

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

2017 MOTTO TEXT

*“For his anger endureth but a moment; in his favor is life:
weeping may endure for a night, but joy cometh in the morning”*—Psalm 30:5.

JOY is a tertiary grace, i.e., a compound grace, one of the twelve graces symbolized by the twelve precious stones in the high priest’s breastplate and in the twelve foundations of heavenly Jerusalem. Accordingly, it is a very important part of Christlikeness. There are well over 200 Scriptures that speak on the subject of joy and the Bible abounds also in examples of God’s people rejoicing. We will touch on only a few.

Joy may be defined as gladness of heart and mind, exultation of heart and mind, happiness of heart and mind. All will at once recognize the propriety of these definitions. And all of us who are disciples of Christ by our experiences of joy know that the above given definitions properly portray our feelings of joy. All persons are not joyous; for the bulk of humankind are, generally speaking, usually given to sorrow rather than to joy. It could not be otherwise under the reign of the Adamic curse; for pain, suffering, sickness, losses, disappointments, enmities, dying, death and mourning abound on all sides and make the race sorrowful; for humankind have been living in the night of sin in which weeping has been enduring (Psa. 30:5). Joy is not the usual and enduring experience of the race under the curse. But it is the privilege of God’s consecrated people to be joyous.

Many are in darkness respecting the Word of God. They have not received the spirit of comfort and love, and therefore cannot appreciate the loving, gracious Plan which the Word of God upholds. Therefore, it is part of our commission to point them to “the Lamb of God, who takes away the sin of the world” (John 1:29), to point them to the beauty of the resurrection for the ashes of death and glories which the Lord has promised by and by to take the place of the spirit of heaviness, disappointment, sorrow, and trouble of this present time. It is our commission to

tell such that “joy cometh in the morning,” and to assist them to arise and at once put on the garments of praise, and begin to walk in newness of life (Psa. 30:5).

*... weeping may endure for a night,
but joy cometh in the morning.
Psalms 30:5 KJV*



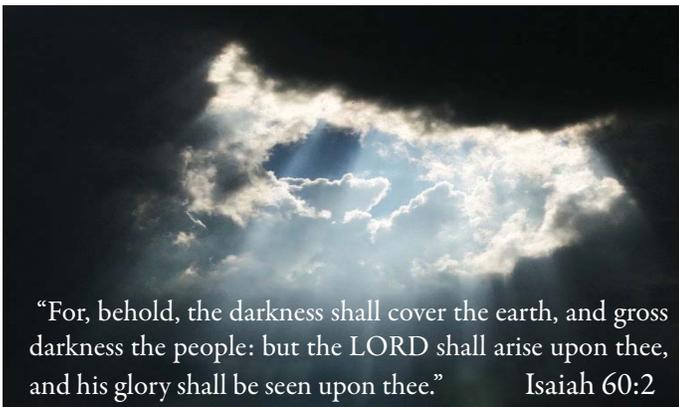
Were it not that we have the comfort and consolation of the Scriptures, and the joy and peace which the world can neither give nor take away, ours would be a sad lot indeed. But under conditions as the Lord has arranged it is our privilege to rejoice in tribulation, and in everything give thanks—even

while suffering the loss of earthly things. What a blessed and comforting thought it is that the whole world of mankind will have an opportunity to learn of the goodness of God and accept of His favor unto eternal life, by obedience. “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind” (Phil. 2:1, 2).

Our text states very plainly of a time of darkness before a time of joy: Psa. 30:5 says “Weeping may endure for a night, but joy cometh in the morning!” No other book treats the matter of human woe and sorrow in the wise, tender, sympathetic, helpful manner of the Bible. It assures us that, through Satan’s influence, the world may be cold, heartless and disappointing, and often this same attitude is in our friends, relatives or others from whom we may have expected better things. But “joy cometh in the morning” because as children of God, we have a God of sympathy, a God of love, “the Father of mercies, and the God of all comfort; who comforts us in all our tribulations” (2 Cor. 1:3, 4).

Jehovah in His Word given through His Son for the benefit of the consecrated believer, points out what is termed the Truth and we recognize by this Truth that the

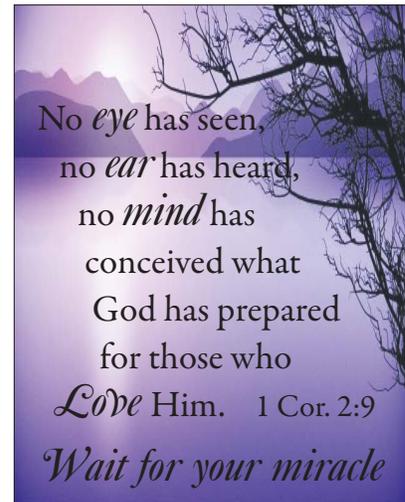
world has been under a blight and curse of death for over 6000 years. Appropriately, our text describes this period as a dark time of hard, blighting experiences, a night of weeping, of sorrow. In harmony with this figure, we read in Isa. 60:2 that “darkness shall cover the earth, and gross darkness the people.” This condition affects not only those who are in alienation from God through ignorance, superstition and the power of sin, but also those who have accepted the grace of God and are seeking to walk in the footsteps of Jesus. Well does St. Paul say, “The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body” (Rom. 8:22, 23).



John 17:17 states very clearly “Sanctify them through thy truth: thy word is truth.” The heathen religions know nothing of a God of loving kindness—the attributes of their gods consist mostly of more or less fierceness. Their gods are to be placated [to be soothed by concession] and often worshiped from fear of what they otherwise would do to their subjects. Jehovah, the God of the Bible, on the contrary, assures us that “The LORD shall give thee rest from thy sorrow, and from thy fear” (Isa. 14:3); He assures us of His love, His sympathy, in all of our distresses—His interest in our affairs, as His people—and also of His provision for the ultimate highest welfare of all who through Christ will come into and remain in the attitude of loving righteousness and hating iniquity—the only proper attitude of heart, the only attitude which He can approve and bless with everlasting life.

As Bible students, we recognize by being in touch with the Eternal One, that there are to be two salvations—one celestial and one terrestrial (1 Cor. 15:40). Yes, the secret of the LORD is with them that show reverence to Him, and He will show them His covenant. Those having done good things, [the one true Church in glory] to a resurrection of life, and those of the groaning creation in general, to a resurrection of judgement (John 5:29). The

Bible represents itself as being the candle of the LORD, the lamp of Divine Truth and enlightenment. But it tells us that its light is not for the groaning creation in general at the present time. Its light is only for those who by faith and obedience unto consecration, or dedication, to God seek to walk in the footsteps of Jesus. They need the advancing light. God provides it for them “but the path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18).



The Truth as due comes to God’s people adapted to their varying providential needs, circumstances and experiences; for the Word of God was so framed by God that it is not only adapted to the needs of God’s people in general, but it is also adapted to their individual needs amid their varying circumstances

and experiences. God arranged His Word so as to be adaptable to the general needs of His people. How blest the consecrated child of God is to have the constructive advancing Truth to the needs of God’s people! Oh, “Thy word is a lamp unto my feet, and a light unto my path” (Psa. 119:105). This light evidently does not shine far into the future, but enough for each onward step as it becomes due and is revealed to us.

Many of the groaning creation turn to imaginations, séances, dreams, cards, palm reading and visions with the hope of understanding their future standing before God. While the Bible speaks of “the vision” on the Mount of Transfiguration as being very forceful to their minds as teaching the coming of our Lord in glory, in due time. Nevertheless, says the Apostle Peter in honoring the Bible above any vision, “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise” (2 Pet. 1:19), indicating that the morning is at hand and that the Sun of Righteousness will soon fulfill its mission of blessing all the families of the earth (Mal. 4:2; Gal 3:8; Gen. 12:3).

