

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

A PRACTICAL SELF-EXAMINATION ON LOVE

“Examine yourselves, whether ye be in the faith; prove your own selves.”—2 Cor. 13:5

Try as mankind has it seems impossible to describe Love. We can consider some common suggestions for our understanding: (a) An intense emotion of affection, warmth, fondness, and regard towards a person or thing. (b) A profoundly tender, passionate affection for another person, esp. when based on sexual attraction. (c) A feeling of warm personal attachment or deep affection. (d) Man’s attitude of reverent devotion towards God. (e) God’s benevolent attitude towards man. (f) A strong feeling of affection and concern toward another person, as that arising from kinship or close friendship. However these descriptions fall short when we want to consider our standing before God. We must ask why should or do we *Love* Him? We Love Him, because He first Loved us! Our text asks us to “examine yourselves”—look at your present conditions as compared with your past for the witness of chiselings, polishings, prunings, disciplines, chastisements! We must ask of ourselves—am I in the faith? Oh, whether I am something or nothing in God’s estimation is to be measured by my Love for Him, His brethren, His cause, even my enemies. Yes, my Love rather than my knowledge.

Is it impossible to describe Love? This wonderful quality without which nothing is acceptable in the sight of God! The Apostle does not attempt to define Love, but contents himself with giving us some of its manifestations. Those who possess a Love with such characteristics are able to appreciate it, but not able otherwise to explain it. The fact is that Love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of its effects. It is of God; it is God-likeness in the heart, in the tongue, in the hands, in the thoughts—supervising all the human attributes and seeking to control them. Where Love is lacking, the results are more or less evil; where Love is present, the results differ according to the degree of Love, and are proportionately good.

In the Christian an outward manifestation of amiability, meekness, gentleness, patience, etc., is not sufficient, either in God’s sight or in his own. These graces must

be produced by the spirit of Love, filling and expanding within his own heart. Many of the graces of the Spirit are recognized by the unregenerate and are imitated as marks of good breeding, and in many cases are successfully worn as a cloak or mask, covering hearts and sentiments wholly antagonistic to the holy Spirit of Love.

The measure of our appreciation of Divine Love will be the measure of our zeal in conforming our characters to the Divine pattern. A naturally rough, uncouth, depraved disposition may require a long time, after the grace of Divine Love enters the heart, before that grace is manifest in all the thoughts and words and acts of the outward man. Others, on the contrary, of more gentle birth and cultured training, may, without the grace of God within, have many of the outward refinements. None but Him who reads the heart is competent, therefore, to judge as to who have and who have not received this grace, and of the degree of its development in their hearts; but each one may judge for himself, and each one with the heartwarming energizing holy Spirit, Love, should seek to let its light so shine out, through all the avenues of communication with his fellow-creatures, as to glorify his Father in Heaven and “show forth the praises of Him who hath called us out of darkness into His marvelous light” (1 Pet. 2:9).

Out of a heart inspired with the glorious hope set before the consecrated saints flows the impassioned and eloquent greeting of the Apostle Peter to others of like precious faith, and every line of his epistle is full of instruction. Amongst the “gifts” of early Apostolic times, prophecy, or oratory, was one highly commended. Knowledge of the mysteries of God was also highly commended, and large faith was reckoned as being amongst the chief of Christian requirements; yet the Apostle declares that if he possessed all of these in their fullest measure, and Love were absent, he would be nothing—a zero—not a member of the New Creation at all, since Love is the very spirit of the begetting to the new nature.

EXAMINE
YOURSELF

EXAMINE
YOUR
FAITH

EXAMINE
YOUR
MOTIVES

What a wonderful test this is! The Apostle Paul counsels, “Examine yourselves, whether ye be in the faith; prove your own selves.” Let us each apply the test to himself: Whether I am something or nothing in God’s estimation is to be measured by my Love for Him, for His brethren, for His cause, for the world in general, and even for my enemies, rather than by my knowledge, or fame, or oratory!

Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the holy Spirit of Love; for the deep things of God knoweth no man, but by the Spirit of God; but one might [and some do] lose the Spirit before losing the knowledge it brought them. In the measure of character, therefore, we are to put Love first, and to consider it the chief test of our nearness to and acceptance with the Lord.

LOVE IS THE SECRET OF TRUE POLITENESS

Having given us such a conception of the importance of Love, the Apostle proceeds to describe what it is and what it is not—how it operates and how it does not operate, or conduct itself. Let us each make a practical application of this matter to himself and inquire within: Have I such a Love, especially for the household of faith, as leads me to suffer considerable and for a long time, and yet to be kind? Am I patient with the weaknesses and imperfections of those who give any evidence of good intentions? Am I patient even with those who are out of the way, realizing that the great Adversary blinds the minds of the masses and remembering that this manifestation of Love was very prominent in our Lord Jesus, who was patient with His opponents?

Our text not only asks that we examine ourselves but, exhorts the consecrated to prove your own selves! So, we must ask am I kind in my methods, seeking to guard my manner and my tones, knowing that they have much to do with every affair of life? Have I this mark of Love pervading my actions and words and thoughts? Do I think of and am I considerate of others? Do I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle in the home, in his place of business, in the church—everywhere. In proportion as perfect Love is attained the constant effort of the heart will be to have every word and act, like the thought which prompts them, full of patience

and kindness. With the child of God these qualities are not to be mere outward adornments, they cannot be; on the contrary, they are fruits of the Spirit—growths from or results of having come into fellowship with God, having learned of Him, received of His Spirit of Holiness, of Love.

Have I the Love that “envieth not,” the Love that is generous, so that I can see others prosper and rejoice in their prosperity, even if, for a time, my own affairs be not so prosperous? This is true generosity, the very reverse of jealousy and envy, which spring from a perverted nature. The root of envy is selfishness; envy will not grow upon the root of Love. Love rejoices with them that rejoice, in the prosperity of every good word and work, and in the advancement in Christian grace and in the Divine service of all who are actuated by the Divine Spirit of justice.

Have I the Love that is humble, that “vaunteth not itself, is not puffed up”? The Love that tends to modesty, that is not boastful, not lifted up? Have I the Love that would prompt to good deeds, not to be seen of men, but that would do the same if no one saw or knew but God only, that boasts neither of its knowledge nor of its graces, but in humility acknowledges that every good and perfect gift that comes from the Father? And do I make return to Him in Love and service for every mercy? Boasting over self-esteem has led many a man not only into folly, but sometimes into gross sins in his endeavor to make good his boasts. The Spirit of the Lord is the Spirit of a sound mind, which not only seeks generously to esteem others, but also soberly to estimate one’s self, and not to think too highly of his character and attainments. “Let your conversation be without covetousness; and be content with such things as ye have” (Heb. 13:5).

Have I the Love which is courteous, “doth not behave itself unseemly”? Pride is the root out of which grows much of the unseemly conduct, impoliteness, so common to those who think themselves somebody, either intellectually or financially. Politeness has been defined as Love in trifles; courtesy as Love in little things. The secret of politeness is either surface polishing or Love in the heart. As Christians we are to have the heart-love which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world. Proverbs 16:18 states very clear



that “pride goeth before destruction, and an haughty spirit before a fall.”

