

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

GLORIFY GOD IN EVERYTHING

RIGHTEOUSNESS AND HOLINESS

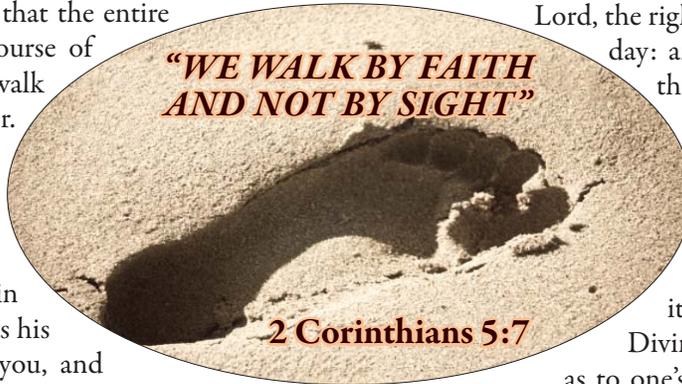
*“I keep under my body, and bring it into subjection:
lest . . . I myself should be a castaway” (1 Cor. 9:27).*

There is a tendency for the body, the flesh, to arise from its condition of reckoned deadness; the new heart, mind and will need to be continually on the alert to fight the good fight of faith and to gain the prize as an overcomer. These battlings of the new mind against the flesh are a necessary fight in the sense that they are fightings against sins and weaknesses that belong to the fallen nature. They are a fight of faith in the sense that the entire course of the Christian is a course of faith, as the Apostle says, “We walk by faith and not by sight” (2 Cor. 5:7). It is a fight of faith in the sense that no one could keep up this battle against his own flesh and its propensities and desires, except as he can exercise faith in the promises and in the LORD as his Helper. “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matt. 11:29).

There is a distinction between keeping the body under and bringing it into subjection. We keep the body under when we suppress its efforts to control us and then we detach our earthly affections from its objects and prove impenetrable to its attacks. We bring it into subjection when the new heart, mind and will, laying hold of and enslaving it to God’s will, make it serve Truth, righteousness and holiness. Both of these things we must do while working out our salvation with fear and trembling! While other things must be done to gain eternal life, these are indispensable to overcoming. Whoever fails in this does not overcome and he will be a castaway as respects the reward of his calling.

Jehovah, of course, is a righteous Being; He is the fountain of all righteousness in others. “Just and right is he” (Deut. 32:4); “There is no iniquity with the LORD” (2 Chr. 19:7); “The righteous LORD loveth righteousness”; “Justice and judgment [Truth] are the habitation of thy throne”; “The LORD is upright. . . there is no unrighteousness in him”; “The LORD is righteous in all his ways, and holy in all his works” (Psa. 11:7; 89:14; 92:15; 145:17); “Is God unrighteous? . . . God forbid: for then how shall God judge the world?” (Rom. 3:5, 6). “For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister” (Heb. 6:10).

Also, Jesus was righteous in His pre-human existence and as a human being. He, “the Just One” (Acts 7:52; 22:14), “loved righteousness, and hated iniquity” and was “without sin” (Heb. 1:9; 4:15). Since His resurrection He is righteous as a Divine Being. As “Jesus Christ the righteous” He is now our Advocate (1 John 2:1) and righteous judge; “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim. 4:8).



Perhaps this would be a good time to describe righteousness. It is the quality or state of being right, blameless, upright, or just; it is perfect harmony with the Divine law, both as to one’s being and as to one’s practice. Righteousness is more than right doing; it is right being, which, however, includes the former. Yes, we live each day being schooled in the school of Christ as if our life depended on it! And it does. Whosoever is not disposed to justice [righteousness] to such an extent as to be willing to suffer loss, rather than do an injustice, will not have a share in the Kingdom. A sympathy for righteousness, truth and purity must be sought even as the Kingdom is sought; and those consecrated believers who find the one find the other. Much of the Christian’s time must be devoted to self-examination and self-instruction in righteousness; these are really taught of God. They learn to consider honesty not only in their general life, but also in regards to words and actions and thoughts. The consecrated child of God must be honest with the LORD, honest with the brethren and honest with themselves. As these lessons are learned, appropriated, the pupils in the School of Christ are being prepared for an inheritance in the Kingdom.

Let us then ask, will mankind ever become justified in God’s sight, made perfect, righteous, in full harmony with God’s law, both as to being and as to practice? Yes, the Apostle Paul explains (Gal. 4:4, 5) that “God sent forth his Son, made of a woman, made under the law, to redeem them [the Israelites—Rom. 2:11-13; 3:19-23] that were under the law [the Law Covenant], that we might receive the adoption of sons [sonship].” Jesus was born under the Law Covenant, in order that He might redeem those who were condemned under that law (Gal. 3:10-13; Rom. 10:4, 5); He redeemed

them with the same Ransom-sacrifice by which He redeemed all the world of mankind, condemned originally in Adam, for whom He laid down His perfect human life as a corresponding price; “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man” (Heb. 2:9). See also Rom. 5:12-21; 1 Tim. 2:3-6.

Since fallen mankind could not be justified by doing perfectly the works of God’s law, He arranged for them to be justified by faith, on the basis of the Ransom-price that Jesus laid down for Adam and the race that was in Adam’s loins when he sinned—“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

“Now the righteousness of God without [apart from] the law is manifested, being witnessed [attested to] by the law and the prophets; even the righteousness of God which is by [as a result of] faith [faithfulness, one of the three Scriptural meanings of the word faith] of Jesus Christ unto all and upon all them that believe: for there is no difference [distinction]: for all [both Jews, under the Law Covenant and its condemnation, and Gentiles, not under it] have sinned, and come short of the glory of God [human perfection in the image of God, as possessed by father Adam]; being justified freely by His grace through the redemption [deliverance, justification] that is in Christ Jesus: whom God hath set forth to be a propitiation [a mercy-seat] through faith in his blood [His Ransom-sacrifice], to declare his [God’s] righteousness for the remission [forgiveness] of sins that are past, through the forbearance of God; to declare at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus [God cannot violate His own law of justice, but through Jesus having sacrificed His own perfect human life as an exact equivalent, a Ransom-price, for Adam and the race in his loins when he sinned, God continues righteous—in full harmony with His own law of justice—while justifying (making right) those of Adam’s race who believe]. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law” (Rom. 3:21-28).

