at that time that their lives should be prolonged. Thus we see that justice was not infringed upon in giving the Israelites that land for an everlasting possession. This had been previously foretold by the Lord; but the testimony of the Lord, at the time the promise was made, was that it would not then be an appropriate time for its fulfilment, but that there should first be a dark time, until the iniquity of those nations had come to the full.

BATTLE OF SPIRITUAL ISRAEL TODAY

Coming down to the Gospel Age, we see that the spiritual Israelites have had a great conflict. It is a warfare against the whole world — no warfare so mighty and so momentous has ever been waged. Yet the conflict fought by the Lord Jesus and His followers has not been a fight with guns or other carnal weapons. We have today millions of people in great camps intent upon destroying one another. They are being goaded on by their rulers. There may be here and there a Christian among them, one who has truly given his heart to God; but these are the exceptions. The great mass of the world acknowledge that they have taken no such step as consecration to the Lord. Yet they are instructed by their rulers that they are God's people and are fighting His battles.

According to the Bible, only the saintly, only those who have taken the specific steps laid down by the Master for His disciples, are Christians at all. All others professing to be Christians are merely imitations — “tares.” Through a study of the lives of saints of olden time true Christians are enabled to see more clearly the mind of God, the will of God, for themselves. They gain from the lives of Moses, Joshua, the prophets, and other faithful ones of past ages lessons of faith, of courage, of zeal. They are instructed that all these Scriptural records are meant as types and as admonitions for the Gospel Church; and they are thereby warned, strengthened and encouraged.

The Lord's people should not feel strong in themselves nor boastful, but, on the contrary, very humble and very insufficient — just as Joshua did. All of God's children are to realize their insufficiency in their own strength. They should feel that God has called them to a great work, and that they would make an utter failure unless the Lord gives His blessing. They are to look to the Lord and to receive His promises into good and honest hearts, believing that these promises are theirs, so long as they are loyal and true to Him. Thus doing, they may be strong, very strong; they may be very courageous.

SHINING EXAMPLES OF THE PAST

We have noted the courage of our Lord Jesus Himself, with a whole nation against Him! It has been thus with all His faithful followers — most of them the poor of this world, who have had very little wealth or influence or honor of men. The true people of God throughout the Gospel Age have been a humble class, yet they have been very strong and courageous. The people in the days of the Apostles “took knowledge of them that they had been with Jesus” and had learned of Him. Those disciples of Jesus had seen His readiness to lay down His life in the Father's service. They had seen His courage when He was facing death of the most cruel kind, when He said, “The cup which My Father hath poured for Me, shall I not drink it?” And so we who have followed the Master since then have taken note of the spirit which our dear Lord manifested at all times, under the

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most trying and crucial experiences; and it has proven a wonderful inspiration to us.

The faithful ones have all along as a rule been little known in the world. They have not usually been of the great, the learned, the rich. In the past there may have been some prominent ones, some of noble birth, who were saints of God, living up to what light they had in their time; but they were the exceptions. We know that there have been many true saints who have lived quiet, uneventful lives, yet who have seemed to live up to all the light they possessed and to walk with God until they fell asleep in death. The world has generally ignored these saints of God, even when they were not actively persecuted. We cannot surely know who are entirely loyal and sincere at heart; but we may be sure that “the Lord knoweth them that are His” (2 Tim. 2: 19).

COURAGE IN THIS “HOUR OF TEMPTATION”

Coming down to our own day, there never was a time when more strength of character and more courage were needed than just now. The iniquities of the whole world, and especially of so-called Christendom, have now about come to the full; and all present governments are about to be swept away, to make room for the glorious Kingdom of God under the whole heavens — the glorious reign of the King of kings. All the ecclesiastical systems of today, calling themselves the Church of Christ, are arrayed on the side of error and are battling against the Truth and its advocates. So we need to be strong in the Lord and in the power of His might.

Whoever starts out to battle in his own strength against this stronghold of error will be sure to be defeated. But if he goes in the strength of the Lord of Hosts, and has Divine direction as to what he shall do or say, he may well be of good courage. Many earnest hearts are now asking for the Bread of Life, they are captives in Babylon or are famishing out in the “field,” the world. These need our assistance.

Our strength will be tried — our hold upon God and upon the Truth, and our courage in defending the Truth. These will surely be put to the test; for Babylon is opposing our way. God will not have any in the Kingdom who have not faithfully endured. Yet in meekness let us seek to instruct those who oppose themselves to the Word of the Lord; and let us look for the hungry and thirsty ones.

We do not know in what form some of our trials and tribulations will come. But we who are living in this "evil day," yea, in the very close of this day — in the final "hour of temptation" — surely need to have on the whole armor of God. We need to have our loins girt about with Truth; we need the helmet to protect our minds, our intellects, from the shafts of error; we need the breastplate of righteousness; we need the Sword of the Spirit — the broad two-edged Sword; we need the sandals of "preparation of the gospel of peace." We need all these to overcome the

Canaanites in our own breast, and to overcome all the surrounding obstacles.

Thus armored and furnished, we may indeed come off "more than conquerors" in the great conflict, which is daily increasing. We shall conquer "through Him who loved us and bought us with His own precious blood." Let the promise of the Master be our daily inspiration: "To him that overcometh will I grant to sit with Me in My Throne."