Have I the Love which is unselfish, which “seeketh not her own” interests exclusively, which might even be willing to let some of her own rights be sacrificed in the interests of others? Or have I, on the contrary, the selfishness which not only demands my own rights on every occasion, but also demands those

rights regardless of the conveniences, comfort and rights of others! To have Love in this particular means that we will be on guard against taking any unjust advantage of others, and will prefer rather to suffer a wrong than to do a wrong; to suffer an injustice than to do an injustice.

LOVE BEGINS AT HOME

The Word of God states with great clarity that one cannot neglect the caring for and providing in every way for those dependent upon him by the ties of nature, in order that he may do good to others. In every sense, “*Love begins at home.*” The proper thought, as we gather it, is that men and women, possessed of the spirit of perfect Love, would not think exclusively of their own interests in any of the affairs of life. When a strong devoted husband looks into the soft, pleasant, dedicated eyes of his helpmate; emotions unknown are stirred into action. Put into exercise, this element of Love would have a great influence upon all the affairs of life, inside as well as outside the home and family. “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel” (1 Tim. 5:8).

Have I the Love which is good tempered, “not easily provoked” to anger—Love that enables me to see both sides of a question, that gives me the spirit of a sound mind, which enables me to perceive that exasperation and violent anger are not only unbecoming but, worse than that, injurious to those toward whom they may be directed, and also injurious in their effect upon my own heart and body? As consecrated children of God we have the privilege of hearing God’s call “He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him” (Psa. 91:15). The God of justice knows how to steal the bitter from life’s woes. He does it by showing us, through experience, the vanity of all earthly things and their utter inability to satisfy the soul’s cravings, or to comfort the wounded spirit. If we willingly accept God’s loving-kindness He will work out in us the



peaceable fruits of righteousness and develop in us strong and noble characters, disciplined through self-control, loyalty, faithfulness and trust in God.

There may be times when Love will need to be firm, almost to sternness and inflexibility, where principles are involved, where valuable lessons are to be inculcated; and this might come under the head

of anger, using that word in a proper sense, in regard to a righteous indignation, exercised for a loving purpose, for doing good; but it should be exercised then only for a time. If justly angry we should see to it that we sin not either with our lips, or in our hearts, in which, at no time, may we entertain any but loving and generous sentiments toward those who are our enemies, or toward those of our friends whom we would assist or instruct.

To be easily provoked is to have a bad temper, touchiness, quickness to take offense. This is wholly contrary to the spirit of Love; and whoever is on the Lord’s side and seeking to be pleasing to Him and to attain to an overcomer’s position should jealously guard himself against this general demeanor of our day. To whatever extent this disposition is developed, or willingly harbored, or not fought against, it becomes an evidence of a deficiency and imperfection of our development in the holy Spirit of our Father, and of the deficiency of our likeness to our Lord Jesus, our Pattern.

Very few of the evidences of a wrong spirit receive from one’s self as much kindness and as many excuses for their continuance as this one [touchiness]. But however much natural depravity and heredity and nervous disorders may tend toward this spirit of fretfulness, taciturnity and touchiness, every heart filled with the Lord’s Spirit must oppose this disposition to evil in his flesh, and must wage a good warfare against it.

It will not do to say, “It is my way,” for all the “ways” of the fallen nature are bad; and it is the business of the new mind, heart and will to overcome the old nature in this as well as other works of the flesh and the evil ones. In few ways can we show to our friends and households more than in this the power of the grace of Love. This grace, as it grows, should make every child of God sweet-tempered. In no way can we better show forth the praises of Him who hath called us out of darkness into His marvelous light than by the exhibition of the Spirit of Love in the daily affairs of life.

LOVE THINKS NO EVIL

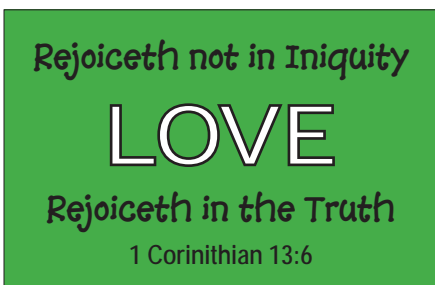
Have I the spirit of Love which “thinketh no evil,” which is guileless, not suspicious of evil or looking for faults in others, not attributing to them evil motives? Have I the Love which seeks always to interpret the conduct of others charitably, to make all possible allowance for errors in judgment rather than to impugn the motives of the heart? Perfect Love is good intentioned itself; it prefers and, so far as possible, endeavors to view the words and conduct



of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. “*Faults are thick Love is thin*” is a very wise proverb.

There are times where Love passes over offenses and takes no account of them, holding no grudges, but, this does not mean that Love would treat evil-doers in precisely the same manner that it would treat its friends. It might be proper or even necessary to take some notice of the offenses to the extent of not manifesting the same closeness as before, but no hatred should be manifested—nothing but kindness and gentleness, leaving the door of opportunity open for a full reconciliation as soon as possible, doing all that could be done to promote a reconciliation and evincing a willingness to forgive and forget the wrong.

LOVE REJOICETH NOT IN INIQUITY



Have I the Love that is sincere, that “rejoiceth not in iniquity” rather, in the Truth? Are the principles of right and wrong so firmly fixed in

my mind, and am I so thoroughly in accord with right, and so out of harmony with the wrong, that I am grieved with evils wherever encountered and sympathize with all who fall into evil or who are beset with temptations? Am I so opposed to the wrong and 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 here describes as the spirit of the Lord’s people, is a Love which is far above all selfishness and is based upon fixed principles which should, day by day, be more *distinctly discerned* and always

firmly adhered to at any cost. This would greatly advantage the consecrated child as he takes pleasure in the Truth—Truth upon every subject, and especially in the Truth of Divine revelation, however unpopular the Truth may be; however much persecution its advocacy may involve; however much it may cost in the loss of the friendship of this world and of those who are blinded by the god of this evil world. The spirit of Love has such an affinity for the Truth that it rejoices to share loss, persecution, distress or whatever may come against the Truth or its servants.

Have I the Love that “beareth all things”? Have I the Love that is impregnable against the assaults of evil? Have I the Love that resists evil, impurity, sin and everything that is contrary to Love? Have I the Love that is both able and willing to endure, for the cause of God, reproaches, reproofs, insults, losses, misrepresentations and even death? “This is the victory that overcometh the world, even your faith”—the very life and center of which faith is the holy Spirit of Love for the Lord and for those that are His and, sympathetically, for the world. Perfect Love can bear up under all circumstances and, by God’s grace, bring us off conquerors and “more than conquerors through him that loved us” (1 John 5:4; Rom. 8:37).

THE JOY OF THE RIGHTEOUS

We wish at this time to bring into our study of Love, the second supporting grace, Joy! We take some thoughts from E 14, p. 291 on how Pastor Russell led the brethren in working on all twelve chief graces, especially on the most important grace “Love” and Pastor Johnson led the brethren in working on the twelve chief graces, especially the second chief grace, Joy. You can read of these twelve graces in PT 1949, p. 184.