In the world’s thousand-year Judgment Day “God will

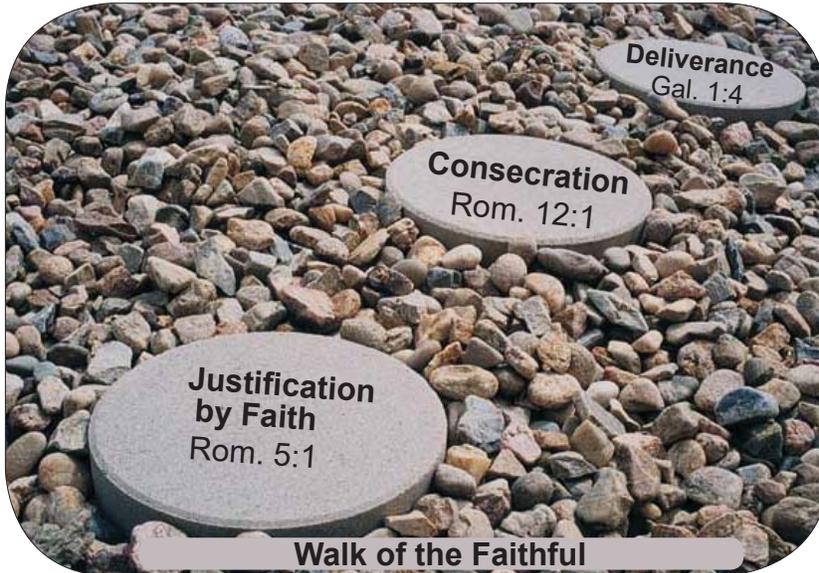
justify the heathen [mankind in general] through faith” (Gal. 3:8; Phil. 2:10, 11), conjoined with obedience—“works” (Rev. 20:12); however, their justification, their being made right with God, will be actual restitution to all that was lost

in Adam (Acts 3:19-23); they will be raised up, up, up to actual human perfection— physically, mentally, morally, religiously. At “the end” of the thousand years, the Christ, the great Mediator, will “deliver up the kingdom to God, even the Father” (1 Cor. 15:24-28); and “whosoever will” of the world of mankind will by then have become fully righteous and as sons of God on earth will be ready to enter into more

direct fellowship with Him, such as Adam had (Rev. 22:17; 21:3, 4).

It was not until Jesus by His death on the cross “abolished death, and brought life [perfect human life for the world of mankind in its Judgment Day, in the Millennial Age] and immortality [Greek, *aphtharsia*, *incorruptibility*] [for the Church in its Judgment Day—the Gospel Age], to light through the gospel” (2 Tim. 1:10), that any could be “justified to life”—“passed from death unto life” (John 5:24). The Ancient Worthies lived and died under the Adamic sentence; their justification was to fellowship only.

In Scripture symbols nakedness is used figuratively to represent sin and manifest sinfulness “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev. 16:15); “Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man” (Isa. 47:3). This figurative nakedness in the believer is covered, as by a robe, by the imputation of Christ’s righteousness (Rom. 4:5-8), and righteousness is represented as a robed or clothed condition as opposed to a naked one (Job 29:14). It is our Heavenly Father who provides Christ’s righteousness as a perfect human being, laid down in sacrificial death for us, as the robe of righteousness that covers our imperfections (“I will 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, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels”—Isa. 61:10) and makes us righteous in God’s sight (“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and



sanctification, and redemption”—1 Cor. 1:30).

The word holiness signifies wholeness. If we were to give a rather long definition, we might say that holiness is the quality of heart and mind whereby, through separateness from that which is evil, common and ordinary, and a dedication unto that which is good, one is or becomes in harmony with good principles. That quality of heart and mind that severs us from evil—sin, error, selfishness and worldliness—ought also to dedicate us to good, so that we may give ourselves over to the carrying forward of that which is good. And as the result of this condition of being in or becoming in harmony with good principles, this condition of heart and mind is reached, which is what the Bible means by holiness.

Oh, holiness is seen to be in some respects a much wider term than righteousness, and includes righteousness, though they are often used by some interchangeably and more or less synonymously. Some unjustified persons are more or less blameless, upright, just, in their dealings with their fellow men, so may be said to have a portion of righteousness; but we would not call them holy. Also we would not call (except in a limited sense) tentatively-justified persons holy though they do have righteousness.

In its full, *deep sense*, we gradually approach holiness as a way of living at the time of consecration. We enter into practicing it at consecration, when, in addition to separating ourselves from and keeping ourselves from sin and error, we also separate ourselves from and keep ourselves from selfishness and worldliness; then we can dedicate ourselves to every work that the Heavenly Father arranges for us. If we do these things we can hope to become actually perfect during the Kingdom blessing under our Lord's Millennial Mediatorial Reign. Let us dedicate ourselves unto that which is right!

GOD THE FOUNTAIN OF HOLINESS

In the highest sense, holiness is inherent in and comes from Jehovah, for He is fully separate from that which is evil, common and ordinary, and is fully in harmony with good. "Holy, holy, holy, is the LORD of hosts: the whole earth is full of His glory" (Isa. 6:3). "And you have an anointing from the Holy One; you all know it" (1 John 2:20 *Diaglott*). Jehovah through the prophet Isaiah says "One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). In His righteousness God abhors, avoids and opposes evil! In His holiness His affections are absolutely pure: in their nature, in the objects to which they attach themselves, and in the manner in which they express themselves (see E 1 God, pp. 67-69). God's character is holy in that it embodies moral perfection in every respect; free from possible defilement, it evokes reverence and adoration. Holiness denotes the internal and essential inclinations of

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the Divine will—the disposition of God. Jehovah cannot look favorably upon iniquity; James states it this way "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (James 1:13). Righteousness as one of Jehovah's attributes of holy character indicates His unswerving moral integrity in principle and practice.



"as obedient children, not conforming yourselves to the former lusts, as in your ignorance, but as He who called you is holy, you also be holy in all your conduct,"
1 Pet. 1:14, 15

God implants His holy disposition in those whom He creates in His image. Jesus is referred to as both "Holy" and "Righteous" (Acts 3:14); "Thy Holy child Jesus, whom thou hast anointed" (Acts 4:27). Isa. 53:11 says "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Also, God's angels (messengers) are called "holy" (Matt. 25:31; Mark 8:38) and are called "saints"; "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:27). Ananias is the first one with the use of the word "saints" in connection with Jesus' followers. As we well understand, the word signifies "holy ones," "sanctified ones." Surely it is a fitting name for all who profess to follow in the footsteps of their Master. Let us each try to be worthy of the name, whether it ever be applied to us or not. The word "saints" is derived from the Greek word *hagios* (*holy ones, dedicated ones or consecrated ones*).

Yes, Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," still applies to those who consecrate and present their bodies a living sacrifice at this time. Also, Matt. 16:24 shows that only by denying oneself and taking up one's cross and following the Master can one become His disciple "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Men are called holy in as far as they are separated from the evil, common and ordinary and are fully dedicated to God and His service, and are vessels of His holy Spirit of understanding. When they become separated from evil,

common and ordinary uses, and are fully dedicated to God and His service, they then partake in a certain manner of His Holiness.

GOD EXHORTS US TO HOLINESS

God's people are to imbibe more and more of His holy disposition (Eph. 5:18); it is a gradual work. "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). "As he which hath called you is holy, so be [become] ye holy in all manner of conversation [conduct]; because it is written, Be [become] ye holy; for I am holy" (1 Pet. 1:15, 16). We are to "perfect holiness in the fear [reverence] of God" (2 Cor. 7:1; comp. 1 Thes. 3:13; 4:7). The Apostle explains: "Being then made free from sin, ye became the servants of righteousness. . . . Now yield your members servants to righteousness unto holiness . . . ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:18-22).