How glad we should be that our Heavenly Father in His love has arranged for a morning of joy for the world in His own due time! And how thankful we should be that to some extent He has given to us in advance a message,

a revelation and explanation, to comfort us, to sustain us in the way! We have already seen that this revelation is only for those who have the eyes and ears of faith at the present time. “Blessed are your eyes, for they see; and your ears, for they hear.” “He that hath an ear [to hear], let him hear” (Matt. 13:16; Rev. 3:13). All mankind are waiting for the beginning of the new and better day to come, when “the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. 8:21), the day indicated by the angels and referred to by all the holy prophets, as well as by Jesus and the Apostles (Acts 3:19-21; 17:31; Matt. 19:28; Luke 22:29, 30; 2 Pet. 3:7, 8, 13).

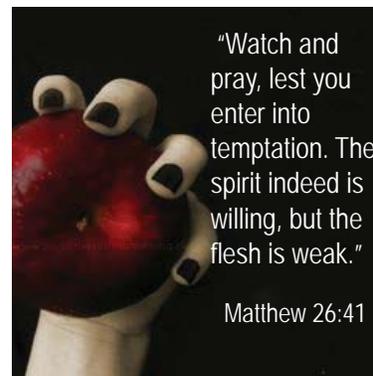
All true Christian believers have indeed blessings which the world has not, blessings of faith, peace, joy, fellowship of spirit with the Lord and (in many cases) with other believers; but, blessed as these Divine favors are, they still leave much to be desired, and so we groan within ourselves, waiting for the glorious conditions that are to be ours in the resurrection and Kingdom (1 Cor. 2:9). Perhaps the greatest joy, a joy unknown to the majority of mankind, is the promised resurrection for the entire groaning creation. In order to understand the Bible explanation of how that great joy and the release from sin, death, etc., are coming to mankind, we must keep in mind its declarations respecting the cause and source of the curse which is upon mankind. Nowhere in the Scriptures is the matter more simply and thoroughly summed up than in the Apostle Paul’s statement, “By one man [Adam—his disobedience] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12). This explains the entire situation.



We perceive that in Eden sin took hold of the human family and that by heredity it has more or less defiled every member—physically, mentally, morally and religiously. And we perceive that death, the cessation of life, is its natural outworking or penalty. We have many sorrows, troubles, imperfections, weaknesses and ailments as results of the Adamic dying process which is operating in us. The

Scriptural explanation that the entire matter of sin and death had its start in Adam’s sin in Eden is logical even though many in our day, in pulpit and pew, are denying it. We perceive that the Adamic blemishes have been transmitted from parent to child like a highly infectious disease. The statement is confirmed that we were “shapen in iniquity,” and that in sin did our mothers conceive us (Psa. 51:5), “From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment” (Isa. 1:6).

Let us introduce into our study two important Bible Scriptures, in part: “watch and pray” (Matt. 26:41) and “for yet a little while, and he that shall come will come, and will not tarry” (Heb. 10:37). All true “watchers” should also be “prayers,” and all fervent “prayers” should also be “watchers.” Prayer represents the faith; watching represents the works which must accompany it, so long as it is a living faith; for as the Apostle declares, “Faith without works is dead” (James 2:17-26)—it speedily loses its vitality, its value, its very existence.



Prayer is not only a great privilege; it is also a necessity enjoined in the Scriptures as indispensable to our Christian life and growth “the effectual fervent prayer of a righteous man availeth much” (James 5:16). Yes, “pray without ceasing” it usually means not only a living faith, but also a growing faith. Let us not neglect our privilege of prayer in private “pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (Matt. 6:6) or in the congregation of the Lord’s people. “These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren” (Acts 1:14). No watching and no praying is sure to lead to leanness of soul, lukewarmness, unfaithfulness, coldness and even death in respect to spiritual things. Whoever loses the desire to thank and worship and commune with the Father of mercies, may rest assured that the joy that is so much wanted and needed will not be available.

Having communion with the Heavenly Father in prayer, for the consecrated child of God, brings increased confidence in His supervision of our affairs, increased faith in all the exceeding great and precious promises of

His Word, increased realization of His leadings, past and present, increased love for all the brethren of Christ, and increased solicitude for their welfare and spiritual progress. Prayer is closely and actively identified with progress in spiritual things, progress in the development of the fruits of the Spirit, “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22, 23), toward God, the brethren and all men, including many of our enemies. As we all concede, justice is always first, then the fruits of the spirit can develop properly. We must take notice that joy is listed as the second of the fruits of the spirit. “These things have I spoken unto you, and that your joy might remain in you, and that your joy might be full” (John 15:11).

Matt. 26:41 tells us, however, that more than praying is necessary for Jesus’ disciples. Watching also is required. Praying that does not fully represent the sentiments of the heart is apt very quickly to degenerate into a mere form of words—drawing nigh to God with the lips while the heart is far from Him, perhaps enwrapped in business and pleasure more than it ought to be!

If we are to make progress in the spiritual way we must not only pray for joy with the heart, but must also watch diligently. We must watch against the sinful tendencies of our own flesh, self-gratification and selfishness. We must watch against the allurements of the world toward worldly pleasures, worldly ambitions, honor among men, the love of money, etc. The more we search for the joys available to the Christian the more our adversaries will seek to deceive us.

He must watch against the wiles of the Adversary, whose deceitful attacks usually come upon the Lord’s people as “an angel of light” (2 Cor. 11:13-15), to deceive them into error, and into forms and ceremonies of Churchianity. Satan substitutes (before the mind, affections and intentions) human sentiments, methods, works and objectives instead.

We have been given “the hope of the gospel” (Col. 1:23) and its various exceeding great and precious promises and by the incentive of these promises the Lord has called His people to walk, even to run by faith and not by sight, following in the steps of our dear Redeemer, in faithfulness even unto death, “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pet. 2:21).

Oh, what joy comes to the consecrated child of God when we enter into a prayerful conversation with our God! In Luke 11:1, 2 we are told that as Jesus “was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father who art in heaven.” Apparently Jesus usually prayed alone. We read that on some occasions He spent the entire night in prayer to God, His Father (Luke 6:12). No doubt the disciples noted the Master’s frequency in prayer, and the great joy which He seemed to receive therefrom. Instead of urging them to pray, Jesus by His example taught them to desire the privilege and blessing of prayer. In due time they requested instruction. It is well

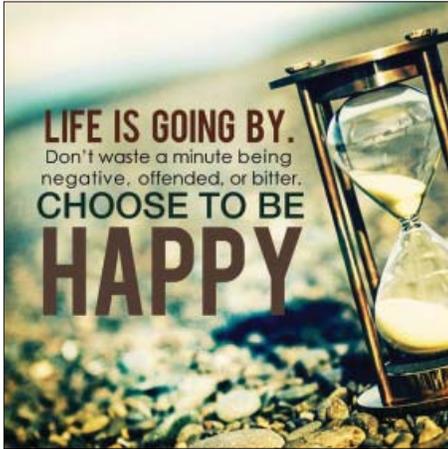
that we inquire who may pray, and for what things we may petition the great Creator and Heavenly Father, else we might be praying without authority.