* * *

GIDEON'S ARMY IN ANTITYPE

*"ARISE! Then, O! Army of Gideon,
Let him that is fearful return;
Jehovah wants only the zealous,
Whose hearts with the love of truth burn.
Ten thousand remain! Still too many;
Once more He their loyalty proves,
To see who most faithfully serves Him,
To see who most fervently loves.
O! ye, who have sworn Him allegiance,
Mark well! He is now testing you,
With the water of truth He will prove you,
To see who is loyal and true.
Look well to your drinking, then, brother,
That you no impurities trace,*

*Take your lamp, your pitcher and trumpet,
And stand every man in his place!
Your sword is the "Sword of the Spirit,"
Your lamp is the light from His Word,
Your pitcher, this poor earthen vessel,
You break at the voice of your Lord.
Is your lamp burning bright in your pitcher?
Doth your trumpet give forth "certain sound"?
Soon the Sword of the Lord and of Gideon
The enemy's host will confound.
For sure is the victory promised,
And great is the peace He awards —
Then, "stand" in your place, all ye faithful,
The battle's not yours, but the Lord's!"*

— *Poems of Dawn*, p. 127

TIMEPIECE

DR. RUSSELL H. CONWEL SAYS CHURCH IS DYING SLOWLY, BUT SURELY

Zion's Watch Tower, April 15, 1904

"In an address which was the feature of the fourth annual meeting of the Baptist Social Union of New York, Rev. Russell Conwel, D.D., pastor of the Baptist Temple of Philadelphia, has declared that modern churches are dying slowly but surely, because of indifference of pastors and congregations.

"The modern Christian Church," he said, 'is becoming submerged because of laxity. Pastors are growing indifferent, and congregations are all the time becoming smaller. There are too many movements, too many office holders and differing phases of creed. The

result is that the parent church is dying. The only reason that a young man goes to church nowadays is because he knows that his best girl is there.

"The Y.M.C.A. is more prosperous than the church because it is made attractive by its books and gymnasiums, with a true Christian spirit. With hospitals and colleges the sectarian spirit is waning. Men who make large endowments, as a rule, stipulate that the institutions they help shall be non-sectarian. If the church is to live we must get back to the first teachings of Christ."

—*Exchange*.

The Lord's Eye, Hand, and Mouth

This article is based upon a discourse by Bro. Bernard Hedman, General Editor, in 1977, 1984, and 1996 at pilgrim visits and conventions. The transcript has been edited for publication and is presented as a companion piece to the Star Member series that began in The Present Truth in the Fall of 1999.

ON OCTOBER 22, 1984, 34 years will have passed since our dear Brother Johnson passed beyond the Vail. And we have another important anniversary in October — Pastor Russell also, 68 years ago. I thought that today we should remember these dear Brothers.

I would like to select a text from the book of Nehemiah, chapter 7, verse 65. Quite a strange text, is it not — a text that is not particularly prominent in the Bible: “They should not eat of the most holy things till there stood up a priest with Urim and Thummim.”

In the Tabernacle service the priest wore the breastplate, and mounted on this breastplate were the Urim and the Thummim. We do not know really what the Urim and Thummim were, but we do know that God gave some information through the Urim and the Thummim. We are told here that they were not to eat of the most holy things till there stood up a priest with the Urim and Thummim. We conclude from this that the High Priest was the one that had the Urim and Thummim and that these were used by God, through the priesthood, to give certain answers.

Bro. Johnson's Interpretation

Bro. Johnson nicely brings out that the antitype here sheds light on the type. It was from this verse primarily that he got the antitypical interpretation of the Urim and the Thummim. We know these very thoroughly, because they were coupled together — “Take heed to the doctrine and thyself” (1 Tim. 4: 16). Now the Scripture does not read quite that way; rather, “take heed to thyself and to the doctrines,” but I purposely gave it the other way around. In the cloudy, fiery pillar, we have the same idea. Here we have the Urim and the Thummim.

The word *Urim* means *lights*. What do the “lights” represent to us? They represent the Word of God, and through the priesthood we have received information on the Word of God. The word *Thummim* represents *perfections*. This brings out the thought of the spirit of God. So as we have eaten — as the priesthood particularly have eaten of these holy things — we have received information on these holy things through the Urim and the Thummim — through the Truth and the spirit of the Truth. So the question: Are we here today because we have received this experience of receiving the Truth and the spirit of the Truth? (See P'37, 63, col. 2, bot. to 64, top.)

The expression the Lord's Eye, Hand, and Mouth, is one that our dear Bro. Johnson used often. I searched in vain for a good explanation that he gave on this subject, and was surprised not to find it. For example he uses the expression at least a dozen times in the article on Leprosy. He indicated

that the Lord's Eye, Hand, and Mouth would examine the situation and declare a person clean or unclean and that He would superintend the work here in the end of the Age as to His people. So, I hope to present to you some thinking that does explain it, based on a number of Scriptures and text references, some familiar to you, and some not so familiar.

E. Vol. 9, p. 130: “The fact that these star members have been our Lord's eye, mouth, and hand makes them sustain a closer official and personal relation to Him than any other contemporary members of the Little Flock; and this is due both to their office under the Lord and to their greater faithfulness than the rest of the members of the Little Flock living in their individual times; for these have been pre-eminently the brethren who have increased their one pound to ten pounds and their five talents to ten talents. And it is because they are the eye, hand, and mouth of the Lord Jesus that to them in the most particular sense the thought of Luke 10: 16 applies: ‘He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.’ This office, however, does not make them lords over God's heritage.”

THE LORD'S EYE

Deut. 34: 7 is a Scripture that Bro. Johnson used in which he reminds us that Moses' eye was not dimmed, nor his natural force abated. Now, you remember he brings out that this represents that even towards the end of his life he (Bro. Johnson) did not lose his grasp upon the Truth, that he retained his understanding of it in both its elementary and deeper features, here in the end of the Age. (I remember I quoted this shortly after Bro. Jolly died. I noticed the same thing with him. His eye was not dimmed — his natural force may have been abated, but he still had the grasp of the Truth even until his death.)

