

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

ENDURING HARDNESS

“In your patience possess [preserve] ye your souls,” (Luke 21:19).

No other grace will be more needed than this in the fiery ordeals of this evil day; for without great patience no man can endure to the end. All along the Christian’s pathway, ever and quickly, he comes to a new crisis: perhaps they are often seemingly of trivial importance, yet he realizes that they may be turning points in his Christian course. Who has not realized them? There comes a temptation to be weary of well-doing, together with the suggestion of an easier way; or there springs up a little root of pride or ambition, with suggestions of ways and means for feeding and gratifying it. Then there comes, by and by, the decisive moment when you *must* choose this course or that; and lo, you have reached a crisis!

Which way will you turn? Most likely you will turn in the direction to which the sentiments you have cultivated have been tending, whether that be the right way or the wrong way. If it be the wrong way, most likely you will not be able to discern it clearly; for the wrong sentiments that you have cultivated will sway your judgment. “There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.” “The backslider in heart shall be filled with his own ways,” (Prov. 14:12, 14). How necessary, therefore, is prayer that we are good soldiers, and that in every crisis we may pass the test successfully. Nor can we safely delay to watch and pray until the crisis is upon us; watchfulness and prayer should be our constant attitude.

The life of a soldier always on duty and on the alert is by no means an easy life; nor do the Scriptures warrant any such expectation for Christian soldiers. On the contrary, they say, “Fight the good fight of faith”; “endure hardness, as a good soldier of Jesus Christ,” *etc.* And yet many Christians seem to have the very opposite idea. Their ideal of the Christian life is one without a storm or even a breeze—one of continuous calm. Such a life was indeed more possible prior to the outbreak of the Time of Trouble in 1914, than since. The *New York Times* comments that, “1913 was the last normal year in human history.”



With today’s upheaval in human affairs, the general decadence physically, mentally, morally, and religiously, the uncertainties, perplexities and corruption that pervade the financial, political, governmental, commercial, educational, social, and religious spheres—with these, together with the present-day discoveries, inventions, conveniences, luxuries, allurements and attractions, the loyal soldier of the cross is surrounded by anything but peaceful conditions. The temptations from the world, the flesh and the devil are in many respects more subtle and more potent today than ever before. And their opposition is daily becoming more and more intense; for Satan realizes that his time is short, and he is determined by any and every means to exert his power against the consummation of God’s plan. Having failed to destroy the Little Flock, he became bent on subverting and destroying the Great Company and the Youthful Worthies, the last two classes of God’s elect. He is doing everything possible to sidetrack and oppose them and to prevent their development and perfecting. But God overrules all his oppositional efforts for our good (Rom. 8:28). Satan still turns the wheel that polishes the Lord’s jewels. What Satan intends for our harm God uses for our good, for our development, balancing, perfecting and crystallization in Christlikeness.

Before the brightness and glory of our Lord Jesus Christ’s presence, all the darkness of ignorance and error shall flee away, and no hiding place shall be found for them; for the knowledge of the Lord shall fill the earth as the waters cover the sea, when His presence is fully revealed to all. Till thus relieved of this duty of guarding the Truth, the one true Church must wait for her victory, must watch against the dangers of abounding and wide-spreading error and the seducing temptations of the world, the flesh, and the devil, must pray for and use Divine strength in enduring hardness as good soldiers unto the end, and must boldly and nobly contend for the faith delivered to the saints. Those not so doing will not be counted worthy to be

gathered among Christ's jewels (Mal. 3:16, 17).

It should be borne in mind also that in the days of His presence during the Parousia and Epiphany there is even greater necessity for watching and contending for the faith than previously, since His presence is discerned by the one true Church only by faith in the foretold indications, and since the perils occasioned by numerous false doctrines and many antichrists are greatly increased; so much so that only those who have on the whole armor of God are able to stand and to contend for the faith in the face of such subtle and crafty opposition. The charge is to stand well-armed, and to contend for the faith *until His manifestation to the world*, in the close of the perilous times of this harvest.

Consequently, we have had many and severe storms of opposition, and still there are doubtless more severe trials to follow. But those who, with overcoming faith, outride them all—who patiently endure, who cultivate the spirit of Christ with its fruits, its graces, and who valiantly fight the good fight of faith, rather than to withdraw from the field of battle or fight for some other cause—such, and only such, will be overcomers, to whom the laurels of victory will be awarded and to whom the Lord will say, “Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord,” (Matt. 25:21).

Meanwhile, conditions similar to those of the Gospel Age prior to its Harvest will continue, in which “shall many be offended [Greek, *caused to stumble*], and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall [patiently] endure unto the end, the same shall be saved,” (Matt. 24:10-13).

WHERE WERE YOU?

This is indeed the question that every soldier of the cross should ask himself. Where were you when the Captain of your Salvation called for volunteers and others marshalled themselves to the battle? Where were you when a fellow soldier fell, overcome, or wounded in the fight? Were you there to give him the needed help? Where were you when a comrade grew faint and weary in the journey? Were you there to lift up his hands and strengthen his feeble knees (Heb. 12:12)? Where were you when the battle was raging and every resource was needed? Were you occupied mainly with personal, family, and non-essential matters, or were you strenuously engaging in “the good

fight of faith,” (1 Tim. 6:12)?



“The battle of the great day of God Almighty,” (Rev. 16:14) is waged in this great “time of trouble,” which broke out in 1914 (Dan. 12:1; Matt. 24:21; see *The Time Is At Hand*, pp. 101, 104); just where do you stand—on the side of sin and error, or on the side of righteousness and Truth? Are you fighting intelligently and diligently for the Truth, redeeming the time, and making each blow count, or are you fighting “as one that beateth the air,” (Eph. 5:16, 17; 1 Cor. 9:26)? Are you entangled with worldly cares and allurements, or are you “enduring hardness, as a good soldier of Jesus Christ,” (2 Tim. 2:3, 4)? Are you possibly growing weary of well-doing, forgetting that we shall reap in due season, if we faint not (Gal. 6:9)? Just where will you be when the victorious soldiers of the cross gather joyfully in their home-coming, singing their triumphant songs? Will you be there? Will I in the midst of trials and difficulties, in the midst of suffering for righteousness’ sake, for the Truth’s sake, endure hardness as a good soldier of Jesus Christ? Paul says, “I therein do rejoice, yea, and will rejoice” (Phil. 1:18).

INTERESTING ANALOGIZES WHAT DO YOU HAVE FOR SALE?

WHERE DO YOU LIVE?

ONE CROSS, nearly new. I cannot carry it and keep up with the world and its crowd. Will sell cheap.

One six-piece set of armor. All pieces in good shape but do need polishing. For full description see Eph 6:13-17.