Holiness is not a charm which one may carry around in his pocket, or on a chain around his neck; nor is it a garment which may be worn occasionally. It resembles more than the tempering of a piece of metal; it enters into the entire structure, changing its general characteristics; it is transforming in its influence. True, there is a preliminary holiness reckoned to the LORD's people in the robe of Christ's righteousness, which is granted to us when first we turn from sin, accept the Redeemer, and consecrate ourselves to God. But this is not sufficient. We must work into our characters that which we have willed—or, as the Apostle expresses it, we must allow God to work in us His holy will (Phil. 2:13), and the holy conduct which must necessarily accompany His holy will in us, as opportunity and conditions permit. We are co-laborers with God. He makes us perfect "in every good work to do his will," working in us "that which is well-pleasing in his sight, through Jesus Christ" (Heb. 13:21); and we "work out our own salvation with fear and trembling," "according to the power that worketh in us" (Phil. 2:12; Eph. 3:20).

We see, then, that there is an initial and also a final aspect to our sanctification, our being made holy. Just as our justification, our being made just, means first an action—God's freeing us from the Adamic condemnation and reckoning us perfect, and second the product of that action—

our human all reckoned perfect and made acceptable for sacrificial purposes; so our sanctification, our being made holy, means first an action—a setting apart as holy unto the LORD, and second the product of that action—a holy condition of heart, mind and will, the perfecting of holiness in the reverence of God.

In our perfecting of holiness, we are to grow in knowledge, service and grace; "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15; 2 Pet. 3:18; Gal. 5:22, 23). This involves: (1) deadness to self and the world, (2) meditation on God's Word, (3) watchfulness, (4) prayer, (5) developing character in harmony with God's Word, (6) witnessing to the Truth of God's Word, and (7) suffering for loyalty to God's Word. Cheerful endurance amid obstacles, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36; James 1:4), enables us to fulfil all of these seven parts of our covenant keeping. The perfecting of holiness results from the faithful carrying out of these seven activities. May all of us seek more and more to gain and retain righteousness and holiness!

My dear brethren, as we grow in knowledge, so we are to grow in grace (2 Pet. 3:18). We have discussed in this lesson thoughts from 2 Tim. 2:15 and Rom. 12:2. By continually developing and practicing these admonitions from God we become more and more "enlarged" (2 Cor. 6:13) as we grow in our appreciation of the principles of righteousness and holiness. The more we grow in the love of these elements of Divine character, the more we possess in our hearts the good principles which are perfectly represented in God, and through which He is revealed in the eyes of our understanding. More and more we grow in our disinterested love for God, based upon delight in all His good principles of righteousness and holiness rather than upon justice, duty love, alone.

As the appreciative love for God's and Christ's characters develops, even though we may not discern "the breadth, and length, and depth, and height" of Their characters (Eph. 3:17-19), v. 19 says, "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God," we love Them more and more in the higher way—from appreciation not only of what They have done for us, but also and especially for what They are, from an appreciation of Their characters.

Our love for the Divine character, plan and law, which starts with a respect for Their glorious qualities and a responsive obligation in justice, duty love, to live for God and Christ in return for the benefits received from Them, grows additionally into a disinterested, appreciative, love—a love of Them for what They really are. And as we study and imitate each one of Their glorious graces of character, we learn to love Them more and more with a fervent love that

appreciates, worships and adores Them.



However, it is not the “foolish” or worldly wisdom that we wish to consider, rather the true wisdom, Christian wisdom. This is the wisdom which, under the searchlight of God’s Word and facts, helps one to discover his human weaknesses and imperfections and then to come to God through Christ for “the spirit of a sound mind.” God’s Word assures him: “If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him” (2 Tim. 1:7; James 1:5).

Christian wisdom might be defined as good mental perception under the control of a heart in harmony with truth, righteousness and holiness—a heart that notes carefully the principles and precepts of the Divine law, purpose and plan, accepts Divine wisdom through Christ as to utility and propriety, and from this high standpoint judges and acts according to truth, righteousness and holiness.

There is a grand lesson here for all who desire to please God. It is our faith that is pleasing to Him — we at first have nothing else; but if the faith remains alone, without effort to produce fruits of righteousness and holiness, it becomes a dead thing, a putrid thing, offensive to both God and man. He whose life is one of self-gratification and sin dishonors and injures any faith which he professes. The fact that justifying faith must precede good works is shown also by the Apostle Paul’s words in Eph. 2:8-10: “By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto [but not by] good works, which God hath before ordained that we should walk in them.” Good works are the response of a real faith.

Further, it is our experience that whoever fails to live in harmony with his faith will not be permitted to maintain it very long. Many who profess to have strong faith do not have “the love of the Truth” and the full devotion to God that manifests true faith by good works — the kind ordered and approved by God. It is to such as have some faith without corresponding efforts toward good works that the

LORD sends “strong delusion, that they should believe a lie” (2 Thes. 2:10, 11). Let us remember that God’s people are “living epistles known and read of all men,” that it is the works that are read rather than the faith, and the importance of the text, which should more and more be the sentiment of every follower of Christ — “I will show thee my faith by my works” (James 2:18).

We would be negligent in this study if we did not consider emotion! Proper emotion, of course, has its proper place in the Christian life and is essential to it. Every Christian must have heart-felt religion and a true experience of personal salvation. The soul that never mounts upon the wings of holy and fervent emotion, that is never stirred to its depths, by a sense of the Divine goodness and beneficence and one’s relationship to God, has never yet experienced the blessedness of the relation of sonship. A true son of a beloved and approving father naturally experiences the fervor of tender emotion. Especially is this so of a true son of God who recognizes in his Heavenly Father the perfection of every grace, the crowning glory of all excellence, who lives in close communion and fellowship with Him, and who has the constant witness in himself of God’s love and approval.

We all have emotions. Every human being is an emotional being. God has given us all the capacity to weep, to laugh, to rejoice, etc.; but since no two people are exactly alike, there are many gradations of development and degrees of expression. Some may weep, others may laugh and others sit quietly by, all equally enjoying the same thing. With some there is a marked expression of emotions; with others there is little outward expression though there may be equal feeling. There is a familiar saying that reads, “Still waters run deep.” So we must be careful not to judge others. Every Christian, whether more expressive or less expressive, should seek to be developed both in the knowledge of the Truth and in the spirit of the Truth—in righteousness and holiness.

The Challenge of **SELF EXAMINATION**

IMPLEMENTATION

WORK IN PROGRESS

- SELF DISCIPLINE
- PRAYER
- WORSHIP
- BIBLE STUDY
- EVALUATE & EXERCISE ABILITIES & TALENTS

SELF DISCIPLINE—*1 Cor. 9:27, “But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.”

PRAYER—*Eph. 6:18, “Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.”

*1 Thes. 5:17, “pray without ceasing.”

WORSHIP—Psa. 73:16, 17, “When I thought how to understand this, It was too painful for me—Until I went into the sanctuary of God; Then I understood their end.”

*John 4:24, “God is Spirit, and those who worship Him must worship in spirit and truth.”

*Heb. 10:24, 25, “And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.”

BIBLE STUDY—*Psa. 1:1-6, “Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful; But his delight is in the law of the LORD, And in His law he meditates day and night. He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper. The ungodly are not so, But are like the chaff which the wind drives away. Therefore the ungodly shall not stand in the judgment, Nor sinners in the congregation of the righteous. For the LORD knows the way of the righteous, But the way of the ungodly shall perish.”

*Acts 17:11, “These [from Berea] were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.”

*2 Tim. 3:16, 17, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for

correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

*1 Pet. 3:15, “But sanctify the LORD God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear.”

*James 1:22-25, “But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.”