Matt. 24: 28: “Wheresoever the carcase is, there will the eagles be gathered together.” The *Expanded Biblical Comments* for this verse explains that wherever the Truth is, there shall the symbolic eagles be. What is the eagle noted for? Good eyesight, keen vision. Wherever the carcass is, there the eagles shall be gathered together to get the meat of the Truth that was due, particularly in end of the Age.

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

Then you remember we have the Manna text of July 1, Eph. 5: 8, 10, that speaks about walking in the light. This is the *secondary* meaning of the word, wisdom. We have

the wisdom of God, the knowledge of God, the symbol of wisdom represented in the eye, an example of this secondary application — that of the Bible itself. This is, “Thy word . . . a lamp . . . and a light” (Psa. 119: 105). (See E15, 664.) Psa. 32: 8 — “I will guide thee with mine eye.” According to P’57, 2 and the Feb. 23 Manna comments, this shows us that God’s wisdom will guide our conduct.

But I would like to focus on the *third* application presented in E6, 458 and E8, 456. This is taken from Zech. 4: 10: “They are the eyes of the Lord, which run to and fro through the whole earth.” I believe that this is the Scripture from which Bro. Johnson primarily got the thought on the Lord’s eye, hand, and mouth — particularly the *eye* in this case. This is a very nice passage — one of my favorite texts of the Bible. Here we get the thought that the star members would take a figurative trip. The *eyes* of the Lord would take travel throughout the earth. So here we see the eyes of the Lord operating through the *seven eyes* — the seven angels to the Christian Church.

Daniel is a good illustration along this line. You remember in E9, *The Parousia Messenger*, chapter 7, Bro. Johnson brings out the thought that Daniel in the person of that “faithful and wise servant” actually did see and observe certain things. On the basis of these, he gave us a great deal of information. He gave us wonderful forecasts of what would happen here in the end of the Age. I do not have to name them; you know them just as well as I do. But he saw *for us*. As Bro. Russell and the star members took their figurative journeys, they would see those things that God would have them to see.

Watchmen Shall See Eye to Eye

Two other Scriptures I would like to quote for you. One is Isa. 52: 8 (See E7, 308): “Thy watchmen . . . shall see eye to eye.” This is one of the verses that we use to show our assessment — based upon this Scripture as well as others — that we are no longer in the period of the high calling. You remember that Bro. Johnson brings out in the article on the time of reaping that this shows us that there was a *unanimity* among the watchmen; those who watched on our behalf, and those who saw — observed — *for us*, that they would see when the Lord “brought again Zion.” In other words, before the Time of Trouble would set in, they would see and share the same viewpoint. What happened since 1914-1916? The watchmen no longer see eye to eye, which is a reverse proof that the Lord has brought again Zion.

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

So the Lord’s *eye* is the star members acting as an observer for Jesus and for Jehovah, and incidentally an observer for us. Can we not say, dear friends, that we have

received a rich blessing and have profited from this wonderful ministry as they have observed for us and looked into the Scriptures and the signs of the times, and then as the result of all this observation and all this knowledge they reported the matter to us?

THE LORD’S HAND

Now for the second part of the expression, The Lord’s Eye, Hand, and Mouth — the *Hand*. We recognize that there are many different meanings for the word, hand. I am sure that we are familiar with the thought that the hand is first used for *chief favor and power*. In Phil. 2: 9-11 Jesus Christ is said to be highly exalted. This shows us the chief favor and power that Christ Jesus has in relation to the Father. Other Scriptures are Psa. 16: 8; Eph. 1: 20; Heb. 1: 3.

If we go back to our Tabernacle picture, we find that the word represents *service* (T83; E8, 157, 323). This you find in Lev. 9: 22, 23, where Moses and Aaron went inside the Tabernacle and came out. What did they do when they came out? They blessed the people. This shows us the wonderful service that the hands are willing and able to provide for those who are God’s servants, or on behalf of God’s people by God’s servants. Other Scriptures are Ex. 17: 12; Rev. 13: 16; 14: 9; 20: 4.

Then again, the word *power* is used in connection with the word, hand. In Ex. 4: 2, God asked Moses, “What is that in thine hand?” What is in your power to do in connection with my work? It was a rod or a staff. What is that in your hand? What is within our power, our talent, our abilities? Many things. Eccles. 9: 10 says, “Whatsoever thy hand findeth to do, do it with thy might.” Do what thy hand finds to do now because where you are going you will not have that chance. We have the wonderful power of God. Hand also refers to *providences* in Ezra 8: 18.

Then again, God’s power and care are illustrated in Psa. 31: 15 — “My times are in thy hands.” God arranges each experience, attainment, work, and privilege at the time that will glorify Him and profit His own. (See *Manna* comments for Oct. 27.)

Hand Symbolizes Service

The interpretation I like the best is that of *service*: that of God’s hand in the person of the Apostles and the star members, and the fact that to us here at the end of the Age God has given them the wonderful opportunity of service for Him. This is one reason why Bro. Johnson uses that expression with the High Priest acting through the star members here in the end of the Age — superintending the work that is being done in connection with God’s people. I like the thought of service: that the star members, especially in the Laodicean Angel were privileged to minister to us, to lay down their lives in the service of God’s people.

You know, we cannot really fully appreciate that thought — through great deprivation, suffering, ignominy, defeat, losses, restraints, shelvings, disappointments. Bro. Johnson gives a long list of hardships that God’s people

have to endure. How much more, in connection with those who have really gone to bat for us, to observe and to set themselves apart and to suffer for their ministry of preaching the Truth.