Jehovah takes a holy pleasure in strengthening our hearts; for He Loves us more, better and wiser than an earthly father can possibly love his children. We know how fond parents rejoice in their children’s prosperity, e.g., in school and in their life-work relations. How gladly do they hail their children’s graduation from high school, college, university! And how they rejoice when their children make a success of their life’s calling!

But their fondest hopes are small indeed compared with the fond hopes that God cherishes at our success in our calling. And great indeed is His Joy at every success that we experience therein; and supremely great is His Joy at our ultimate success therein. He is not a taskmaster who in ill will delights to find fault with us, in order to chastise us. He is pained at our stumbling, because He is the fondest of fathers; and He is greatly pleased at our successes,

also because He is the fondest of fathers. Therefore, He condescends to use His great talents of Love, knowledge and power for our advancement, in our incidental, individual victories in our battles and in our final victory in the warfare as a whole, all the time ardently desiring our success. Therefore, He finds great Joy to strengthen us as we wait on Him and exercise our power for Him while waiting and after waiting on Him.

And what about the joy that was set before Him that endured the cross, despising the shame, and is set down at the right hand of God. We must also consider the Joy that comes to us, as a consecrated child of God, when we read and study the Truth set before us which gives Him Joy! As Disciples of Christ we should remember that we are ambassadors for the Lord and should be glad to be used as His mouthpiece in proclaiming the good tidings of great Joy which shall be to all people, and in helping lead the sheep in the right way toward the true Shepherd. God wants us to be as beloved children in serving Him. We should be joyful in doing whatever we can to help His cause, to further His interests. We should be as beloved children in joyfully serving the Father. Albert Einstein stated: "It is the supreme art of the teacher to awaken Joy in creative expression and knowledge."

In reality, the world of mankind has neither life, nor liberty, nor true happiness. The human race has been under attack by the power of sin since Adam's fall, and under attack by Satan, the murderer of the race (John 8:44). That we have the privilege of existence and relative tranquility at all is a wonder, considering that we are a dying race. "None can keep alive his own soul," declare the Scriptures (Psa. 22:29). Were it not for God's grace and His Plan, which decrees an eternal future for His creation, we could expect nothing.

True life can come only through Christ. Through Him alone can come real freedom, liberation from the power of sin. With a trusting faith comes the tranquility and peace of spirit which only the Lord's people can rightly claim. Here lies true happiness, the sort that is robust, that can withstand the brutal shocks of an outer world. This sort of happiness the Scriptures term Joy.

The royal psalmist, David, speaks of the joy of the righteous "Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart. Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psa. 32:11; 51:12). David's world had been shattered, not by any external force, but through his own lapses, his own immorality, for which he was solely

responsible. Condemned by God through the prophet Nathan, suffering the agonies of a tormented conscience, and deprived of inner peace, David cries out for the restoration of fellowship and assurance of God's favor "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10). Such Joy is the unalienable right of every Christian. And though often quiet and not always demonstrative, this Joy is powerful enough to carry the soul through all the tragic experiences of life. And we have this scriptural declaration: Psa. 30:5 "Weeping may endure for a night, but joy cometh in the morning."



Now the great Love of God remains veiled, but soon it will be revealed in the glorious restoration of mankind to Edenic perfection and bliss. Soon "the ransomed of the LORD [all mankind] shall return, and come to Zion [Jesus and the Church in Kingdom power] with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

True Love, while it seeks to shield and protect, will justly judge and endeavor to eradicate error, to expose it, to let the light shine on it and show it up to those affected by it, that it may be removed, and grace and Truth take its place. Jesus was full of the Love of God, but He spoke most emphatically against evildoers: "Ye blind guides, which strain at a gnat, and swallow a camel." "Woe unto you . . . for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:24, 13). And, again, He said to erring Peter, "Get thee behind me, Satan [adversary]: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16:23).

SOMETIMES YOU HAVE TO MOVE ON WITHOUT CERTAIN PEOPLE. IF THEY'RE MEANT TO BE IN YOUR LIFE, THEY'LL CATCH UP

But how differently the Lord's rebukes affected His loving disciples and the proud Pharisees!

The Apostle states that "God is Love!"

Some ask is there *one proof* of God's Love? Yes, but it is intra-Biblical; and it is so grand as to be overwhelmingly convincing to him that has an eye to see and an ear to hear. That proof is Jesus. The fact that God sent His only begotten Son, that at so great a price God "redeemed us," "bought us," is *proof* of His love beyond all question. Here we have the proof, the very proof that was in the Apostle's mind when he wrote, "God is love"; for he continues: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation [Greek, *hilasmos*, SATISFACTION] for our sins" (1 John 4:9, 10).

Though the Bible repeats over and over again that God is Love, and promises that He will prove it by and by, only those who accept of the RANSOM as the expression of His Love, and the central feature of the Plan of Salvation, can see any manifestation of God's Love. The more clearly we grasp the Plan of which the cross, the ransom, is the center, the more truly we see light in God's light; for this is the only proof of God's Love yet given to men, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (Psa. 32:8; 1 Pet. 1:8).



Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, — 1 Peter 1:8.

God's truly consecrated people have proofs of His Love that the world cannot understand. Our Father manifests Himself to us in His loving care. He is ever with us and we are in His hand, where none can pluck us out. He manifests His Love to us in giving us life, His fellowship, instruction and guidance, His chastening for our correction, His holy Spirit of Love, joy and a sound mind, His answers to our prayers, and His peace and joy unspeakable (2 Cor. 13:11; Eph. 1:13, 14; Phil. 4:7, 19; 2 Tim: 1:7; Heb. 12:6, 7; 1 John 1:3, 4; 4:13).

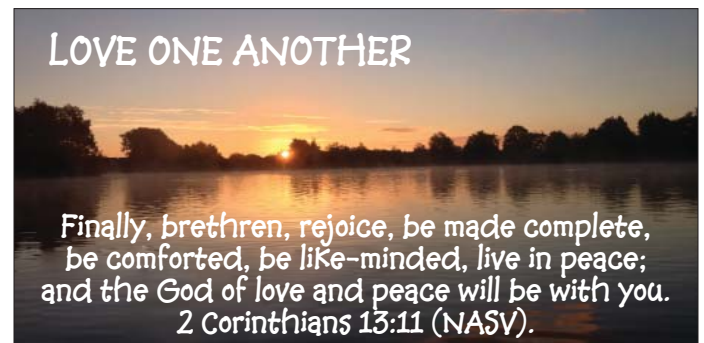
The confidence of God's people in His Love and care cannot be offered as proof to others; for it is such proof as faith alone can accept. By faith we see proofs of His Love and care where others see just the opposite; we walk by faith and not by sight. By our faith we are enabled often to see Love, Joy, care and providential blessings in adversity,

tribulation, opposition and persecution, and to realize, as true, God's assurance "that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). We may be "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8, 9). The warmth of God's Love enfolds us as a mantle and so helps to protect us from the elements of distress and despair. We experience by faith in God's promises what we cannot say has yet been demonstrated, except in the *one* instance mentioned, the gift of His Son to be our ransom price, later to become our Deliverer.

