

# 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**



# MEMORIAL THOUGHTS

*“Father, into thy hands I commend [deposit] my spirit” (Luke 23:46).*

THE PASSOVER SEASON is approaching and the interest of Christians in the type centers especially in the slaying of the lamb, which preceded the Passover feast, and which typified the Lamb of God, Jesus Christ. Our celebration of this Passover season, therefore, relates to the great antitype. At this time we as Christians commemorate the greatest event of all history, the sacrificial death of the Savior of the world.

Our celebration this year properly begins on the evening of Monday, March 21, 2016 after six o'clock PM, which is the beginning of the 14<sup>th</sup> of Nisan.

We recognize the statement in Luke as the last words of our Master while on the cross. There is a special force in this expression which perhaps can be seen from only one viewpoint. We contrast it with King Solomon's declaration that at death, “The dust shall return unto the earth as it was, and the spirit shall return unto God who gave it” (Eccl. 12:7). The wise man's statement refers to the death of humanity in general. It implies that both the body and the life-principle which energizes it are the gift of God—furthermore, that they have been forfeited. All mankind are dying; whether death occurs at a week, a month, or a hundred years old, it is merely the letting go of the current of life, the spirit of life.

Mankind has no innate right to life, for our first parents lost this right by disobedience in Eden. God permits each child of Adam to use, as long as possible, the spark of life which he inherited from his parents. Therefore it is proper for mankind to use physical care to preserve their lives as long as they can. The privilege of life goes back to God at death. It does not belong to us; we cannot hold it for ourselves. It is absolutely in the Divine keeping. It is not a *thing*; it is a *privilege*. If one man should say to another, “I will give you the right to cultivate this field for a year,” we would understand that when the year has terminated, the field will return to the owner. So it is with the privilege of living. No human being can truthfully say that he has a right to life. Every aspect of ownership was forfeited in Eden by the first man's disobedience; and at the death of each individual, the spirit of life goes back to God who gave it.

In the case of our Lord Jesus, however, it was different. He was “holy, harmless, undefiled, separate from sinners” (Heb. 7:26). He permitted His life to be taken from Him by wicked men, although He could have retained it, if He so desired. He was laying it down, permitting it to be taken from Him; and so when on the cross He said, “Into thy hands I commend my spirit,” it was still *His*, un-forfeited by sin; and He commended it to the Father's care.



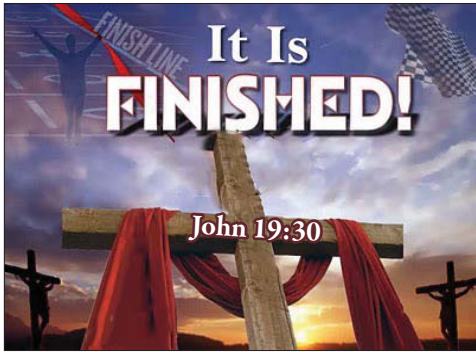
This trustful commitment to the Father's care implied our Lord's faith in God's promises to raise Him from the dead. Our Lord Jesus still has that right to human life. Although as a human being He gave up that life, nevertheless He still retained the *right* to His spirit as a man. The New Creature did not die. As a New Creature He slept; but as a human being He died. Because of His obedience to the will of God even unto death, He was raised on the third day a spirit being. It is this right to *human* life that He will eventually give to Father Adam, and to all the human family who will be willing to receive it on the Divine terms.

We see, then, that there is a special meaning in our Lord's dying statement, “Into thy hands I commend my spirit.” The phrase “into thy hands” seems to convey the thought of entrusting something to the Father's care; for the *hand* figuratively represents power. While both hand and arm represent power, yet the hand more particularly bears the thought of skill, care, Divine power, supervision and interest. Our dying Lord placed in the Father's care His life and all His rights, as a *deposit*, that in due time He might apply it in harmony with the Divine Plan for human salvation.

Our Lord had left the heavenly courts in order to accomplish the ransoming work for Adam and his progeny. His change of nature from a spirit to a human being was made with the view of enabling Him to be the Ransom-price for mankind—a perfect man for a perfect man—in the Greek *antilitron*, a “corresponding price.” As stated in 1 Cor. 15:20, 21 “But now is Christ risen from the dead, and become the firstfruits of them that slept, For since by man came death, by man came also the resurrection of the dead.” Also 1 Tim. 2:5, 6.



At the age of thirty years Jesus presented Himself at Jordan to become the Ransom-price for all humanity; and He continued to give that price in laying down His life, which in the Father's due time would be given as the corresponding-price for Adam and all his progeny. This work of laying down His life, of surrendering it, of sacrificing it, of permitting it to be taken from Him, was ended when on the cross He cried, "*It is finished!*"



Nothing more was required than was laid down there at Calvary — a ransom, a corresponding price for Adam. But it was not used to settle Adam's account

immediately; for had it been so done, Adam and all of his posterity would *then and there* have been turned over to the Lord Jesus. On the contrary, the price was merely laid in the hands of Divine Justice as a deposit, to the credit of our Lord Jesus, in order that later He might apply it in harmony with God's Plan. While still on earth our Lord could make no use whatever of the ransom-price. He must ascend on high, there to appear in the presence of God, before even His disciples could be brought into fellowship with the Father.

Let us at this time give deep consideration as to the requirements of being a disciple of Jesus Christ! "Then said Jesus unto His disciples, If any man will come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24). This text also furnishes us with much rich food for thought appropriate for the Memorial season. Our Lord's invitation to forsake all and to follow Him is presented in very different language from that of the usual invitations given in His name today—the thought, the sentiment, is wholly different. The general thought among professing Christians today, in connection with an invitation to "Come to Jesus," might be expressed like this: "We invite you, we urge upon you, to escape an eternity of torture, of misery, by accepting Jesus as your Savior. It is a question of eternal happiness or eternal misery, and, therefore, you have practically no alternative, but must accept Him as Savior."

How different from this is our Lord's presentation of the matter in our text! He says nothing whatever about there being no choice, or about an eternity of misery for those who do not elect to become His followers. His words imply that it is a matter of choice with the individual, and not a matter of compulsion in any sense of the word. Jesus' invitation contains no urging, no pleading, and no insistence that there is no alternative. On the contrary, it presents to the mind obstacles which must be countered by those who

become Jesus' followers—the self-denials and the crosses they must expect; and it invites them to consider well what they are doing, before taking the step. The invitation contains neither rant nor cant, but is, in every sense of the word, logical and reasonable, and so stated as to avoid any possible misunderstanding.

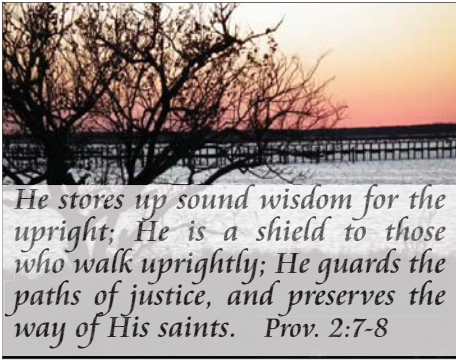
In this respect it corresponds with our Lord's other utterances on the subject, e.g., when He gave the parable of the man who decided to build a tower and laid the foundation, but afterwards was not able to complete the structure. Jesus used this parable to show that His followers should count the cost of discipleship, in the same cool, methodical, calculating manner in which they would count the cost of the erection of a building, and that they should make sure that they sufficiently desire the result and have the perseverance and other requirements to carry forward to a completion the conditions necessary to attain it. His words are, "Whosoever doth not bear his cross and come after me, cannot be my disciple." He explains also that this implies that he will love the Lord more than his father, mother, wife, children, brothers and sisters—yea, more than his own life, or he cannot be His disciple (Luke 14:26-30).



**Then said Jesus unto His disciples, If any man will come after me, let him deny himself and take up his cross and follow me (Matt. 16:24).**

We should take careful notice the class of people to whom the Lord addresses these searching requirements of discipleship. He does not address vile sinners, aliens, strangers, foreigners from God's covenants and blessings, but those who were already the recipients of these—Israelites. The context of our text shows that His invitation was and continues to be addressed to those who are already, in some sense of the word at least, our Lord's "disciples"—believers in Him and to some extent already co-operating with Him. These words are not applicable to sinners, rather to those who have accepted of God's grace in Christ to the forgiveness of their sins.