Star Members Led the Church in Service

As Jesus' agents, the star members led the amenable to repentance and eventually to consecration and spirit-begettal, and enlightened them and made them fruitful in service. This was true of the two Harvests under the Apostles and "that servant" in the end of the Age. It was true also of the 35 interim star members and the Epiphany Messenger and their ministry toward the amenable ones who at first and finally rallied around them in their ministries and helped to advance their teachings.

Here in the end of the Age we had a great pioneer, one who during the Parousia Harvest gave us a package with a ribbon tied around it. That ribbon was what we know of today as the epitome of the Parousia Truth. He presented such doctrines as restitution, the mortality of the soul, death-sleep, universal redemption (*versus* universal salvation), the fulness of the Gentiles ending in 1878, the times of the Gentiles ending in 1914, election and free grace. What do we have that we have not received through this Parousia Messenger?

He was not the first, however, to come out with the doctrine of restitution. This was preached many years prior to the Parousia time. We do not have it by virtue of just the free grace of God, which was the battle that the Armenians fought against many others. Of course, they put it in the wrong time. Many of the servants of God prior to the Parousia time advanced many of these Parousia doctrines. But I say that the Parousia was the first time, to my knowledge, that we received a package with a ribbon around it. And we received many additional truths in these times.

Why do I say this? Not because Brother Russell was the first to promulgate these things, but rather his work has endured and has become very prominent here in the end of the Age, consistent with God's providence for us. His service to us has given us a very rich legacy which we have in the Epiphany had the privilege of defending, reaffirming, and elaborating. This has been the function particularly of the Epiphany Messenger — to reaffirm and re-establish the brethren in the wonderful truths that we received in the Parousia time. Bro. Russell was the first — rather he was the first to have a sustained work which lasted even up to the present time; he selected the *true* doctrines from the many prior teachings set forth. (*See Z 4067, col. 2, par. 1.*)

Of course, we should give credit where credit is due. Bros. Stetson, Storrs, Darby, Miller, Luther, Zwingly, and so many others. Even Irenaeus, going way way back into the second and third centuries, and others since, who preached the Gospel of the Church being the custodian of the Truth. Through the star members and others, the Truth has never lapsed because there was always somebody to preach it.

We must always keep that in mind, that everywhere God has raised up champions for His cause — champions for Jesus Christ. I think we had champions for Christ many many centuries ago, did we not? With the Lord's Eye, Hand, and with His Mouth, He has indeed protected us, He has served us, He has observed for us, and He has given us so much information through the Bible. Through the Bible, we have received so much information. This is where we go to get our knowledge. The Bible has been revealed to us in its various sections and has been broken down for us and we have rightly divided the word of truth here in the end of the Age.

THE LORD'S MOUTH

Now we come to the word, *Mouth*. The word is used many times in the Scriptures. One of the most prominent expressions we have on that subject is found in **Num. 12: 8**. Aaron and Miriam were complaining about Moses' selecting Zipporah for a wife — Miriam especially, because, as the sister of Moses, she was apparently the first lady of the land: Moses was not married and apparently she was to be displaced and saw that coming.

God said that He would speak to His servant *mouth to mouth*. In **E9, 118**, Bro. Johnson gives an elaborate explanation of the word mouth — God's mouth. Moses was not like Aaron and Miriam. He received a great deal of information which they did not possess or could not get, because they were not God's mouthpieces. Bro. Johnson brings out the thought that this happened more particularly in the end of the Age. **E9, 131** reads: "We reply: God would reveal to our Lord acting in the star-members the truths as due in understandable and reasonable ways, and not in ways that would baffle their reason or their understanding, *i. e.*, not in incomprehensible ways."

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

God's mouth from another standpoint has been Christ — as the Logos, as God's mouth, as referred to in **John 1: 1** and **Isa. 61: 1, 2**.

Jesus has had a mouth, too. Jesus has as His mouth the Church speaking to the world — the mouthpiece to the world. We have the thought that up until 1917, when the great separation took place, that prior to that time Jesus spoke through the Little Flock. After that, He spoke through the Great Company as His mouthpiece to nominal spiritual Israel.

"My Tongue is God's Pen"

Then we have the mouth in God's depository of God's revelation — the Bible. I cite for you **Psa. 45: 1**. The tongue of God, the Bible, is the pen or the pen product, as Bro. Johnson puts it, of a ready writer. (*Compare E4, 270.*)

God's great, wonderful attributes have been set forth. We have not only the tongue of God as speaking, but we also have something else: the two lips of God's mouth. We have the Old Testament, which we might say is the lower lip of God's mouth. Then we have the upper lip, which we might speak of as the New Testament of God's mouth. Just as the New Testament is supported by the Old Testament, so is not the upper lip sort of supported by the lower lip when we close our mouth? God's mouth — the Old and New Testaments — has been very instrumental in providing the information that God's mouthpieces have used as God has talked to them, mouth-to-mouth, through the Bible.

Another familiar Scripture is **Zeph. 3: 9**, explained in **E4, 270**. The Prophet is showing us that God's wonderful tongue, His wonderful mouth, would be given to us as we then have the two lips that we have used in our singing. In the two lips here are the two great Songs, "The Song of Moses and the Lamb" — the song of the Restitution message and the song of the High Calling (**Rev. 15: 3**). There were many throughout the Age and also into the end of the Age that have given to us the Song of Moses and the Song of the Lamb, as they have extended to us this privilege of benefitting from the great mouthpieces of God, the Lord's observers here on the earth. Certainly, we can say that they were always out observing. We can certainly say that they were always out serving. We can say that quite a bit of the time they were out speaking. And all of the time they were serving us with the message from His wonderful Bible.