Have I the Love that "hopeth all things," that perseveres under unfavorable conditions, and continues to hope for and to labor for those who need my assistance? Have I the Love that "*endureth all things*," that continues to hope for the best in regard to all and to strive for the best, and that with perseverance? *Perfect Love is not easily discouraged*. This is the secret of Love's perseverance: having learned of God, and having become a partaker of His holiness, it trusts in Him and hopes undismayed for the fulfilment of His gracious covenant, however dark the immediate surroundings.

This hopeful element of Love is one of the striking features in the perseverance of the Saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged or put to flight, the spirit of Love gives endurance, that we may war a good warfare, and please the Captain of our salvation. *Love's hopefulness knows no despair, for its anchorage is firmly fastened to the Rock of Ages*.

Let us, beloved, with all our getting, get Love—not merely in word but in the Love for and Joy of the Truth—the Love whose roots are in the new mind, heart, given to us by our Heavenly Father's Love and Justice; exemplified in the words and deeds of our dear Redeemer. All else sought and gained will be but loss and dross unless, with all, we secure LOVE!



LOVE ONE ANOTHER

Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you. 2 Corinthians 13:11 (NASV).

Disciplines, Instructions, Experiences

“And why do you look at the speck in your brother’s eye,
but do not perceive the plank in your own eye?” (Luke 6:41-49 NKJ)

We are pleased to bring forward this article in harmony with the thought given in E 9, p. 19, upon Truth already given the Lord superimposes more Truth, adding line upon line, precept upon precept (Isa. 28:10, 13). The Truth as due comes to God’s people adapted to their varying providential needs as Disciplines, Instructions and Experiences, for the Word of God is so framed that it is adapted to their individual needs. This shows the practicability of God and of His Truth!

(1) The Lord shows in Luke 6:41 that it is wrong to encourage in one’s self a fault-finding disposition, even though the faults of others, if not our own, must be manifest and are often painful to us. True brotherly love remembers that we are all imperfect in various ways, and that, while others’ faults are unpleasant to us, ours may be equally unpleasant to them; and as we desire to have others considerate of our lameness from the fall and to be longsuffering with our weaknesses, so in the same brotherly love, we should exercise a similar longsuffering and forbearance toward them.

(2) The Lord’s words (v. 42) imply that a persistent faultfinding disposition, which ignores the faults of self and magnifies those of others, is mere hypocrisy—a vain pretension to a zeal for righteousness which is not sincere. A sincere zeal for righteousness will always begin with self-discipline. If any man does not submit his own heart to the leading and teaching of the Lord, he has no authority from Him to teach others to do so. Only those who are fully consecrated to the Lord and have received His holy Spirit are commissioned of God to preach the Gospel and serve the household of faith. And only such as continually and faithfully submit themselves to the leading of the Spirit of God, out of the old paths of sin and uncleanness, into the paths of holiness, are worthy or able to perform the skillful service of teaching and serving the Lord’s household.



(3) The Lord points to the common acts and words of our daily life as the index of our hearts, saying (vs. 43-45), “A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit; for every tree is known by his own fruit.” So also, “A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.”

It appears that all of our words and actions in the little as well as in the great things of life testify in judgment, either for or against us, every day. With what carefulness, then, should we guard every act and word of life; and if overtaken in a fault, we should always quickly repent and seek forgiveness, remembering that “If any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1).



(4) In vs. 46-49 our attention is called to the necessity of doing, as well as hearing, the Words of the Lord. To do as the Lord indicates, signifies, not an insincere outward show of righteousness, but it signifies radical and thorough reform [discipline], a digging down deep through all the rubbish of pride and conceit and laying well the foundations of a sincere and righteous character. Digging deep for a sure foundation upon which to build such a superstructure, we find nothing solid until we come to Christ the Rock with His Disciplines, Instructions and Experiences. “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Cor. 10:4; 3:11; Eph. 2:20; 1 Pet. 2:6-8).

Ah yes, Experiences! He has given us a wonderful protection in the very nature of the Truth and its Spirit. More and more as we learn the Truth and are sanctified by it (John 17:17), and more and more as we imbibe the Lord’s Spirit and are activated by it, we are enabled to resist the world, the flesh and the Devil “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas. 4:7; 1 Pet. 5:8, 9; Eph. 6:13), as they seek in various ways to seduce us into unfaithfulness. Furthermore, the Truth and its Spirit are unpopular in

“this present evil world” (Gal. 1:4), we do not now attract the fallen race in general. “Strait [difficult] is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt. 7:14)—or even desire to find it. The severity of discipline incidental to the development of Christlikeness naturally repels those who are unworthy of a place among God’s faithful children.

**Idle words bring
condemnation**

Matthew 12:36-37



Restrain the mouth!

Psalms 39:1

The Murderous Tongue

We must discipline our mouths: In Matt. 12:36 our Lord warned us that we must give an account for “every idle [unprofitable or pernicious] word . . . in the day of judgment.” All our words are taken by the Lord as an index of our hearts. If our words be rebellious, or disloyal, or frivolous, or flippant, or unkind, unthankful, unholy or impure, the heart is judged accordingly, on the principle that, “out of the abundance of the heart the mouth speaketh.” Our words, in all the varied circumstances of our daily life, are bearing testimony continually before God of the condition of our hearts. So our Lord’s words imply: and in this view of the case how timely is the admonition in Eccl. 5:2: “Be not rash with thy mouth.” Words have meaning and there is responsibility incurred by the words we speak, and vigorous self-discipline is our control valve. “If we would judge [and correct] ourselves, we should not be judged; but when we are judged we are chastened of the Lord [largely by the experiences through which our own faults put us], that we should not be condemned with the world” (1 Cor. 11:31, 32). What a fearful responsibility attaches to the tongue that wags in an evil, or even in a flippant way, which is also dishonoring to God! And how necessary is the injunction of the Apostle Peter, “Be sober, and watch unto prayer” (1 Pet. 4:7; 1:13; 5:8)!



As we practice self-discipline and instruction it should ever be borne in mind that perfection of being and perfection of character are two

different things. Perfection of being in physical, mental, artistic, moral and religious faculties is the work of God, while perfection of character is the work of the intelligent creature, wrought out in obedience to Divine law and under the Divine direction and supervision. Adam was a perfect being, innocent, free and glorious in his pristine beauty; but in the work of character building he soon failed, and lost his perfection. Character cannot be developed wholly without trial [experiences]. It is like a plant: at first it is very tender; it needs an abundance of the sunshine of God’s love; frequent watering with the showers of His grace; much cultivating through instruction and then applying this knowledge of His character as a good foundation for faith and an inspiration to obedience; and then, when developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. And, little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, beauty and grace until it is finally fixed, developed, established, perfected—through the discipline of suffering. All God’s consecrated servants need correction and discipline, for “Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” “Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are [rightly] exercised thereby” (Heb. 12:6, 11). “He that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal. 6:8).