A beautiful robe of righteousness in justification (described in Isa. 61:10) and an additional robe of a just and holy character in sanctification (described in Job 29:14), also other miscellaneous clothing (see 1 Pet. 5:5; Col. 3:12). Worn but little; will sacrifice.

One badly used Christian influence. Buyer may be able to repair it if carefully handled.

A choice assortment of Christian opportunities, such as witnessing for Christ and the Truth—handing out tracts, encouraging Bible study, supplying Bible study books and booklets, comforting the bereaved, visiting the sick and needy, strengthening the weak, speaking good words in season, *etc.* Some of these are brand new, others little used. Make offer.

The above-mentioned items are stored in the basement of my home, right behind my fishing tackle,

golf clubs, baseball equipment, picnic basket, beach equipment, bowling ball and other things I use more frequently.

Call during the daytime, as I do not wish night calls to disturb my radio and television programs, parties, or other social activities.

I live at the corner of NEGLECT Street and WORLDLY Avenue. For Further Information Phone Pleasure 8521. A LOT OF CHRISTIANS

One Scripture—Two Applications—A Changed Purpose

Song of Solomon 6:8, 9

“There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.”

This is one of the many scriptures in the word of God that pictures forth more than one application! These verses have to do with various groups of antitypical women who have varying degrees of relationship with antitypical Solomon. In the large antitype, Solomon pictures our Lord Jesus; in the small antitype, the Epiphany Messenger, Bro. Johnson. The Bible frequently uses women to represent the consecrated, so the various groups of women seem to refer to different classes of God’s people in varying degrees of relationship with our Lord Jesus.

Pre-1954 Application: There are two applications to verse 8 in the antitype. The first deals with the time period in the Epiphany when the Little Flock was in the flesh. At that time, there were three classes of God’s consecrated people, the Little Flock, the Great Company, and the Youthful Worthies. The 60 queens refer to the 60 groups of the Great Company. They are pictured also as the 60 posts that held up the court of the Tabernacle in the wilderness, the 60 heads of the Levite groups in various Old Testament genealogies, and as the 60 valiant men who guarded Solomon’s chambers (Cant. 3:7). The 80 concubines refer to the 80 groups of the Youthful Worthies. The virgins without number refer to the individual members of the Little Flock, Great Company, and Youthful Worthies in their standing as consecrated ones.

Pre 1954 Application

Three Classes of God’s Consecrated People

Little Flock (still in the flesh)
Great Company
Youthful Worthies

Post 1954 Application

Also Three Classes of God’s Consecrated People

Great Company (still in the flesh)
Youthful Worthies
Consecrated Epiphany Campers

Present Day Application

Youthful Worthies
Consecrated Epiphany Campers

Post-1954 Application: The second application deals with the post-1954 picture of the Epiphany work. At that time, there were also three classes of God’s consecrated people. The 60 queens were the 60 groups of the Great Company, who next to the Little Flock have the closest relationship with antitypical Solomon, shown by the fact that they are referred to as queens. The 80 concubines were the 80 groups of the Youthful Worthies, who had the next closest relationship with antitypical Solomon, shown by the fact that they are referred to as concubines. The virgins without number in this application, however, refer not to individuals, but to the Consecrated Epiphany Camper class in general, who

along with the Great Company and Youthful Worthies, have no specific number.

In these precious words of God, there are some other points of interest as well. The 60 groups of the Great Company and the 80 groups of the Youthful Worthies did not make a total of 140 separate groups. The 60 groups of the Great Company and 60 of the 80 groups of the Youthful Worthies mingled together so that there were 60 groups that consisted of both Great Company and Youthful Worthies members combined. The remaining 20 groups of Youthful Worthies were groups made up of Youthful Worthies only. Let us take a moment to show our reverence to Jehovah for the blessing given to us through the teachings of Pastors Russell, Johnson, and Jolly.

In verse 9, the one who is referred to as the dove, the undefiled one, the choice one, is the Little Flock. It states that the queens and concubines praised her, that is, the Great Company and Youthful Worthies extolled, or blessed, the Little Flock. This seems to show that the 60 Great Company groups and the 80 Youthful Worthy groups were formed while the Little Flock was still in the flesh.

The Present-Day Application: With a changed purpose and the passage of time, it is likely that many of these Bible student groups no longer exist. Also, since the Great Company has finished its course, it is apparent that the groups that yet remain consist of only Youthful Worthies who are antitypical Levites. Having said that we are given to understand that undoubtedly many Consecrated Epiphany Campers are associated with members of the groups that do remain.

In testimony, Bro. Russell himself, in harmony with the Scriptures, laid down the basis for the teaching that those who come to truly repent and believe on Jesus as their Savior, after the Gate to the Court is closed, become tentatively justified and that their tentatively justified standing is pictured *in the Camp*. Also, Bro. Johnson shows that tentative faith justification will continue to be given to all truly repentant and believing ones until restitution begins.

With a changed purpose in harmony with needs of times and seasons, it became necessary after the Fall of 1954, that tentative faith justification continued to operate for those who were remanded from the Court into the Epiphany Camp, and operates also in this Camp for those accepting Christ as their Savior since that time, and will continue to operate there until restitution begins—and even thereafter it will, with a changed purpose, operate in the Millennial Camp, as the restitution class gradually comes up to actual justification; so also, since the Fall of 1954 the opportunity to consecrate has been operative, but with a changed purpose, for “repentant and believing” ones in the Epiphany Camp, and will continue to be open there until restitution begins; and even thereafter will be open, with a changed purpose, to the restitution class in the Millennial Camp (Psa. 110:3; T 94, par. 3).

As Bro. Russell states: “It is proper that all who come to a knowledge of the Lord should *consecrate themselves* fully to him. This will always be the only proper course to pursue, whether they came in under the ‘high calling’ or under another later call, not so highly honorable and distinguished. Nothing short of *full consecration* will ever

be proper” (R1113; comp. P-6, p. 156). It is “always in order” (E- 4, p. 420), even though the uses God makes of His consecrated servants and the standings (including the way they are typed) and the rewards He gives them may differ considerably as dispensational changes in His plan set in from time to time. However, these differing uses and requirements, which are due, *e.g.*, to dispensational changes in God’s plan, are for God, not the consecrator, to determine, and should not make any difference in the kind of consecration that is made. But all who will ever gain everlasting life on any plane must consecrate before they will receive it (compare Question/Answer PT ‘62, p. 14).