Again our Lord declares, "No man, having put His hand to the plow, and looking back, is fit for the Kingdom of God" (Luke 9:62). This special class must be thoroughly imbued with a loving zeal for God and for righteousness, must gain some reasonable conceptions of the good things which God has in reservation for them, must have some appreciation of the Kingdom privileges, else they will not be persevering enough, nor zealous enough, to "fight the good fight of faith" to the end and overcome the spirit of the world, with the Lord's assisting grace.



He stores up sound wisdom for the upright; He is a shield to those who walk uprightly; He guards the paths of justice, and preserves the way of His saints. Prov. 2:7-8

The Lord Jesus is always willing to help those that are His and this thought is brought to our attention when ten days after our Lord's ascension, the holy Spirit was poured out upon

the disciples, who according to His instructions had met in the upper room. This outpouring was the evidence that they had been accepted of the Father through the merit which He had deposited in the Father's hands, when on the cross He had cried, "Into thy hands I commend my spirit"—His life and all of its associated life-rights.

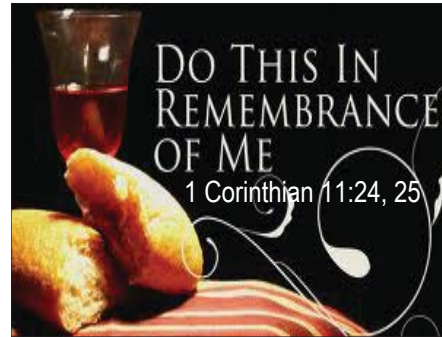
Our Lord's merit was imputed to His disciples, but not for them to possess unto receiving *earthly* life; for the merit would be applied to the world of mankind—"a ransom for all, to be testified in due time." During the Gospel Age, all who became footstep followers of our Lord renounced at consecration their share in the Restitution blessings that are coming to mankind at our Lord's Second Advent; this was in order that they may have a share with their Redeemer in a still greater blessing: glory, honor and immortality—the Divine nature.

When all of the Church class were to be glorified with their Lord, then it would be the due time for our Redeemer to transfer to Divine Justice the merit of His death (placed in the Father's hands as a deposit at Calvary). When this ransom price shall have been formally delivered over to Justice in the end of this Gospel Age, then it will no longer be a deposit at our Lord's command, but will have been exchanged for Adam and his posterity, the world of mankind, all of whom will be immediately transferred by the Father to the Son, that the work of the Millennial Kingdom may begin. The ransom-price is designed to bring to Adam and his race the earthly life, and the earthly life-rights and honors which were lost in Eden through disobedience. When the Kingdom work begins, all the families of the earth shall be subjected to the Redeemer, in order that He may uplift them from sin and death conditions to all that was lost in Adam, but regained by our Lord's death.

What did our Lord mean when He said in order to become His disciples, we must "eat the flesh of the Son of Man"? This statement is one of our Lord's "dark sayings" (Psa. 78:2). "These things spake Jesus unto the multitudes in parables, and without a parable spake He not unto them" (Matt. 13:34). The Jews asked, "How can this man give us His flesh to eat?" We read that when He had spoken these words, some of His followers turned back and walked no more with Him. They said, "This is a hard saying. Who can

hear it?" (John 6:52-60). And many today do not appreciate this statement of our Lord. They use the words without particular understanding of their meaning.

But these words have great force and significance when we bring the light of other Scriptures to bear upon them. The flesh of Jesus represented His human nature. Previously His nature was heavenly. He left that spiritual condition and was made flesh for our sakes. Why should He be made flesh for us? Well, because Father Adam was a fleshly being, and brought condemnation upon himself by one act of disobedience. With Adam's life being legally forfeited, he *could not give* to his children what he himself had lost; by heredity his children also became tainted morally and physically. Therefore the whole world is dying.



The Lord Jesus speaks of Himself as the Bread that came down from heaven of which, if a man eat, he shall live forever "I am the living bread which came down from heaven: if any

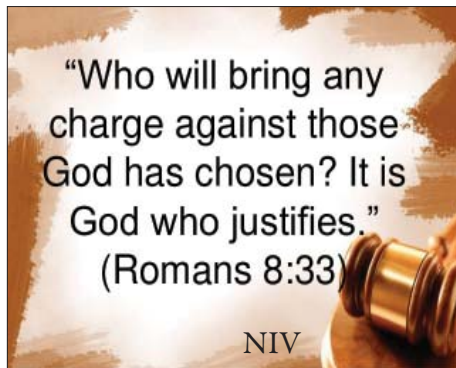
man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51). What is it to "eat the flesh of the Son of Man"? We answer that in order to redeem us from death the Lord Jesus suffered death. He *permitted* His life to be taken from Him. Though He might have resisted, He did not. This was the Divine arrangement; and He was obedient to the Father's will. The object of this arrangement was that Adam and his entire race might be redeemed from the sentence of death, and might come back into harmony with God and attain everlasting life.

It was of necessity that Jesus should lay down His life as a ransom-price for the world, but it is also necessary that any who would profit by the sacrifice should willingly and intelligently accept it. It is the same as eating natural food. None of us are forced to eat rather we eat to sustain life. When the human race come to recognize they are dying, they say, Oh, that we had some food that would overcome all the waste of our system and keep us alive, and relieve us of these unfortunate conditions.

The Heavenly Father provided that Jesus should become the Lamb of God, the Passover Lamb; and all who eat of this Lamb—who would appreciate the merit of His Sacrifice—should gain everlasting life, and should regain that perfection which was lost by Adam's disobedience and sin. His consecrated people are invited to have this life at the present time; and they get it by tentative imputation of their Savior's merit, through faith in Him who is "the Bread of life." This flesh, this Lamb, this Bread from heaven, they



appreciate now. Each believer realizes that he was born a sinner, and that Christ died for his condemnation in Adam. Believing, he accepts his share in that Sacrifice which God has provided in Jesus; he believes that God has made this provision for him.



Our Lord Jesus imputes His own Merit to His own followers under the conditions of their covenant of full consecration; but this imputation is with the full sanction of and in cooperation with

Divine Justice—not otherwise. This imputation of Merit to the imperfect one desiring to be the follower of Jesus may be expressed as an imputation of Righteousness to such a one on the part of Divine Justice, on the part of the Heavenly Father; as we read, “It is God that justifieth” (Romans 8:33).

Those who took this first step were invited to take the second step: drinking of the blood (John 6:53-56). To them God said, “Since you believe, and since you have eaten of Jesus’ flesh—in your heart and mind—it behooves you to give your will wholly to God, to renounce the imperfect flesh and all the things of the flesh and to take up your cross and to follow Jesus, to walk as He walked.” This is acceptable with God; for Christ left us an example that we should follow in His steps (1 Pet. 2:20-24).

Of curiosity we might ask, is there any special reward for taking this second step (of “drinking His blood”)? Is there anything better, higher, to be gained? Yes. If you really are dead in consecration, letting your life go down into death as Jesus did, you shall also live unto Him. In the resurrection you shall be granted a higher station (in heaven or earth, according to the time of your calling) than the general world of mankind. We attain all this by (1) “eating his flesh,” and (2) “drinking His blood.” To this gracious offer of the Lord we replied, “I will gladly accept this proposition to walk in Jesus’ steps.” This is the offer open during the present life, before mankind is resurrected.

It's hard to accept the Truth when the lies were exactly what you wanted to hear.

God sent His Son to be man's Redeemer. Jesus died, and the redemption price was laid down. Whoever

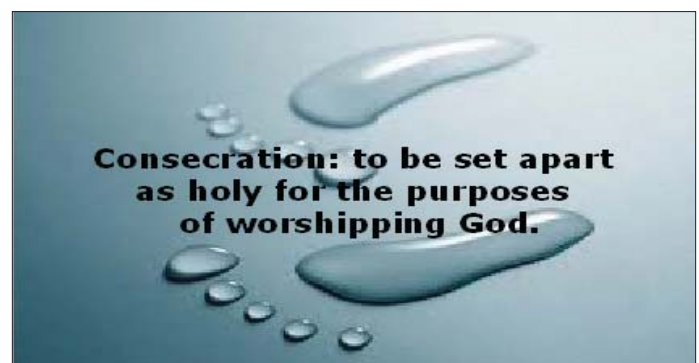
of the world will accept his share of that redemption (when the New Covenant is sealed and inaugurated) will become more and more alive, and will eventually gain actual justification unto eternal perfect human life. As they hear and come to understand about this— when the Kingdom is

established—all who are good-hearted will say, “If God has provided this Sacrifice for sinners, I shall delight to have my share, and will gladly be a part. I shall rejoice to eat of the Bread from heaven, and to avail myself of the opportunities which God has provided. I will profit by them and be restored—made a perfect human being fit for eternal life in a perfect world.”