As consecrated children of God we take up our cross and follow our leader Jesus Christ: “whosoever doth not bear his cross, and come after me, cannot be my disciple” (Luke 14:27). On God’s part this signifies that in the present life we have His fatherly love, care, discipline, counsel, instruction, protection, experience and encouragement to the end, and that afterwards we shall experience everlasting rest and joy and peace. It will be seen that the Lord is not merely seeking for those who will make a covenant with Him, but will also carry out that covenant by overcoming amid lessons of trial and discipline and testings by the way. He is seeking to prove His people, to find and to separate to His own service, not those who are strong in self-will, strong according to the flesh, but those who, abandoning the will of the flesh, give themselves so completely to the Lord that they become transformed by the renewing of their minds—“strong in the Lord and in the power of His might,” so as to gain ultimate victory. Oh, how blessed to be the people of God!

But having the doctrines of the Word of God clearly

comprehended as a sure foundation of faith, we need also to look well to the superstructure of heart's reliance, which is really in greater danger from storms and floods than is the foundation, being more constantly exposed. The Apostle Peter, another faithful lieutenant in the army of our King, tells us that a tried, proven faith, a faith that has stood the test of fiery ordeal, and has come off victorious in the instruction and discipline is very precious in the sight of God (1 Pet. 1:7). Every time we pass through a conflict and still retain, not only the intellectual appreciation of the Truth, but also our confidence in God, our reliance on His promises, our integrity of heart and of purpose and our zeal for righteousness, our characters grow stronger, more symmetrical, more Christ-like; and we are more pleasing to our King, who is subjecting us to discipline with this very end in mind.

Before you speak:
THINK
T = Is it True?
H = Is it Helpful?
I = Is it Inspiring?
N = Is it Necessary?
K = Is it Kind?

Then "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:12, 13). Daniel says that in this time—the Time of the

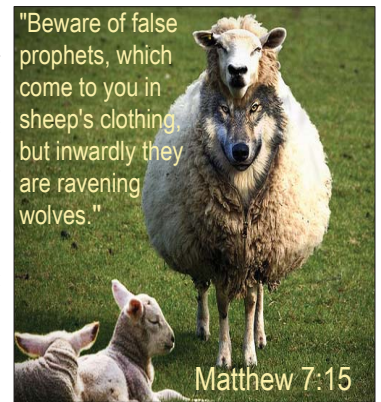
End, in which the present reign of evil ends—"many shall be purified, and made white, and tried" (Dan. 12:10). Malachi compares the trials and tests of this time to a "refiner's fire" and to "fuller's soap" (Mal. 3:2, 3). The Word of our God abounds with promises, warnings, and counsel to these soldiers who are valiantly fighting for the Lord and for His Truth. Many are the words of comfort and consolation found in this storehouse of treasure for the battle-worn people of God—in both the Old and the New Testaments.

Are you, the beloved of God, hard-pressed on every side with temptations to doubt that our great King thinks of you? Are you tempted to doubt that His love and care are yours, that His precious promises belong to you? Have you become discouraged and disheartened? Do the foes seem too many and too strong? Do the reproaches come with crushing weight, and do the clouds hang heavy over your seemingly defenseless head? Does darkness cloud the ability to accept the provisions Jehovah has provided in His servants. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly

in love for their work's sake. And be at peace among yourselves" (1 Thes. 5:12, 13). Perhaps our first thought is that of the Jewish nation who continue to look for the coming of their Messiah! Experience and instruction given to them has fallen on deaf ears and blind eyes. How sad it is to see the Christian world choose to live in ignorance of the ransom promise for all "who [Jesus] gave himself a ransom for all, to be testified in due time" (1 Tim. 2:6). The nominal Christian Church system remains steeped in tradition and tenets of the denomination of their belief rather than accepting the forward movement as God requires "The path of the just is as the shining light, that shines more and more unto the perfect day" (Prov. 4:18).

This unwillingness of many to recognize our Lord Jesus' return to be the Father's appointed Servant in preparing the five consecrated classes, prior to the Millennial Mediatorial Reign of Christ, so they would have the privilege of being Disciplined, Instructed, and Experienced in doing the restoring work of Acts 3:19-21. How great has been the blessing to those that answered the call to come out of her [the nominal church systems] my people [the beloved of God]. "God will make all the five pre-restitution consecrated classes—the Little Flock, the Ancient Worthies, the Great Company, the Youthful Worthies and the Consecrated Epiphany Campers—symbolized respectively by Zion, Moriah, Akra, Bezetha and Ophel—the special means of assisting the non-elect up the Highway of Holiness" (PT '77, p. 38).

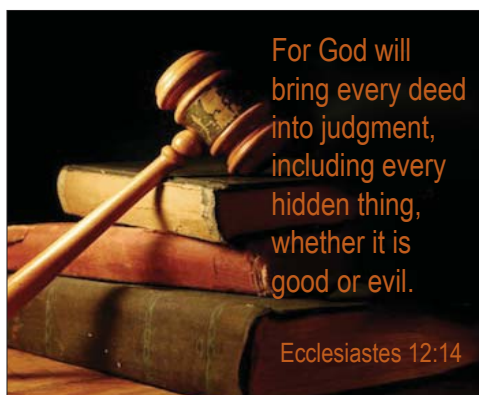
There is overwhelming evidence that Jehovah has entrusted His movement into the hands of the Epiphany enlightened Consecrated Epiphany Campers, that have labored among the Great Company and Youthful Worthies to gain the needed experience for their coming privilege of acting as special servants of Jehovah. It has been and remains a privilege to acknowledge them in their capacity as servants in the General Church. This is not merely an honorary one, but a position with a measure of control in the interest of the work! These human teachers are to be loved, upheld, appreciated, and loyally supported. Let us be careful not to permit a rivalry spirit followed with unkind words. As sheep, every one of them has been to some extent worried by the wolves, or at least threatened. Having come together,



why should not these worried sheep have rest and peace and joy and comfort under the Great Shepherd's Son and His appointed under-shepherds over them in the Lord?

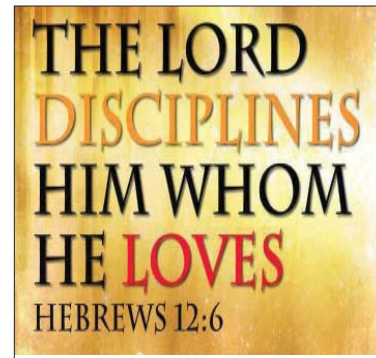
As Jehovah's movement is in another time of transition, it becomes more necessary that each child of God be on the alert to keep his body under, keep his tongue from murmuring, to be filled with thankfulness and gratitude to God in appreciation of all His benefits. Ah! It is just here that faith must claim her victory! Is it not written, "this is the victory that overcometh the world, even our faith" (1 John 5:4)? Your faith is on trial now. You have been blessed with an understanding of God's glorious Truth that few possess, that even the saints of former days did not have. Great blessings and great light call for corresponding faith. Will you rise to the occasion? Will you prove to be a faithful soldier of the cross, who will stand the fiery darts of the enemy?