The Consecrated Epiphany Campers entrance into consecration is not pictured at the Door to the Holy, nor at the Gate of the Court. Nor can they be on the Highway of Holiness, as they will be later because it is not yet open. However, they may be said to have entered *a* strait gate at consecration, and to be on *a* narrow way, for they also consecrate while sin is still in the ascendancy, amid many besetments and much opposition, and carry out their consecration faithfully if they are ultimately to be of this class. The CEC’s, because of consecrating after the first lapping beginning of the Basileia period set in, in the Fall of 1954, will not have their final inheritance among the very elect; however, the Scriptures indicate, as we shall show, that these consecrated servants of God will be the highest class among the *quasi*-elect. Bro. Johnson set forth from the Scriptures, and the Scriptures clearly show, that here in the end of the Age there would be a class closely related to and associated with the Youthful Worthies in their experiences, which, however, would have its final inheritance apart from them and the rest of the elect.

The Future Day: Bro. Russell, who obviously held to the same basic teaching as presented, even went one step further and very logically showed that tentative justification continues even beyond the five pre-restitution classes, even after the Millennial Kingdom is set up in its earthly phase. We note the following from his pen: “The world’s justification will not be an instantaneous one, but will progress during the thousand years—the Millennium. *The world might then be said to be TENTATIVELY JUSTIFIED* [emphasis ours] through the Mediator and his kingdom, but their justification will be accomplished only in their absolute perfection at the close of the Millennium, when they will be presented to the Father and accepted by him” (R5959). “But for the world in the next age, all through that thousand years they will be coming up, up, to perfection, and every day they

will be getting more justified, more justified, and more justified, and they will be getting more nearly right every day. So they will be approaching gradual justification, and every one of that time who will be in the right way, and seeking to be in harmony with the Lord, will be said to be *tentatively justified* [italics ours]" (What Pastor Russell Said, p. 402 bottom).

Bro. Russell's testimony from R5959, par. 6 and Question Book, p. 402, bottom, stated to the effect that during the time of the world's gradually coming up to their actual justification, which "will be accomplished only in their absolute perfection at the close of the Millennium," they "might then be said to be tentatively justified." They then "will be approaching gradual justification, and every one of that time who will be in the right way, and seeking to be in harmony with the Lord, will be said to be tentatively justified."

And in PT '63, pp. 44, 45, we again referred to these two statements of Bro. Russell and showed that they do not apply to tentative *faith* justification as operating in the restitution time, for we stated that while tentative justification "would operate even in the Millennial Age, it will operate then in the sense of a tentative *actual* justification." There is a great difference between reckoned justification and actual justification—justification by *faith* and justification by *works*. Tentative (faith) justification will operate only "until restitution begins"; thereafter, under the New Covenant, there will be no tentative (faith) justification—the test then for actual justification will be *works* (the world will be "judged every man according to their works"—Rev. 20:12), but the test now for tentative justification is *by faith* (PT '68, p. 31).

GOD'S ELECTIVE WORK NOW IN PROGRESS

"Knowing, brethren beloved, your election of God" (1 Thes. 1:4).

To bring timely instruction of God's Elective Process to the forefront of our minds we give an example, about an election, of political activity in the U.S. One needs some instruction on who's seeking to get elected, who they should campaign for, *etc.* They know that much effort, time, means, *etc.* must be expended in an all-out election effort, so that the right candidates are elected. They also need to consider very carefully the issues involved—the platforms, personalities, public sentiment, *etc.*, and to consider also the opposition parties and candidates—their sentiments, platforms, strength, weaknesses, activities, *etc.*; and the controversies and debates. Their endeavor is to make sure that this election of the right candidates will go down in history as having been a grand success, bringing into power a new administration with the greatest kind of benefits for the people in the future—the best wages and benefits, the least unemployment, no deficit, little or no taxes, all dwelling in safety, no inflation, no pollution, no expenditures for nuclear and other weapons, health insurance provided for everyone, and a crime rate that is nil. Some will say this cannot be—in this present evil world (Gal. 1:4). We agree. However it will never be done by fallen man's elections. But we do not have these in mind; rather, we

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have in mind a far more important election—the election of God.

Jehovah has a great election in progress. Certain ones are being nominated and elected; this is the work that God has been doing during this Gospel (or Church) Age. This Age has not been the time for world conversion; rather, the Bible shows that world conversion is to be done in the Millennial Mediatorial Reign of Christ. Many

have made a serious mistake in thinking that Christians must convert everyone in this life because there will be no hope for the unsaved dead in the future.

The Scriptures give much about this wonderful election, or selection, by God; He is seeking out those who will, by believing in Christ as Savior and becoming His disciples, and following Him loyally, constitute the seed or children of Abraham. So, it is a selective, choosing work; it is a selecting out those who will be used by God to bless all the families of the earth in the incoming Millennial Mediatorial Reign, according to the great Oathbound Covenant to Abraham (Gen. 22:16-18) in which God said, "In thy seed shall all the nations [*families*; Gen. 12:3] of the earth be blessed." And He said this seed would be "as the stars of heaven, and as the sand which *is* upon the sea shore." The star-seed consists

of the spiritual, heavenly classes, and the sand-seed, the earthly classes.

The Ancient Worthies are the chief class of the sand-seed earthly elect who will bless the world of mankind. The Youthful Worthies (this is a class similar to, and with the same kind of strong faith, obedience, love and devotion to the Heavenly Father as was manifested by the Ancient Worthies in their day; this class is elected, or selected, here in the end of the Gospel Age) and of the quasi-elect the Consecrated Epiphany Campers, will assist in blessing and converting the world in the 1,000 year reign of Christ here on earth.

The teaching of God's election, or selection, of the elect in the Gospel Age, is taught very plainly in many places in the Bible. See margin reading of Matt. 28:19, "Go ye therefore and make disciples or Christians of all nations." It does not say "convert" the nations, but clearly teaches an elective, or selection work. Even more pointed is Rev. 5:9, 10, where it mentions the elect as being gathered "out of every kindred, and tongue, and people, and nation." Again, Matt. 24:14 says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations"—it does not say *for world conversion*.

We consider this subject and the study of it a method of showing the perversion of thought and mannerism of the non-Christian world; sometimes even the Christian must remind himself of God's Word in Matt. 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We, as fully consecrated Christians who know God, look forward to a share in Jehovah's glorious Kingdom on earth, in its righteousness; the righteousness which will be required of the world and the righteousness which must be attained by all who would be sharers in the Kingdom work. This is what we are to seek first, chiefly to be content in respect to all the testings and hardships of life. We are to trust to our Father's wisdom and grace that He will withhold no good thing, joys or sorrows, trials or blessings and that He will make all things work together for our good, giving us the needful things of life, according to His wisdom of what would help us make our calling and election sure to whatever place He may have for us in His coming Kingdom that is to be established on this earth (BS 2016, p. 44).