So then, by eating of this Bread, the whole world will get Restitution—perfection of life on the perfected earth. A thousand years has been set aside for the world's eating this Bread— resulting in its Restitution. And at the end of Restitution, the human race will have attained perfection both in physical organism and in character; these will prove worthy of eternal life. On the other hand, some will have attained physical perfection only, while remaining sinful at heart; these will rebel during the Little Season testing, and lose life altogether. Nevertheless, every member of the human race is promised a fair opportunity for eternal life.

The difference between the one true Church and the world, as regards eating the Bread (the flesh) is that the world will eat and get the perfect human life actually, while the Church eats by faith and gets that life *reckonedly*. We lay down this human life with Jesus, that we may gain with Him eventual greater blessings and privileges.

In the Memorial, by partaking of the emblems (1 Cor. 11:26; Matt. 26:26-28) we symbolize Christ's death and our faith appropriating His perfect human righteousness along with the right to life and the life-rights that go with that righteousness—in a word, these provide us with reckoned human perfection through tentative justification. Additionally, let us remember that we too have the privilege of consecration (Matt. 16:24) and association with our Lord (but not as members of the Sin-offering by the under-priests) and with other consecrated members of the household of faith—who have given up this life's interests and ambitions.



Let us be especially careful to carry out the reality symbolized by the Memorial. Therefore let us examine ourselves before eating of that bread and drinking from that cup. Let us all read carefully the chapter on the Passover of the New Creation (SITS 6, pp. 457-484) as a special means of help for our Memorial preparation. And may the Lord bless our Memorial.

## SIX WORDS “In The Truth”—“Having The Truth”

General doctrinal explanations and some pertinent exhortations have been given in various places in the Truth writings. Here we present some helpful thoughts for the edification of God’s consecrated people. This article contains a selection of thoughts on two subjects with common phrases we use in our expressed conversation as Bible Students under the auspices of Bible Standard Ministries [LHMM]. In our conversation we use these six words often: “in the Truth” and “having the Truth.” Our desire in this article is to bring life and meaning to these six words.

“Love suffers long and is kind . . . love does not parade itself . . . does not rejoice in iniquity, but rejoices in the truth” 1 Cor. 13:4, 6. (NKJ)

We must ask are the principles of right and wrong so firmly fixed in my mind, and am I so thoroughly in accord with the right and so opposed to the wrong that I would not encourage the wrong, but must condemn it, even if it brought advantage to me? Am I so in accord with right, with Truth, that I could not avoid rejoicing *in the Truth* and in its prosperity, even to the upsetting of some of my preconceived opinions, or to the disadvantage of some of my earthly interests? The love of God, which the Apostle is here describing as the spirit of the LORD’S people, is a love which is far above selfishness, and is based upon fixed principles which should, day by day, be more and more distinctly discerned, and always firmly adhered to at any cost—iniquity is untruth in theory and practice.

We also ask what is my reasonable service and Jehovah answers in Rom. 12:1 “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.” In Rom. 12 the Apostle is addressing those who had been Gentiles. In view of these mercies of God (His Plan of salvation and the call of some of the Gentiles to take the places in the Body of Christ lost by natural Israelites) the Apostle Paul exhorts his hearers to present their bodies living sacrifices, holy and acceptable unto God.

The question naturally arises, Whom did the Apostle address? He evidently is using these words as an exhortation, not to the world, but to believers. The introduction to the epistle indicates that it was written to those already consecrated. But evidently some connected with the church at Rome had not yet made a consecration. Some who were believers, who had come to a knowledge of the LORD and had counted the cost of self-sacrifice, but who had not given themselves fully to the LORD, might yet become brethren *in the Truth* in the full sense. The Apostle’s words would

apply equally to both classes—those who had presented their bodies living sacrifices, and those contemplating doing so. It would have been fully as proper to say, brethren,

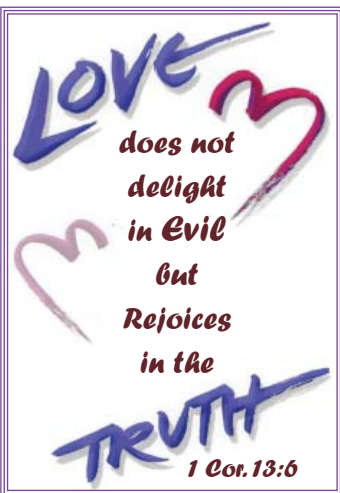
you who have already given yourselves to the LORD, I beseech you that you fulfil your vow of consecration; for your bodies are holy and acceptable to God. Yes, the consecrated man is not an unreasoning bigot who, in simple faith, on the authority of God, accepts the Word of God. And such, and only such, as do so are established *in the Truth*. The difference between a strong and steadfast Christian and a bigot is that the one is established *in the Truth*, while the other is established in error.

Error and pride go hand in hand. We must beware of all such people. Sooner or later they will fly off the track entirely, and injure more than they ever helped. God does not wish such

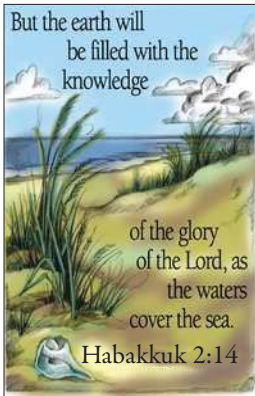
people to serve His cause, and will surely permit their vanity to stumble them, however much their natural ability. It is generally people of real or fancied ability who are afflicted with the spirit of pride and vanity. God opposes the proud, but shows His favor to the humble. We call every reader of our publications to witness that we have never boasted of our wisdom or originality, either publicly or privately. We have boasted *in the Truth*, and shall continue to boast of it, in that no human philosophies can hold a candle to its brilliant electric ray; but we have never boasted of being its originator.

How fortunate we are that God is not provoked to anger by anything trivial; He looks upon the heart. We, however, cannot read the heart, and our balance of judgment is so poor that generally we are too hasty. Very few of us take into consideration the full circumstances surrounding ourselves and those *having the Truth*; therefore growth in knowledge and grace will have to do with the degree of love exhibited by each one. And as we grow in disinterested love, the love of good principles, we will become more and more like God, “strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness” (Col. 1:11). Love “rejoiceth not in iniquity [even if it brings advantage], but rejoiceth *in the truth*” (1 Cor. 13:6).

Oh, how many of God’s enlightened people lost interest *in the Truth*, either partially or wholly, and went back into the nominal church or into the world. Many others went into more or less of error and speculation. Those of God’s people who have heard and heeded the admonition, “For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry” (Hab. 2:3), have been reassured and







have stood firm *in the Truth* as due, despite all of the seeming delays and the consequent perplexities and disappointments and falling away of many others into more or less of unbelief, worldliness, error and speculation. They realize and have full assurance of faith by *having the Truth* that no feature of it, including the destruction of Satan's empire and their final deliverance, will really tarry or be delayed beyond the time

God has appointed. Oh, the entire earth will be filled with the knowledge of God's matchless wisdom, justice, love and power, as manifested *in the Truth* and its Spirit "For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Hab. 2:14; Isa. 11:9; 60:1).

Jehovah has not dwelt by His Truth and its Spirit in the creed idols or their makers; on the contrary, He has dwelt by His Truth as due and its Spirit in His sanctified true Church, but the LORD is in His holy temple. Under Jesus they alone are the depository of the Truth as due; they alone have the understanding, as due, of the true oracles of God, every word of which is Truth, sure of fulfillment in His due time. Therefore all are admonished to quiet their contradictory dogmas, theories, opinions and fabrications in His presence, as it is manifested *in the Truth* as due, given through His true Church (let all the earth keep silence before Him).