As there are some substances which are crumbly and brittle, representing the un-disciplined, so are there some which have fiber, strength, endurance. The Lord chooses for Himself such characters as have the strong, enduring qualities—fortitude, self-control, patience, long-suffering, faithfulness, *etc.* Some there are who walk close to the Lord, who will not be driven from Him by any of the fiery darts of the Adversary. They are such as are at heart fully the Lord's—not their own; they follow wherever the Lord may lead, because they have no will except the will of God. These will follow the Lord in a narrow way of trial, Discipline and testings during the present life, and by and by, as He has declared of the Little Flock, "They shall walk with me in white: for they are worthy" (Rev. 3:4). The Great Company also will be "clothed with white robes, and palms [of victory] in their hands" (Rev. 7:9, 13); and the same blessing will apply in principle to all others of those who are faithful in their consecration to the Lord and consequently have pure characters (PT '65, p. 60).



surely find it necessary to give him trials and disciplinary

experiences. "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccl. 12:14). If he does not receive Discipline and Instruction he should go to the Father and make sure that there is no impediment on his part—make sure that he



has put himself into the proper attitude in which he can be prepared for the share in the Kingdom that has been offered to him. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Under no circumstances are we to murmur or complain under our Heavenly Father's loving, chastening hand. He knows what is best for each one of us. We are not to complain if our lot is harder than another's. We are not to do like the little Dutch boy who with his playmate was kept after school for misbehaving. Recognizing his greater offense, the teacher told them that before they could go home, each must write his own name on the blackboard 100 times. After considerable time and effort the little Dutch boy said to the teacher, "it isn't fair; his name is John Ace and mine is Knickerbocker Van Boskirk." Our Lord said to the Church in the Laodicean period, in which we are living, "As many as I love, I rebuke and chasten" (Rev. 3:19). Some of us need more correction than others. Let us then be profited, each by the measure of disciplinary experiences and corrections that God gives. If we are too much concerned over another's trials being lighter than our own, our Lord may have to rebuke us with, "What is that to thee? Follow thou me" (John 21:22).

On what basis, different from that of the world, are the faith class acceptable to God? We answer that the world will be accepted only when they reach actual perfection, under the processes of restitution, at the close of the Millennial Age. The Father will have no dealings with the world until, mankind being perfect at the end of the Millennium, Christ shall deliver up the Kingdom to the Father (1 Cor. 15:24-26). Then men will fall into the hands of the living God, but will be perfectly secure, because of their perfection, if they are at heart loyal to God and the principles of His government. Jesus Christ (and His Bride and Joint-heir) will stand as "mediator between God and men" during the Millennium. All of mankind's

communications and relationship to God must come to Him through the Messiah, and all of God's dealing and relationship with mankind will be in and through the Messiah.

How different from dealing with the world is the dealing of God with the concreted during this expanded Gospel Age Harvest, "Abraham's seed, and heirs according to the promise." These are "drawn" by the Father, as Jesus declares, "No man can come to me [now], except the Father which hath sent me draw him," and "him that cometh to me [drawn by the Father] I will in no wise cast out [reject]" (John 6:44, 37). Some of our Lord's followers were drawn to Him of the Father before He had completed the sacrifice for sins at Calvary, and others have been drawn throughout the Gospel Age; as the Apostle declares, "Even as many as the Lord our God shall call" (Acts 2:39). This is a great privilege for the Consecrated Epiphany Campers who, until the Lord has sufficient of them prepared for their Millennial work will be, like the Youthful Worthies, sponsored tentatively by the blood merit of the ransom. The Gospel Church, under the Abrahamic Covenant arrangement, were drawn to the Son by the Father, given unto Him (John 17:6, 12).

The world of restitutionists, in the next Age, will not be drawn by the Father, but the Lord Jesus will draw them to Himself. "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). And even after the Son draws them unto Himself, He must as the Mediator keep them unto Himself until He shall have instructed them, disciplined them, and caused their knees to bow and their lips to confess, and taught them the necessary lessons and brought them back to all that was lost, and that before the Father will have anything to do with them—at the close of the Millennial Age.

All will be required to enter themselves into the School of Christ and in this school our Lord's true followers will make progress toward the full overcoming of the spirit of the world. This progress can be achieved only by faith, by that implicit confidence in the Master's teaching and training which will keep them continually as earnest, diligent pupils under His guidance and instruction. "This is the victory that overcometh the world, even our faith" (1 John 5:4). This, by the way, is very suggestive of what it is to be an overcomer, to be one of those to whom pertain the precious promises of the Word of God. It is simply this:

day by day to heed attentively and to carry out patiently the instructions of our infallible Teacher and Guide, in full, unquestioning faith in His Wisdom and Love, no matter how heavy the daily cross may be or how severe the discipline. The process is indeed tedious, life-long; but the end will be *glorious!* Even the daily discipline will, if borne patiently and meekly, bring the present reward of conscious progress in the great work of overcoming and of a nearer approach to the goal of ripened Christian character (Rom. 8:29; Col. 3:14; Jas. 1:4; 5:10, 11).

Various erroneous views are entertained respecting the forgiveness of sins and the stripes which sometimes follow after the sins have been forgiven. King David's experiences demonstrate the truth on this subject. After he sinned there was a period in which he seemed to appreciate the facts—their enormity. Then came all the force of awakening and self-abasement and contrition of heart and humbling before the Lord in acknowledging the sin, in confessing the transgression before the Lord.

Then came in due course God's forgiveness and by and by David's appreciation of the fact that he had been forgiven, and, as a result, the restoration of the joys in life's experiences. Nevertheless we find that the end was not yet; that years afterward God allowed a very severe, heavy discipline to come upon David and his family, apparently as a retribution (2 Sam. 12:10-12). Absalom's rebellion against his father and all the train of evil experiences which followed as a part of the same, were recognized by David himself as permitted of God as a chastisement on account of his transgression which had been forgiven.

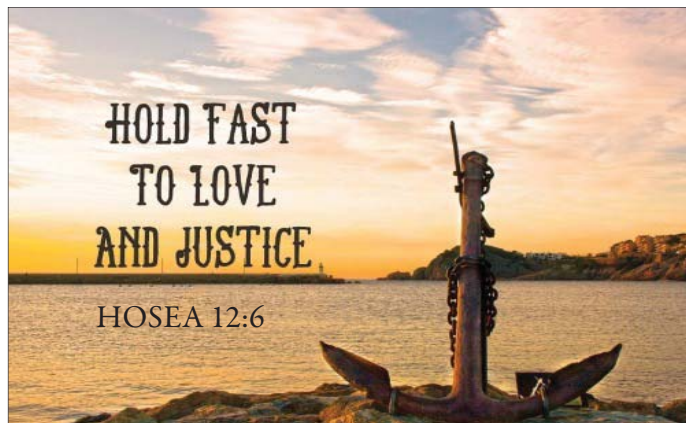
Fortunately, not all of God's dear people need such severe discipline as David needed. Nevertheless, for all there is the comforting thought that even if any should be overtaken in grievous sin, there is still mercy with God, which is to be sought for. But still more are the blessings for those children who possess more of the Lord's character, so that from their hearts they can say, "I delight to do thy will, O my God; yea, thy law is within my heart" (Psa. 40:8). These also require lessons, chastisements, for even our dear Redeemer Himself "learned obedience by the things which he suffered" (Heb. 5:8). He learned the cost of obedience, as He has since learned the value thereof in the Father's estimation—who raised Him to glory, honor and immortality (Eph. 1:20-22). Similarly,



all His followers must learn in His school. Each one whom the Father will receive must be an understudy of the “Good Shepherd” (John 10:14; Heb. 13:20; 1 Pet. 5:4). Each one must by experience learn the value of the Father’s smile and fellowship and gracious promises for the present and the eternal life.