Were it not for the ministry of the Parousia Messenger and the Epiphany Messenger probably none of us would be here today. Is it not a fact that without the wonderful ministry of these two servants of God, especially here in the end of the Age, that we would not have the six Parousia volumes, and decades-worth of the *Towers*, the *Manna* book, the poem book, the question book (very valuable), the 17 *Epiphany* volumes that we enjoy today? Add to this, years and years of *The Present Truth* and *The Herald of the Epiphany*, and, later *The Bible Standard*. We would not have any of these things if God had not provided for us here in the end of the Age, this wonderful legacy of Truth.

We recognize that we owe a great deal to the *Parousia* and *Epiphany Messengers*. Have I stated this correctly? Anyone disagree with that comment? I should have a raising of hands from everybody on this point, as I deliberately did *not* state that correctly. We owe the *Lord* a great deal for the ministry that He has given us through the Parousia and Epiphany Messengers. Because He could have provided somebody else. So we owe it to the Lord — we do not owe it to the brush that Bro. Russell referred to. We see a wonderful picture on the wall and do we say, "Oh, let me see the brush, let me see that wonderful brush"? So Pastor Russell said, Do not look at the brush, look at the picture on the wall. Look at this wonderful picture that I have been privileged to paint just a little bit of.

CONCLUDING REMARKS

We owe the Lord a great debt of gratitude for the wonderful ministry that He has provided through the Parousia and Epiphany Messengers. This is the way they wanted it. This is the way that they encouraged us to think about the matter — that we owe it to the Lord. We owe them appreciation, you might say, because of the great work that God privileged them to do for us. I think that we do appreciate the service. We learned to have an affinity for them. Would that this meeting today would be so large that we would have to move to a bigger room. But God has not given us that here in the end of the Age, and we are content with everything that we have. We have such wonderful truths. If only we could get others to feel the same way that we feel about it.

God bless us in this month of October. God bless us as we thank God for the wonderful servants that He has given to us that they might serve us, and observe for us, and speak the Truth to us. *Amen*.

ADDENDUM

We should keep in mind that we have received truths from non-star-member servants, too. Bro. Johnson pointed to this service, for example, in referring to dreams and visions by some elders and general servants in **E9, 108-110, 112, 113**. Also, **E10, xxiv**, points out that, "generally speaking, typical truth in its *first reception* is limited to the star-members. Yet others than these, *i.e.*, other scribes instructed in the kingdom of heaven (**Matt. 13: 52**), have from time to time been privileged to *bring forth something new* from the storehouse, the Bible [*italics ours*]." And **E5, p. 38**, states that the "Lord Himself promised that every able and faithful servant of the Truth would by Him be favored with bringing something new out of the storehouse (**Matt. 13: 52**)."

See also, **P'66, 53, col. 2** (*quoting from P'44, 29, top*) where we read the following: ". . . that the star-members would serve the Great Company partially . . . and that the Great Company . . . would do the rest, since the former in its last member would leave the world . . . after which the Great Company would have to serve itself without direct service from a star-member [*i.e.*, it would serve itself with service similar to that previously given to it by the star-members directly but now obtainable only through their writings]."

Bro. Johnson also explained that the type of Hiram working on various utensils (**1 Kings 7: 40**) antityped the presentation of *advancing light* to the brethren during Bro. Johnson's lifetime and since, in which others co-operated. (*See P'52, 89, col. 2, bottom-p. 90, col. 1; P'68, 74, par. 1.*) The star member's role ended in the flesh in 1950, 53 years ago.

It seems reasonable that the Lord would continue to bless us also through the ministry of non-spirit-begotten servants (**Prov. 4: 18**). He did and will continue to do so.

The following is taken from P'67, 35, 36

THE EYE, EAR AND MOUTH FUNCTIONS

THE HIGHEST OFFICES entrusted by Jesus as the *Head* of the Church to members of the Body for the use of the entire Body, were the qualities of the *eye*, the *ear* and the *mouth*. The eye and ear are channels of information, and the mouth is a channel of expression. These channels correspond with certain of the chief offices among God's people, exercised especially by the star members.

The *eye* is for sight. The Apostles John and Paul in the early Church and Bros. Russell and Johnson in the Gospel-Age Harvest, were the members of the Church who were given perhaps more than any others this grand quality of the *Head*. It was a privilege in which they greatly rejoiced.

Jesus received a wonderful *revelation* from the Father relative to coming events (Rev. 1: 1); and He "sent and signified it by his angel unto his servant John," who thus stood as the eye of the Church. Through the Apostle John the Lord's people could see and still can see the unfoldings of that *revelation* as they become due. Also the Apostle Paul had this gift or office in a remarkable degree, and the other Apostles had it in a lesser degree.

St. Paul had an abundance of visions and revelations from the Lord (2 Cor. 12: 1-4, 7; Acts 16: 9; Gal. 1: 12; 2: 2; Eph. 3: 3). Though he was not permitted to make known what he so clearly saw and heard in his vision of Paradise (the restored earth; 2 Cor. 12: 4), yet it is evident that this vision so deepened and widened his own knowledge of God's plan and love as related to the past, present and "ages to come" that his writings have a depth, fulness and beauty possessed by those of no other New Testament writer. He seems to come to the very verge of divulging those glorious revelations while explaining in Rom. 11: 25-33 the plan of God relative to the casting off of Fleshly Israel and their future restoration to His favor through the agency of the Church, when they shall obtain mercy through the Church's mercy. How eager he seems to tell *plainly* all about those future dealings — things that were not due to be clearly revealed and understood until in the Harvest of the Gospel Age! "O the *depth* of the riches both of the wisdom and knowledge of God!"