The following is a quote from a discourse given by Pastor Jolly. "And here's another caution: if you and I are not quickened, energetic, and alive for the LORD, maybe we've been quenching that spirit. We are quickened by the spirit. Are you quickened? 'No, Bro. Jolly, I'm inactive.' Well then, look out! Then pray to the LORD for His Holy Spirit. Come back into tune, into harmony with the LORD. Some of the Truth friends (and you've heard this statement before) are *in the Truth but the Truth is not in them!* There's a vast difference. Let us be sure that the Truth is in us and that we're impelled by the Spirit of God, that we are constrained by the love of Christ!"

We, like Pastor Russell, continue to study the Scriptures privately and in our local Bible class. After years of study we gain the privilege of accepting the entire Bible as God's revelation; also the following points as its main teachings: the unity of God; the Divine sonship of Jesus; the Spirit as God's power and disposition; man's fall from perfection into sin; death as sin's penalty; the unconsciousness of the dead; the Ransom as guaranteeing an opportunity for the elect in this life and for the non-elect in the Millennium; the eternity of the physical universe; the destruction of the symbolic world at Christ's Second Advent; the Second Advent for the restitution of all things; eternal life in heaven

for the elect, and on earth for the saved non-elect; and eternal annihilation for the incorrigible, *having the Truth* on these matters we can use the phrase I'm *in the Truth*.

What is the value of *having the Truth*? One brother from Siberia gave this testimony, saying that for the Truth he had been carried out with his whole family to Siberia and sentenced (together with his wife) to 25 years in jail as well as to the loss of their whole property. His wife bore a girl in jail and raised her for nine months; then the child was taken from her to an orphanage and their parental rights abolished. However, her natural sister took the child and brought her up at her home. The girl was very zealous *in the Truth* and in the service of the LORD, and then she (like her parents) was sentenced to prison for six years. In prison she was given substances which made her mentally ill. This testimony moved everybody to tears. How hard is the life of God's children under the yoke of Pharaoh! Let our prayers be offered to the LORD for those heroes of faith of our times.



How clear we see in this testimony the Lord's expression, "Then are ye my disciples indeed." This implies a distinction between real and merely nominal disciples. And since we desire to continue to be

Jesus' sincere disciples, let us mark the expressed condition: "If ye continue in my word, then are ye my disciples indeed" (John 8:31). The hypocrisy of merely nominal discipleship is an abomination to the Lord.

The reward of continued discipleship is, "Ye shall know the truth" (John 8:32) NOT, Ye shall be "ever learning, and never able to come to the knowledge of the truth" (2 Tim 3:7). Here is the mistake many make: failing to continue in the Word of the LORD, they delve into various human philosophies, which ignore or pervert the Word of the LORD and set up opposing theories. To those who seek for Truth among these human theories, there is no promise that they shall ever find it, and they never do.

If we continue in the Word of the LORD as earnest and sincere disciples, we shall indeed "know the Truth," be "established in the present Truth [the Truth as due]," and "be rooted and grounded" *in the Truth*; we shall be firm in the faith, and able to give a reason for the hope that is in us; to "earnestly contend for the faith which was once delivered unto the saints"; to "war a good warfare"; to "witness a good confession" and to firmly "endure hardness as good soldiers of Jesus Christ," even unto the end of our conflict (2 Pet. 1:12; Col. 1:23; 2:7; 1 Pet. 5:9; 3:15; 1 Tim. 1:18; 6:13; 2 Tim. 2:3).

We, *having the Truth*, are made free, from the fear that we now see upon the whole world as the great civil and

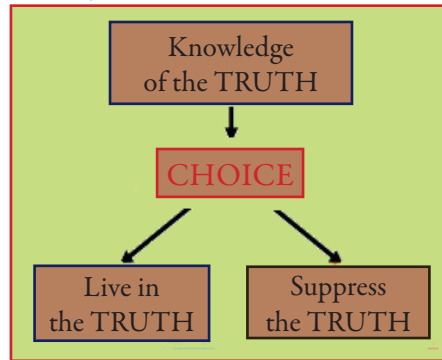
ecclesiastical systems that have so long ruled the world are being terribly shaken “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring” (Luke 21:25). Thinking people who do not understand God’s Plan are in dread of the possible outcome of anarchy and terror; their alarm is increasing as we near the awful climax of the world’s great Time of Trouble (Dan. 12:1; Matt. 24:21), toward which climax we are rapidly hastening.

Yet, in the midst of it all, and with the fullest assurance of the infallible Word of God as to the terrors of the conflict through which the world is now passing, the true disciples of Christ who abide in His Word are not afraid, but rejoice; for they know that God’s object in permitting this mighty storm of trouble is to clear the moral atmosphere of the world, and that after the storm, there shall come, by His providence, an abiding peace. Instructed *in the Truth*, they realize the necessities of the situation, and have confidence in the Divine providence that can make even the wrath of man to praise Him, make all things work together for good.

*Having the Truth* brings about the following problem. Because of our liability to err in word and of the liability of the majority to misunderstand, and of a minority to misrepresent, the Christian must guard well his speech. The failure so to do has wrought much evil, while success in so doing has not only prevented evil but also has accomplished much good. The surest way of guarding our lips is in having the Truth fill our minds and impress its spirit upon our hearts. As we cannot do this of ourselves, how fitting that we pray the LORD to set a watch before our mouth and to keep the door of our lips, “Set a watch, O Lord, before my mouth; keep the door of my lips” (Psa. 141:3). Then we will not offend in word as the Scriptures say, “Out of the abundance of the heart the mouth speaketh.” If you would be one of the overcomers (an overcoming saint in this age) you must now be one of the “reapers” to thrust in the sickle of Truth. If faithful to the LORD, worthy of the Truth, you will rejoice to share in the present harvest work, no matter how disposed you may be, naturally, to glide smoothly through the world.

The work of spreading the present Truth properly has been given to the Youthful Worthies and Consecrated Epiphany Campers even though they are not yet under the New Covenant; but all the consecrated are under the law of duty love, which is also the law of the New Covenant, and in their justification and consecration they have accepted and covenanted to keep it. From this standpoint the principles of duty love laid down in Lev. 26 apply to God’s Gospel-Age people, even though they are not developed as such under the New Covenant.

God has promised that His obedient people will partake of the well-seasoned Truth already due, and that its abundance will be so great that, because of their limited capacity, they will not be able to appropriate and assimilate all of it before more new Truth comes forth. He establishes His meeting, dwelling and blessing place among them, and does not despise them but fellowships with them as their God and they as His people “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ” (1 John 1:3). He reveals to them that He is their Creator, the self-existent One of perfect wisdom, justice, love and power who has delivered them from bondage in Satan’s empire.



Jehovah has provided us with a lesson of using the tongue in the typical story of Num. 12 which is easy to understand, however there is a depth of meaning in its antitype that requires deep study, which will by the rich nuggets of symbolic gold and silver that it contains more than repay the efforts expended in its study. The three characters that this chapter brings especially to our attention were three of

the four (Joshua being the fourth) most prominent persons noted among the Israelites mentioned in the history of the Exodus. Miriam (rebellion of the people, in allusion to her typing the Great Company as revolutionists against God’s teaching and arrangements) was the most prominent of the Hebrew women of the Exodus, and Aaron (enlightened, in allusion to the Little Flock’s having the Truth) was the most prominent Hebrew man of the Exodus, next to Moses. But in this chapter Miriam and Aaron, particularly Miriam, do not stand in a favorable light. This is a classic example of being *in the Truth* but the Truth not being in you! They become guilty of two evils: of pride, resulting in murmuring, and of self-exaltation. Their pride of family and nation made them resent Moses’ having a Cushite wife. Perhaps Zipporah’s displacing Miriam as the first lady in Israel may have aroused the latter’s envy also.

Moses was faulted for having taken Zipporah as his wife and this proved to be a sore trial, especially to Miriam, but also to Aaron. Zipporah (little bird) is called an Ethiopian, literally, a Cushite who were brownish-white, and lived in Sinaitic Arabia. But even as a brownish-white Cushite Zipporah was by Miriam and Aaron considered inferior to a Hebrew woman. They murmured against Moses for having taken her as his wife. Pride started them on the wrong way and resulted in their murmuring against their and Israel’s divinely appointed leader.