Many are the unscriptural views respecting prayer. It is well that we notice that Jesus never taught the multitudes to pray, nor intimated that they should pray even though the multitudes with whom He was in contact were nominally people of God. The privilege of prayer is a very wonderful one: it implies that the suppliant is on terms of intimate acquaintance with the great Creator of the universe, the Heavenly Father, so that through Jesus he is welcomed into the Divine fellowship, communion and love, a combination which results in joy. According to the Bible, the first Gentile as such whose prayers were heard and who was received into God’s covenant favor was Cornelius. And even his prayers were not acceptable until he had been instructed respecting Christ Jesus and His redemptive work and had become a follower of Him (Acts 10:25-48). Then his prayers and his consecration were acceptable to the Father, and he was received into the family of God as a son, who had the right or privilege of prayer, in everything by prayer and supplication with thanksgiving to let his requests be made known unto God (Phil. 4:6). This joy that we are discussing can come only from above and only enter the mind and heart of a consecrated believer.

Perhaps the greatest joy that can come to a consecrated child of God is giving oneself over to the Lord in baptism! We take our lesson on baptism from Acts 8—Phillip and the Ethiopian eunuch. It was evidently not of chance, but of providence, that the Ethiopian had under consideration

*“Trust in the LORD
with all your heart, and lean not on
your own understanding;
in all your ways acknowledge Him,
and He shall direct your paths.”*
PROVERBS 3:5-6

the particular part of Isaiah's prophecy which refers to our Lord as the Lamb before His shearers opening not His mouth in protest; telling about His humiliation and how His life would be taken forcibly from Him; and instituting a query respecting His posterity. No wonder the occupant of the chariot was mystified; no wonder the Jews were all mystified. Unquestionably this prophecy, like the majority of prophecies, could be but imperfectly comprehended until fulfilled; it could be understood only in the light of its fulfillment, and then only by those in a proper attitude of heart and under the instruction and guidance of the holy Spirit.



We should notice in this connection, (1) that while the Scriptures are "the sword of the spirit, the Word of God," able to make wise, they cannot be understood until the Lord's due time. (2)

They can only be understood under the leading and instruction of the holy Spirit, and yet in this case (3) the holy Spirit was not exercised upon the one seeking answers, either through the Scriptures or through any mental process, but through the living representative of Jehovah; through the Gospel message, delivered by the Lord's representative and servant. The true child of God, who is searching after God by following the right paths and trusting to the Lord, according to His Word, will neither ignore nor reject the assistance, which God has been pleased to render through teachers in the Church. He will merely seek to find such teachers as God shall raise up, and the distinction between these and sectarian teachers; and one of his best, safest and surest methods of knowing the teachers whom the Lord will raise up, will be known by their humility, by their ability to make simple, clear, plain, the Word of God, which was "written aforetime for our admonition" (Rom. 15:4). This was the only credential offered by Philip in his ministry of the Truth. He had been taught of God through the Apostles, and was now able, in turn, to communicate to the hearing ear of his client the simple story of how Christ had come into the world to redeem the world, had died for man's sins, had risen, and ascended up to glory.

Philip undoubtedly further explained to his student,

that those who accepted Christ as their Savior, and who desired to become His disciples, taking up their cross to follow Him, should give their assent to this matter by baptism. Apparently, it did not take the eunuch long to decide what his course should be, and his readiness of heart to follow the Lamb, wherever He would lead, is indicated by his promptness to be baptized.



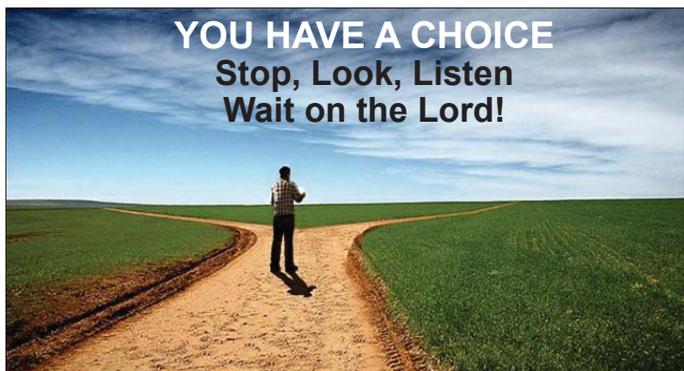
A heart that sees and hears the grace of God, and that truly accepts the same, must in due time, become so enthused with the things heard and seen, that it cannot refrain from expressing the outward manifestation of its joy and peace

and hope and trust and thankfulness. As the Apostles declared, "We cannot but speak the things which we have seen and heard." All Christians who, having received the light of Truth, having seen the grace of God in the Divine Plan, having tasted that the Lord is gracious, having heard the wonders of "so great salvation, which began to be spoken by our Lord, and was confirmed unto us by them that heard him"—these must not, cannot, keep silent or put their light under a bushel. All the joy, the calm, the revivifying freshness of the morning, are wrapped up in Him. When He appears, day appears, life appears, fruitfulness appears. "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore" (Psa. 16:11).

Let us consider the joy we can receive from religious industriousness. The faithful student of the Word, the zealous teacher of the Truth and the diligent cultivator of a character like that of Jesus we would properly say are industrious in religious respects. There is a sadness in that there are many among God's professed people who lack religious industriousness. They do not plow up by self-denial and world-denial the fields of their minds and hearts for sowing the seeds of Truth for a useful crop of godliness, but allow their minds' and hearts' fields to grow symbolic weeds, thorns, briars, thistles and at best only noxious grasses. They abound in various forms of selfishness and worldliness. Some of them do not sow the fields of their minds and hearts with the Word, but let them lie fallow, and remain destitute of Truth, and as a result room is given for the foul seeds of error from which no joy can be reaped.

Let us, Consecrated Epiphany Campers, help to instruct

others' minds to sow into them the good seed of the Kingdom blessings, in order to make such minds fruitful gardens for the Lord. And they also will be privileged to spread the good Word of God, which, if spread into responsive minds and hearts, yields an abundant fruitage. Much joy is received by properly caring for the gardens of our own hearts and minds, seeing to their proper cultivating, weeding, hilling, watering and soil-enriching, bringing forth the peaceable fruits of righteousness.



We must preserve our figurative gardens, guarding them against intruders; we must not have the birds of error come and pluck up the seed of the Word from the soft soil of the heart. We must rejoice in cultivating the Word into ripening fruits that are growing in our symbolic gardens. We are not to keep our minds and hearts under cover where the sunshine of God's love, the rain of His Truth and the kindly dues of His providence cannot reach. Let us by prayer go out under the symbolic heavens and obtain the needed nourishment to supply our needs. We should not desire to live under the protected conditions of a hothouse where we would not experience tribulation and break under the storm of trouble when it strikes us, wither under the fierce rays of a torrid sun that would fall upon us or freeze under the cold of frost when it covers us. Let us enjoy the joy of being industrious!

Another privilege that brings great joy to our frame is the art of pondering a pleasing thought or experience in our life "Ponder the path of thy feet, and let all thy ways be established" (Prov. 4:26). Our best pondering comes from a voice "behind you." It is to this Word of Divine inspiration, then, that the Prophet would direct the attention of all of us desiring wise counsel, and in that Word we hear the voice of God, saying, "This is the way, walk ye in it" (Isa. 30:21). When we come to the fork of the road—to some crisis in our experience—and know not whether to turn to the right or to the left, we should stop and ponder on the voice. We should turn to the Word of God, and by pondering its precepts and principles and its illustrations bearing on the perplexing

subject, seek to learn the will of the Lord, asking also the leading of His Spirit and endeavoring to bring the mind into a loving, submissive and trustful attitude. "This is the way, walk ye in it," will be the plain answer to every humble, inquiring heart. Let us, with sincerity, ponder our faith and consecration as we rejoice in the joy of serving our Heavenly Father.