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations."



Matthew 24:14

AS JEWELS IN GOD'S HAND

We sing in one of the hymns, "He's now gathering out His jewels, those who with Him then shall reign." And this thought is based on Mal. 3:15-18: "And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered." We are living in that time in which there is a great increase

of evil in the world, and those that work wickedness are indeed, in many cases, set up in power and they are so firmly entrenched that they cannot be dislodged without superhuman power to do it. They that tempt God are even delivered.

But notice what it says also in this connection: "Then they that feared [reverenced] the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name." We speak in various ways to one another—in our ordinary conversation, in our study meetings, on the telephone, sometimes at great distances (this is a wonderful means of encouraging others) and in conventions. In doing these things we also get an uplift. Yes, blessings and benefits come from these conversations; this is why we have conventions. And Jehovah takes note of these things too and keeps the elect in special remembrance. "Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching" (Heb. 10:25).

God when talking about the jewels says: "They shall be mine [He owns them in a special sense], saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3:17). There are various kinds of jewels—diamonds, rubies, sapphires, emeralds, and other kinds of beautiful precious stones, which correspond to the elect, who God has been selecting during the Gospel Age. God did not limit His gathering to one kind of the different jewels.

And there is a brief outline of God's Plan here. After these jewels, the Gospel-Age elect, are taken out and "made up" here in the end of the Age (placed in their Millennial settings) it says, "Then shall ye return [in the resurrection], and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." What does this mean? It means the separating of mankind in general, the non-

elect, into two classes otherwise referred to as the Sheep and the Goats (Matt. 25:31-6). This is to occur in the resurrection during the Reign of Christ. It says that the dead, small and great, will stand before Christ's judgment throne (Rev. 20:12). The KJV says stand "before God," but the Greek word "God" in the KJV is *thronos*, meaning *throne*. The great white throne of Rev. 20:12 is the same as the one in Matt. 25:31-46. Christ, Head and Body, will during the Mediatorial Reign discern between the righteous and the wicked, the Sheep and the Goats. It will take the whole period of Christ's Reign to separate between these two classes. Those on Christ's right hand are the Sheep class, the righteous of the world of mankind in general, who will inherit everlasting life in the kingdom on earth. Those on the left hand are the Goat class, the irreformably wicked, who will all be annihilated in the Second Death in the "little season" at the end of the Millennial Age (Rev. 20:7-9, 11-15; 21:8).



"And we know that all things work together for good to those who love God, to those who are called according to His purpose."
Romans 8:28

HOW GOD DOES THE SELECTING

These jewels are not selected by God in an arbitrary manner. *It is on the basis of faith.* If you have strong faith like Abraham, if you have the affinity for that Gospel magnet, if you are drawn toward God and the things of God, and if you don't resist that drawing power, but heartily repent for sin, accept Jesus as Savior, and become disciples of Christ, you are accepted as one of the chosen ones who are making their calling and election sure. Almost everyone has at least just a little seed of faith within; and your being chosen of God depends on whether you let it grow or stifle it. This faith seeks for God and the things of God even where knowledge and sight are denied.

So, God is in this expanded work of the Gospel Age harvest time is still selecting His quasi-elect, not on the basis of something such as race, national origin, social standing, or physical appearance, but on the basis of the person's having faith and the other elements of

Christlikeness. Rom. 8:28, says: "And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose." These quasi-elect jewels come through the steps of repentance, faith, consecration, and are conforming, or transforming themselves into the image of Christ, thus can be one of those that God is now selecting. Yes, the pre-Millennial seed of Abraham.

The questioning mind may ask: How do I become a nominee? Well, in worldly elections like those in the U.S., they have to go through a lot of difficulty, trouble and expense to get nominated. But in God's election, He has given us a comparatively easy way of being nominated. All you have to do, is repent for your sins, go to God in prayer and tell Him you are truly sorry for your sins, ask him to forgive you through Christ, accept Jesus as your Savior, and dedicate yourself to God as a disciple of Christ, and you become a nominee for God's election. The consecrated child of God is not required to enter into a smoke-filled room somewhere and have some men select you as a nominee. No, you don't have to learn a password or mantra and go through a lot of secret rites. You do not have to join any earthly organization to get this nomination: but you do have to go through the steps mentioned earlier.

CHRISTIAN CAMPAIGNING

After one has become a disciple of Christ, the campaign begins whereby he is to make his calling and election sure. This election is not just to serve for 2 years, 4 years, 6 or 12 years—it is to serve and be in God's Kingdom (earthly or heavenly) for eternity. There are many Scriptures showing how necessary it is for us to make an all-out effort to make our calling and election sure. Let us consider a few. Heb. 12:1-4 says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses [the Ancient Worthies, many of whom are named in Heb. 11], let us lay aside every weight, and the sin which doth so easily beset *us* and let us run with patience [cheerful endurance] the race that is set before us, Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." So, we need to put forth diligent and continued effort.

The Apostle Paul in 1 Cor. 9:27 offers some well tested advice: "I keep under my body and bring it into subjection

lest that by any means, when I have preached to others, I myself should be a castaway.” So run, that you may attain. And, of course, we have the famous passages in 2 Pet. 1:10, 11 “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

Do what things? 2 Pet. 1:5-9 tells us: “Beside this, giving all diligence, add to your faith virtue.” (First, we need to have faith; “without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him” Heb. 11:6). Then we need to add virtue (fortitude—hope for victory); and to virtue knowledge (knowledge is important, but knowledge without the fruits of the Spirit just puffs one up; 1 Cor. 8:1); and to knowledge temperance, or self-control; and to self-control patience (cheerful endurance, perseverance); and to patience godliness; and to godliness piety; and to piety brotherly kindness; and to brotherly kindness charity, or unselfish love. “For if these things be in you, and abound [do not have them in the barest minimum amount, but try to have them in abounding measure; if you thus have them], they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” So, we are to be diligent in making our calling and election sure, so that we will never fall away, but have an abundant entrance into the everlasting Kingdom [earthly or heavenly] of Christ.

HELPING OTHERS GET ELECTED IS REQUIRED

In the worldly nominations, elections, *etc.*, one candidate tries to beat out all the others so that he can be the nominee, or the one who is elected. But not so with the election of God. To win the election of God, we must help others also to win the nomination and election. An old Chinese proverb says: Help to row your brother’s boat across the stream, and, lo, you have crossed also. Very true. We have a difficult task on our hands to win this election, to make our calling and election

WHATEVER
is in your
HEART
DETERMINES
what you
SAY
“ . . . out of the abundance of the heart the mouth speaketh.”
Matt. 12:34

sure, because there is a strong current in the world that is moving away from the things of God; and for someone to stem the tide, to make progress against this strong current in the world requires great effort.