Let us now consider the Little Flock *in the Truth*. In Dec. 1910 they were considered by God as being His cleansed and most favored people on earth, *having the Truth* as due at



that time, though the Little-Flock-developing Truth was not yet then fully free from error and would not be until 1914. The Good Levites (including the good Youthful Worthies) in the Epiphany Truth in Dec. 1950 were considered by God as being His cleansed and most favored people on earth (but, of course, not regarded by Him as highly as the Little Flock had been), *having the Truth* as due at that time, though the Great-Company-developing Truth was not yet then fully cleansed from error and would not be until 1954. Ever since 1846 (shortly after the brethren in the Miller movement met their disappointment) there has been a cleansed Sanctuary class on earth (SITS 3, pp. 119, 120); not that 1846 witnessed a complete cleansing of God's people (E Vol. 6, p. 460), when "the cleansing of the sanctuary was complete" (E Vol. 8, p. 8), but that they were considered by God as being His cleansed and most favored people, *having the Truth* as due at that time; and in SITS 3, p. 120 we read that "to this cleansed Sanctuary class other meek and faithful children of God have been added daily ever since; while from it have been eliminated such as lose the spirit of meekness and love of the Truth."

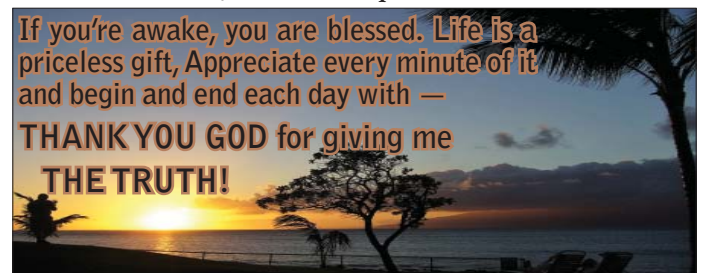
The first step toward *having the Truth* makes us free from fear is to have the coating of ignorance and superstition removed, and this is a difficult matter. For instance, the Catholic superstition of purgatory and the Catholic and Protestant superstition of eternal torment, for practically all mankind, have been so thoroughly riveted upon their faith that to break their bonds and get free is a difficult task. Only those who continually hunger and thirst after the LORD and His righteousness are in any likelihood of ever being properly freed.

We take liberty of closing this study of "six words" with a quote from Pastor Jolly's remarks made on this subject: "So the Apostle Paul speaks to those who believe that there is a God and who believe that Jesus Christ is their Savior and who have repented for sin and have accepted Jesus as

their Savior. You see they have quite a bit of Truth and then Paul speaks to them, before they were consecrated, saying 'Now I beseech you brethren by the mercies of God that you present your bodies a living sacrifice holy and acceptable unto God which is your reasonable service'; Oh, they were not yet consecrated. Were they in the Truth? Yes, otherwise Paul would never have called them brethren. So there are brethren that are not yet consecrated and there are brethren that are consecrated."

"We certainly have to consider that being *in the Truth* may have different gradations of Truth. No one can consecrate to God at all unless he's *in the Truth*. He's got to have the Truth that there is a God! Well that's *in the Truth* if you believe in God you're *in the Truth* with respects to belief in God. You can draw a line of distinction there. Some people believe there is a God and others believe there is no God. So which ones are *in the Truth*? Those that believe that there is a God! Then, the one that consecrates his life to Jehovah must not only believe that He is but that He is the rewarder of those who believe in Him, those who come to Him. Without faith it is impossible to please God."

"For he that cometh to God must believe that He is, that He exists and that He is a rewarder of those that come to Him. Otherwise they wouldn't come to Him at all. What's the use of consecrating if you don't get any benefit from it? So you see a person must be *in the Truth* before he can ever accept Jesus as his Savior. He's got to recognize that Jesus is His Savior, before Jesus can accept him as such."



## “THE MYSTERY OF GODLINESS”

"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the *mystery* of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:14-16).

Our text reads somewhat differently in Young's Literal Translation: "These things I write to thee, hoping to come unto thee soon, and if I delay, that thou mayest know how it behoveth thee to conduct thyself in the house of God, which is an assembly of the living God—a pillar and foundation of the truth, and, confessedly, great is the secret of piety—God

was manifested in flesh, declared righteous in spirit, seen by messengers, preached among nations, believed on in the world, taken up in glory!" (1 Tim. 3:14-16).

The Emphatic Diaglott rendering reads somewhat differently: "These things I write to thee, hoping to come to thee very soon; but if I should delay, so that thou mayest know how to conduct thyself in God's House, which is a Congregation of the living God. A Pillar and Foundation of the TRUTH, and confessedly great, is the SECRET OF PIETY: He was manifested in Flesh, was justified in Spirit, was seen by Messengers, was proclaimed among Nations, was believed on in the World, and was taken up in Glory" (1 Tim. 3:14-16).

The word *mystery* properly translated would be *secret* as it

is in Young's and the Diaglott. However we will use *mystery* as it is written in many Bible translations.

In considering these Scriptures, we ask first, what things are meant in v. 14? The answer is given in the previous context. First the Apostle Paul tells about some teaching other doctrines and giving heed to fables (1 Tim. 1:3, 4). Many in the early Church insisted that Christian believers must keep also the Mosaic Law. Paul showed that this was not necessary.

In 1 Tim. 2 the Apostle exhorts that supplications, prayers, intercessions and giving thanks be made for all men, including kings and all who are in authority. Does this mean that Christians should pray for all the rulers of this present evil world (Gal. 1:4)? The last part of v. 2 gives the essence—we pray for them in order “that we may lead a quiet and peaceable life in all godliness and honesty,” that the cause of Christ may not be hindered, but go forward better.

1 Tim. 2:4-6 shows that every individual who has ever lived gets one full and complete opportunity for salvation—“God will have all men to be saved.” They will all be saved from the Adamic condemnation and then be given their one opportunity for salvation. Those who do not get it in this life will have it under restitution blessings.

The Apostle in vs. 9-12 instructs women, the Christian women in the Church, to dress in modest apparel, having the adornment of godliness and good works. He says also, “I suffer not a woman to teach.” Does this mean that women in the Church cannot do any teaching? Oh no; it means only that the women are not to be the preachers and teachers in the meetings of the Church. But they may teach any others privately; and they may in Church meetings be teachers of other Christian women and those who are not disciples of Christ; also, they may teach children. They have a wide field in which they can teach. Only in the teaching meetings of the Church the Apostle made an exception.

Next, in 1 Tim. 3:1-13 the Apostle describes the qualifications of bishops, or elders, which is really the same office in the Church. He describes also the qualifications of deacons and deaconesses. The Apostle had in mind such matters and the necessity of Timothy having pertinent instructions, when he said in vs. 14, 15, “These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.” The things mentioned in the previous context would help Timothy to know how to instruct the Christian believers in various respects.

#### “THE HOUSE OF GOD IS THE ECCLESIA”

“The house of God” mentioned in 1 Tim. 3:15 is not a

building with or without a steeple, in which Christians would meet; but it is the real Church, the ecclesia. The Greek word “ecclesia” means the called-out ones. The Apostle was instructing believers as to how they should conduct themselves in the local congregations and also generally; apart from the local sphere.

In Heb. 12:23 we read of “the general assembly and church of the firstborn,” whose names are written—not necessarily

on any earthly church list—but “in heaven.” In 2 Tim. 2:19 we read, “The Lord knoweth them that are his.” He alone can read the hearts and knows without a doubt who are genuine Christian believers and who are hypocrites! The true Gospel-Age believers have made up “the church of the living God.” The Apostle Paul writes, “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him. . . . Moses verily was faithful in all his house, as a servant . . . but Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end” (Heb. 3:1, 5, 6). This same great

“house of God,” with individual believers as vessels in it, is referred to also by the Apostle in 2 Tim. 2:20. May we all seek to dwell in it forever!

#### CHRISTIANITY PERMEATED WITH LIFE

Note that 1 Tim 3:15 mentions “the living God.” He is not a dead or unconcerned God. Christianity is a religion—not of death—but of life. Of course, it deals with death and the death state, but emphasizes attaining to life in the resurrection. The Christian religion is full of life, and faith in it brings life.

The Muslim religion is called Islam. Muslims consider relics and making pilgrimages very important. Pilgrimages to Mecca are considered as most wonderful Islamite experiences. Once a Christian missionary and a Muslim were discussing the relative merits of their beliefs. The Muslim said, “We have this great tomb in Mecca and Mohammed is buried there. All you have in Jerusalem is an empty tomb!” “Yes,” replied the Christian, “Because Christ, our Leader and Savior, is not dead, but is risen from the dead!”