The *ear* quality, though secondary to the *eye*, is nevertheless very important. It is the gift or quality of hearing, understanding and appreciating the Word and plan of God. It was possessed by the Apostles, and also by the other star members (more markedly by some than by others) throughout the Gospel Age. It was by the exercise of this gift that the Apostles (especially Paul, Peter and John) and the other star members (notably Bros. Russell and Johnson in the Gospel-Age Harvest) were able to point out the fulfilment of prophecies and to understand the deep things of God.

The *mouth* (utterance) is another quality belonging to the *head*. Jesus delegated this privilege of utterance to various members for the benefit of the Body. This gift, though possessed by all of the Apostles and other star members in varying degrees, was especially notable in Peter. Paul, though a great reasoner and possessed of the eye and ear qualities in outstanding measure, evidently was inferior in oratory to Apollos (not an Apostle) and to some others (Acts 18: 24; 2 Cor. 11: 6).

The functions of the *eye*, *ear* and *mouth* in the physical body belong to the *head*. These highest offices were during the Gospel Age entrusted by Jesus (the Head of the Church, which is His Body) to certain members (notably the star members and their special helpers) to exercise for the benefit of all. "God is He who works all things among all. And to each is given the manifestation of the Spirit for the benefit of all" (1 Cor. 12: 6, 7, *Diaglott*). We still benefit from their labors of love, and we thank God for them.

The following was distributed at our July 2003 convention in Lionville. We reproduce it here as a supplement to the preceding article, "The Lord's Eye, Hand, and Mouth."

OBJECTS OF OUR MINISTRY

From time to time questions and discussions arise concerning the following subjects:

- to whom should we direct our ministry?;
- to what degree should we fellowship with non-Epiphany-enlightened brethren?; and,
- what should be our attitude toward other Christians and Christian groups?

Our viewpoint on these matters is essentially the same as was that of Bros. Johnson, Jolly, and Gohlke. To reaffirm this, we quote: (1) a letter written in response to a brother who asked about our present outlook and approach toward other Christians (several Scriptures and references to our Truth writings are cited in that letter); (2) from E. Vol. 10, *The Epiphany Messenger*; (3) from *The Present Truth* (1951); and (4) a letter we have sent to several brethren in the past.

1. A Response

"Dear Brother,

". . . Concerning your question . . . please see page 22 of B.S. 780 (Mar. 2001). We are attaching a copy of a letter [quoted on the following page — *Ed.*] which we send to brethren in the U.S.A. It mentions how Bro. Johnson encouraged able Epiphany brethren to attend meetings of other Truth groups to help them to know about the Epiphany Truth. Of course, we must be careful when we attend these meetings. Many brethren in the other groups have strayed far from the Parousia Truths (see P.T. '50, p. 64; B.S. '96, pp. 37, 38; B.S. '99, p. 30). Someday the attitude of these brethren toward Bro. Johnson and his writings will change!

"We must keep in mind, dear brother, that since 1950 we are in a new time:

"(A) Bro. Jolly in the 1951 P.T., p. 71 and in the 1953 P.T., p. 60, referred to the resisting of Azazel's goat and the Leprous House, that it has passed on and reduced our controversy.

"(B) Our work is more of a gathering for Epiphany purposes from among *all* Christians, even those in Babylon, which contains many *quasi*-elect (both justified and consecrated), and a lesser amount of Youthful Worthies.

"(C) Bro. Johnson referred to this work in E10, 672. He says for the works in parts 2 and 3 "literature introduced by our Pastor will be mainly used" to build up the public by the Kingdom witness.

“(D) Instead of our approach being “how much error do they have?” (which we are very much inclined to resist), we should say, “how much truth do they have?” and build upon the truth they have, even though considered little from our point of view. St. Paul was a good example in Acts 17: 22, 23: “he accommodated himself to the varying capacities and peculiarities of all sorts . . . of people, to confer blessings upon them” (P.T. '77, p. 22, col. 2). See also Acts 23: 9 as referred to in P.T. '53, p. 61.

“Therefore, as Epiphany brethren we must be more liberal in our approach than 53 years ago and become more evangelistic in our approach. On the other hand, we should be careful to remember who we are, and the importance of Bro. Johnson and the Epiphany Truths in our midst, which are the reasons for our existing separately at all.

Your brother by Divine grace,
Bernard Hedman”

2. Quotation from “*The Epiphany Messenger*”

The following is quoted from E10, 672:

“Sixth, there are certain large-scale works to be done, as called for in the Epiphany. In addition to those implied in the preceding points, which apply to the Lord’s Truth people, there will be a large work:

“(1) whereby our non-Truth Great Company and Youthful Worthy Brethren, and new ones not yet consecrated, are to be won for the Truth, some of whom will be won before Babylon is destroyed and others of them afterward. This will occur mainly in connection with a public work (Rev. 19: 5-8) of witnessing to the Kingdom and to the completion of the Church for the saving of their lives unto the completion of the Epiphany Court,

“(2) whereby the Epiphany Camp, which will consist of the loyal justified and the converted loyal Jews, by the Kingdom witness will be constructed, and

“(3) whereby the public by the Kingdom witness will be better prepared to enter into the Millennial Camp. For these works the methods and literature introduced by our Pastor will be mainly used. Whereas the public work by the various groups has been unfruitful, it will become very fruitful.”