We are approaching the subject matter of this article during a period of human history that is unprecedented in its worldwide scope of violence, social unrest, governmental corruption, anarchistic factions, religious and denominational deterioration; and

all of these elements combined adds to the stress and burden being placed upon the human heart and mind of everyone living in today’s society. These worldwide conditions first arrived in fulfillment of Bible prediction in the autumn of 1914 with the outbreak of World War I and have continued and escalated to where we are now. These conditions are conducive to going with the flow,

“Make thy face to shine upon thy servant; and teach me thy statutes”
(Psa. 119:135).

but to make our calling and election sure one must go upstream which is not conducive to the flow. We are required to walk on a narrow way that will lead to life, and God’s word says, “. . . and few there be that find it.” As consecrated children of God, we, in urgent prayer, ask of God: “Make thy face to shine upon thy servant; and teach me thy statutes” (Psa. 119:135).

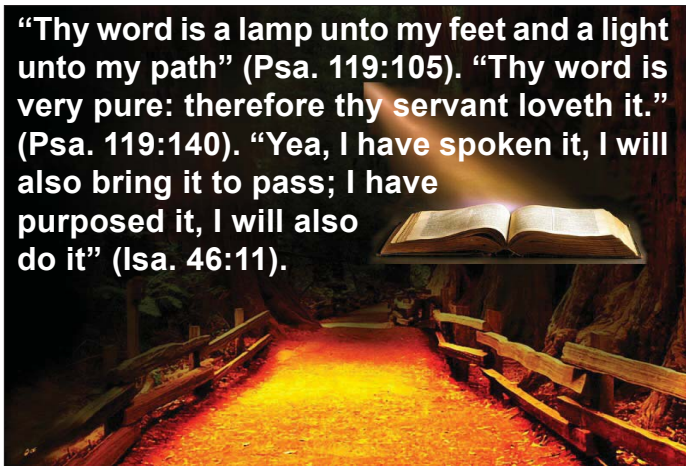
Phil. 2:15, 16 says, “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation [or generation], among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, and that I have not run in vain, neither laboured in vain.”

Let us give a hearing ear to the words of Jesus: “But among you [My disciples] it shall not be so” (Matt. 20:26). We are not to seek to tear down one another, but to seek to build up. If we seek to tear others down, and persist in this, we will never be elected of God. In Eph. 4:31, 32 the Apostle exhorts, “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” So, we are to put away the bad qualities. We are not to speak evil of others, unless there is an absolute necessity, where someone or ones would be surely injured if we did not mention the evil, and then only mentioning it and not seeking to blacken others’ characters.

We know, of course, that in word we all offend at times. James 3:2 says, “For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.” And James goes on to show how the tongue, though small, is certainly an unruly member, and it will get us into much trouble if we allow it to. Matt. 12:34 tells us that “. . . out of the abundance of the heart the mouth speaketh.” And so, if we have a bad heart, the mouth will bring forth bad things.

Deut. 13:14 can be used very effectively against the spreading of evil reports about others. Several things are mentioned, particularly in regard to evil reports that are made regarding others. It says, “Then thou shalt inquire, and make search, and ask diligently”—in other words, do not believe every report you hear, speaking evil of someone else. It says, inquire, make search, and ask diligently, if it be truth and the thing certain. So, you see, we should not accept every evil report about others that we hear, we should first make proper investigation. The devil is trying to split up and separate all of us. He would delight in our biting and devouring one another, and he could keep us all from making our calling and election sure.

“Thy word is a lamp unto my feet and a light unto my path” (Psa. 119:105). “Thy word is very pure: therefore thy servant loveth it.” (Psa. 119:140). “Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it” (Isa. 46:11).



We are to hold forth the Word of Life, the Truth message from the Scriptures. To declare it diligently and perseveringly by word of mouth and the printed word—spreading the campaign literature diligently and perseveringly. Doing this will help, not only to get you elected, but to help to get others nominated and elected too. And so, this witnessing to others is one means whereby we make our calling and election sure and help others to do so. We use God’s word in helping others to appreciate His word as Truth: “Thy word *is* very pure: therefore thy servant loveth it” (Psa. 119:140). “Yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it” (Isa. 46:11).

As one of Jehovah’s consecrated children we use the lamp unto our feet and the light unto our path! And, if faithful, we will seek in love to reach out a helping hand to others where we can—not just think selfishly of ourselves and our interests—but will serve unselfishly in seeking to reach others with the precious message. Knowing this means we will be different from the people of the world. We will be in the world, but not of the world.

NOT CONSECRATING WILL PREVENT OUR ELECTION

In the worldly elections in this present evil world those who practice various evils are often elected. But not so in God’s election. In 1 Cor. 6:9-11 the Apostle Paul tells us some things that will prevent our getting elected. He says, “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” We can be changed; and to be elected of God we must put away those qualities which prevent our making our calling and election sure.

The Apostle Paul exhorts similarly in Eph. 5:1-5: “Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.” No one will be of God’s elect who willfully persists in any of these bad practices. If we come to God in true repentance and accept of the forgiveness that comes through Jesus and His great Ransom-sacrifice, we can be cleansed of our sins. Isa. 1:18 says, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” 1 John 1:7 says, “If we walk in the light, as he [Jehovah] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

That consecration is necessary is shown also in John 3:15, 16, 36. In each of these verses the obtaining

of eternal, or everlasting life, is made dependent on believing “into,” (so the Greek; see Diaglott) the Son. No one ever came into the Body of Christ (Eph. 1:22, 23) or ever will come into relationship with Him as their Head (Eph. 1:10), except by consecration—by laying down self-will and world-will and accepting His will as their will. Being justified before God by faith in Christ’s blood shed for us, we are invited to present our bodies thus justified—holy and acceptable unto God through Christ’s ransom merit—in consecration (Rom. 12:1). Those who do not thus use their justification by faith, which was given to them to make them acceptable in God’s sight so that they could enter into covenant relationship with Him, receive this grace (favor) of God in vain (2 Cor. 6:1).

In order to abide in Christ, the Scriptures clearly show us that more than the mere making of a consecration is necessary. Consecration opens the door and gives us the standing, gives us the relationship, gives us the backing and encouragement of the divine promises, and puts us in the way; but to maintain this standing in the body of Christ now requires that fruits shall be produced, evidences of love and devotion, even as the Master expressed in the parable of the vine, saying, “Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit” (John 15:2). The consecrated child of God must bear his cross daily and our faithfulness consists in fighting the weaknesses of the flesh. As consecrated ones our faithfulness in cross-bearing consists in our willingness to stand up for the truth and every principle of righteousness no matter what the cost of friendships broken or enmities enkindled. We are encouraged to become a disciple of Christ, therefore the cross is not to be merely lifted but carried faithfully unto death. “And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Luke 14:27).