Christians have not only a living God but also a risen, living Christ, who “dieth no more,” who “ever liveth to make intercession for them.” He said, “Because I live, ye shall live also” (Rom. 6:9; Heb. 7:25; John 14:19; 1 Cor. 15:12-23).

We have also a living Bible. “The word of God is living” (Heb. 4:12, ASV); Jesus said in John 6:63, “The words that I speak unto you, they are spirit, and they are life.” Yes, they are living words, wonderful words of life, for they can bring eternal life to those who believe.



#### Eye of Understanding

The house of God mentioned in 1 Tim. 3:15 is not a building with or without a steeple, in which Christians would meet; but it is the real Church, the ecclesia. The Greek word ecclesia means the called-out ones.



We read also in Ezek. 47 of the living waters which flowed out from under the throne; wherever they flowed they brought life. They represent the coming restitution blessings for all mankind. Also Rev. 22:1 "He showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the lamb."

We also read of the Church as living, as with Jesus being "lively stones" in a spiritual house (1 Pet. 2:4, 5). It is because Jesus' followers by faith *figuratively* eat Christ's broken body, "the living bread," that they have life in them (John 6:51, 53). They present themselves as living sacrifices to God in dedication, or consecration, and by their good works show that they have a living faith: "I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God which is your reasonable service" (Rom. 12:1). They have their names written in the "Book of Life" (Phil. 4:3), and are on their way to eternal life in God's Kingdom (1 John 2:25). So in the Bible and Christianity it is life, life, life, wonderful words of life! Have you accepted God's wonderful offer of eternal life? If not, why not do so now?

#### "THE PILLAR AND GROUND OF THE TRUTH"

The KJV Bible, like many other translations, makes "the church of the living God the pillar and ground of the truth." But we believe that Young's and the Diaglott translation (quoted at the beginning of this article), are to be preferred—for they make "the mystery of godliness," "the secret of piety" (which can be correctly understood only as being our Lord Jesus), "the pillar and foundation of the truth." The pillar and foundation of the Truth is greater and grander than the Church—it is none other than the Head of the Church, our Lord Jesus.

We read in Matt. 16:13-18 that Jesus asked His disciples, "Whom say ye that I am? And Simon Peter answered . . . Thou art the Christ, the Son of the living God. And Jesus answered . . . Blessed art thou, Simon-Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven [this great Truth did not come from a human source but from God]. And I say also unto thee, that thou art Peter [Greek, Petros, a rock], and upon this rock [Greek, Petra, a mass of rock] I will build my church; and the gates of hell [hades] shall not prevail against it." Many claim that Peter was the rock upon which Jesus built His Church. But what Jesus really meant was that the Church was built on the great Truth that Peter had stated, "Thou art the Christ, the Son of the living God." This is the Petra, the "mass of rock," the pillar and foundation of the Truth. The Church is not built upon the man Peter, as many mistakenly think and teach.

Concerning the Church, Jesus said, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). As long as the Church would faithfully

hold to this wonderful Truth on Jesus as the Christ, the Messiah, they could be sure they would not remain in the death condition. But they too would be raised from the dead—"the gates of hell" would not prevail against the true Church. And so "the pillar and ground of the Truth" is this wonderful teaching pertaining to Jesus as the Messiah, the Christ.

This same great Truth is set forth in 1 Cor. 3:11-13: "Other foundation can no man lay than is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Yes, Jesus is the great Foundation.

In Matt. 7:24, 25, Jesus says, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock." This illustrates how this teaching on Jesus as the Christ is so strong as a foundation that it will uphold anyone who trusts in it, and who obeys Christ's teachings, regardless of what troubles and difficulties Satan may bring. But not so with those who are like the foolish man who built his house upon the sand (vs. 26, 27). Their figurative houses will fall.



The reason such lofty buildings can be built in New York City is because the foundation is solid; there is rock all the way down. These New York foundations are like Christ, solid Rock. Prov. 9:1 reads, "Wisdom hath builded her house, she hath hewn out her seven pillars." These seven pillars seem to represent the seven lines of thought, or teaching, in the Bible—its doctrines, precepts, promises, exhortations, prophecies, histories and types. These are the genuine Truth teachings in the Bible that uphold the Lord's people. Sometimes outstanding individual believers, like the Apostles James, Peter and John, are referred to as pillars; but this is a general use of the word, and is not out of harmony with the fact that Jesus is the Pillar and Ground of the Truth. The Truth is really that which upholds the Church!

Some will tell you we should believe the Church rather than the Bible, because the Church existed before the Bible

and produced the Bible. They put the cart before the horse, because, actually, the Bible existed before the Church; the New Testament at the beginning of the Church, at Pentecost, was not yet in its written form but the Truth as given in the Old Testament and the Gospels were there before the Church came into existence.

### JESUS IS “CONFESSEDLY GREAT”

Next, 1 Tim. 3:16 states, “Without controversy great [or ‘confessedly great’] is the mystery of godliness.” What it actually refers to is Jesus. He is this “mystery of godliness”! He and the Truth pertaining to Him is that upon which the Church is founded (John 14:6). “Confessedly great” seems to be the preferable translation here. Jesus Christ indeed is great! In Isa. 53:12, Jehovah says prophetically concerning Messiah, “Therefore will I divide him a portion with the great.” Also in Luke 1:32, it says prophetically of Jesus, “He shall be great, and shall be called the Son of the Highest.” Jesus is great! Each one of us should ask ourselves the question, Is Jesus really great to me; do I tell others He is great, and does He become greater in my estimation as time goes on?

### BIBLE MYSTERIES NOT INCOMPREHENSIBLE

This “mystery of godliness” or “secret of piety,” is one of a number of mysteries mentioned in the Bible. Some people think of mysteries as non-understandable propositions—things that no one can understand. But that is not the kind of mysteries in the Bible. The Bible mysteries are understood by Jesus’ true disciples when the due time comes for them to be understood (1 Tim. 2:6; Matt. 11:25, 26; 13:11-23, 37-43; Luke 8:4-15). We, as God’s saints now, do understand that Jesus is “the mystery of godliness.” Let us notice some of the other mysteries mentioned in the Bible, and we will see that they are not incomprehensible when the due time has come for them to be understood.

Col. 1:26, 27 mentions “the mystery, which hath been hid from ages and from generations, but now is made manifest to his saints . . . which is Christ in you, the hope of glory.” God’s people understand that Jesus and His true Church members are the Christ, Head and Body, the great Prophet and Deliverer. In Deut. 18:15 “The LORD your God will raise up for you a Prophet like me from your midst, from your brethren, him shall you hear.”

The Church with Jesus, “the mystery of God,” is said to be finished “in the days of the voice of the seventh angel, when he shall begin to sound” his symbolic trumpet, his great message (Rev. 8:2; 10:7).

The Apostle Paul shows that he understood, and desired earnestly to impart to the brethren, “all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, both of the Father, and of Christ”

(Col. 2:2, 3; 4:3, 4).

In Rom. 11:25-27 we read, “For I would not, brethren, that ye should be ignorant of this mystery . . . that blindness in part is happened to Israel, until the fullness of the Gentiles be come in” (607 B.C. – 1914 A.D.). The mystery was that Israel would be spiritually blind in part until here in the very end of the Gospel Age. And we see the beginning of the turning away of their blindness in our day, as they are being re-gathered to their homeland. And so this mystery is understood by God’s people.

### “THE MYSTERY OF INIQUITY”

There is also “the mystery of iniquity,” the great Antichrist “For the mystery of iniquity doth already work” (2 Thes. 2:7). God’s people should not be troubled, for this “man of sin” has been revealed and the Lord will destroy Antichrist with the brightness of His presence (v. 8). God’s people do understand this mystery. They recognize the great system in history which so greatly oppressed the people, and which like the Christ has a head and a body, and did the various things prophesied for it in 2 Thes. 2:7, “until he be taken out of the way.”

In Rev. 17:1-5 the woman, the great apostate church of the Gospel Age, is represented as riding on the beast, having on her forehead the words, “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” The daughters are lesser apostate systems which partake of the teachings and spirit of the mother system. Amos 3:7 says, “The Lord GOD will do nothing, but He revealeth his secrets unto his servants the prophets.” And so the mysteries of the Bible are things that Christ’s true disciples can understand when the due time comes.