When we consider how much is said in the Scriptures about joy and rejoicing among God's people, we are deeply impressed with the thought that our Heavenly Father is very solicitous for the happiness of His children. The worldly minded cannot see this and they look upon God as a hard Master, without concern for the happiness of His children. This, however, is only because the natural man cannot receive the things of the Spirit of God, because they are spiritually discerned. But the spiritual-minded have joyful meat to eat that the world knows not of; and their hearts rejoice, and their joy no man taketh from them. We do not cease to ponder over the thought that the wisdom that comes from above is first pure, then peaceable and easy to be entreated.



After many years of walking in the light and not in darkness, we become an even greater target for Satan. He would have us to walk in the swamp of error which is his kind of light. The world also offers light of various kinds. It would have us become interested in the various kinds of secular truth or light, and spend much time in seeking and obtaining it. So it would detract from our study of the true Light by consuming much of our time and thought. The Apostle Paul exhorts us to walk not after the flesh but after the Spirit, the light. Walking in the light means progressing in that illumination which comes from the Source of light. This light is found in the Scriptures. Psa. 119:105, "Thy word is a lamp unto my feet, and a light unto my path." We are to be careful not to run ahead of the light, for that will make us go into darkness, just the same as if we lag behind. Let us not seek to be light-inventors and run ahead of the light of His Word.

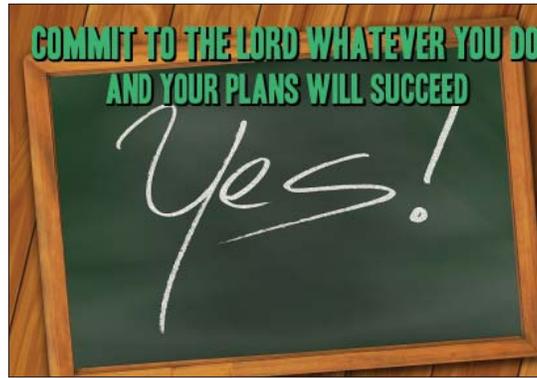
How many times, while we are determined to do His will, we come to the fork in the road and do not know which fork of the road to take. When we come to making a decision we are to stop, look and listen, when we come

to such places. As our beloved Pastor explained, there are especially three things which will help us in making the right decision. First, see to it that the thing is in harmony with the Lord's Spirit. Then, secondly, we are to ponder carefully the precepts, teachings, examples, etc., of the Word, and compare them with our circumstances. If the problem still does not seem to be solved, there is a third thing to do, i.e., wait and watch for the providences of God to indicate what course should be taken. If by the Spirit, Word and providences of God we can see a proper course, we can go ahead, assured that it is His will for us.

The joy of doing the Lord's will, with the hope of hearing His words of comfort and approval "well done good and faithful servant" fill our hearts with a warm feeling like nothing else can do! If we set aside the swamp water of error and drink from the pure water of Truth we will be victorious in our trial. Oh, the cravings of the flesh and the world will attack us in seeking joy in our consecrated walk; however, if we seek continually to walk in the light of God's Word we will be victorious in our call. Oh, what a show of God's loving-kindness it will be to ponder the result of our fight to stand approved of God.

Paul was a poor man all his days, homeless, friendless, knocked about and persecuted, a sort of religious fanatic. But Paul, viewing the matter from the standpoint of his spiritual discernment, said, "I am exceeding joyful in all our tribulation" (2 Cor. 7:4); for he was one of that anointed body who, like his Lord and Head, could say, "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad" (Acts 2:25, 26). So the Psalmist bids us to rejoice, saying, "Rejoice in the Lord, O ye righteous; for praise is comely for the upright"

(Psa. 33:1). This blessed joy, which so wonderfully lifts the soul above all the vicissitudes of the present life, is joy in the Lord, not a joy in earthly possessions, or earthly hopes and ambitions.



Day by day it is the privilege of the consecrated child of God to realize the joy and favor of God, if, by walking in the path of life, the path of obedience and loving service, we draw near to God. "If a man love me," said our Lord Jesus, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23) and the more firmly our faith

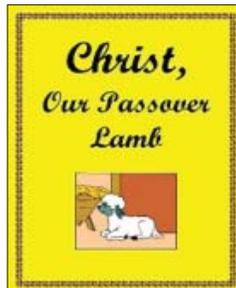
lays hold upon the promise the more we will realize its fulfilment, and the more fully will our joys abound; for in the presence of the Lord is fulness of joy, no matter what may be the conditions and circumstances. If by faith we enter fully into the Lord's will and favor, who shall separate us from the love of Christ? Jehovah's Word "the Truth" is a strong persuasion for the Christian to have a confident faith that brings much joy even in the midst of tribulations. Let us by faith enter fully into the Lord's will and favor with a blessed realization of the abiding presence of our Heavenly Father, and our Lord Jesus at all times, and of their love and favor, and a faith that lays hold of all the exceeding great and precious promises of God.

Let us cultivate the Lord's acquaintance more, drawing near to Him in prayer, in the study of His precious Word, in meditation upon all His goodness, His providential care, the marked manifestations of His grace in our own individual experiences, and His precious promises which are all yea and amen in Christ Jesus. So "draw nigh to God, and he will draw nigh to you" (James 4:8), He will manifest Himself to you and take up His abode with you and bring unimaginable joy.

THE LORD'S SUPPER

"For even Christ our passover is sacrificed for us: Therefore let us keep the feast" (1 Cor. 5:7, 8).

This year (2017) will be the 1984th year since our Lord's death date in A.D. 33. As we commemorate this anniversary of our Lord's death, it seems proper to restate the propriety of its commemoration, not only for the sake of new readers, but also to refresh the memory of all, by calling these precious Truths to mind. The Law, in 1615 B.C., was given as stated by our Lord in



John 7:19 "Did not Moses give you the law . . ." The Passover was—and still is—among Israelites one of the most important of their religious observances. It was the first feature of "the Law" given to them as a typical people.

The ceremony, as originally instituted, is described in Exod. 12. A lamb without blemish was slain, its blood was sprinkled on the doorposts

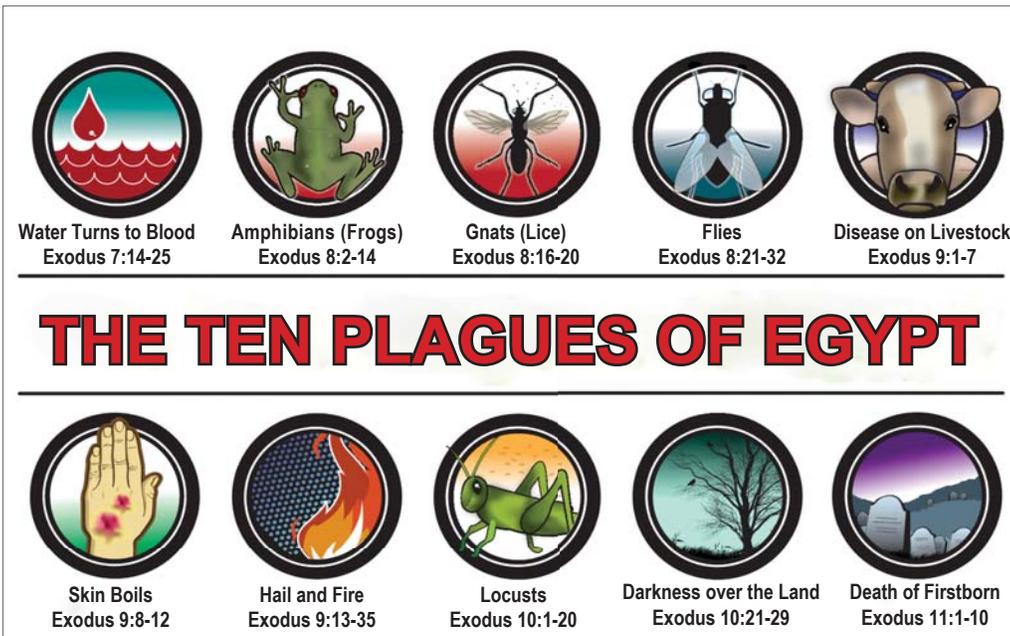
and lintels of the house, and the family within ate the flesh of the lamb with unleavened bread and bitter herbs. On that night (the 14th of the first month, Jewish time), because of the sprinkled blood and the eaten lamb, the firstborn of Israel were passed over, or

spared, from the plague of death which visited and slew the firstborn of the Egyptians. On this account, and because Israel subsequently marched out from Egyptian bondage—free—therefore by God’s command they commemorated it every year. “And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever” (Exod. 12:14). With this the Passover was instituted!