3. Quotation from *The Present Truth*

The following, quoted from P’51, 163, discusses changes to the publications:

“Since the Epiphany Messenger is no longer here to write for *The Present Truth*; since the work of leading Azazel’s Goat to the gate and delivering it to the fit man is ended; and since many of Bro. Johnson’s writings have been appearing and can continue to appear in the *Herald*, *The Present Truth* will not need to be issued more than once in every two months. And since the Epiphany Messenger stressed the importance of the public work started by the few

remaining members of the Christ and their Levite assistants in the morning of the Large Eighth Wonderful Day (P.T. '50, p. 7), it was proposed that the *Herald* be made a monthly. This will also serve better to hold from month to month the interest of the public and that of the Truth people of other groups who are accepting it so generally. [Though not directly stated, the following additional points are implied: the message of the coming earthly phase of the Kingdom should be stressed; the Bride class had been completed; and because of the previous considerations, the work of the Epiphany Movement would need to be revised — *Ed.*]

“After the presentation and discussion of the symbology of the front cover of *The Bible Standard and Herald of Christ’s Kingdom* . . . the friends were requested to study the displayed illustrated cover during the three days of the Convention with the view of its possibly being appropriate for our use as an attractive front cover for our *Herald*, which might more readily appeal to the public and make them more interested in investigating its contents. The Trustee of the L.H.M.M. asked for any suggestions or advice from the brethren in this matter as an assistance in determining the Lord’s will, and therefore asked them carefully and prayerfully to consider the matter during the three days of the Convention.”

4. A Letter to the Brethren

“Dear Brethren: Loving greetings in Jesus’ name!

“From time to time in the past, The Bible House has contacted our brethren about Bible Student Conventions in their area, with which they may not have been familiar. This has usually been done by phone or in person. However, I am using this letter for this notification.

“The purposes of this letter are to notify you of a Convention in your area and of a possible opportunity of service. Please see the enclosed photocopy which indicates a Bible Students Convention in your area, which you may already be aware of.

“There are many of the Bible Students who do not know we exist and that we have a viable alternative to much of what they believe. Great tact, friendliness and diplomacy should be exercised by any who would attend, preferably at a different time than our own meetings. Bro. Johnson in P.T. 1950, page 64, encouraged able Epiphany brethren to attend group meetings to preach the Epiphany Truth; Bros. Jolly and Gohlke did the same, and I also do so. If any do decide to attend, I would be glad for a short report on the matter.

“May God richly bless you in your service as you seek to bless others with the Epiphany Truth.

Your brother and fellow-servant in His cause,
Bernard Hedman”

QUESTION BOX

Is it possible for the non-spirit-begotten consecrated to go into the Second Death?

Several conditions must exist for one to be liable for the Second Death — before the Mediatorial Reign of Christ begins. When spirit-begettal was in operation, an individual would need to have received and experienced the five blessings described in Heb. 6: 4, 5:

Heb. 6: 4, 5

(1) been “enlightened” — received a knowledge of the Truth in general and particularly the act in question (1 Tim. 2: 4; Eph. 5: 8; 1 Thes. 5: 5).

(2) “tasted of the heavenly gift” — experienced forgiveness of sins and justification by faith in Christ (Rom. 5: 15-18).

(3) been “made partakers” of the holy spirit — become spirit-begotten. The Greek word for “partakers” is *metochos*; that spirit-begettal is meant can be seen by noting that this word carries the same meaning when used in other Scriptures such as Heb. 3: 1, 14; 12: 10.

(4) “tasted the good word of God” — been brought to an intimate, regenerating knowledge of God’s Plan of salvation.

(5) tasted “the powers of the world to come” — appreciated the privilege of becoming one of the Kings and Priests of the next Age.

Spirit-Begotten on Trial for Life

Only the spirit-begotten have been in danger of the Second Death because they alone were placed on *trial for life*. To be on trial for life, one must first have to be released from the Adamic condemnation of death, something only the spirit-begotten have *fully* experienced. Condemnation to the *Second* Death is not possible for those still under the sentence of the *first* (Adamic) death.

Even after being released from Adamic condemnation, being spirit-begotten, and placed on trial for life, yet more conditions have to be fulfilled before one can be condemned to the Second Death. Second Death is not something one falls into by accident. Addressing those who have received the five blessings previously described, Heb. 6: 6 goes on to say that were they to “fall away,” it would be impossible to renew them again unto repentance — their inability to repent being the indication of their reprobate condition. For such it would mean the Second Death.

Heb. 10: 26-29

Heb. 10: 26-29 is more specific, describing three ways in which wilful sinners violate their privileged standing:

(1) “hath trodden under foot the Son of God” — denied the Ransom.

(2) “hath counted the blood of the covenant,

wherewith he was sanctified, an unholy thing” — repudiated one’s share in the sacrificial sufferings of Christ and particularly in the Sin Offering.

(3) “hath done despite unto the Spirit of grace” — destroyed the holy spirit in one’s heart — quenched it.

For the world in the Mediatorial Reign, there will be some similarities and some differences. They first will be released from Adamic condemnation, allowing them to be awakened from the grave, where they will become subject to the conditions of the New Covenant.

After being given a sufficient knowledge of the Truth (enough to make them responsible), they will be placed on trial for life. Many will walk up the Highway of Holiness to human perfection, pass the tests of the Little Season, and win eternal life. Others, perhaps many fewer, will fall into the Second Death. The main difference between those who were on trial for life in this Age and those who will be on trial in the next Age, is that in the Millennial Age trial, the world will not become spirit-begotten. Having been *actually* released from the Adamic condemnation, they will occupy a similar standing to the spirit-begotten of the Gospel Age.