EVALUATE & EXERCISE ABILITIES & TALENTS—

*Rom. 12:1-3; 9, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. Let love be without hypocrisy. Abhor what is evil. Cling to what is good.”

*Eph. 4:14-16, “That we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness by which they lie in wait to deceive, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.”

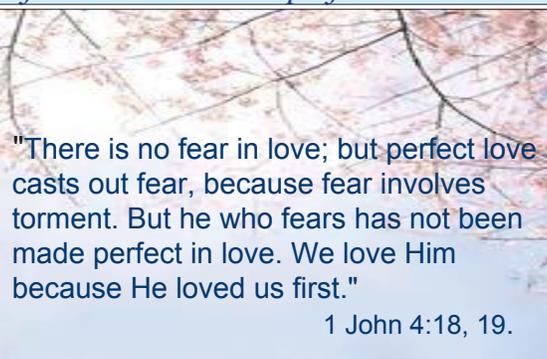
*Scriptures quoted from NKJV

THE REMEDY FOR FEAR

“There is no fear in love; but perfect love casteth out fear: because fear hath torment.

He that feareth is not made perfect in love” 1 John 4:18

Fear is a great calamity! It is closely related to all the sorrows of life, closely linked to all the crimes of the world. One of the blessings of true Christianity is the release it gives from fear. But true Christianity, true Christian faith, and the present rewards of these are not very common even in Christendom. Few know the meaning of the Master’s words,



“Come unto me, all ye that labour and are heavy laden and I will give you rest.” Few appreciate the assurance, “If the Son therefore shall make you free, ye shall be free indeed” (Matt. 11:28; John 8:36).

Fear has its foundation in sin. We may be sure that the angels in heaven know no fear. After Adam

had disobeyed the Divine command in Eden, he feared his Maker and hid from Him. Similarly, fear affects all of Adam's posterity, because of the general realization that "all are sinners." God and His righteousness are, figuratively, light, and the sinner and his sins are, figuratively, darkness. There is no compromise—the darkness hates, (opposes) the light; the light scatters the darkness. Love and reverence go hand in hand, but love and fear are disharmonious: we cannot love that which we fear; we do not fear that which we love. "There is no fear in love; but perfect love casteth out fear" (1 John 4:18).

Hope, pride and ambition encourage the business man and the laborer, the king and the peasant, the housewife and the maid, the leaders of the social set, and the patient mother. Nevertheless, all of these have a drag-anchor of fear, which in the stress of life produces worry; worry produces indigestion; indigestion produces insomnia and nervousness, which lead on to every form of disease and unhappiness. To the extent, therefore, that fear is removed, health and happiness are encouraged and aided. All physicians recognize the facts that fear is closely related to disease. Therefore the wise physician always counsels cheerful surroundings for the sick, cheerful conversation, diversion of the mind, the avoidance of thought along worrisome lines and this rest can be a part of the cure. While very difficult, we are not to let worry plow deep furrows into our brow.



It may be asked: Why is it that the Master's cure is little considered today? Why are so few pointed to Christ, the Great Physician, for the rest, peace, comfort and joy which He promised to His followers over 19 centuries ago? Have His Words proven untrue? Are His professed followers among the most anxious, troubled, overcharged, sick, sorrowing and fearful of our poor, groaning creation? If so, what is the explanation? We must concede the inference. We must admit that many professed Christians are much more unhappy, much more fearful, much more nervous, irritable and sickly than those outside of Christendom. This results in part, by the fact that nominal Christendom has refused to allow the Truth as due into their ministry!

Since the end day of the reformers, Protestants have made little progress, because, instead of walking in the light, they have halted around their favorite leaders, willing to see as much as they saw but nothing more. They set boundaries to their progress in the way of Truth, hedging in, with the little Truth they had, a great deal of error brought along from the early church. For the creeds formulated many years ago, the majority of Christians have a superstitious reverence, supposing that no more can be known of God's Plan now than was known by the Reformers. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Pro. 4:18). This mistake has been an expensive one; for, aside from the fact that but few great principles of Truth were then recovered from the rubbish of error, there are special features of Truth constantly becoming due, and of these Christians have been deprived by their creedal fences.

*Worry never robs tomorrow of it's sorrow,
it only saps today of it's strength*

To illustrate this consideration: It was a Truth in Noah's day, and one which required the faith of all who would walk in the light then, that a flood was coming, while Adam and others had known nothing of it. It would not be preaching Truth now to preach a coming flood, but there are other dispensational Truths constantly becoming due, of which, if walking in the light of the lamp ("Thy word is a lamp unto my feet, and a light unto my path" Psa. 119:105), we shall know. If we have all the light which was due several hundred years ago, and that only, we of a certainty are walking measurably in darkness.

There came a time, however, after the Apostles fell asleep, when the majority of the Church began to neglect the lamp, and to look to human teachers for leading: and the teachers, puffed up with pride, assumed titles and offices, and began to lord it over God's heritage. Then by degrees there came into existence a special class called "the clergy," who regarded themselves, and were regarded by others, as the proper guides to faith and practice, aside from the Word of God. In time the great system of Papacy was developed by an undue respect for the teachings of fallible men and a neglect of the Word of the infallible God.

Another consideration of this peculiar situation is that Christendom is not Christian, that the name Christendom is a misnomer! Christ's Kingdom does not prevail among the "civilized" portion of humanity. For centuries now Christendom has deceived itself, and has seriously misrepresented Christ, His teachings and His promised Kingdom of Righteousness, for which still we are praying,

“Thy kingdom come. Thy will be done on earth.” The large standing armies, prepared to destroy each other, the great navies, prepared to blow each other to atoms, the huge air forces, the nuclear submarines, the guided missiles and drones all prove the mistake of calling human civilization Christ’s Kingdom.

Fear is the darkness where negatives are developed!

Similarly, the worry, fear, strife, nervousness, *etc.*, of Christendom all prove that the Great Teacher’s antidote for fear and worry has not been taken by the masses of Christendom. We hold that the Good Physician’s remedy for sin, corroding care, worry, fear, is just as effective today as it was over 19 centuries ago; we hold that the real difficulty is that His prescription has not been faithfully followed. We urge that those who now have “an ear to hear” His message should accept it faithfully, and that they should not accept at the hands of anybody another prescription said to be “just as good.” We should make sure that we get the remedy which bears the endorsement of the LORD’S Word, and which has the seal of “the precious blood.”

There is only the one Divine remedy for this harmful fear. That remedy is associated with the Gospel of Christ; but there are numerous subterfuges. Some drown their fears, disappointments and sorrows with alcohol or various narcotics. Some seek to drown them with sensuous pleasures, some with business activity, some with church activity, some with “devil-may-care” unreason.

*Minds are like parachutes –
They only function when open,*

A considerable degree of subterfuge success has come along the lines of deceit—denying the existence of sin, *i.e.*, many nominal church systems have an open door policy to the gay community, including same sex marriages, denying the Biblical facts on this matter. The result of this self-deception indeed provides relief from a considerable measure of fear. To this extent it proves a solace and satisfaction, but it is a subterfuge and not the true remedy. This influence upon the mind, upon all the reasoning faculties, is injurious. The twisting of reason necessary to this philosophy which calls black white, and pain pleasure, and sin righteousness, is destructive of sound reasoning ability. The habit of perversion not only injures the mind, but in attempting to sustain itself from the Scriptures, perverts the entire Word of God. With reason perverted and the Scriptures perverted, the true message of the Scriptures cannot be enjoyed. Unless fear be reasonably eliminated, the proper faith, hope, joy and spirit of a sound mind are impossible.