The Passover season draws near its beginning, as celebrated by Jews and Christians; however, the interest of Christians centers especially in the slaying of the lamb, which preceded the Passover feast. Those associated with Bible Standard Ministries [LHMM] will hold their celebration on the evening of April 9, 2017. We greatly regret, however, that while millions of Christians and Jews will in some formal ceremonies and in a complacent manner celebrate this great event of history, but few of either religion will discern the real significance of the celebration.

WRONG IS WRONG
 even if everyone is doing it.
RIGHT IS RIGHT
 even if no one is doing it.

declares, the god of this world has blinded the minds of many, and even some whose eyes of understanding are partially opened he describes as being blind and unable to see afar off, unable to see the deep things of God in



respect to these ceremonies, which have been celebrated in the world for now more than 3600 years. And, by the way, it must be admitted even by the higher critics and agnostics in general that an event so prominently marked, so widely observed

for so long a time, must have a foundation in fact. There must have been just such an occurrence in Egypt: the first-born of Egypt must have perished in that tenth plague, and the first-born of Israel must have been preserved free from it—all that observed the rule to remain under the blood—else this widespread celebration of the event would have been unexplainable.

Let us rehearse the particulars connected with the institution of the Memorial by which the Israelites were held in a measure of serfdom by the Egyptians, and that when the time, in the LORD’s providence, arrived for their deliverance, their masters sought selfishly to maintain their bondage and refused to let them go forth to the land of Canaan. One after another the LORD sent during the year nine different plagues upon the people of the land of Egypt, relieving them one after another when their king craved mercy and made promises which he afterwards broke. Finally, Moses, the servant of the LORD announced a great crowning disaster—that the first-born in every family of Egypt would die in one night, and that in the home of the humblest peasant as well as in the home of the king there should be a mourning, as a result of which they would be glad finally to yield and let the Israelites go—yes, urge them to go, and in haste, lest the LORD should ultimately bring death upon the entire people if their king continued to harden his heart and resist the Divine mandate.

The first three plagues were common to all in Egypt, including the district in which the Israelites resided: the next six plagues affected not the district occupied by the Israelites; and the last, the tenth plague, was declared to be common to the entire land of Egypt, including the

land of the Israelites, except as the latter should show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled upon the sides and lintels of their doorways, and whose flesh was to be eaten in the same night, with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey—with full expectancy that the LORD would smite the first-born of the Egyptians with death and make them willing to let the Israelites go, and with full faith also that they would share in this calamity were it not for the blood upon their door-posts and lintels.

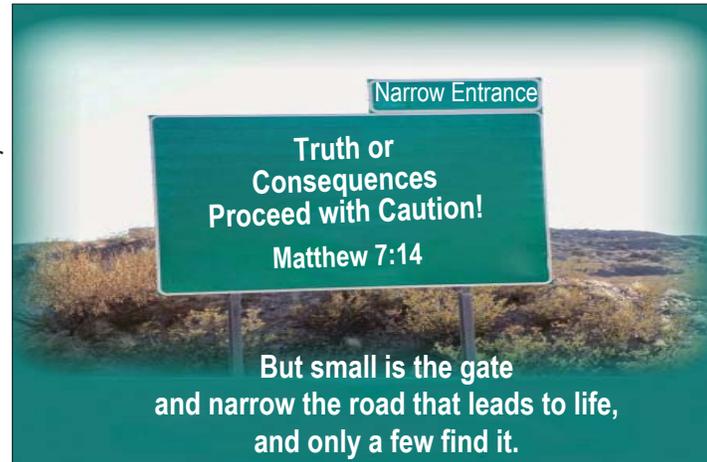
The Israelites saw only the letter of this ceremony, and not its typical significance. So too might we have been in similar darkness had not God given us the key to its meaning by inspiring the Apostle to write (1 Cor. 5:7): “CHRIST OUR PASSOVER IS SACRIFICED FOR US.”

Our attention being called to the matter, we find other Scriptures which clearly show that Jesus, “the Lamb of God,” was the antitype of the Passover lamb, and that His death was as essential to the deliverance of “the church of the firstborn” from death, as was the death of the typical lamb to the firstborn of Israel. So, led of the Spirit, we come to the words and acts of Jesus of the last Passover which He ate with His disciples.

God is an exact timekeeper, and the slaying of the typical lamb on the 14th day of the first month foreshadowed or typified the fact, that in God’s Plan, Jesus was to die at that time. And God so arranged the reckoning of time among the Jews that it was possible for Jesus to commemorate the Passover with the disciples, and then Himself be slain as the real “Lamb” on the same day. The Jewish day, instead of reckoning from midnight to midnight, as it is usually reckoned now, commenced at six o’clock in the evening and ended at six the next evening. Jesus and the disciples, by eating the Passover after 6:00 p.m., ate it “the same night in which he was betrayed,” and the same 24-hour day on which He died. In this way every jot and tittle was fulfilled.

Just five days before His crucifixion Jesus presented Himself to Israel as their King, to be received or rejected, when He rode to the city on the ass, fulfilling the prophecy, “Behold, thy King cometh unto thee” (Matt. 21:5), and fulfilling, at the same time, that feature of

the Passover type which provides that the lamb must be received into the houses five days before the time of its killing (Exod. 12:3).



Jesus made His last and formal presentation to Israel as a nation, or house, five days before the Passover, as we read: “Then Jesus, six days before the passover, came to Bethany . . . On the next day [five days before the Passover] much people that were come to the feast, when they heard Jesus was coming to Jerusalem . . . went forth to meet him” (John 12:1, 12,

13). Then it was that their King came unto them “sitting on an ass’s colt” (v. 15). Then it was that, unreceived, He wept over them and declared, “Your house is left unto you desolate. . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matt. 23:38, 39). In this Scripture the words “henceforth, till” brings to our attention the second coming of our Lord Jesus at the beginning of the Millennial day (1874 A.D.).

Only Jesus knew the importance of this Passover, the disciples knew not. He was alone; none could sympathize, none could encourage Him. Even had He explained to the disciples they could not have understood or appreciated His explanation, because they were not yet begotten of the Spirit. Nor could they be begotten until justified from Adamic sin—passed over, or reckoned free from Adamic sin, by virtue of the slain Lamb, whose shed blood ransomed them from the power of the destroyer which is death.

Being alone, Jesus was treading the narrow way which none before had trod, and in which He is the Forerunner and Leader, what wonder that His heart at times was exceedingly sorrowful, even unto death. When the hour had come they sat down to eat the Passover, and Jesus said unto the disciples: “With desire I have desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God” (Luke 22:15, 16). Doubtless He longed to have them understand how it would begin to be fulfilled, a little later on in that very day, by the slaying of the real lamb.