Matt. 13:11 says, “It is given unto you to know the mysteries of the kingdom of heaven, but to them [outsiders] it is not given.” And Mark 4:11, 12, says, “Unto them that are without, all these things are done in parables . . . lest at any time they should be converted.” Jesus is not trying to convert everyone; but He is trying to draw out from among mankind those who would be His true followers. God has not purposed the conversion of the world in this expanded Gospel Age. We wait on the LORD for His Millennial Mediatorial Work toward the world. So Jesus has not tried to convert everyone; but He preached to draw out from among the world those who were “Israelites indeed” (Acts 15:14).

How grateful we are that God has revealed unto us (Israelites indeed) some of these wonderful secrets! One reason that we study the Bible is because we want to learn them. There are things in the Bible that everyone can understand. Rev. 5 mentions the book that was written on the outside and inside. The things on the “outside,” the

**SEVEN  
AXIOMS OF  
THE BIBLE  
Doctrines  
Precepts  
Promises  
Exhortations  
Prophecies  
Histories  
Types**



surface things of the Bible, most people can understand. But when it comes to the things “inside,” the deeper things of the Bible, we must become disciples of Christ before we can comprehend them. Blessed are we if we seek His wisdom (Prov. 3:13-18)! In 1 Cor. 2:14 we are told that “the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned.”

#### “HE WHO WAS MANIFEST IN THE FLESH”

We come now to the six items mentioned about Jesus in 1 Tim. 3:16. They explain clearly who “the mystery of godliness” is—Jesus. We will use the rendering given in the Diaglott for this text!

The first part is, “he who was manifest in the flesh.” It reads this way in the ASV Bible, Diaglott, etc., and in the ancient MSS. And Jesus did leave His prehuman glory as the Logos and became manifest in flesh. “The Logos became flesh and dwelt among us and we beheld his glory” (John 1:14). Does this mean that whoever looked at Jesus literally saw Jehovah? Not at all (John 1:18; 5:37; 1 Tim. 1:17; 1 John 4:12)! But what they saw in Jesus was the nearest thing that they as humans could possibly comprehend about Jehovah, because Jesus exemplified Him.

#### JESUS WAS “JUSTIFIED IN THE SPIRIT”

Next, 1 Tim. 3:16 says Jesus was “justified in Spirit.” The word *justify* means to *make right*. It indicates that something is wrong, or out of harmony with justice, and needs to be brought into harmony with it. How could Jesus be justified?

Heb. 7:26 says Jesus was “holy, harmless, undefiled, separate from sinners”; and we are told that He “knew no sin” (2 Cor. 5:21). He was already right or just. Why, therefore, did He need to be justified? God during Jesus’ entire 3½ years trial found Him perfect, without any flaw whatever in His disposition (spirit) and so declared Him right. It was not that Jesus made Himself right or was made right; rather, it was that He proved Himself right. Yes, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and glory, and blessing.” Jesus was justified in spirit, in disposition.

#### JESUS WAS “SEEN BY MESSENGERS”

The third item mentioned in v. 16 is that Jesus “was seen by messengers.” We know that the Greek word *aggeloi*, translated “angels” in our text, really means messengers. It could refer to human messengers, spirit messengers, or even inanimate messengers, like the Law Covenant (Rev. 5:2). During Jesus’ 3½ years ministry He was indeed seen of, and closely observed by, messengers, both spirit and human. Even the fallen angels were very much interested. In 1 Pet. 1:11, 12 we read of Divine revelations that were given prior to the Gospel Age; it says, “Which things the angels desired

to look into.”

In 1 Pet. 3:19, 20 we read, “By which [by Jesus’ sufferings, death and resurrection] also he went and preached unto the spirits in prison [the fallen angels]; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah.” How did Jesus go and preach to these spirit beings in prison? According to Phil. 2:7 (Rotherham translation), Jesus “did not meditate a usurpation.” He was humble; He emptied Himself of His prehuman nature, became a man, took on Him a slave’s form, became obedient unto death on the cross, and as a result was highly exalted by God in the resurrection above every name. So Jesus, by His example, preached wonderfully and effectively to the angels and has preached also to men, as they have learned of and considered His course. When the angels saw that God is a rewarder of those who, like Jesus, humbly and diligently serve Him, this preached a great object lesson to them.

#### “PROCLAIMED AMONG NATIONS”

The fourth item in v. 16 is that Jesus was “proclaimed among nations.” He was preached first to the Jews. He sent His disciples first only to “the lost sheep of the house of Israel,” the Jews (Matt. 10:5, 6; 15:24). After His death and resurrection, He told them that they were first to be witnesses unto Him in Jerusalem and Judea. And so Jesus was preached first to the Jews (Rom. 1:16). Then Jesus was preached to the Gentiles, beginning with Cornelius (Acts 10). Eph. 2:14 mentions “the middle wall of partition” between the Jews and the Gentiles. But beginning with Cornelius, that middle wall of partition was broken down. And thereafter both Jews and Gentiles could become members of the Body of Christ.

Acts 15:14 says, “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.” The Apostle says (Gal. 3:28), “There is neither Jew nor Greek . . . bond nor free . . . male nor female; for ye are all one in Christ.” All of these barriers to membership in the Body of Christ were broken down. As Rev. 5:9, 10 says, the Body members are taken “out of every kindred, and tongue, and people, and nation” (Gentile). So the Apostle could indeed say that Jesus had been preached to the Gentiles. And He has been preached to many more Gentiles since then. If the Gospel had not been for the Gentiles also, there would not be much hope for you and me—not as far as the elective features of God’s Plan are concerned.

#### “BELIEVED ON IN THE WORLD”

The fifth item in v. 16 is that Jesus was “believed on in the world.” The preaching about Jesus, “the mystery of godliness,” did reach many people, including some with

**SIX ITEMS MENTIONED  
ABOUT  
JESUS IN THE BIBLE  
HE WAS:  
Manifest in the Flesh  
Justified in the Spirit  
Seen by Messengers  
Proclaimed among Nations  
Believed on in the World  
Taken up into Glory**

good and honest hearts, both among Jews and Gentiles, who not only heard but believed the message. The 12 Apostles and the 70 evangelists believed, and many more believed through their ministry; Jesus appeared after His death to over 500 believers at one time (1 Cor. 15:6). But when the day of Pentecost came, “the same day there were added unto them about three thousand souls” (Acts 2:41). So they did a wonderful harvesting work of gathering believers into the Gospel garner in the Jewish-Age Harvest (29-69 A.D.). The Apostles could speak to them in their own tongues or languages; these servants of God had a miraculous gift that was given to them at that time, so that, even without learning a language, they could speak it. This gift, along with other gifts of the Spirit, was necessary for the founding of the early Church, but did not continue to be bestowed after the death of the last of the Apostles and those on whom they had laid their hands. These were special powers that only the twelve Apostles could bestow.

Beginning with Cornelius, many Gentiles became Christian believers, especially under the preaching of the Apostle Paul and others. When the Jews rejected the Apostles’ preaching, they addressed their preaching instead to Gentiles, and many believed (Acts 13:46-48; 28:25-28). These Gentiles were grafted in place of Jews into the twelve tribes of Spiritual Israel (Rev. 7:4-8; Matt. 19:28), which are made up of the best of the Jews and the best of the Gentiles. Yes, both Jews and Gentiles believed on Jesus, this great “mystery of godliness,” in the days of the Apostles; and many more people have believed since then.

#### “TAKEN UP INTO GLORY”

We come now to the sixth and final item in v. 16. Jesus was “taken up into glory.” This refers to Jesus’ ascension to God’s abode in heaven, 40 days after His resurrection.