We believe that Scriptures, reason, and facts support the belief that the High Calling ended in the fall of 1914, therefore, since that time, those consecrating their lives to the Lord are not begotten of the holy spirit. They do, however, receive and experience many of the blessings that the spirit-begotten possessed, such as justification by faith, consecration, and spirit-enlightenment.

The consecrated of the present time are still under Adamic condemnation, not spirit-begotten, and therefore cannot be on trial for life. They will, however, be on trial for life in the Mediatorial Reign of Christ, at which time the Second Death would be a possibility.

Some Objections Answered

Matt. 23: 33 seems to prove the possibility of the non-spirit-begotten going into the Second Death at the present time. It reads, “Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? [Gehenna, *margin*, (*American Standard Version*)]. In this passage, Jesus denounces the scribes and Pharisees, who were not begotten of the spirit. But note, it does not say that they would *not* evade a sentence to *Gebenna*, the Second Death. Jesus says no more than that they had so greatly undermined their characters that He almost despaired of their recovery when brought forth in the Millennium.

Another apparent objection is the following: To give the unfaithful non-spirit-begotten consecrated of the present time a trial in the future Mediatorial Reign would be giving them a *second chance* to gain salvation. We answer that the premise of this statement is wrong. Present-day

consecrators, as well as the world in general, have *not yet* been given a full opportunity to gain life. God never places anyone on final trial for life *apart from a covenant* that makes an offer of such a final trial.

The only two covenants that offer such a final trial are:

(1) The spiritual features of the *Abrahamic Covenant* that applied to the Little Flock and the Great Company in this Age, and that will apply to the Ancient and Youthful Worthies in the Little Season.

(2) The *New Covenant* which will be for mankind during the Kingdom.

Present-day consecrators are on trial under the *earthly* features of the Oath-bound Covenant, which are not designed to grant life now. The test for the consecrated now is to determine whether they will be qualified to be either princes or special helpers of the princes in the earthly phase of the Kingdom. Their test is for faith and obedience, not every feature of Christlikeness. Failure in their present trial will not mean the Second Death, because they will not go on final trial for life until they come under the New Covenant.

What will become of prospective Youthful Worthies and Consecrated Epiphany Campers who fail in their trial for faith and obedience?

They will lose the great privilege that the Lord will give those who pass their trial: for the Youthful Worthies this means becoming princes along with the Ancient Worthies, and for the Consecrated Epiphany Campers this means becoming special helpers to the Worthies in the earthly phase of the Kingdom. The unfaithful will fall back into the world and come back in the Kingdom on an equal footing with unjustified sinners, possibly, even, at some disadvantage. Considering all the advantages they have received in this life, it will perhaps be much more difficult for them to progress along the Highway of Holiness than for the world in general, who were not as highly favored in this life as they.

If a prospective Youthful Worthy or Consecrated Epiphany Camper sins wilfully, would he lose his standing as a Youthful Worthy or Consecrated Epiphany Camper?

That would depend on the degree of one's knowledge and the wilfulness of the sin. There are at least two types of sin:

(1) Sins of *weakness*, of *ignorance*, or a *combination of both*. These sins are attributable to the Adamic fall, and are fully covered by Christ's Ransom sacrifice.

(2) Sins of *wilfulness*. This kind can be either of: (a) *pure wilfulness* (sins not in any sense due to weakness, ignorance, or a combination of both) or (b) a *mixture* of some weakness or ignorance and of wilfulness (sometimes referred to as *mixed* sins). In the latter case, one will not lose his

standing if he repents. He may expect striping experiences to rid him of the character damage caused by the wilful part of the sin.

Although our consecration in the present time does not put us on trial for life, should we take our consecration less seriously? Also, are we not remiss if we fail to warn our brethren of the serious nature of consecration?

We hope that all those who have made a consecration to God have done so in earnest, after first counting the cost (Luke 14: 28). Improper motives for consecration include: fear of punishment, a desire for the approval of others, and hope of reward. Consecration to the Lord should instead be motivated by love for Him due to His past favors, and because of His great attributes of character. Unless one's consecration had been made in this spirit, it is doubtful it was accepted by the Lord. It is important that consecration be kept faithfully — that a vow made, should be kept (Eccles. 5: 4, 5).

The Biblical type of the people's trespass offerings found in Lev. 5: 15-6: 7 stresses a similar thing. Here we find a trespasser, who having wronged either God or man is required to make a complete restoration for the wrong (the principal), and add a fifth (20% penalty — Lev. 6: 5). Though this pictures the individual consecrations of the world in the Millennial Age, the principle applies now. Consecrations improperly kept, or held back, will require a proper fulfilling (the principal), and a cleansing out of the character the depravity that resulted from this failure.

Although we are not now on trial for life, and therefore not liable to the Second Death, as was the case with the spirit-begotten, this should not affect the making and carrying out of our consecration.

Let us consider a hypothetical case: Suppose one consecrates to God in the belief that a trial for life is in force, or that the High Calling is open. A later realization that spirit-begettal had, in fact, ceased should not diminish the earnestness or intensity of the consecration.

One of the most important things we can do to help our brethren is to encourage them in carrying forward their consecration, rather than giving constant reminders of the penalties for failure to do so. We should avoid alarming our brethren with the threat of death. Only the Lord knows His people unerringly, including what He expects, and the obstacles that each one faces (Heb. 10: 30, 31).

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- (1) P'27, 127, 128; P'33, 108, 109; P'34, 162-165; P'52, 45; P'74, 27-30; P'84, 28, 29; P'89, 16; P'95, 61, 62
- (2) P'27, 126; P'69, 30
- (3) P'45, 47
- (4) T99, 100; E15, 332; P'27, 175

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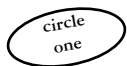
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