Probably one reason Jesus specially desired to eat this Passover with them was that He there designed breaking the truth of its significance to them to the extent that they could receive it; for, “as they did eat, Jesus took

bread, and blessed, and brake it, and gave to them, and said, Take, eat, this is my body” (Mark 14:22). “This is my body, which is given for you: this do in remembrance of me . . . And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves . . . This cup is the new testament [covenant] in [by] my blood, which is shed for you” (Luke 22:17-20).



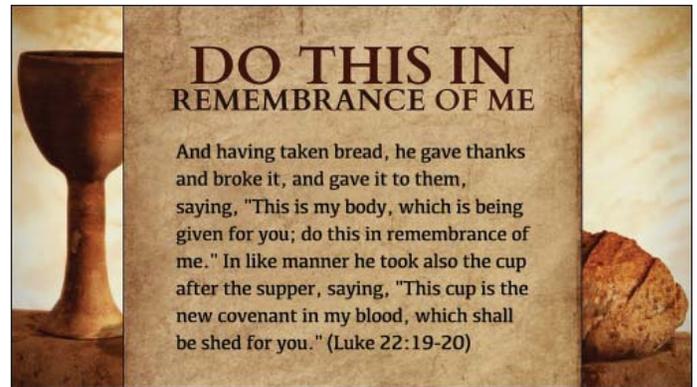
We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the Antitype, and to show them that it would no longer be proper to observe a feature of the Law which He was about to fulfil. And the bread and cup were to be to them thereafter the elements which, as remembrancers of Him, would take the place of the typical lamb. This considered, there is force in His words “This do in remembrance of Me”—no longer kill a literal lamb in remembrance of a typical deliverance, but instead use the bread and cup as representing my flesh and life, the basis of the real deliverance, the real passing over. Let as many as receive Me and My words from now on “do this in remembrance of Me” (v. 19, NKJ).

Our Lord instituted His Supper as the remembrancer of His death, and as a substitute for the typical Passover supper as observed by the Jews. We should asked why it was necessary that Jesus eat of the typical lamb first. We answer that He was born under the Law, and so must observe its every requirement. Since He at Calvary fulfilled the Law, that covenant is no longer in force on believers “For Christ is the end of the law for righteousness to every one that believeth” (Rom. 10:4).

It would be difficult to determine just when or why this impressive Passover date for the commemoration of our Lord’s death began to be ignored, but it was, doubtless, as a matter of expediency, resulting from that compromising spirit which early began to mark the great falling away, which Paul foretold “Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that a man of sin be revealed, the son of perdition” (2 Thes. 2:3).

Christian people generally, judging mostly from the

varied practice of the nominal churches with regard to it, suppose that it really makes little or no difference when the Lord’s Supper is celebrated. And under this impression, without much thought or examination, they interpret the words of Paul in 1 Cor. 11:26—“as often”—to mean an indefinite time. It reads, “As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.” But a careful study of the context gives conclusive evidence that it was not an indefinite time but a definite time that was referred to. He tells them (v. 23) that he delivered to them that which he also received of the Lord “that the Lord Jesus the same night in which he was betrayed, took bread,” *etc.* Here notice not only that the time selected by Jesus seemed the most appropriate, but that it was so appropriate that Paul was informed, by a special revelation from the Lord, that this was instituted the night He was betrayed.



How often could the One True Church break that bread and drink that cup as a proper Memorial of the Lord’s death? Surely only on its anniversary. When American independence is celebrated, it is on its anniversary—the Fourth of July. It would be considered peculiar, at least, if some would neglect that day and celebrate it at sundry inappropriate times. And if, speaking of the Fourth of July, we would say, as often as ye celebrate ye do show forth the nation’s birth, who would understand us to mean several times a year? Likewise also the Lord’s Supper is only properly a celebration on its anniversary, and once a year would be “as often” as this could be done.

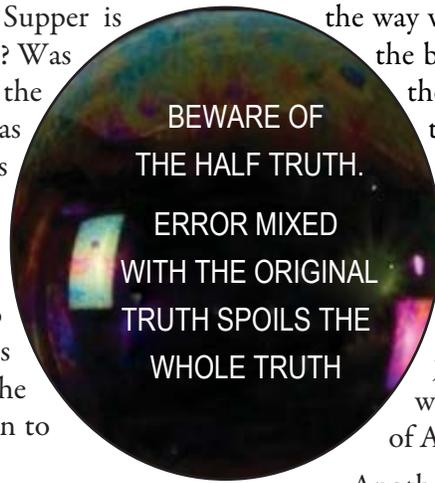
Some think that they find records in Scripture which indicate that the early Church ate the Lord’s Supper every first day of the week. To this we answer, if this were true we would have no more to say on the subject; but where is the record? We are referred to Acts 20:7 “Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them,” *etc.* But is there any evidence in Acts 20:7 and similar verses that the bread was broken as a remembrancer of the Lord’s death? If so, why was it never called “the Lord’s Supper,” which statement

is never omitted when the Memorial Supper is referred to and why was the cup omitted? Was the cup not as important an emblem as the bread? Take a similar expression: Jesus was known to the two disciples at Emmaus in the “breaking of bread” (Luke 24:35). Who will claim that that was more than an ordinary meal? Who will claim that they were eating the Lord’s Supper? No one. All of the Lord’s appearances to His followers after His resurrection were on the first day of the week, so it became known to them as the Lord’s Day.

The day part of the first day of the week would be most inappropriate for the commemoration of our Lord’s death. Instead of being set apart or used by the early Church to commemorate Jesus’ death and the sorrowful scenes of the Lord’s Supper, Gethsemane and Calvary, it was to them a glad day, of rejoicing, reminding them of the fact that “THE LORD IS RISEN INDEED.” Therefore we see the appropriateness of its observance by the Church as a day of worship and praise.

The seeming custom of breaking bread on the first day, perhaps, had its origin in the fact that the disciples were few, and came sometimes long distances to meet together, and socially ate their meal together. Perhaps, too, a blessed association of thought and interest lingered around the “breaking of bread” on the first day, when they remembered how Jesus manifested Himself repeatedly to them on that day—after His resurrection—and how it was while they were eating that He made Himself known to them (Luke 24:35, 43; John 20:19). “Jesus said unto them, ‘come and eat breakfast.’ Yet none of the disciples dared ask Him, ‘who are you?’—knowing that it was the Lord” (John 21:12 NKJ). Oh, our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees, took time and care in making His Truth clear and plain to the humble, earnest seekers of His Truth.

We believe it would be profitable to point out the significance of both emblems, the broken loaf and the cup. Of the bread Jesus said, “This is my body,” that is, it represents My flesh, My humanity. This was broken or sacrificed for us. Unless He had sacrificed Himself for us, we could never have a resurrection from death to future life; as He said, “Except ye eat the flesh of the Son of man . . . ye have no life in you” (John 6:53). Not only was the breaking of Jesus’ body to provide Bread of life, of which if a man figuratively eat he shall never die, but it also opened the way to life, a narrow way, and broke or unsealed and gave us access to the Truth, as an aid to walk



the way which leads to life. And we see that it was the breaking of Him who said, “I am the way, the truth, and the life; no man cometh unto the Father, but by me” (John 14:6).