In Acts 1:6-11, we are told that at the time of His ascension, “they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or seasons, which the Father hath put in his own power. But ye shall receive power, after that the holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

There are some who think that Jesus’ Second Advent (1874 A.D.) will be known by everyone immediately; but here it shows that it would be “in like manner”—quiet,

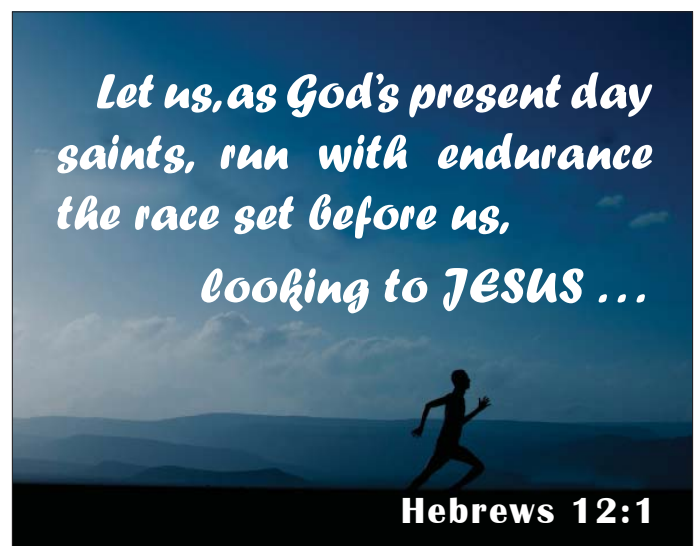
secretive—(Acts 1:7) “It is not for you to know the times and seasons” in its first stages. The world in general would not know about it.

Luke 24:50-53 tells us that Jesus “led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God.”

It shows that the time of Jesus’ ascension, even though He was leaving them and would not be with them, was nevertheless a time of great joy. We should, at least in a measure, catch this great joy, because we know we are living—not in the time He went away—but in the days of His Second Advent, in this Laodicean period, when He stands and knocks at the doors of the hearts of His people, prior to being revealed to all. He wants us to open to Him, and He will come in and sup with us and we with Him, in a grand spiritual feast (Rev. 3:14-20)! We can have the same kind of great joy; we also can be praising and blessing God, just like those early disciples.

This “mystery of godliness,” our Lord Jesus, is a Pillar and Foundation confessedly great, is the “secret of piety.” He who was manifested in flesh, was justified in Spirit, was seen by messengers, was proclaimed among nations, was believed on in the world, was taken up in glory. He is risen and ascended above! He is “the express image” of the Father’s person and is “upholding all things by the word of His power.” “He ever liveth, to make intercession” for us (Heb. 1:2-4; 7:25). Our Lord Jesus returned in His Second Advent in 1874 A.D. to minister to the fallen angels, raise the sleeping Saints, receive His Bride and Bridesmaids, set in order the Youthful Worthies and at this time is calling out the Consecrated Epiphany Campers.

May He always be great to us, and may He become great to others through our ministry and even greater to us as time goes on!







## John the Forerunner (The Lamb of God) Lesson 56

The work of redemption began with Jesus' consecration to death at 30 years of age, symbolized by His baptism. There He who was made flesh for the purpose, gave Himself to be a Ransom-price for all, to be testified to all in due time. The humbling of the Logos to take human nature, the birth of the Babe of Bethlehem, and the years of development afterward, were incidental. Similarly, the work of John the Baptist was a preparation. His mission was the announcement of Jesus as "the Lamb of God which taketh away the sin of the world." He reproved sin and exhorted to righteousness as necessary to all who would receive Messiah and be received and blessed by Him as sharers in the Kingdom He would establish.

John preached, "The Kingdom of Heaven is at hand! Repent ye!" Only the Israelites indeed, without guile, received Messiah, and became associates in His glorious work. John's Baptism was the washing away of sins against the Jewish Law, and was intended only for Jews not wholly faithful.

John's Baptism symbolized cleansing from defilement, and was preached to the Jews, and was applicable to them only. Gentiles were excluded. How could they repent and get back into covenant relationship when they had never been in relationship?

The Jews, still under the covenant made with them at Sinai through its mediator, Moses, had relationship with God, for, as St. Paul says, they "were all baptized into Moses, in the sea and in the cloud." Every Israelite in heart relationship with God through Moses, was transferred from Moses, to Christ, and needed no additional baptism into Christ, because already accepted in Moses, the type of Christ.

When the call began to go to the Gentiles, several at Ephesus believed and were baptized by John's Baptism, as though they had been Jews. This was a mistake. At St. Paul's word they were rebaptized, into Christ's death. Gentiles needed to be baptized directly into Christ's death.—Acts 18:25; 19:3-5; Romans 6:3; 11:17-25.

- 1\* When did the work of redemption begin? Par. 1
- 2 How was this symbolized?
- 3\* How old was Jesus when He consecrated to death?
- 4\* What events were incidental to Jesus' becoming the Ransom-price?
- 5\* What was the mission of John the Baptist?
- 6\* What message did he preach? Par. 2
- 7 Who only received this message?
- 8\* Explain John's Baptism.
- 9 What did it symbolize? Par. 3
- 10\* Did it apply to the Gentiles?
- 11\* Did the Jews who had a heart relationship with God through Moses need an additional baptism into Christ? If not, why not?
- 12\* What happened to some of the Gentiles at Ephesus and why were they rebaptized into Christ's death? Par. 4

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

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## ANNOUNCEMENTS

### VISITING MINISTERS 2016

**Leon Snyder**

Jacksonville, FL Convention March 11, 12, 13

**Donald Lewis**

Jacksonville, FL Convention March 11, 12, 13; Tulsa, OK, April 16, 17

**Daniel Herzig**

Jacksonville, FL Convention March 11, 12, 13

**Thomas Cimbura**

Jacksonville, FL Convention March 11, 12, 13; Denver, CO, April 16, 17

**Robert Steenrod**

Jacksonville, FL Convention March 11, 12, 13; West Frankfort, IL, April 14

**John Wojnar**

Jacksonville, FL Convention March 11, 12, 13

**Richard Piquene**

Jacksonville, FL Convention March 11, 12, 13; Jamaica, March 25, 26, 27; Barbados, March 30, 31; Trinidad, April 2, 3; Dallas, TX, April 30, May 1

**Jon Hanning**

Galloway, OH, April 3

**Lawrence Williams**

Jacksonville, FL Convention March 11, 12, 13; Muskegon, MI, April 3

**Michael Hanning**

Seattle, WA, February 27, 28; Tulsa, OK, March, 1; Jacksonville, FL Convention March 11, 12, 13

**Brandon Penney**

Jacksonville, FL Convention March 11, 12, 13

**David Lounsbury**

Jacksonville, FL Convention March 11, 12, 13

**Roger Mullen**

Jacksonville, FL Convention March 11, 12, 13; Chester Springs, PA, March 26, 27; Carlstadt, NJ, April 17

**David Seebald**

Jacksonville, FL Convention March 11, 12, 13; Grand Rapids, MI, April 10

**Harold Solomon**

Jacksonville, FL Convention March 11, 12, 13

**Krzysztof Witko**

Jacksonville, FL Convention March 11, 12, 13; Pittsfield, MA, April 9; Springfield, MA April 10

### JACKSONVILLE, FL. CONVENTION

#### The Bible Standard Ministries Convention Jacksonville, Florida March 11, 12 & 13, 2016

The Jacksonville, FL Convention will be held at the same location as 2014 but is now called the Double Tree Hotel Jacksonville Airport, 2101 Dixie Clipper Rd. Jacksonville, FL 32218. Phone 904-741-1997. Rates and Reservations: \$89 plus 13% tax, for 1-4 guests. A Breakfast Buffet is available for \$8.00 per person. A lunch will be provided by the class on Friday and Saturday. Reservations must be made directly with the hotel NOW or by February 15, 2016. State that you are attending the Bible Standard Ministries Convention to secure the special rate and for a confirmation number. The Hotel provides shuttle service from the airport to the hotel. For inquiries contact S. Herzig, 941-548-1478.

### EVANGELISTIC SERVICES

**Kenneth Arends**

Jacksonville, FL Convention March 11, 12, 13

**Michael Dukette**

Boston, MA, April 24

**Richard Chong**

Jacksonville, FL Convention March 11, 12, 13

**David Hanning**

Indianapolis, IN, March 6; Jacksonville FL Convention March 11, 12, 13; Cincinnati, OH, April 10

**Jesse Julien**

Jacksonville, FL Convention March 11, 12, 13; New Haven, CT, April 3; Boston, MA, April 24

### BIBLE STANDARD MINISTRIES USA 2016 CONVENTIONS

Muskegon, MI, May 20, 21, 22  
Chester Springs, PA, July 14, 15, 16, 17  
Cincinnati, OH, September, 9, 10, 11

### OUR LORDS MEMORIAL March 21, 2016 — AFTER 6:00 PM

ERRATA: BS 892, Pg. 15, Question 12 at end of Question 11.