How can this be understood? How can a sin be forgiven and yet punishment be inflicted on its account? The right thought on this question is that Divine forgiveness signifies that God gives over or relinquishes His indignation against the sin and the sinner and deals with the sinner from the standpoint of favor. Justice, however, still maintains a hold and must be satisfied. Justice knows no forgiveness. It requires a full payment, justice first,

then love! Let the consecrated child of God embrace His Disciplines, Instructions and Experiences that will bring to him His “Well done, good and faithful servant.”



A Study Help In Understanding The Heavenly Position Of The Divine Beings

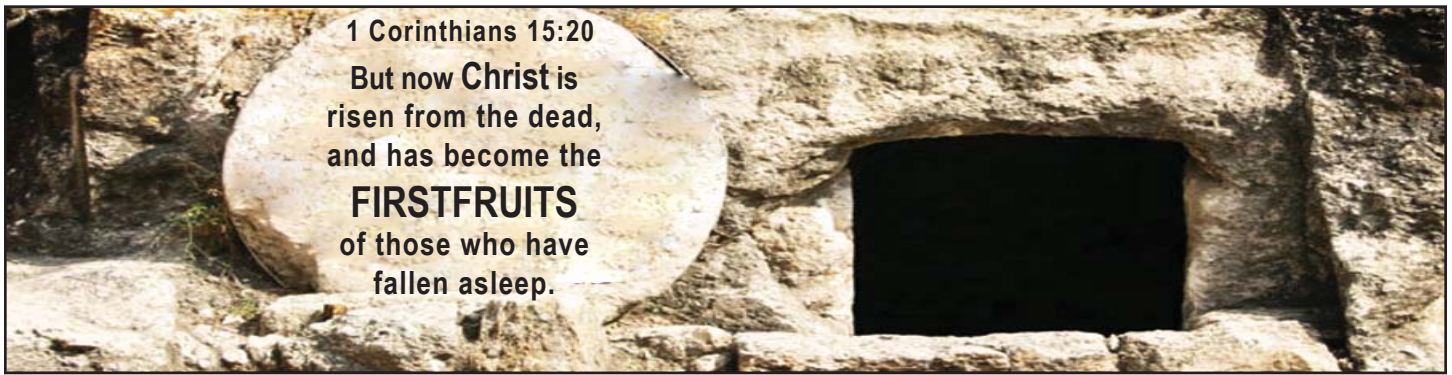
While a soul or being is more than a mere body, yet there can be no being, no existence, no soul, without a body. But then, again, there are different kinds of bodies—“There is a natural [animal] body, and there is a spiritual body” (1 Cor. 15:44). The kind of body determines the nature of the being or soul. Beings with spirit bodies are spirit beings, or heavenly beings; and a further distinction is shown among the spirit beings in that those possessed of inherent life, immortality (1 Tim. 6:16; John 5:26; 1 Cor. 15:53), like God and Jesus and the glorified Church, are said to be “of the Divine nature” (2 Pet. 1:4), far above angels, etc. (Eph. 1:20, 21; Heb. 1:4). Beings with the highest order of fleshly bodies, “of the earth, earthy” (1 Cor. 15:47), are called human beings, or human souls, and are higher than the souls of the lower animals (Num. 31:28), for man is the highest of all earthly or fleshly beings or souls. Originally in God’s image and likeness and as His representative, Adam was the king of earth (Psa. 8:5, 6).

Since the human family is evidently a fleshly, earthy race, and not a heavenly or spiritual one, and since the inspired Apostle assures us of this fact, saying, “That was not first which is spiritual, but that which is natural [animal, fleshly] . . . the first man was of the earth, earthy” (1 Cor. 15: 46, 47), we must conclude that, unless something should occur to work a change, the promise of a resurrection (*anastasis*, a “standing up again,”

a “restoring”), when applied to Adam (and his family), would mean simply a restoration of his being (soul) to its original powers possessed before his sin and fall—when, as the earthly image of his Creator, he was upright (Gen. 1:27; Eccl. 7:29). Since the word *anastasis* merely signifies to “raise up,” to “restore,” as from a fallen to an upright, or from an imperfect to a perfect condition, and since it applies to the soul, or being, of man, it is evident that unless there be some change of nature since the fall of the race in Adam, raising up would imply nothing more and nothing less than raising all the way up to that standard of perfection and Divine likeness represented and lost in Adam. Of the vast multitude of the human family it is true, that they are of the earth, earthy—of human nature, like father Adam, except that they have fallen farther from the Divine image in which they were created in Adam. But this is not true of all, as we shall see.

The Scriptures clearly explain that during the Gospel Age God has been selecting a peculiar people, a “little flock” (Luke 12:32; Luke 6:23), to be joint-heirs with Christ, their Redeemer and Lord, in the Millennial Kingdom, which is to bless all the families of the earth. And they no less clearly assure us that those who will be of that “bride” class will be changed in their resurrection, to a new nature the Divine nature, that thereafter they may be with their Lord, and be like Him, and see Him as He is (1 John 3:2; John 14:3; 17:24; 2 Pet. 1:4).



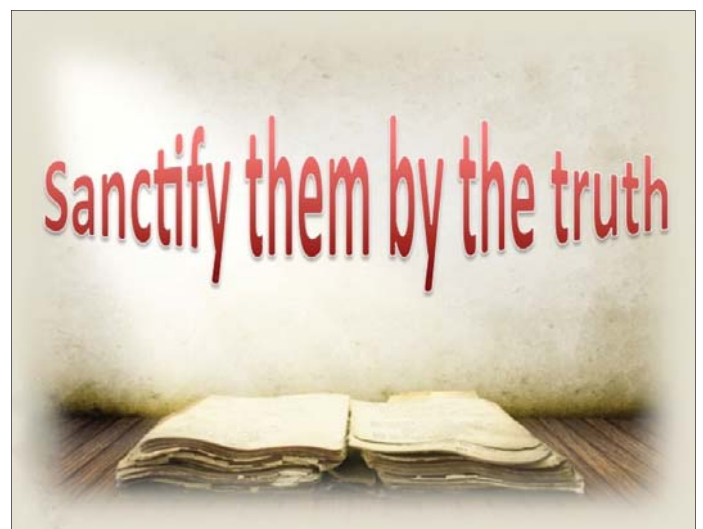


The Scriptures also assure us that, in order to secure such a change in their resurrection (necessary to all members of that spiritual Kingdom), a certain change must take place in them before death, which change starts with what the Scriptures call a begetting of the Spirit and ends at the time of the birth of the Spirit, which occurs in the resurrection (Col. 1:18). That which is begotten and born of the Spirit will be a spirit being, and no longer a human being. As that which is begotten and born of the flesh is flesh, so that which is begotten and born of the Spirit is spirit. Nicodemus, and the Jews generally, thought that when the due time would come their nation would become God's kingdom—a fleshly kingdom under a fleshly Messiah. But our Lord corrected his error, and assured him that all who would ever become members of that kingdom, the heavenly kingdom, would have to be begotten and born again (a second time), and that of the Spirit of God (John 3:3-7).