When we eat of the broken loaf, we should realize that had Jesus not died—been broken for us—we would never have been able to come to the Father, would never have been privileged to appropriate justification through His broken body, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Another thought to consider is the bread was unleavened. Leaven is corruption, an element of decay, a type of sin and the decay and death which sin works in mankind. So, then, this symbol declares that Jesus was free from sin, a Lamb without spot or blemish, “holy, harmless, undefiled.” Had Jesus been of Adamic stock, had He received the life principle in the usual way from an earthly father, He too would have been leavened, as are all other men, by Adamic sin; but His life came unblemished from a higher, heavenly nature, changed to earthly conditions, therefore He is called the Bread from heaven (John 6:41). Let us then appreciate this Bread as pure, unleavened, and so let us eat of Him; eating and digesting Truth, and especially this Truth; appropriating by faith His righteousness to ourselves, we realize Him to be both the way and the life.

The Apostle by Divine revelation communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent Jesus individually, but that after partaking of Him (after being justified by appropriating His righteousness), the prospective Body members (His Bride) by consecration could be associated with Him as parts of one loaf (one Body) to be broken for—and in a like manner to become—food for the world (1 Cor. 10:16). This same thought, of Body members sharing in the sufferings and death of Christ, and becoming joint-heirs with Him of His glory and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the Church to the “one loaf” broken, it furnishes a striking and forceful illustration of the Body’s union and fellowship with its Head.

He says, “Because there is one loaf, we, the many [persons], are one body; for we all partake of the one loaf.” “The loaf which we break, is it not a participation of the body of the Anointed one?” (1 Cor. 10:16, 17, Diaglott.)

We now consider the cup which represents the life

given by Jesus—the sacrifice—the death. “This is my blood [symbol of LIFE given up in death] of the new testament [covenant], shed for many for the remission of sins”; “Drink ye all of it” (Matt. 26:27, 28).

*Always
Praise and honour God
for what he has done for us.
Acknowledge that he is the
reason for your success.
The glory of god is
the beauty of His spirit—It is the
beauty that emanates
from his character.*

It is by the giving up of Jesus’ life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life comes to mankind (Rom. 5:18,

19). Our faith appropriates justification through His shed blood, as well as His broken body. Jesus’ shed blood was the “ransom for all,” but His act of handing the cup to the disciples, and His asking them to drink of it, was an invitation to them to become partakers of His sufferings, or, as Paul expresses it, to “fill up that which is behind of the afflictions of Christ” (Col. 1:24). “The cup of blessing, for which we bless God, is it not a participation of the blood [the shed blood—the death] of the Anointed one?” (1 Cor. 10:16 Diaglott).

Jesus attached this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the death of the humanity of the Body members (His Bride). For instance, when asked by two disciples a promise of future glory in His Throne, He answered them: “Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?” On their hearty affirmation Jesus answered, “Ye shall drink indeed of my cup.”

Let us at this time speak as to who may partake of the Memorial. This is left open for each individual to decide whether he or she has or has not the right to partake of this bread and this cup. If one professes to be a disciple, a fellow disciple may not attempt to judge his heart—God alone reads that with positiveness. And though the Master knew beforehand who would betray Him, nevertheless one who had “a devil” was with the twelve. Because of its symbolism of the death of Christ, therefore let all beware of partaking of it ignorantly, unworthily, improperly—not recognizing through it “the Lord’s body” as our Ransom.

“But let a man examine himself,” let him see to it that in partaking of the emblems he realizes them as the Ransom-price of his life and privileges; and furthermore that he by partaking of them is pledging

himself to suffer for Christ’s sake, else otherwise his act of commemoration will be a condemnation to his daily life before his own conscience— “For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord’s body” (1 Cor. 11:29 Webster’s Bible Translation). Obedience before the LORD is part of being just in developing our character to be like our Lord “Though he were a Son, yet learned he obedience by the things which he suffered” (Heb. 5:8).

*You will keep in
perfect peace
those whose
minds are steadfast,
because they trust in you*

Isaiah 26:3 NIV

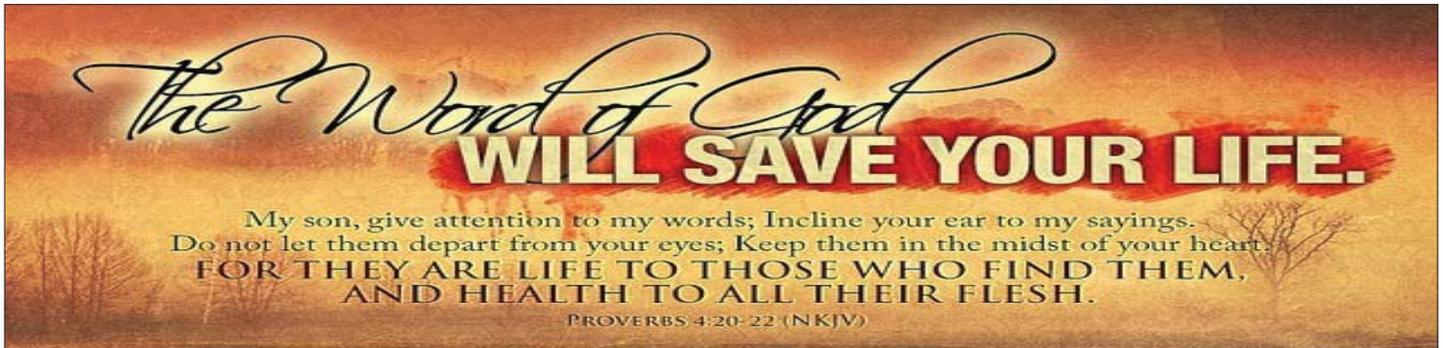
Through lack of proper appreciation of this remembrancer, which symbolizes not only our justification, but also our consecration, the Apostle says, “Many are weak and sickly among you, and many sleep” (1 Cor. 11:30). The truth of this remark is evident; a failure to appreciate and a losing sight of the Truths represented in this supper are the cause of the weak, sickly, and sleepy condition of many believers in and out of the nominal church. Nothing so fully awakens and strengthens the truly consecrated as a clear appreciation of the Ransom-sacrifice. “Let a man examine himself and so let him eat of that bread and drink of that cup.”

Let our minds, in prayerful thought, follow the Redeemer to Gethsemane’s Garden, and behold Him “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared” (Heb. 5:7). Yes, Jesus prayed to His Father who was able to save Him out of death—expressive of the Master’s fear of death lest in some particular He might have failed to follow out the Father’s Plan and therefore be thought unworthy of a resurrection. We notice how our Lord was comforted by the Father through the angel with the assurance that He had faithfully kept His consecration vow and that He would surely have a resurrection as foretold. We behold how calm He was thereafter, when, before the High Priest and Pilate, and Herod and Pilate again—as a lamb before her shearers is dumb so he opened not His mouth in self-defense. We see Him faithful, courageous to the very last,

and we have His assurance that He could have asked of the Father and had more than twelve legions of angels for His protection; but instead of petitioning for aid to escape His sacrifice, His petition was for aid to endure it faithfully. What a lesson for all who are His footstep followers!

Let us exercise our privilege to celebrate this time of Memorial by partaking of the emblems in communion [common-participation]. With every annual celebration of this Memorial we recognize the foundation of all our hopes as resting in the dear Redeemer's sacrifice for our

sins, the heart communion with Him, the heart feeding upon Him, the heart communion with fellow-believers and the heart realization of the meaning of our covenant of sacrifice. Sacrifice is the real communion that if faithful, we will carry out day by day throughout the year. Our desire is to be daily broken with our Lord, and continually feeding upon Jesus' merit, growing strong in the Lord and in the power of His might. What a burning of heart for further appreciation and growth in the privileges of service to which we are called, not only as respects the present but also as respects the future.