God’s message, through the Law and the Prophets, to Israel, as interpreted by Jesus and His Apostles, gives us the true antidote for fear. It does not deny sin, sickness, sorrow and death; it denies no fact, but it does hold out a remedy for all of these, an antidote called trust in the Word of God. Moreover, it informs us that this antidote can be received only through the cooperation of our heads and hearts. It informs us that this healing is obtainable by only a comparatively few at this time, “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity” (2 Timothy 2:19). Eventually the Divine blessings, worldwide, shall operate toward all humanity as fully as have the penalty of sin and its effects. It applies now (in full degree) only to such as Jehovah has drawn in and have the hearing ear, the eye of faith and the appreciative, responsive heart. Others at this time may obtain a measure only of this consolation.

*Pray that your grief turns to resolve,
your fear into courage and your
helplessness into action.*

The Great Teacher gave us the key to this deliverance from fear, saying, “Ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed” (John 8:32, 36). The first step toward having the Truth which makes us free is to have the coating of ignorance and superstition removed, and this is a *difficult matter*. For instance, the Catholic superstition of purgatory and the Catholic and Protestant superstition of eternal torment, for practically all mankind, have been so thoroughly riveted upon their false and illogical teachings that to break their bonds and get free is a difficult task.

The Scriptures clearly teach “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15). Jehovah has designed His Plan of salvation so that only those who hunger and thirst after the LORD and His righteousness are in any likelihood of ever being properly freed. Second Timothy 1:7 says “For God hath not given *us* [the consecrated children of God] the spirit of fear; but of power, and of love, and of a sound mind.”

Many that have not the sound mind, when getting free from one error, are merely steered by the Adversary into another as bad or worse. God is not seeking these at the present time; He will however deal with them by and by under Messiah’s glorious Kingdom, when Satan will be completely bound (Rev. 20:1-3). Now, God seeks such to worship Him as “worship him in spirit and in truth” (John 4:24); “the secret

of the LORD is with them that fear [reverence] him; and he will show them his covenant” (Psa. 25:14). He will set them free now from the condemnation of sin (Rom. 8:1) and from the bondage of superstition and fear. By and by in the promised resurrection Jehovah will free them from the power and effects of sin. “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:19-21).

In other words, at the present time, all humanity may receive a blessing of heart consolation in proportion as they can come to the knowledge of Divine Truth, and each will be helped to the knowledge of the Truth in proportion to his “hunger and thirst after righteousness” (Matt. 5:6)—his honesty of soul. The dishonest-hearted are not worthy of being set free from fear. Liberty and freedom from fear for these would not be favorable to them nor to others under present sinful and selfish conditions.

“But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God.”



JOHN 3:21

To attain the highest blessing which God has to offer at the present time certain difficult requirements must be complied with. Sin must be repented of heartily, and so far as possible restitution must be made, which means that sin must be forsaken to the extent of ability. Faith must then recognize the “Lamb of God, which taketh away the sin of the world” and that the sacrifice for sins was necessary and that *God Himself* provided it in the death of Jesus. Faith and knowledge must go further and not only see and acknowledge the death of the Redeemer, but also that God raised Him from the dead and highly exalted Him to the spirit nature again, to the intent that eventually He may accomplish for all mankind the wonderful blessings foretold in the Law and the Prophets as given in Acts 3:19-21. In Romans 16:25 we read of a mystery “Now to him that

is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.” Also Col. 1:26 says “Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.” This Mystery is that Jesus is the Head, Chief, Lord, over the Church which is His Body, and that the “Body” members, glorified with the Head on the spirit plane, will with Him constitute the Great Messiah, whose spiritual reign of a thousand years will result in the blessing and uplifting of the world of mankind.

Psalm 104:29 — DESTITUTION
Psalm 104:30 — RESTITUTION!

Properly to understand the Bible as a whole, it is necessary to discern that God has foreordained two Israels—the earthly and the heavenly. Both are precious, both are “elect,” both are to be used by Jehovah during Messiah’s Kingdom reign—the one on the heavenly plane and the other on the earthly. A mistake has been made by some in recognizing the earthly Israel and not recognizing the heavenly or spiritual Israel. Others have made the mistake of recognizing the heavenly or spiritual Israel and not recognizing the earthly Israel.

The promise of God is to be sure to all the seed of Abraham—to that which is according to the faith of Abraham—and also to that which is according to the Law, the natural seed. “Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all” (Rom. 4:16). The Spiritual Seed must be developed first, because the blessing will proceed from the Heavenly Seed to the earthly seed, then from the earthly seed to all nations. The blessing upon all nations will consist of the opportunity that will be offered them of becoming members of the earthly seed which, ultimately, as the sands of the seashore, will include the saved of all nations—all found worthy of everlasting life. “I have made thee [Abraham] a father of many nations” (Rom. 4:17).

All who will come into this blessed experience of relationship to God are described in Isa. 43:1, “Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.” The faithful few of this Gospel Age, who have passed through the deep water of tribulation and walked through fiery trials, have not only come off uninjured, but have been blessed; yes, and will be abundantly blessed in the rewards of the coming Kingdom. They have nothing to fear.

Similarly, Natural Israel (the Jewish nation) as a people

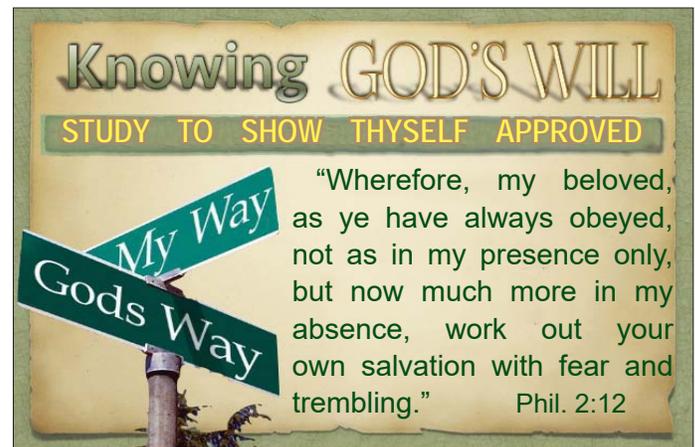
were especially favored from the days of Abraham down to the rejection of Messiah—particularly the saintly few of that people whose sure reward will be their privilege of being made Princes in all the earth by the great King of Glory; “Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth” (Psa. 45:16). Even during the Gospel Age when the nation of Israel, “Jacob,” was obliged to pass through trying experiences, “waters of affliction” and “fiery trials,” the LORD did not forsake them. He kept them together as a people. He did not permit them to be destroyed by their enemies. Their persistency for over 35 centuries is of itself a miracle of Divine supervision. Without afflictions they would have disappeared as a distinct people. Jeremiah 30:11 tells this story, “For I am with thee [natural Israel], saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, *yet will I not* make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.”

As the Gospel Age (A.D. 29-A.D. 1874, for the selection of Spiritual Israel) draws to a close (during the expanded Gospel Age Harvest) the voice of God has been calling Natural Israel and pointing them to the Land of Promise and reviving their hearts with the messages of their prophets, resulting in their return to the Holy Land.