The Apostles explain that the begetting to this new nature comes only to believers, already justified by faith in the Redeemer, and that, while the justification of believers comes to each as a free gift through Christ, this begetting to be new creatures "of the Divine nature" comes directly from the Father, and that as a result of full consecration to Him. The Truth, the Word of God's grace, as it is used in the "high calling" which is "of God" (Phil. 3:14), is the begetting and quickening influence which starts the new, consecrated life in all who are properly exercised thereby. The Apostle says, "The God and Father of our Lord Jesus Christ . . . hath begotten us" (1 Pet. 1:3).

The Gospel Age was set aside mainly for the work of begetting and quickening and preparing the Little Flock, "the Church, which is His body" (Eph. 1:22, 23), for birth to the Divine nature, and to an inheritance in the promised Kingdom which flesh and blood (souls or beings of human nature) cannot inherit (1 Cor. 15:50; John 3:5). The resurrection of the Church includes the resurrection of Christ Jesus, who is the Head of the

Church, which is His body. This resurrection is not only the chief or first resurrection in the sense of being the grandest and most wonderful "raising up," far above human and angelic natures, to the very pinnacle of glory and power, the Divine nature, but it is also the first in order. This first (chief) resurrection began over 1900 years ago, when the Head of the Church, having been begotten of the Spirit at Jordan, was born of the Spirit at the time of His resurrection—"The firstborn from the dead"; "the firstfruits of them that slept" (Col. 1:18; 1 Cor. 15:20). Since then, one after another of His "little flock" all down throughout the Gospel Age have been begotten and quickened (Eph. 2:1, 5; Col. 2:13) of the Spirit and developed preparatory to being born of the Spirit. Those who are born of the Spirit are invisible and can come and go like the wind (John 3:8). There are two classes of those who are begotten of the Spirit in this life and born of the Spirit into the heavenly phase of the kingdom in the resurrection: First and foremost, the "little flock," the 144,000 (Rev. 7:4; 14:1), the Bride of Christ, who is given the highest of the spirit natures, the Divine; secondly, the "great multitude," "the virgins her companions that follow her [the Bride]" (Psa. 45:14), a large, innumerable class (Rev. 7:9-17), who also will be given the spirit nature, but on a plane somewhat lower than the Divine nature.





Hosanna in the Highest

Toward the close of Jesus' Ministry He came to Bethany, to the home of Lazarus, Martha and Mary—the same Lazarus whom He had awakened from the sleep of death. Mary chose this opportunity to anoint the Master's feet with Precious Ointment, which He declared was an anointing for His burial.—Matthew 26:12.

The next day He sent for an ass and rode thereon into Jerusalem, after the manner of Israel's kings. When Jesus came in sight of Jerusalem, He wept over the city, exclaiming, "O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children as a hen gathereth her brood under her wings, but ye would not! Now, I say unto you, Your house is left unto you desolate! Ye shall see Me no more until that day [of Messiah's glory] when ye shall say, 'Blessed is He that cometh in the name of the Lord!'" (Matthew 23:37-39.) Meantime the Kingdom is not abandoned, merely delayed.

Messiah's Bride will be only partly Jewish. "Israel hath not obtained" the coveted chief favor; but the Elect obtained it. The multitude caught the spirit of the occasion, that Jesus was the promised King, and hailed Him as Messiah. They scattered clothing and palm-branches before Him, implying that the best of Earth was not too good for One so great. Meantime, they shouted, "Hosanna to the Son of David!" The long-promised Messiah of David's line! "Blessed is He that cometh in the name of Jehovah!"—Matthew 21:9.

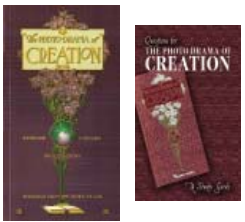
The Pharisees, who did not believe, thought the procedure sacrilegious, and told Jesus to stop the shouting. Jesus replied that the Prophet Zechariah (9:9) said, "Shout," and therefore there must be a shout. "If they should hold their peace, the very stones would cry out." God had declared it; there must be a shout; the prophecy must be fulfilled.

Cleansing the Temple of money-changers and merchants followed our Lord's triumphal entry into the city.

Lesson 65

- 1* Who's home did Jesus come to at the close of His ministry? Where located? Par. 1
- 2* What had Jesus previously done to Lazarus? John 11: 11, 43, 44
- 3* What did Mary do to Jesus' feet? What did He declare? Matt. 26: 12
- 4* Jesus rode into Jerusalem on what kind of animal? After the manner of whose kings? Par 2
- 5* When Jesus wept over Jerusalem what did He exclaim? Matt. 23: 37-39
- 6* Does that mean that the Kingdom is abandoned? If not, what?
- 7* Who will Messiah's Bride partly consist of?
- 8* If Israel did not obtain the chief favor who did?
- 9 What was the spirit of the occasion? Par. 3
- 10* How did the multitude treat our Lord and what did they shout? Matt. 21: 9
- 11* Explain who the Pharisees were and what they believed. See Bible Dictionary. Par. 4
- 12* Why did they tell Jesus to stop shouting?
- 13* What Old Testament prophet said there must be a "shout"? Zech 9: 9
- 14* Our Lord did something in the Temple after He came into the city? What was it? Matt. 21: 12. Par. 5

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



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Carlstadt, NJ, Oct. 15;

Jessie Julian

Chester Springs, PA, Sept. 23, 24;
Tulsa, Oklahoma Convention, Sept. 29, 30 & Oct. 1

David Lounsbury

Tulsa, Oklahoma Convention, Sept. 29, 30 & Oct. 1

Ainsley Maine

Pittsfield, MA, Oct. 15

Roger Mullen

New Haven, CT, Sept. 17;
Tulsa, Oklahoma Convention, Sept. 29, 30 & Oct. 1;
Boston, MA, Oct. 22

Krzysztof Witko

Tulsa, Oklahoma Convention, Sept. 29, 30 & Oct. 1

Lawrence Williams II

Athens/Nelsonville, OH, Sept. 17;

THE BIBLE STANDARD MINISTRIES 2017 CONVENTIONS

TULSA, OKLAHOMA CONVENTION

September 29, 30 & October 1

Site: Wyndham Hotel; 10918 East 41st Street, Tulsa, OK, 74146; 1-918-627-5000. Reservation Deadline: September 15, at 5 P.M. CST. You must mention the Bible Standard Ministries Convention to get the special room rate of \$85.00 plus tax. These rates are also available for 3 days after the convention. There is an airport shuttle available by phoning the hotel. Luncheons are planned for Friday and Saturday at the hotel. Restaurants also nearby. For Inquiries contact D. Welker 918-272-8404 or R. Piquene 918-224-7547.