**PRIDE
LOSES**

Humility Exalts God & Others at the Expense of Self, Philippians. 2:3; Gains what it does not seek, Matthew 23:12; Draws God's favor, Proverbs 3:34.

Focuses on others' failures

Self righteous, overly critical, and fault finding

Looks at their life through a telescope but others through a microscope.

Have to always prove that they are right; must win every argument.

Looks down on those who aren't as 'spiritual' or 'committed' as they are.

Thinks they know who is truly proud and truly humble.

**HUMILITY
WINS**

Pride Exalts Self at the Expense of God & Others, John 1:9; Always loses what it seeks, Proverbs 11:2; Draws God's opposition, James 4:6.

Realizes how far they fall short and have overwhelming sense of their need to grow.

Compassionate and forgiving.

Looks for the best in others.

Seeks to win people, not arguments

Realizes only God (1 Cor. 4:5) truly knows the motives of a persons heart and so gives the person the benefit of the doubt..

Leaves the judgement of the heart in God's hands.

ENCOURAGING LETTER FROM
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Dear Servants of God,

Thank you for your nice reply. We greet you in the lovely name of Jesus Christ, the lord of Glory. We recommend you for taking time and effort to send us your inspirational teachings, e.g booklets and magazines. We cannot tell you how much our hearts rejoiced, when we saw your booklets and magazines. We felt the power of God on this ministry and we believe that this is the work of God, because God's plan for the next phase of your call is already in action.

As we went through your teachings, your teachings was so inspirational to all of us. We were blessed above our limited expectations, when we read it, our members were glued i studying the booklets and magazines seriously. We can say that these booklets and magazines you sent are really doing something in our lives. These messages has moved us to read with more fuel for the fire, with more words that expand our ministry here in Kisii county and Migori Kenya.

We have been privileged to meet a wonderful man of God, brother zablon who taught us more deeper. We really appreciate and feel comfortable for the teachings you sent to us. We request you if possible send us the Bibles for more references to our Bible study groups.

May the peace and love of God be with you brother and sisters in the lord. Greet your family at large and Church members. We shall be looking forward to hear fro you with more regards

Bro. P.O.



Not Dead But Sleepeth (Awakening)

When Jesus found the mourners bewailing the death of Jairus' daughter, He put them forth, saying, "The maid is not dead, but sleepeth." Then He awakened her. Man does not die the same as beast. Although death to man and beast is cessation of life, yet to man God has given precious promises of a future life by a resurrection. There are numerous assurances that mankind shall be restored from death to receive things promised. Therefore the Scriptures speak of man as not dying, but merely falling asleep.

The unconscious sleepers are all promised an awakening in the Resurrection Morn. Jesus declared that all in their graves shall hear His voice and come forth—some to a life of eternal reward, for present faithfulness; others to a trial, or judgment, to determine their everlasting destiny.—John 5:28,29 R.V.

Jesus awakened Lazarus, whose sisters were Martha and Mary, at whose home He frequently stopped at Bethany. When Lazarus was seriously sick, the sisters sent Jesus the message, "Lord, he whom Thou lovest is sick." To their surprise he allowed Lazarus to die. Mentioning the matter to His disciples, He said, "Our friend Lazarus sleepeth," and later, "Jesus said unto them plainly, Lazarus is dead." Jesus said not a word about the dead going to Heaven, purgatory or hell, as was once believed. See John 3:13;11:13,14; Acts 2:29-35.

This word sleep has long been used as symbolical of death. "Abraham slept with his fathers," and his fathers were heathens. St. Paul refers to "those who sleep in Jesus," and tells us "We shall not all sleep," referring to those who remain alive until the establishment of Messiah's Kingdom, and the First Resurrection—at the beginning of His Reign. These sleep neither in Heaven, purgatory nor a hell of torment. The Bible declares, "They that sleep in the dust of the earth shall awake," some to shine as stars, and others to be in contempt and shame, until they have demonstrated their repentance and loyalty.—Daniel 12:2.

Lesson 61

- 1* Who came to Jesus regarding his dying daughter? Mark 5: 22-24. Par. 1
- 2* When Jesus came into the Ruler's house what did He say about the daughter that had died? Matt. 9: 23-26
- 3* What is death to man and beast?
- 4* Has God promised man a future life?
- 5 Why do the Scriptures speak of man as not dying, but merely falling asleep? Studies, Vol. 5, pages 329, 344, and 346.
- 6* What are all the unconscious sleepers promised?
- 7 What did Jesus declare in John 5: 28, 29? If your version has the word "damnation" what would be a better translation? See Expanded Biblical Comments.
- 8* Who were Lazarus' sisters and where did they live? Par. 2
- 9* What did Jesus say to His disciples regarding Lazarus' death? John 11: 11, 14
- 10* Did Jesus say anything about the dead going to Heaven or hell?
- 11* What word has been used as a symbol of death? Par. 3
- 12* Who does St. Paul refer to as "those who sleep in Jesus"? 1 Thes. 4: 14, Studies, Vol. 5, page 328.
- 13* Who are those that are referred to as "we shall not all sleep" and have part in the First Resurrection? 1 Cor. 15: 51. See Expanded Biblical Comments.
- 14* Did they sleep in Heaven or a hell of torment? Par. 4
- 15* If not, where did they sleep? Dan. 12:2. See Expanded Biblical Comments.

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

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 Jacksonville Florida Convention, March 3, 4, 5
Robert Herzig
 Jacksonville Florida Convention, March 3, 4, 5
Thomas Cimbura
 Jacksonville Florida Convention, March 3, 4, 5
Robert Steenrod
 Cincinnati, OH, February 12
 Jacksonville Florida Convention, March 3, 4, 5
Richard Piquene
 Norman, OK, February 19
 Jacksonville Florida Convention, March 3, 4, 5
Jon Hanning
 Jacksonville Florida Convention, March 3, 4, 5
Lawrence Williams
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Michael Hanning
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Brandon Penney,
 Jacksonville Florida Convention, March 3, 4, 5

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 New Haven, CT, February 19
David Hanning
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David Lounsbury
 Carlstadt, NJ, February 19
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Ainsley Maine
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Roger Mullen
 Springfield, MA, February 5
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David Seebald
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Harold Solomon,,
 Jacksonville Florida Convention, March 3, 4, 5
Krzysztof Witko
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 Jacksonville Florida Convention, March 3, 4, 5
Lawrence Williams II
 Athens/Nelsonville, OH, February 26

JACKSONVILLE, FL. 2017 CONVENTION

THE BIBLE STANDARD MINISTRIES CONVENTION

JACKSONVILLE, FLORIDA

MARCH 3, 4, & 5, 2017

The Jacksonville, FL. Convention will be held at the Double Tree Hotel by Hilton at the Jacksonville Airport, 2101 Dixie Clipper Rd. Jacksonville, FL 32218. Phone 904-741-1997. Rates and Reservations: \$94.00 plus 13% tax, for 1-4 guests. A Breakfast Buffet is available for \$10.00 per person. A lunch will be provided on Friday and Saturday. Reservations must be made directly with the hotel by February 1, 2017. State that you are attending the Bible Standard Ministries Convention to secure the special rate and for a confirmation number. The Hotel provides shuttle service from the airport to the hotel. For other inquiries contact, I. Chong after 6:00 PM, 561-601-8868 or S. Herzig, 941-548-1478.

BIBLE STANDARD MINISTRIES USA 2017 CONVENTIONS

Carlstadt, NJ, May 19, 20, 21

Athens, OH, July 14, 15, 16

Tulsa, OK, September 29, 30 & October 1

**2017 (4^{1/4}" x 5^{1/2}") Motto Text cards—Psalms 30:5
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