All mankind are to share God’s blessings eventually, and then all may be without fear. Now is the time for those who *know* their God to fear not, “And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people” (Luke 2:10). Now, those whose eyes of faith and understanding can discern God’s stately steppings among the children of men in the directing of the Divine Program may fearlessly rejoice. Now is the time for these to be of good courage, to fear not, to overcome

the world and to be valiant for righteousness and Truth. Their blessings of the Lord will be in proportion to their faithfulness and courage. There is no other route to the true rest and peace to which Jesus invites. And there never can be a better time than now to accept the Lord’s offer, “Come unto me.” Blessed is he who accepts the offer.

We close these thoughts from the Apostle Paul given in Phil. 2:12 “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.” Let us apply to ourselves the loving exhortations of the Apostle given to the church at Philippi because of their loving obedience. We recognize the loving trust of the church at Philippi without fear; they in loving submission to the Truth as given were able to remain obedient to it at all times! This is still a privilege given of the LORD: we are to show our loyalty to the principles of God’s Word and character by putting away all filthiness of the flesh and spirit. We also are to work out our salvation with fear and trembling and if we do so we also will manifest the fruits of the spirit and grow in grace as we learn self-denial!



FIRM RESOLVE

“You must teach what is in accord with sound doctrine . . .” — Titus 2:1-15.

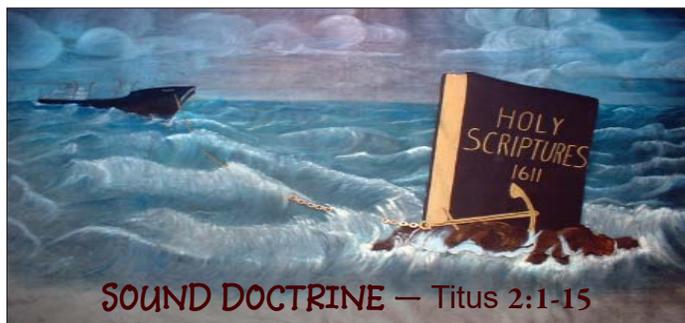
There is a lesson in this text for every Christian. Many are inclined to think of the little things of life as being unimportant, but everyone who attains to any proficiency in any department of life surely learns that his attainments are in considerable degree the result of determined willpower, and that it is well-nigh impossible to be strong in willpower in respect to important things if lax and pliable in respect to things in general, even though less important. Habit is a wonderful power, for either good or evil and the boy or girl, the man or woman who has not learned self-control in respect to the little things, indeed all things, cannot expect to be able to exercise self-control upon the greatest and most important affairs.

In other words, applying this matter to Christians, we might say that he who wants to be an “overcomer” at all,

must make the attempt all along the line on every point, great and small, where conscience and principle call for it. It is he who is faithful in things that are least who may be expected to be found faithful also in things that are greater, and this evidently is the Lord’s view of this matter. From the Lord’s standpoint, all of the affairs of this present life are little in comparison with the future things. He is calling for “overcomers” whose general faithfulness to principle, even in small things, will give evidence of the disposition, the character, to which may be entrusted the great responsibilities of the Kingdom. “He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much”; “Well done, 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” (Luke 16:10; Matt. 25:23).

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, in its righteousness, the righteousness which it will require 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, and 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.



God’s Word (the Bible) has assured us of a time of trouble and that *Godlessness* would increase in human society, even this very day. The message of various means of communication has become on the whole more and more corrupt, the circumstances facing young people (as well as others) who are seeking to live by just and Godly principles has become much more difficult, and the temptations become stronger to more or less forsake these principles and to more or less live according to the world’s degraded ideas of conduct. We sympathize deeply with young people in the difficulties, temptations and great pressure within and without that they meet in various ways in modern society, in all school systems, especially colleges and universities, in which there is much favorable emphasis on evolution, agnosticism, humanism, atheism, transgender, homosexuality and much unfavorable emphasis on God, the Bible and its principles, and in which, with the “new morality,” moral standards are greatly lowered.

The children of today are born into a fast paced lifestyle and at very young ages are given into their hands much electronic equipment, perhaps most prominent being the

I-phone. This phone phenomenon with the need to have the phone held in the hand while walking and for many while driving is seen by the young children as normal. Because their budding adulthood is struggling during teenage years (and even earlier) to find independent identity and expression, there is intense pressure, especially from those they consider as peers, upon young people to rebel against and defy parental and other authority, and against established moral codes, precepts and religious values. The adult culture around them presents as very desirable many of the very things they have been told are wrong and undesirable, and this arouses in many of them a desire and temptation to dabble in such things, to be accepted by their peers.

Always have a sensitive ear willing to recognize the soft voice of the Lord.

The worldly music intended as entertainment for young people, which influences them greatly, has words, and often has accompanying short “videos,” both of which frequently encourage attitudes rebellious and defiant against God and parental and other authority, and promote permissiveness of all sorts. Many songs are sexually explicit, encouraging even perverted sexual activity, sadism, masochism, bondage, violence and homosexuality; other songs and “videos” are violent, spiritistic, ghoulish, and advocate Satan worship and disrespect for God, Christ and spiritual values, or at the very least present bizarre and distorted physical and religious images. In fact we are living in a time when one has to search diligently on network television for a program worthy of our consecrated time.

Many non-Christian religious idealisms are coming to prominence which lead some nominal Christians to agnosticism or atheism. Many people have their ears tickled by the evolutionists’ theory and begin to doubt the Bible’s creation account, and this usually leads to their doubting other things in the Bible, and gradually to rejecting the Bible as being inspired of God and His revelation to mankind. Many are led to regard the Bible as just another old book, containing some good ethical guidelines, as being somewhat equal to the sacred books of various other religions. The trend of thought and teachings in today’s public schools is away from believing in God and the Bible, and instead follows the course of secular humanism. Many are led to be agnostics, not knowing whether or not they believe in God and in the Bible as His revelation. Some go so far as to become atheists, denying God’s existence and disregarding the Bible as having any influence on their lives. There are many reasons why we should believe in God’s existence and in the Bible as His book of instructions for us to follow. See “The Divine Plan of the Ages” book, chaps. 2, 3, and our book entitled “God,” chaps. 1, 7, and also our free booklet “Why We Believe in God’s Existence.” Jehovah says in Isa. 46:11 “I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.”



“There is no need for you. . . to sail uncharted seas or to travel unmarked roads in search of Truth. A loving Heavenly Father has plotted our course and provided an unfailing guide

— even obedience.”

— Thomas S. Monson

Many have lost the art of conversation through the use of e-mails and text messaging. It is not uncommon to have people sitting at the same table texting each other rather than speaking with their mouth. The American vocabulary is being butchered by “texting lingo.” Profanity has been in the vocabulary of mankind for years and is now readily accepted with the ability to hide by thousands of miles from the one that you wish to profane. It is another tool for Satan to use! Profanity is now accepted and used by many in schools, colleges and social relations with others, including even some school teachers using profanity, including swearing and gutter language. There are also off-color and “dirty” jokes, in a language that is suggestive of evil and committing evil and immoral actions. This immediately creates a problem for the ones from homes where such language is not tolerated. The temptation to give in and start using some of the same kind of language themselves is enormous, usually at first to gain acceptance with others. The use of bad language is pervasive, and the tendency, if profanity is heard repeatedly, is for it to creep into one’s consciousness and lodge in one’s mind, so that even if its use is not taken up actively, it remains with the person and may burst forth at some later time of special stress.