In the proper understanding of the matter our Lord took up His Cross as soon as He reached manhood’s estate under the Law, when thirty years of age. Immediately He presented Himself to the prophet John at Jordan and, *having made* a full consecration unto death, He symbolized it by water immersion. Then, having been begotten by God’s holy Spirit, He, for three and a half

years, was bearing His Cross, figuratively, symbolically; in comparison to our cross, bearing His Cross consisted not in His living separate from sin, for He had lived separate from sin up to that time, “Who knew no sin” (2 Cor. 5:21). Let us who have consecrated unto death, as Consecrated Epiphany Camper hopefuls, be a footstep follower of Jesus Christ. Bro. Johnson gives some information following.

The consecration to life is appropriate to the Millennial conditions, not to the Gospel Age conditions; for it is the consecration that leads one into the highway of holiness. This highway of holiness awaits the Kingdom’s establishment in its earthly phase for its operation. It cannot operate before the Christ appears with the second sin-offering in God’s presence for atonement purposes. The Gospel-Age conditions require a faith that trusts where it cannot trace, that walks apart from sight and that trusts the Lord, though He slays the believer. We make a clear and concise statement: the Consecrated Epiphany Campers consecrate unto death, unreservedly giving up their own wills selfward and worldward and accepting God’s will as their own will in all things. As long as sin is on the ascendancy, and Satan is operating as the god of this world, so long will it be necessary, if one is loyal to the Lord, to sacrifice one’s rights unto death in his opposition to sin and in his service of righteousness. The evil conditions that must be opposed in

such a course wear out and take away life. Hence, to be faithful in consecration now requires the presentation of one’s all to God in service amid conditions that lead to the death of him who thus presents his all. Not only do the conditions of the present deal out death to the faithful, but each of them is invited to make a covenant of service—deadness to self and the world and aliveness to God. (E-4, p. 422)

Someone may say, I want to be a disciple of Christ, but I can’t be baptized in water now. You should not worry about that; you can have the real baptism in your heart even though you do not get the water baptism until later. The real baptism is your dedication or consecration to God, you are becoming a disciple, and enables you to receive the holy Spirit. Of course, anyone who is consecrated should be baptized in water to show forth to others what has taken place in the heart. Water baptism has no special value, any more than taking

JUSTIFICATION BY FAITH
Believe Jesus as Our Savior
CONSECRATION
A Standing, A Relationship,
A Dedication, A Backing and
Encouragement of the
Divine Promises.
Do God's Will—Not Your Will!
“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.”
 Romans 12:1

a bath, unless one has consecrated in the heart. But if one refuses to be baptized in water who has a suitable opportunity and can do so, this is not pleasing to God. But you can consecrate your heart and life to God at any time. You can belong to Him; you can receive the blessings of forgiveness of sins, joy and the peace of God ruling in your heart and mind.

PLEASING GOD AND CHRIST FOREMOST

At a 1986 Special Business Meeting Pastor Bernard W. Hedman set before the brethren this Truth:

“Brethren I do not think we should be in a popularity contest, and I have determined many years ago that I am not in a popularity contest! I am not seeking to please our readers; I am seeking to please the LORD!”

So, to make our calling and election sure, we have to think first, not about worldly opinion, but about pleasing God and pleasing Christ. The Apostle says in 1 Cor. 10:31, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” And we must also please Christ. If we are God-pleasers, Christ-pleasers, we are certain to make our calling and election sure.

2 Tim. 2:4 says, “No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.” Who has chosen us? None other than our Heavenly Father and our Lord Jesus Christ; they have chosen us to be soldiers of the Christian army, so to speak. Accordingly, we sing, “Onward Christian soldiers, marching as to war, with the cross of Jesus going on before.”

Another pertinent Scripture is Col. 3:22, 23, “Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men.”

Note also Rom. 15:1, 2, 3, “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. For even Christ pleased not himself.” We are to seek always to be God-pleasers.

Some in Jesus’ day, when told about Him and His message of the kingdom, disdainfully asked, Can any good thing come out of Nazareth? They supposed that He was born in Nazareth, and not Bethlehem, the city of David, near Jerusalem. John 7:48 mentions a similar question: Some asked, “Have any of the rulers or of the Pharisees

believed on him?” If we take some Bible teachings, such as restitution, to the great religious teachers of our day, they will say, No, don’t believe that.

So, God has been and still is selecting the pre-Millennial seed of Abraham. We don’t know how long this will go on, or how long our individual time of campaigning is going to be. In the meantime, we should be just as faithful as we can. We should seek to make our calling and election sure and to help many others to be nominated and elected in God’s election, to come through the steps of repentance, faith and consecration made and kept, and to help others to be enlightened with the good Bible Truth message God has given us.

The new administration of earth will be prepared (2 Pet. 3:13). God will prepare beforehand all of His tools—all of His officers and sub-officers, for the great conversion work on earth in that 1000-year Reign of Christ. And we must add the various fruits of the Spirit, have them active in us and abounding if we are to make our calling and election sure and be ready for that service. One of the best ways of doing this is by showing unselfish love to others, including especially proclaiming to them the great Kingdom message that Jehovah God has entrusted to us. And we are living in the days when the signs of the times indicate that the establishment of God’s Kingdom on earth is not far off! When one U.S. political party has the prospect of ousting or ousts the party in power, they like to sing, “Happy Days are Here Again,” because they believe great prosperity will come. But we recognize and sing about greater “Happy Days” coming. One of our hymns says, “O, Hail Happy Day” that speaks our trials ended, and it goes on to describe the time when peace will wave her scepter high and when Eden blooms without a tomb. We are looking forward to those happy days of Restitution. The Lord blesses us with this wonderful prospect! Let us be diligent to make our calling and election sure!

Jehovah has declared a great promise in Heb. 5:8, “Though he were a Son, yet learned he obedience by the things which he suffered.” With Jehovah at the helm, supported by His proven Son of righteousness, we will, as an unclean thing, be allowed to remove our filthy rags of unrighteousness and greatly rejoice in the Lord. “. . . my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness” (Isa 61:10).



THE VALUE OF SCRIPTURE STUDY

“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:14).