Often people who are given to using profanity are not able to express themselves well and strongly and therefore take up the use of profanity, to try to bolster their egos and put others down. Some cannot emphasize anything very well unless they use much profanity. In many cases the person repeatedly using profanity loses direct consciousness of the meanings of the words used, and thereby becomes desensitized to the ugliness of what is expressed in his own speech. We realize that all too frequently the use or approval of profanity has become a social norm and this is why we are advocating the use of a firm resolve!

As the world of mankind old and young look for peace and enjoyment many turn to alcohol, tobacco, drugs and illicit sexual activity. Despite all the concerns about and illicit drug use and the attendant lifestyle by young people, many young people remain centered on school, home and employment. The use of Tobacco, Marijuana, Alcohol, Vicodin, Ecstasy, Cocaine, Phencyclidine [PCP], OxyContin and psychotherapeutic drugs is rampant in the world today. An estimated 20.4 million people in the United States use some kind of illicit drug according to the latest government

statistics. About 8.3 percent of all persons age 12 and over are involved in use of illegal drugs or the non-medical use of prescription drugs. Many adopt the demeanor, fashion and slang of a particular subculture including the experimental use of illegal drugs. The main reason why many people take drugs is to enjoy them; however all drugs have the ability to become addictive! And many young people are naturally curious and want to experiment with different experiences. For some, drugs are a good conversation point, they are interesting to talk about and fascinate everyone.

It is by our characters that we reflect the glory of God!

Many young people live in communities which suffer from multiple deprivations, with high unemployment, low quality housing and where the surrounding infrastructure of local services is fractured and poorly resourced. In such communities drug supply and use often thrive as an alternative economy often controlled by powerful criminal groups. As well as any use that might be associated with the stress and boredom of living in such communities, young people with poor job prospects recognize the financial advantages and the status achievable through the business of small scale supply of drugs.

However, drug use is certainly not restricted to areas of urban deprivation. As the press stories of expulsions from private schools and drug use in rural areas show, illicit drug use is an aspect of our society from top to bottom and in all regions. Some young people will use drugs specifically to ease the trauma and pain of unsatisfactory relationships and the physical and emotional abuse arising from unhappy home lives. We live within a world lacking in firm resolve. Yes the world is more and more willing to lower the standards of behavior to allow any and all to be accepted.

What God Knows about me is more important than what others think about me.

How often people are coaxed to begin drinking alcoholic beverages and or to take mood or perception altering drugs, in order to release inhibitions, to get a higher type of mental insight and feeling, or to get themselves into a better or more social mood. This is especially true for the young person who refuses to take the alcohol and/or drugs; he or she may fear to lose popularity, and usually is regarded as abnormal. Many expensive and widely disseminated and deceptive advertisements make it appear that social drinking is the “in” thing to do, and that all sophisticated people do it. But remember God’s Words in the Bible (Prov. 20:1): “Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.”

While there is more than sufficient proof that both alcohol and “hard” drugs are addictive; yet many delude themselves into thinking that they can control or limit their

own indulgence for enjoyment only, and escape the trap of addiction. In most cases the false idea is encouraged by the drug masking its evil potential behind initial positive experience. E.g., cocaine seems to give the new user a sense of heightened energy, ambition, awareness, ability to co-ordinate thought and action and avoid fatigue. But continued use leads quickly to dependency on greater doses, and the drug quickly begins to destroy the one who initially was deceived into believing it would only help. Cocaine use is popular, expensive and very dangerous.

World-wide so many people, mostly younger, who regularly use alcoholic drinks or various hard drugs socially, do not consider the well-known fact that continued use results in greater dependency, and the inevitable increased use has even worse results. More and more of the alcohol or drugs are required to alter the mood—or simply just to cope at all—and the one deprived of them, once addicted, becomes more depressed, anxious and desperate as time goes on.

THE FEAR OF THE LORD IS THE BEGINNING of knowledge; fools despise wisdom and instruction. Proverbs 1:7

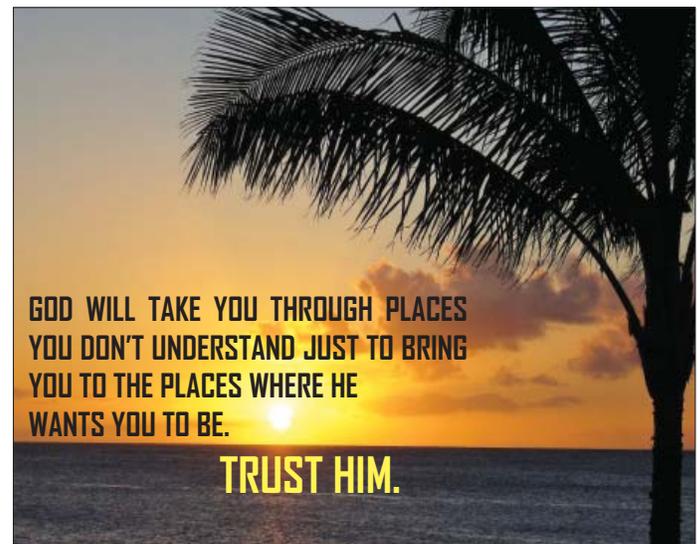
The cost of supporting the habit becomes greater and greater, and the sense of guilt deeper and deeper, leading to much lying, deception, shoplifting and other forms of stealing, robbery and associated forms of violence and crime, allowing sexual intercourse, heterosexual and homosexual prostitution and committing other desperate actions—all in order to support the cravings of the habit. Frequently such desperate and criminal actions cause arrests and imprisonments, leading to further erosion of self-esteem and more serious bad effects on the person. The user becomes more and more affected mentally, physically, emotionally, and otherwise, leading to the direst consequences, such as dwelling in filthy and semiconscious conditions, and often to death.

We live in a time when the lowering of moral standards are being mandated by governments and the high courts of the land, including the setting aside of Christian teachings that once held rampant wanton in some check. This especially brings an even greater pressure on the younger people who are under considerable social, personal and cultural pressure to engage in premarital and other illicit sexual activity. Most educators and others who seek to guide young people do not speak out against such sexual activity, but rather take for granted that it will occur and condone it. Instead of trying to prevent premarital and other illicit sexual activity, they advise young people how to prevent—and what to do in case of—resultant pregnancies and sexually transmitted diseases. They give the false impression that, so long as sexually transmitted diseases and pregnancies are avoided, sexual activity outside of marriage (and homosexuality) has no harmful consequences. The warped idea that such illicit

sexual activity is normal and universal and that one should be governed in this regard by one's unaided judgment is strongly advocated, and if accepted, breaks down one's resolve to maintain chastity.