Even though one be of mature years, anyone who has been recently endowed with the holy Spirit is a “babe in Christ,” and as such is counseled by the Apostles to desire the “sincere milk of the Word.” By this figure of speech, they designate the simple Truths of the Scriptures, the foundation doctrines of the Gospel of Christ, the plain, clear statements of the Word of Truth. These are: (1) The original perfection and glory of man, created in the image and likeness of God; (2) The fall of Father Adam and of the race in his loins, when placed on trial in the Garden of Eden; (3) The resultant death penalty pronounced upon him by his just and wise Creator; (4) The provision of the Ransom-price for Adam and his posterity; (5) The equivalent price laid down on Calvary, when the Man Christ Jesus gave Himself a Ransom for all, to be testified in due time; (6) The call of the Gospel Church to a change of nature from human to spiritual; and (7) The actual deliverance of the human race from the bondage of sin and death in God’s own time and way (Gen. 1:27, 31; 2:17; 3:19; Rom. 6:23; 1 Cor. 15:22; 1 Tim. 2:5, 6; Acts 3:19-23).

Those who turn to God and in simple faith accept these Truths, and who endeavor to live worthy of this salvation, will esteem it only their reasonable service to devote themselves to the service of God. Therefore, they will present themselves to Him through Christ in full consecration (Rom. 12:1). Precious indeed in the sight of the Lord are these little ones! It was in reference to such that the Master said to St. Peter, “Feed my lambs.” But while these babes in Christ have much special care because of their very feebleness and inexperience, it is not the will of God that they should remain babes. The very object of His commending to them the milk of the Word is that thereby they may grow out of the infantile state up to maturity of spiritual life; that they may “be no more children, tossed to and fro, and carried about by every wind of doctrine” (1 Pet. 2:1-3; Eph. 4:14).

In the experience of every earnest Christian the time should come when he is able to leave “the first principles of Christ,” having them firmly established and settled in his mind. Then he should go on growing in grace and in the knowledge of the Truth unto perfection (Heb. 6:1-3). Christians are not to live forever on a milk diet, but “by every word that proceedeth out of the mouth of God.”

Some of these words are the simple Truths already enumerated—the milk. Others are deeper Truths, strong meat, designed for those who have been so nourished by the pure milk that they have grown, have developed considerable strength of Christian character. This solid food, the Apostle says in our text, is for “adult” Christians, possessing faculties which have been exercised in the discrimination of both good and evil. We who have long been God’s people ought to know what we believe and why we believe it. With us “the first principles of the doctrine of Christ” should have been established long ago, and now we should be bold and uncompromising in declaring the Gospel.

God’s people should become so skillful in handling their Father’s Word that they will be ready always to give a reason for the hope that is in them, with meekness and reverence (1 Pet. 3:15). But not all who know the present Truth have been fully established in it. Even amongst these who have long known the Truth some are only “babes in Christ,” with immature conceptions of God and of His Plan.

In our text and its context, the Apostle seems to be contrasting the “babes in Christ” with those who are developed Christians. Strong meat, he declares, belongs to those who are mature, while the milk of the Word is for the immature. Some who had long been in contact with the Truth he reproved for not being qualified to teach it, as they should be after having had opportunity for knowing the doctrines of Christ. In fact, his remarks seem to be wholly in respect to doctrines. While this class knew that it is wrong to steal, to swear, to lie, etc., etc., yet they did not understand the Plan of God, did not appreciate it. Milk, he reminded them, is for babes, but strong meat is for the mature, developed Christian. If we watch a little child, a babe, we find that it can coo, kick, cry and eat. It can see to a limited extent; it has a certain amount of appreciation of things beautiful, of things terrifying and of things happifying. But close observation reveals the fact that it cannot see anything clearly. Apparently, it does not have a proper focus on objects, and cannot distinguish what is nearby and what is far off. So, in spiritual matters, beginners are apt to go stumbling along in their attempts to study God’s Word. But as they are longer in the way, they learn if they grow beyond the period of infancy, to

distinguish between what would be hurtful and what would be helpful. Even as a child who has burned itself learns to beware of fire, so these learn from experience to approach the Scriptures very carefully, very judiciously, to profit thereby.

With an appreciation of the value of thinking upon the Truth there comes a development of appreciation of the length, and breadth, and height and the depth of the Wisdom and the Love of God, which does not result from the mere reading of the Truth. Of course, it is better to read the Bible than to read light or frivolous or evil matter. But simply to read the Bible does not result in much good to the consecrated. The Word of God requires careful, patient study. Whoever enters school as a student finds that courses of study have been arranged by those who have had experience, and who, therefore, are qualified to instruct others. In these courses the subjects are so related as to give real assistance to those students who make progress; for it would be unwise to plunge them into matters beyond their mental grasp. The child's first lessons are simple, adapted to its understanding. No experienced teacher would make the mistake of starting a child's education with something far beyond its comprehension.

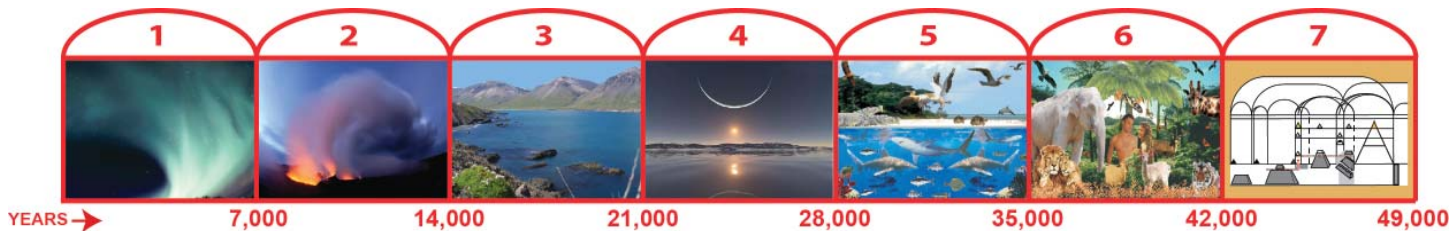
So it is with the study of the Scriptures. People may read the Bible habitually, and may have considerable knowledge of it; but in order to really understand God's Word they must study it. Moreover, those who would teach it to others must first be qualified to do so—must understand it themselves. The Apostle Paul tells us that God has set the members in the Body of Christ as it has pleased Him (1 Cor. 12:18, 28; Eph. 4:11-13). Apostles, prophets, evangelists, pastors, teachers, etc., were given for the edification of the Church—for its up-building in things spiritual. There is a marked difference between being a babe and being a man, between thinking as a babe and thinking as a man. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things," says the Apostle (1 Cor. 13:11). He admonishes us that we grow to spiritual maturity in grace, knowledge, and service.

Our text declares that mature Christians have their senses exercised to discern both good and evil. That is, their natural powers of mind have been developed and disciplined in respect to what things are right, what things are good, what things are profitable, and as to what things are wrong, what things are evil, what things are injurious.

For instance, we have learned that certain lines of Bible study are very helpful to us. Yet some have so twisted the meaning of the Bible as to get out of it things that are harmful. This should not be. In studying God's Word, we are to consider passages in their setting, and are to see what they mean, how they apply, etc. As we exercise our mental sense, we learn to discriminate between good and evil, to see what God means by the various features of His Law, to note that all things are working together for good to those who love Him supremely, and to know somewhat of His Plan of the Ages. When we have learned to study profitably, we have reached the condition of maturity, the adult condition, and have gotten away from that of immaturity, the *babe* condition. To illustrate: In order to comprehend what is meant by justice, wisdom, love, etc., we must understand the principles of righteousness laid down in the Bible and must learn how to apply these principles in all the affairs of life.

For example, humility is an essential characteristic of all who would have the Divine approval. The Apostle Peter says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6). As we learn to apply this admonition, we come to perceive the difference between Satan and Christ, and to observe how the former sought to exalt himself, while the latter sought to humble or abase Himself. So, we are enabled to distinguish between pride and humility. Whoever has sincere faith in God will take Him at His Word. With all, the first principles of the doctrine of Christ will soon have been established, the character structure will be well under way and will be steadily progressing toward completion. All who are loyal and true to God will be enabled to distinguish between good and evil, Truth and error. Every consecrated Christian should know what he believes and why he believes it. Then he should boldly and uncompromisingly present it on all suitable occasions; "for if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8). God blesses such a course.

Another essential characteristic to enhance the value of Scripture study is to have humility, in a large dose! In God's dealings with His people at all times we can see His care in guarding them against pride and self-sufficiency. God saw that Moses, the chosen deliverer, was of humble birth. He was slow of speech and needed Aaron to supplement this weakness. And Paul had his "thorn in the flesh," from which the Lord was not pleased to deliver him, though three times he requested the Lord to remove it; and the
(Continued on back page)



EARTH RESTORED, PERFECTED, COMPLETE

Pursuing the thought with which we started, we perceive that the Seventh Creative Day, or Epoch, will be a period of seven thousand years. Under Messiah's glorious reign that last thousand years' Restitution work will bring Earth to the condition originally designed by God! It will complete the creation of Earth, and of mankind as a race of God-like rulers of Earth's affairs. Man, having tasted both Good and Evil, and having chosen Good, will be granted life everlasting. The disobedient lovers of Evil will be destroyed in the Second Death.—2 Peter 2:12; 2 Thessalonians 1:9.

It is not in the power of human tongue or pen to portray the glorious perfection of the earthly Paradise condition. The most glorious qualities of mind and heart known amongst men must of necessity be imperfect as compared with the perfection of God's image as it will be restored in all the willing and obedient—the unwilling and disobedient being destroyed.

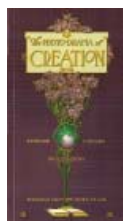
Already we see the beginning of the Restitution blessings promised in prophecy. Yet we are only in the beginning of the thousand years in which, under Messiah's guidance, God's Wisdom and Power will undoubtedly work miraculous changes in a natural way. It is refreshing to all hearts and to Christian faith to know that as the Prophet declared, "The desert shall rejoice and blossom as the rose," "and in the wilderness shall waters break out," so these things are beginning to be experienced. In the far Western parts of the United States, and in Mesopotamia, the land of Abraham, human ingenuity, engineering feats, etc., are working miracles. Divine Wisdom is behind them, just as Divine Power is now blessing all of Earth's affairs, and making the world most wonderfully rich.

If human skill is able to produce such beautiful fruits and flowers as are now manifest on every hand, what may we not expect will be the condition of the perfect earth when the "curse" shall be fully removed by the glorious Redeemer? Surely it will be "the desire of all nations."—Haggai 2:7.

LESSON 95

- 1* The Seventh Creative Day, or Epoch, is a period of how many years? Par. 1
- 2* Who will reign over its last thousand years?
- 3* What work will bring Earth to the condition originally designed by God?
- 4 What will then be complete?
- 5* Why was it necessary for man to experience both good and evil? 6* Those who choose good will be granted what?
- 7* Second Death (everlasting destruction) will be the reward of what element of society? 2 Pet. 2: 12; 2 Thes. 1: 9
- 8* Can we know or describe the beauty of Paradise which is to be restored? Par. 2
- 9 How will the present best example of mankind compare to restored mankind?
- 10* Already we see the beginning of what? Par. 3 11* Under Messiah's guidance what will God do?
- 12 What has the Prophet declared about this time? Isa. 35: 1
- 13* Where can we find some examples of human engineering that are working miracles? What are they? See Encyclopedia.
- 14 Who is behind this technology?
- 15* If mankind is currently able to produce beautiful fruits and flowers what may we expect of Earth's beauty when the "curse" is fully removed? Par. 4

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



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TO:

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(Continued from page 78)

Lord said unto him, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9). Paul's talent was not of his own; rather his power is seen to be of God, and merely working through Paul as a ready instrument; meek, willing, and energetic, showing the testimony of the grace of God and His holy Spirit [power] which gives us strength and inspiration. To this explanation and assurance from the Lord, Paul meekly replied, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).

We should have an inquiring mind in respect to the Word of God. We should be as children, ready to ask questions, to try to find answers; and we have been given a wealth of information in the Scriptures and our Bible based literature. If we seek and gain this knowledge, understanding and wisdom, we are treated by God as children especially beloved of Him. And this is so very important: that we as good children have the necessary meekness, teachableness and leadableness, which results in wisdom. We quote a prophetic statement: "A little child, unsophisticated, is ready to acknowledge its lack of wisdom. It asks questions, one thousand a day, perhaps as many as that in an hour; it asks instruction; it does not boast of wisdom or knowledge." We read from 2 Tim. 3:15, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Let us be encouraged by the Apostle Paul's words in 2 Tim. 2:15, "Study to shew thyself approved into God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

For more Bible study helps write to:

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LITTLE RAINDROPS

WHEN little raindrops patter down,
And clouds go scurrying by,
Just spread a big umbrella up,
'Twill keep you warm and dry.
The saucy little drops will fall,
And on its surface hit,
But they will splash and scatter there,
Nor trouble you a bit.
When little, teasing trials come,
And pelt you every hour,
Just spread your many blessings out,
To keep you from the shower.
A big umbrella make of them,
Then, though the trials fall,
They'll strike your shield and scatter there,
And not reach you at all.
And when you find that this is so,
Please pass the word along,
That others, too, may shelter find,
When things are going wrong.
For when they see your smiling face,
So free from care and fret,
They, too, will lift their blessings up.
To keep from getting wet.