The minds of men continue to seek for pleasure through sexual acts of violence to very young children, much of this undesirable behavior being committed by “so called” Christian men of the cloth. The high courts of the land rearrange the laws of God to fit the laws of the land to say an arrangement between two consenting adults is the same as God's law of Gen. 2:24, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” Let us, as consecrated children of God, make a firm resolve to uphold the teachings of the God of Justice. The Christian churches have not stood idly by. However, when they have spoken out against political immorality about the lowering of moral standards being mandated by governments and the high courts of the land, the cry of “separation of church and state” is shouted at the so-called “religious bigots.” We close this discussion with the words of Jehovah in Micah 6:8, “He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” and Ephesians 6:10, “Finally, my brethren, be strong in the Lord, and in the power of his might.”





The Baptism of Jesus

When Jesus presented Himself to John at Jordan to be baptized, it caused surprise. John declared, I have more need to ask You to baptize me! You have no sin to wash away! Jesus did not explain the matter. He merely said, "Suffer it to be so now." He thus intimated that He was not following John's baptism to wash away sins, but that His baptism had another special meaning, which He did not disclose. St. Paul explains to us that Jesus' baptism symbolized His full consecration of His life to God as a sacrifice, even unto death.—**Hebrews 10:5-9.**

Jesus afterward indicated that His entire ministry was a fulfillment of the consecration made at thirty, when He was baptized. It symbolized His immersion into *death*—yielding His life to the service of God. At the close of His ministry, He said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" (**Luke 12:50**) The next day, on the cross, He cried, "It is finished!" His baptism into death, begun at Jordan, was there completed.

In this matter the followers of Jesus copy Him. They are baptized into *His death*, and thus into *His Body*, the Church. (**Romans 6:3**) This baptism into The Christ company, or Body, will not be completed until the last member shall have passed into *death*. Then the baptism of Christ as a whole will be finished. Then beyond the veil, by the First Resurrection, the entire Body will receive glory, honor and immortality and be joint-heirs with Jesus in the Kingdom then established. "If we suffer with Him, we shall also reign."

As Jesus came up out of the water, the heavens [higher things] were opened to Him. Heavenly Truths became clearer. He could understand the "deep things of God." (**1 Corinthians 2:10**) This enlightenment came by the receiving of the Holy Spirit. So His followers received a measure of the Spirit, begetting them as sons of God, joint-heirs with Christ. They also are illuminated.—**Hebrews 10:32.**

Lesson 57

- 1* In what river was Jesus baptized? Par. 1
- 2* Why did His baptism cause a surprise?
- 3* Did Jesus explain why He wanted to be baptized?
- 4* Was it John's baptism to wash away sins?
- 5* Who explains to us what Jesus' baptism symbolized? Where is this stated in Scripture?
- 6* Jesus' consecration was a sacrifice unto what?
- 7 At what age did Jesus consecrate? Why not sooner? Studies, Vol. 6, page 437. Par. 2
- 8 Jesus' entire ministry was a fulfillment of what?
- 9* How did Jesus lay down His life?
- 10* What did He say at the close of His ministry? What did He say on the cross?
- 11* When did His baptism unto death begin and when did it end?
- 12* How did the followers of Jesus copy Him? What were they baptized into? Rom. 6: 3. Par. 3
- 13* This baptism into The Christ company or Body is completed when?
- 14* When was the First Resurrection? Studies, Vol. 6, page 663.
- 15 Who was the last member of the Church to leave the earth? See Present Truth 1950, page 193, Questions of General Interest.
- 16* What did Jesus' Body, the Church, receive beyond the veil by the First Resurrection?
- 17* When Jesus came up out of the water what was opened to Him? Par. 4
- 18* This enlightenment for Jesus came by receiving what? So what did His followers receive?

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

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Muskegon, MI Convention May 20, 21, 22

Donald Lewis

Muskegon, MI Convention May 20, 21, 22 ; Muskegon, MI, June 25; Grand Rapids, MI, June 26

Daniel Herzig

Poznan, Poland, April 30, May 1, 2, 3; Birmingham, England, April 7, 8; Velbert, Germany, May 14, 15, 16

Thomas Cimbura

Muskegon, MI Convention May 20, 21, 22

Robert Steenrod

Muskegon, MI Convention May 20, 21, 22; Erie, PA, June 12

John Wojnar

Pittsfield, MA, June 12;

Richard Piquene

Muskegon, MI Convention May 20, 21, 22; Denver, CO, June 4, 5; Cabool, MO, June 25

Jon Hanning

Muskegon, MI Convention May 20, 21, 22; Cincinnati, OH, June 12

Lawrence Williams

North Canton, OH, May 1;

Muskegon, MI Convention May 20, 21, 22

Michael Hanning

Muskegon, MI Convention May 20, 21, 22; Grand Rapids, MI, June 5; Chester Springs, PA, June 26

Brandon Penney

Muskegon, MI Convention May 20, 21, 22

EVANGELISTIC SERVICES

Kenneth Arends

Muskegon, MI Convention May 20, 21, 22;

Minneapolis, MN, June 4, 5

Michael Dukette

New Haven, CT, June 19; Chester Springs, PA, August 28

David Hanning

Muskegon, MI Convention May 20, 21, 22;

Jesse Julien

Muskegon, MI Convention May 20, 21, 22;

Boston, MA, June 26; Chester Springs, PA, September 25

David Lounsbury

Muskegon, MI Convention May 20, 21, 22;

Carlstadt, PA, June 19

Ainsley Maine

Springfield, MA, June 5

David Seebald

Muskegon, MI Convention May 20, 21, 22

Lawrence William II

Galloway, OH, May 29

BIBLE STANDARD MINISTRIES USA 2016 CONVENTIONS

Muskegon, Michigan

May 20, 21 & 22, 2016

Site: Comfort Inn Muskegon, U.S. Route 31 at Sherman Blvd., Muskegon, MI 49444. Phone 231-739-9092. Rates and Reservations: \$82.52 including tax. Continental breakfast included. Reservations must be made directly with the hotel by **April 19, 2016**. State that you are attending the Bible Standard Ministries Convention to secure the special group rate, and ask for a confirmation number. There is no shuttle service from the airport. For inquiries contact C. Olson, 231-894-4131.

Chester Springs, PA

July 14, 15, 16, 17 2016

***Site:** Wyndham Garden Hotel, 815 Pottstown Pike, Exton, PA (Corner of Rt. 100 and Gordon Dr.) 19341. Phone: 1-610-363-1100. Rates and Reservations: \$89.00 plus tax, Breakfast Buffet furnished 15, 16, 17, Lunch Buffet furnished 15, 16. **Make reservations directly with the hotel by June 14.** Mention you are attending the Bible Standard Ministries Convention for the special rate. For more information contact L. Lounsbury, 610-827-7665. Bible House Picnic, June 14, 1156 St. Matthews Road, Chester Springs, PA, 19425. ***NOTE:** Formerly called Inn at Chester Springs. (We held our conventions there for many years.)

Cincinnati, OH

September 9, 10, 11

Site: Embassy Suites Hotel (same as in 2014), 4554 Lake Forest Drive; Blue Ash, Ohio 45242. Phone 1-800-362-2779. Rates and reservations: \$109/night for King non-smoking and \$119/night for Double non-smoking (plus tax). Rate includes a "free" made-to-order hot breakfast each day. Lunch is provided by the class on Friday and Saturday. **Make reservations directly with the hotel by AUGUST 22, 2016.** Must mention you are attending the Bible Standard Ministries Convention for the special rate. For inquiries contact J. Williams, 513-312-2341

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